

# The Living Church.

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## The Living Church.

### A DAILY REPORT

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

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The Convention is drawing to a close, and as our columns in our next and final issue will doubtless be crowded, it may not be out of place for us to take space to-day to say a few words about ourselves. We hardly know whether to feel satisfied or not with our efforts to furnish a complete report of this interesting and important Convention, and we are equally at a loss to determine whether or not to be sorry we undertook it. There have been many imperfections, which have been a source of grief and annoyance every day, and which have caused some of our patrons to lose control of their temper for the moment; but we feel that we have done the best we could. We have met with every kind of obstacle that can be named, that for the time being baffled all our vigilance, and it has been only the last few days of the session that we have been able to control our forces with any degree of satisfaction. Several of us have spent twenty one hours a day in work during this whole session to secure the desired result. Beyond this, we could not do. The trouble with the mails and mailing clerks has been a mystery from the first. The paper has appeared every morning regularly, and we supposed it would reach our readers promptly. We have spent over \$200 in clerk hire, to give to the mailing clerks an accurate list, and to see the city subscribers promptly cared for. The best that we have been able to do for those whose papers have not arrived has been to furnish the missing numbers—another very heavy item of expense to us.

Financially, the work has been a failure. It is impossible yet to give accurate figures, but there is every indication that there will be a deficiency. We are already drawing upon the reserve fund, that was laid aside for use if necessary. This is no one's fault but one man's misfortune. The one source of satisfaction in the future will be simply this—that we have

preserved to the Church the debates of this Convention. They have been worthy of preservation, and we hope this fact alone will, in the minds of our readers, overbalance any short-comings. Our mutual annoyances are only momentary—the record stands.

We must give expression to our gratitude for the body of faithful workers who have labored so earnestly and so well to render this enterprise a success, and we would not forget the many kind works that have been spoken or written during these laborious days. Personally it has been a great pleasure to look in the face of so many with whose hand-writing we have become so familiar during several years past. Our correspondence will in the future be more pleasant from this personal acquaintance. And last of all we extend to the Editor of the Weekly Living Church our thanks for courtesies extended in placing at our disposal such facilities as his office afforded for the prosecution of our work. While he has had no other connection with the enterprise he has taken a lively interest in our success.

With these words of explanation of thanks for favors extended, we send out the final issues of our paper, clear up the rubbish, settle our bills, and go home, long to remember the General Convention of 1886.

### GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago.  
Friday, October 23d., 1886.

A Deputy from Kansas—I simply wish to say that as this is the only time which I can, in deference to the Diocese of Kansas, explain its action, I will say that it unanimously memorialized this convention, praying that no change be made in our Prayer Book, and I shall vote on the resolution nay, accordingly; and I shall also vote nay in the interest of my own convictions. I believe that nine-tenths of the Church is not in favor of the changes.

Mr. Packard, from Maryland—I desire in behalf of my Diocese, and in reference to the action of the Diocese of Maryland referred to by the gentleman: the convention of the Diocese of Maryland had proposed to it two resolutions, and the resolution of that convention that it would not change the Book of Common Prayer was voted down by a very large majority. The other resolution was one which was simply to be presented to this convention that it did not desire that the book annexed should be accepted without an entire revision. The entire revision has been made. I beg to state that there was no serious opposition, and I am glad to say, that in obedience to the instructions of the Diocese of Maryland I shall vote in favor of these resolutions.

Calls of the question, the question!

The President—The chair desires to say that tumultuous calling of the question will not be noticed. The matter before the

House is one of the gravest character, and the chair understands that it is only proper that every member should have an opportunity to speak on this question if he so desires.

Rev. Dr. Gibson—I do claim that we shall not represent the Latin phrase "montes parturunt, nascitur ridiculus mus." If we stop here to undertake the solution of every possible problem continually we shall have to begin again *de novo*. Consider for a moment how long we have been at work. 15 years ago we commenced the operation of endeavoring to make more flexible and enrich the Prayer Book and here we are in this year 1886, and with the opposition of this Bourbon conservatism, still trying to complete this revision, and if we do not go on with this work, if we allow it to stop here, it may not be completed in this generation.

In the revision of the English Prayer Book in 1782 an act of Parliament authorized them to revise the Prayer Book and the very next year it was done. I do trust that this work will go on here.

Mr. Parker, N. J.—I am not going to make a speech, but am going to read from the 512th hymn a few words—the first stanza; "Lead, kindly light, amid the encircling gloom [Laughter.] Lead thou me on. The night is dark and I am far from home." [Great Laughter.]

Mr. McConnell, La.—I rise to a point of order, Mr. Parker is not in order.

The President—The chair decides that Mr. Parker is out of order, and the members will confine their remarks to the time when their names are called.

The Rev. Mr. Starr, of Texas—I would like to say a word, sir. There is a disagreement in the clerical deputation from Texas as to the instructions from the diocese, and I wish to take this opportunity of saying that the majority of three of that deputation, which is now only three, one of them having left, has decided to vote aye on all of these questions. My vote therefore, a negative one, will not count. On this one question I am willing to vote with them, but on some of the other questions I wish to disagree.

The Rev. Mr. Rogers, of Texas—I would not like to leave it right there. Two of the clerical members vote both according to their view of instructions and according to their own view, and Mr. Starr would vote no occasionally.

The Rev. Mr. Taylor, of Springfield—I agree with certain of the members that the action of the convention in discussing this revision at this time leaves us suspended in mid-air, and that therefore it would be far wiser to put the matter before a commission, as we proposed at first, in order that we may have the whole revision at once and vote on it at once, instead of keeping up this tinkering of the Prayer Book for convention after convention, for no one knows how long; and for that reason I am constrained to vote nay.

The clerical vote was, total number of dioceses voting, 49; aye 43; nay, 5; divided, 1. Lay vote, total number of dioceses voting, 41; aye, 34; nay, 6; divided, 1.

The Secretary—Resolution No. 4. The Secretary takes this opportunity of saying that the resolution referred to in the Schedule are only the resolutions as they appear in the "Notification," and not as they come down from the House of Bishops. Resolution 2, Clause E, on page 18.

Judge Sheffey, of Virginia—I think there ought to be some slight explanation of the character of this resolution.

A Deputy from Alabama—I express the

wishes of a good many when I ask that some one kindly interpret into the vernacular the force and the bearing of the measures we have to vote upon.

The President—Professor Hart has been requested to make explanations.

Rev. Dr. Richards, of Rhode Island—Mr. President, I would like to ask if this House is going to delay itself, by having explained to it all over again what has been carefully explained in the Committee of the whole, and reported to this House.

Rev. Dr. Hoffman, of New York—I would like to ask this question: Supposing any member of the House should desire to propose for immediate adoption some of those things which are reported by the Joint Committee on the Prayer Book, and were not reported by the House of Bishops under Resolution 2,—is this the time to introduce them or should we wait until we have concluded Schedule A?

The vote: Total number of Dioceses, clerical 49; aye 46, nay 3. Lay 41; aye 39, nay 2.

Clause g, resolution 2, on page 19. New Tables for Easter day.

The vote: Total number of Dioceses, clerical 49; aye 46, nay 3. Lay 41; aye 39, nay 2.

The President.—The question now before the House is on the concurrence with the House of Bishops on Resolution 8, clause I on page 30 of the Book entitled Notification &c. This provides for inserting after the Gloria Patri the following rubric:

"At the end of the whole portion of the Psalms from the Psalter, the Gloria in Excelsis may be sung or said instead of the Gloria Patri."

Question put, resulting as follows: Dioceses voting clerical 48, ayes 38, noes 8, divided 2. Lay 41; ayes 34, noes 6, divided 1.

The President.—The House concurs. The question is now upon concurrence with the House of Bishops in Resolution 9, Clause J. Resolution 3, on page 30 of the Notification. The purport of this is to omit the printing of the Gloria in Excelsis in full in the office for Morning Prayer.

Question put resulting as follows: Dioceses voting Clerical 48; ayes 46, noes 2. Lay 40; ayes 35, noes 4 divided 1.

The President—The House concurs. The question now is upon concurrence with the House of Bishops in Resolution 10, relating to Resolution 3, Clause M, on page 31 of the Notification. It is to substitute for the second rubric after the Benedicite the following: "And after that shall be sung or said the hymn following. But Note that save on the Sundays in Advent the latter portion thereof may be omitted." [This rubric sets forth eight additional verses to the Benedictus, which must be used on the Sundays in Advent.]

Question put resulting as follows: Dioceses voting clerical, 49; ayes, 45; noes, 4. Lay, 41; ayes, 37; noes, 4.

The President—The House concurs. The question now is upon Resolution 11, upon the concurrence with the House of Bishops in the adoption of Clause N, Resolution 3, pages 32 and 33 of the Notification. The effect of a concurrence will be that in the Benedictus an open space will be left between the first four and the last eight verses of the Hymn.

Question put as resulting as follows:

Clerical:—Dioceses voting, 49; ayes 44, noes 4, dividing 1. Lay—41, ayes 35, noes 5, divided 1.

Upon a call of the clerical deputies of South Carolina, requested by one of that deputation, the vote was as follows: Rev.



Dr. Pinckney, no; Rev. Mr. Capers, absent; Rev. Mr. McCullough, no; Rev. Mr. Hanckel, no.

The President—The House concurs in Resolution No. 11. The hour of one has arrived.

Rev. Mr. Chetwood, of California, submitted the report of the Committee on Consecration of Bishops.

On invitation of Rev. Dr. Locke, of Grace Church, Chicago, the House of Deputies, on motion, decided to sit in that church with closed doors this evening, Monday, October 25th, at eight o'clock, to take action upon the report of the Committee on Consecration of Bishops.

House of Deputies adjourned to two p. m.

#### AFTERNOON SESSION.

House of Deputies called to order by the President at 2 p. m.

The President—The House will resume consideration of the report of the committee of the whole. The question now is upon the concurrence with the House of Bishops in Resolution No. 12, Resolution No. 3, Clause p, on page 34 of the Book entitled Notifications, etc., the substance of which is to change the wording of the rubric prefixed to the Apostles' Creed so that it will read as follows: "Then shall be said the Apostles' Creed by the minister and the people, standing. And any Churches may, instead of the words, 'He descended into hell,' use the words, 'He went into the place of departed spirits,' which are considered as words of the same meaning in the Creed."

The Rev. Dr. Henckel, of Virginia—I am reluctant to take the part of an obstructionist in any motion, but as we are legislating in the interest of relaxation it is hardly in accordance with that principle for us to vote wholly at this point for increased rigidity. The rubric as it stands allows an omission. It has worked well in certain sections of the country where the Church was unknown and its phraseology would be embarrassing, it was thought it was better for us to allow an omission for the time being. The result of that action has been that wherever a Church has been established for any considerable time, there is no necessity for any omission, and if you make it rigid in one way or the other, I am afraid that in new sections of the country there will be the same misapprehension. I vote against this, because I am in favor of relaxation, and this is greater rigidity.

The House concurred in the resolution.

The President—The question now is upon concurring with resolution 3 clause Q, insert the word "again" after the word *rose* in the Apostle Creed, so that the creed will read as follows, instead of "The third day he rose from the dead" it shall read "rose again from the dead."

Message No. 61 from the House of Bishops was announced.

The House concurred.

The President—Resolution 14. The question is upon concurring with the House of Bishops as to resolution 14 clause A, page 37 of the notification. Substitute the following rubric for the one that immediately precedes the opening sentences:

The Minister shall begin the Evening Prayer by reading one or more of the following sentences of Scripture, and then he shall say that which is written after them. But on days other than the Lord's Day, he may, at his discretion, pass at once from the sentences to the Lord's Prayer.

The President—The House concurs.

Resolution 15. The question now is upon concurrence with the House of Bishops as to Resolution 4, Clause C 41 of notification.

Substitute the following for the rubric before the General Exhortation:

Or else he shall say as follows:

The President—The House concurs.

Resolution 16. The question is upon concurring with the House of Bishops upon the matter contained in Resolution 4, Clause E, p. 42 of notification.

Print Amen at the end of Declaration of Absolution, and omit the rubric that immediately as follows said absolution to-wit: The people shall absolve here and at the end of every prayer, Amen.

The President—The House concurs.

The question is upon concurrence with

the House of Bishops on Resolution 17, relating to Resolution 4, Clause G, page 42. Change the rubric before the Lord's Prayer, so that it will read as follows:

Then the Minister shall kneel, and say the Lord's Prayer; the people still kneeling, and repeating it with him.

Rev. Dr. Goodwin—I would like to understand whether this applies to certain cases in which it is necessary, or at the beginning of the Communion Office, I would ask whether the people repeat after the minister in all cases, or make an exception in the Communion Office.

Rev. Dr. Hoffman—The rubric has not been changed there; we are now on the Evening Prayer.

The President—The House concurs.

The question now is upon concurring with the House of Bishops in Resolution 18, the subject matter being Resolution 4, Clause H, pages 42, 43 of the Notification.

Insert immediately after the words,

Answer, The Lord's name be praised, the Gloria in Excelsis, preceded by the following rubric in place of the present rubric: They shall follow a portion of the Psalms, as they are appointed, or one of the selections, as they are set forth by this Church; and at the end of every Psalm, and likewise at the end of the Magnificat, Cantate Domino, Bonum Est Confiteri, Nunc Dimittis, Deus Misereatur, Benedic, anima mea, may be sung or said the Gloria Patri; and at the end of the whole portion or selection of Psalms for the day, shall be sung or said the Gloria Patri, or else the Gloria in Excelsis, as follows:

Rev. Dr. Roberts, of New Hampshire—I should not be doing my duty to my deputations from New Hampshire, or to my own feelings, if I did not ask again that the Gloria in Excelsis might be relegated to the Office of the Holy Communion; and in answer to the objection which is made, that in the history of the Church it has always been the evening hymn of the Church, it may be answered that there is no reason why those who feel that way concerning it could not sing it as the evening hymn, but if it is printed alone in connection with the Office of the Holy Communion, there will be a significance attached to it which brings it nearer to our hearts.

The President—The House concurs.

Message No. 62, from the House of Bishops is announced.

The President—The question now is upon concurring with the House of Bishops in Resolution No. 19, subject matter being contained in the Notification Resolution 4, Clause 1, pages 43 and 44. Insert immediately before the Cantate Domino, the hymn called Magnificat, preceded by the following rubric: "After which shall be sung or said the hymn called Magnificat, as followeth;" and followed by this rubric, in place of the present one: "Or this Psalm, except when it is read in the ordinary course of the Psalms, on the nineteenth day of the month."

Question put resulting as follows: Clerical dioceses voting 49; ayes 47, noes 2. Lay dioceses voting 43; ayes 38, noes 4. Divided 1.

The President—The House concurs. Resolution 19 1-2, the subject matter being contained in Resolution 4, Clause J, on page 44, of the Notification, insert immediately after the Bonum est confiteri, the following note:

"Note, that on any day in Lent instead of the Magnificat or Cantate Domino or Bonum est confiteri, there may be said Psalm XLII, Quemadmodum."

On a call of the Clerical deputies of the Dioceses of Connecticut the vote was as follows: Rev. Dr. Beardsly, no; Rev. Dr. Harwood aye; Rev. Dr. Hart, aye.

Clerical dioceses voting 48; ayes 40, noes 8. Lay dioceses voting 43; ayes 21, noes 29, divided 3.

The President—The House concurs. The question is upon Resolution No. 20, for concurrence with the House of Bishops in that resolution, to be found on page 45 of the Notification, Resolution 4 Clause K, that involves some necessary changes of rubrics, and the introduction of the Nunc Dimittis.

On a call of the clerical deputies of Iowa, the vote was as follows: Rev. Dr. Stilson, aye; Rev. Dr. Hale no, Rev. Dr. Percival aye.

Clerical dioceses voting 49; ayes 47, noes 2. Lay dioceses voting 43; ayes 41, noes 2.

Judge Sheffey, of Virginia.—I desire to state, sir, that I voted against the adoption of clause J because I did not think it comported with the dignity and conservative character of the Church to adopt an amendment, a solemn act amending the Prayer Book merely for the purpose of removing it, but the House having agreed to, I have no objection to voting aye, and the lay deputations records their vote aye on the question of the Nunc Dimittis.

The President—The House concurs. The question is upon concurrence with the House of Bishops in Resolution 21, to be found on page 47 of the Notification, Resolution 4, clause O. The changes made will be to change the first words "Collect for Aid against Perils," "Lighten our darkness, we beseech thee, O Lord," inserting the following rubrics immediately after the said Collect: In places where it may be convenient, here followeth the anthem.

The minister may here end the Evening Prayer with such prayer or prayers taken out of this book as he may think fit."

A call of the clerical deputies of Iowa being called for the vote was as follows: Rev. Dr. Stillson, aye; Rev. Dr. Hale, no; Rev. Dr. Percival, aye.

On a call of the lay deputies, requested by a deputy from Pennsylvania, the vote was as follows: Mr. Jas. S. Biddle, aye; Mr. Lemuel Coffin, aye; Mr. Geo. C. Thomas, aye.

On a call of the clerical deputies of Pittsburgh the following was the vote: Rev. Mr. Maxwell, no; Rev. Dr. Purdon, no; Rev. Dr. Smith, no; Rev. Mr. Carstensen, aye.

On a call of the lay deputies of the same dioceses, the following was the vote: Mr. John H. Shoenberger, no; Mr. Henry L. Foster, aye; Mr. Pearson Church, aye.

On a call of the lay vote of Vermont the following was the vote: Mr. Thos. H. Canfield, aye; Mr. Bliss, aye; Mr. White, no; Mr. Parker, aye.

Clerical diocese voting, 49; ayes, 45; noes, 3; divided, 1. Lay diocese voting, 4; ayes, 39; noes, 3; divided, 1.

The President—The House concurs. The question for concurrence with the House of Bishops is Resolution 23, pages 52 and 53, Resolution 6, clause d, the purport of this being the insertion in the Litany of an additional suffrage, "That it may please Thee to send forth laborers into Thine harvest."

On a call of the clerical deputies from Iowa, the following was the vote: The Rev. Mr. Stillson, aye; Rev. Dr. Hale, no; Rev. Dr. Percival, aye.

Clerical dioceses voting, 49; ayes, 46; noes, 3. Lay dioceses voting, 43; ayes, 41; noes, 2.

The President—The House concurs. The question now is upon Resolution 24, page 84, of the Notification, Resolution 11, clause a. "Insert after the general title the following rubric: The Collect, Epistle and Gospel appointed for the Sunday shall serve all the week after, when it is not in this book otherwise ordered."

Mr. McConnell, of Louisiana—I desire to offer the following resolution. Resolved, that this House concur in the report of the House of Bishops as to resolution 11, clauses a, c, e, h, m and p, and hereby adopt said clauses as if voted on severally.

A motion to suspend the rules in order to take up the consideration of the resolution introduced by Mr. McConnell, of Louisiana, was lost.

The vote was then taken on Resolution 24 of the House of Bishops.

Clerical Dioceses voting 49; ayes 47, nays 2. Lay Dioceses voting 41; ayes 39, nays 2.

The President—The House concurs. The question now is upon concurring with resolution 25, page 86, resolution 11, clause C, insert immediately after the Gospel for Christmas Day, the Collects, Epistles, and Gospels, for St. Stephen's Day, St. John the Evangelist's Day, The Innocent's Day, omitting them from their present place, and putting after the Gospel for the Innocent's Day the following rubric: "If there be any more days before the Sunday after Christmas Day, the Collect, Epistle and Gospel for Christmas Day shall serve for them."

Clerical Dioceses voting, 49; ayes 47, nays 2. Lay Dioceses voting 42; ayes 41, nays 1.

The President—The House concurs. The question now is upon concurring with the House of Bishops on Resolution 26, page 86, Resolution 11, Clause E, insert immediately after the Gospel for the Epiphany the following rubric: The same Collect, Epistle and Gospel shall serve for every day after, and the next Sunday.

Clerical Dioceses voting, 49; ayes 42, noes 2. Lay Dioceses voting 42; ayes 40, noes 2.

The President—The House concurs. The question is now upon concurrence with the House of Bishops in Resolution 27, page 88, Resolution 11, Clause H, insert after the Gospel for Ash Wednesday, the following rubric: "The same Collect, Epistle and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Matthias."

Clerical Dioceses voting 49; ayes 47, nays 2. Lay Dioceses voting, 42; ayes 40, nays 1.

The President—The House concurs. The question is now upon concurrence with the House of Bishops in Resolution 28, page 93, Resolution 11, Clause M, after the Gospel for Ascension Day insert the following rubric: "The same Collect, Epistle and Gospel shall serve for every day after unto the next Sunday, except upon the Feast of St. Philip and St. James."

Clerical Dioceses voting 49; ayes 47, nays 2. Lay Dioceses voting, 42; ayes 41, nays 1.

The President—The House concurs. The question is now upon concurrence with the House of Bishops in Resolution 29; page 95, Resolution 11, Clause P, substitute for the title "the Twenty-fifth Sunday after Trinity" the title, "the Sunday next before Advent."

Clerical Dioceses voting, 49; ayes 47, nays 5. Lay Dioceses voting, 41; ayes 38, nays 2, divided 1.

The President—The House concurs. The question now is upon concurring with the House of Bishops in Resolution 31, page 98, Resolution 12, Clause A, the purport of the alteration being to fix a certain day in which notice shall be given in reference to the Communion, and substituting for the word seventeen, the words, fourteen days after the farthest.

Clerical Dioceses voting, 49; ayes 47, nays 2. Lay Dioceses voting 41; ayes 40, nays 1.

The President—The House concurs. The question is now upon concurring with the House of Bishops in Resolution 32, page 98, Resolution 12, Clause B. Omit the doxology from the Lord's prayer, so that the prayer will read as follows: "Our Father who art in Heaven, hallowed be Thy name. Thy kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen."

Clerical Dioceses voting, 49; ayes 41, nays 6, divided 2.

Lay diocese voting, 41; ayes, 32; noes, 9.

The President—The House concurs. The question is upon concurring with the House of Bishops in resolution 33, pages 98 and 99, resolution 12, clause E; omit from the rubric immediately before the Decalogue the words "as follows" so that the rubric will read as follows:

"Then shall the minister turning to the people rehearse distinctly the Ten Commandments; and the people, still kneeling, shall, after every commandment, ask God's mercy for their transgressions for the time past, and grace to keep the law for the time to come," and add the following rubric: "When more than one Celebration of the Holy Communion is had in a Church on the same day, the saying of the Decalogue may be omitted at the earlier service, provided the whole office be used once on that day; but note, that whenever the Decalogue is omitted the summary of the law shall be used, beginning, Hear what our Lord Jesus Christ saith."

Clerical dioceses voting, 49; ayes, 47; nays, 1; divided, 1. Lay diocese voting, 43; ayes, 40; nays, 3.

The President—The House concurs. The question is upon concurrence with the House of Bishops in resolution 34, pages 99 and 100, resolution 12, clause D. In the rubric after the prayer beginning "O Almighty Lord and Everlasting God," substitute for the words "then shall he read the Gospel (the people all standing up) saying"



the words, "Then, the people all standing up, he shall read the Gospel saying," so that the rubric will read as follows:

Then shall be said the Collect of the day. And immediately after the Collect the minister shall read the Epistle, saying, the Epistle for (or, the portion of Scripture appointed for the Epistle) is written in the— Chapter of — beginning at the — verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then, the people all standing up, he shall read the Gospel, saying, "The Holy Gospel is written in the — Chapter of —, beginning at the — verse." For the rubric "Here the people shall say," substitute the rubric "Here shall be said or sung."

Clerical dioceses voting, 49; ayes, 47; nays, 2. Lay dioceses voting, 42; ayes, 40; nays, 1; divided, 1.

The President—The House concurs. The question is upon the concurrence with the House of Bishops in Resolution 35, page 101, Resolution 12, clause g. The subject of the change being the adding of a note: Note—That these sentences, these offertory sentences, may be used on any other occasion of public worship when the aims of the people are to be received.

Clerical dioceses voting, 49; ayes, 48; noes, 1. Lay dioceses voting, 43; ayes, 42; noes, 1.

The President—The House concurs. The question is upon concurrence with the House of Bishops in Resolution 36, page 102, Resolution 12, clause j, the effect of which alteration will be to transfer to the end of the Office the two exhortations beginning, "Dearly beloved on" etc., and the other beginning, "Dearly beloved brethren, on Sunday next I intend."

Clerical Dioceses voting, 49; ayes, 48; noes, 1. Lay dioceses voting, 42; ayes, 41; noes, 1.

The President—The House concurs. The question is upon concurrence with the House of Bishops in Resolution 37, page 102, Resolution 12, clause k, allowing the omitting of the exhortation, provided that it has been already said once in the same month.

Clerical dioceses voting, 49; ayes, 46; noes, 2; divided, 1. Lay dioceses voting, 43; ayes, 40; noes, 3.

The President—The House concurs.

The Rev. Dr. Hall, of Long Island—I move that the rule be suspended and that the reports of the Committee on Constitutional Amendments be taken up with the resolution which I offered on Saturday to go on the calendar. I make a motion that we take up those reports.

The President—Will the House suspend the consideration of the report of the committee of the whole, in order to allow the chairman of the Committee on Constitutional Amendments to introduce his report?

The consideration of the report of the committee of the whole suspended.

The Rev. Dr. Hall—No. 22 on the calendar is the report of the Committee on Article V. of the Constitution, in regard to the new reading of Article V.

The Secretary—The Committee on amendments to the Constitution to whom was referred the resolution of the Rev. Dr. Huntington, of New York, respectfully report that they consider the proposition set forth in the Book of Offices and Prayers by one General Convention, to be of such doubtful constitutionality that they deem it to be inexpedient to recommend such permission.

The Rev. Dr. Hall, of Long Island—I move that that be laid on the table.

Motion carried.

The Secretary—Resolved, The House of Bishops concurring, that Article IV. of the Constitution be amended by striking out the word "and" from the third line of said Article and inserting in place thereof the words following: "Provided that when a missionary jurisdiction shall be organized in a diocese, the Bishop of such jurisdiction shall become the Bishop of the new diocese, and provided further that when any part of a missionary jurisdiction shall be organized as a new Diocese, the Bishop of such jurisdiction shall become the Bishop of the new Diocese, or at his election remain the Bishop of that part of such jurisdiction not included in the new Diocese."

Rev. Dr. Farrington, Northern N. J.—I move that the message from the House of Bishops covering the amendment be taken up in connection with the report.

The President—Message No. 61 of the House of Bishops will be read.

The Secretary—I have a message from the House of Bishops received this morning, and saved and put on the calendar on this subject: "Resolved, The House of Deputies concurring, that the amendment of Art. IV of the Constitution be adopted as proposed by the last General Convention, to-wit: That the word "and" in the third line of said Article be struck out, and in place thereof the words following be inserted: "Provided that when a missionary jurisdiction shall be organized in a Diocese, the Bishop of such jurisdiction shall become the Bishop of the new Diocese, and provided further that when any part of a missionary jurisdiction shall be organized as a new Diocese the Bishop of such jurisdiction shall become the Bishop of the new Diocese, or at his election remain the Bishop of that part of such jurisdictions not included in the new Diocese."

Rev. Dr. Hall, Long Island—I would respectfully call the attention of members to the fact that this must be voted upon by the Dioceses, and while I would prefer that that vote should be taken as we have been voting by calling the Dioceses? I must call attention to the fact that it is by the Church in the Diocese, and not by the vote of the members of the Diocese. The vote therefore in the case must be only when both sides are represented, and if there be a clerical vote, and not a lay vote, that vote is counted out. That is the ruling of 1795, and while I fear it has been at times violated, it certainly will commend itself as being the exact interpretation in regard to an amendment of the Prayer Book.

Rev. Dr. Farrington, Northern N. J.—I desire to offer the following resolution; Resolved that the House concurs with the House of Bishops, with this amendment: strike out the word "jurisdiction" and insert the word "district."

In connection with this proposition I desire to remind the House that the word jurisdiction does not occur in the constitution. The words "missionary jurisdiction" it is now proposed to import into the constitution. I submit that this ought not to be done. It is very awkward indeed to speak of a Bishop as having jurisdiction in a missionary jurisdiction. It is true that this phrase occurs frequently in the canons, but I propose that we shall put in the phrase missionary district, as we have it in Canons 14 title 1, where it says; it shall be the duty of all ministers to obtain, and present letters of transfer as above described, whenever they remove from one Diocese or missionary district to another diocese or missionary district. I think, Mr. President, that it is desirable that in agreeing to this amendment now that we shall adopt the better phraseology, and not insert this phrase "missionary jurisdiction" in the constitution, but the plainer, simpler and in every sense more desirable phrase "missionary district."

Rev. Dr. Hall, of Long Island.—Mr. President, the objection to that is that it will require three years more to make the correction.

Rev. Dr. Farrington, Northern New Jersey—I think not sir.

The President.—The Rev. Dr. Hall moves the concurrence with the House of Bishops in the proposed change, and the Rev. Dr. Farrington moves an amendment by striking out the word "jurisdiction" and inserting the word "district."

The Secretary.—The committee on amendments to the constitution reported last year of the 18th day; their report is to be found on page 274. The report was considered, as will be seen on page 300, and the resolution pending to the report was adopted, and the article comes now before us for our final action.

Rev. Dr. Hopkins, Central Pennsylvania—Mr. President, is it before us for the last time?

The President.—That seems to be the state of the case.

Rev. Dr. Hopkins.—Mr. President, this is an entirely new thing, and it is a thing which I think ought not to be admitted. The action of our American Church thus far has always been this: that a diocesan Bishop is chosen with the free votes of the clergy and laity of the diocese over which he is

to preside. That is the universal rule. When we elect missionary bishops they are not chosen by the clergy or the laity over whom they preside. They are nominated by the House of Bishops and chosen by this House, and if they are received they are missionary bishops and not diocesan bishops. Now, we have a provision introduced by which, when a missionary jurisdiction organizes as a diocese, the missionary bishop shall be their diocesan bishop, whether they want him or whether they do not. That is where the injustice comes in; and now let us look for a moment and see the unreasonableness of it. A missionary bishop who has been for several years over his jurisdiction, has a better chance to stock the diocese with men who are willing to vote for him than any other man can possibly have. The missionaries are all by his appointment and he graduates the stipend which is to be paid to them, so that he has every possible chance of electioneering in his own behalf. Now, not another diocese has anything like the chance which he has to electioneer for himself in his own behalf when a diocese is organized, and now if, notwithstanding all this, when the Diocese proceeds to organize he is so dreadfully unpopular that he cannot be elected, then comes in this new amendment to the constitution an forces him upon them and says, you shall have him for your Diocesan Bishop whether you want him or whether you don't. Is that American? Is that free? Is that reason? This new amendment will not be of any use in the world, except in those very cases where it it ought not to be applied. In all other cases the natural thing would be that the missionary bishop would be elected by the diocese when it organized. He has got ten times as good a chance to be elected now as any other bishop, and if he cannot, with all that advantage, secure his own election, in God's name don't force him on them by an amendment to the constitution. It is directly contrary to all American principles. We are upsetting everything that we have done from the beginning in the way of electing Diocesan Bishops and making them permanent fixtures in their dioceses when they are elected. It is a free choice for the clergy and laity over whom he is to rule. Without that, according to our ideas, there can be no diocesan bishops. I move that the whole subject be laid upon the table.

Motion lost.

Ayes, 104; nays, 68.

Rev. Dr. Huntington, of New York—Mr. President, the right of way was conceded to the committee on Constitutional Amendments on the understanding that what they were to bring before us related to matters perfecting this Convention, in order to not waste as much time as at the last convention. I would like to ask if what Dr. Hall has to present comes under that head, otherwise I move that we proceed to the order of the day.

The Chair here announced that Message No. 63 had been received from the House of Bishops.

Rev. Dr. Hall, of Long Island—It is very difficult to answer the question that has been put to me by the gentleman from New York. There was an amendment to the Constitution sent down by the House of Bishops at the last convention on which a committee of conference was asked. The matter was considered and postponed. If it should be decided to have that matter brought up, it will require a vote. That is the only resolution that I think of. The others we can put upon the table without delay. If the House is in the humor it was with regard to the last proposition, as to this reference of Missionary Bishops, perhaps Dr. Hopkins will do me the favor to lay that upon the table. The propositions are on page 212 of the Journal of 1883. Their report is on page 285, which report showed a concurrence of the two bodies. The Secretary can read the whole article if called upon, as it will appear, if the gentleman from New York will bear with me that long, that we may understand what it is.

The Secretary here reads Message No. 44 from the House of Bishops, on page 212.

Rev. Dr. Hall, of Long Island—My duty as Chairman of this committee has been simply

to take care of the business, and I make no suggestions of its propriety.

Rev. Dr. Hopkins, of Central Pennsylvania—Was that passed at the last General Convention?

Rev. Dr. Hall, of Long Island—That was presented at the last General Convention and postponed, and brought up by this committee as unfinished business. It now appears before you whether it shall be passed for the first time.

A deputy—Will the Chairman of the Committee state the difference between the old provision and the one which is now proposed? State shortly what it is.

Rev. Dr. Hall, of Long Island—There is no one that can do that better than Judge Wilder, of Minnesota.

Judge Wilder, of Minnesota—The substance of the change was and is, that whereas Article V, as it stands, in the old Constitution, provides for the creating of new dioceses out of existing dioceses, this adds a new clause so as to enable us to make new dioceses out of missionary jurisdictions as well. If the House desire it will read this in such a form as will show what the amendments are.

Rev. Dr. Hopkins, of Central Pennsylvania—Please do.

Judge Wilder, of Minnesota—I will read them with emphasis, and if any gentleman has the original Constitution, or has this report on page 212 of Message 14, he can follow me.

Message No. 14. Resolved, the House of Deputies concurring, that Article V of the Constitution be altered so as to read as follows: A Protestant Episcopal Church in any of the United States or any Territory thereof, not now represented, may, at any time hereafter, be admitted on acceding to this Constitution; and a new Diocese to be formed from one or more existing Dioceses (or missionary jurisdictions) may be admitted under the following restrictions, namely: no new Diocese shall be formed or erected within the limits of any other Diocese (or missionary jurisdiction), nor shall any Diocese be formed by the junction of two or more Dioceses, or parts of Dioceses (or within the limits of any missionary jurisdiction or jurisdictions) unless with the consent of the Bishop and Convention of each of the Dioceses (or of the Bishop and convocation of each of the missionary jurisdictions concerned) as well as of the General Convention; and such consent shall not be given by the General Convention until it has satisfactory assurance of a suitable provision for the support of the Episcopate in the contemplated new Diocese. No such new Diocese shall be formed which shall contain less than six parishes, or less than six presbyters who have been for at least one year canonically resident within the bounds of such new Diocese, regularly settled in a parish or congregation, and qualified to vote for a Bishop. (Nor in the case of new Dioceses formed from existing Dioceses, shall such new Diocese be formed, if thereby any existing Diocese shall be so reduced as to contain less than twelve parishes, or less than twelve presbyters who have been residing therein and settled and qualified as above mentioned. Provided, that no city shall form more than one Diocese.) (The Article to remain untouched, but this clause is added as per the Message of the House of Bishops.) Whenever a new Diocese shall be formed out of a missionary jurisdiction or jurisdictions, the new Diocese shall be subject to the constitution and canons of such Diocese as shall have been previously selected by the Bishop of said jurisdiction, until the same may be altered by the Constitution of the new Diocese. The Committee of Conference amended this last clause and nothing else, by inserting the following words, which I shall indicate as I read, as follows: "Or if not from two or more of such jurisdictions, then by the senior Bishop in such jurisdictions until the same may be altered by the convention of the new Diocese."

Rev. Dr. Goodwin, of Penn.—Mr. President, as I have heard this read, it appears that the consent must be had of the Bishop and convention at each of the Dioceses concerned, or of the Bishop and convocation of the missionary jurisdiction. I don't find in the con-



stitution the body here called convocation recognized, and I fail to find any recognition of such a body in the Canon Law of the Church; an unknown body, unknown both in the constitution and canons, as far as I can find, is introduced here as having authority to give or refuse. It seems to me that it is peculiar to introduce the name of such a body without knowing by what authority it exists or where it came from.

Rev. Dr. Hopkins, of Cent. Penn.—I would like to ask another question. In the opening part of Article V, if, for instance, the Church in a territory may choose to organize as a Diocese, and does not accede to this constitution, what will these new amendments have to say about that? Anything? Would they need to supply and obtain support from the Bishop? Can anybody answer? It seems to me, as far as I could listen to those amendments, that they simply nullified the old original Article itself, so that hereafter it would not be possible for the Church, Church people in any state or territory not now represented, simply to organize as a Diocese, accede to this constitution, and be in communion. It put the additional burden upon them for the endowment of an Episcopate, a burden which was never put upon them before this. Never once; and it has only been gradually introduced in cases of new Dioceses from the subdivision of old existing Dioceses; from the beginning of the history of the American Church, it could come in without one dollar, and now we have these new burdens slyly put in. I move to lay this on the table.

Motion carried. Division, ayes 90, noes 61.

Rev. Dr. Hall, of L. I.—I beg leave to say to my friend from New York,—and I ask another favor, I beg the House will bear me a few minutes. I am not making any speeches. I now ask some member of the majority in the previous motion of Dr. Hopkins to lay the Message of the House of Bishops on the table, if he will move for a reconsideration, that we may then move to non-concur with the House of Bishops, and straighten the matter out.

Upon motion the vote was reconsidered.

A Deputy from Virginia—I move, sir, that the House do not concur with the House of Bishops in the message sent down to us.

The Rev. Dr. Girault, of Louisiana—I want to answer that, sir. I have heard on several occasions in this House language used in regard to the House of Bishops which has aroused my indignation. I want to know, sir, if our House of Bishops are regarded by this convention as a body of men who have nothing else to do but to pull their wires and electioneer, and carry out certain things for their own especial benefit. I want to know if there is any respect for that House? And now, sir, I do revere that body, I hold the House of Bishops to be men beyond reproach.

I hold them to be men that ought not to be spoken of in any manner short of the deepest respect; they are not mere politicians, sir. They are men selected for their learning, for their peculiar ability to guide, govern and direct the Church. They are men placed in high positions, and from their very office they have the right to claim and we ought to yield reverence, respect and obedience.

A Deputy—I rise to a point of order. I do not believe that anything has been said by any member of this House to justify such a speech. I believe that every one of us hold the House of Bishops in the highest respect.

The President—The Chair must rule the remarks to be in order. Proceed.

The Rev. Dr. Girault, of Louisiana—I shall not speak very long, but I want to take this opportunity to give vent to the indignation I feel upon this spirit which has been exhibited in this House. If we cannot revere the House of Bishops, whom can we? Men of the highest standing, holding the very highest office on this whole earth, above kings, and men that are to be looked up to, men to be followed, men to be obeyed under the canons as far as our canons give them the right. I have always yielded respect to my Bishop. I believe, sir, that it is the duty of every man, and more especially of the clergy, to yield obedience and respect to their judgment. Now sir, with respect to the Canon. It is a matter of very grave im-

portance. I voted for it; our deputation was instructed to vote for it. These Bishops have gone into the front of the battle, they have carried the banners of the Church forward. It was finally carried that a man that had done all that he could, had given all his life and work and had succeeded was entitled to some reward, and the Convention on those grounds agreed that he was entitled to recognition, and it was put on the Canon that he should be a Bishop.

The President—The question now before the House is on concurrence or non-concurrence with the House of Bishops in Message No. 60. It is moved that we non-concur.

A Deputy from Ohio—Would it not be better to change it to concur?

Rev. Dr. Hall, of L. I.—I ask for the motion to reconsider in order that we might non-concur, and it seems to me a little unfair that we should bring in this debate under the circumstances.

A vote was then taken.

The President—The nays appear to have it.

Judge Sheffey, of Va.—Is not the proposition that comes from the House of Bishops for our action with regard to the amendment to the Constitution? I understand that if there is any action taken of this sort that we would reject that proposition. The question that can come up before the body should be upon concurring and adopting, or vice versa, and voting against it as a constitutional amendment. Suppose the majority of this House concurs, I mean vote against the proposition to non-concur, does that adopt? It may not have that effect, and yet it may be contended in the long run that it is a vote of adoption, and the square way to meet the proposition is to vote to adopt it, to adopt the proposition which was sent down to the Dioceses, and those who are opposed to it will vote against it, and those who are in favor of it will vote for it.

The President—There will have to be a vote by Dioceses and orders.

Judge Sheffey, of Virginia—With all deference to my clerical colleague, I will move that we concur with the House of Bishops and adopt the amendment.

Rev. Dr. Hall, of Long Island—Anything to get at the vote.

The President—The motion is withdrawn and the question will now be upon the adoption of the proposed amendment and the roll will be called. The question is open for discussion.

A Deputy—I understood that we considered the vote simply because a motion of non-concurrence was in order, but if we are to go into the question of concurring, I think we ought to have the opportunity of discussing the question, which we certainly cannot have at this late hour in the afternoon.

A Deputy—I again renew my motion to lay on the table.

Rev. Dr. Hopkins, of Central Pennsylvania—I second the motion.

The President—The difficulty will be that the question now coming before the House for its final action is presented to us in Message No. 60, and the vote to lay the subject on the table carries with it, it appears to the Chair, Message No. 60 of the House of Bishops. And it seems hardly a respectful mode of dealing with a document of that nature.

Rev. Dr. Hopkins, of Central Pennsylvania—I move that it be placed on the calendar.

The President—It is moved that Message No. 60 be placed on the calendar together with the report of the committee.

The vote: Division, ayes 80, nays 71.

The President—The ayes have it, and the matter goes on the calendar. The Chair will call the attention of Dr. Hall to the fact that we are within five minutes of the hour of adjournment.

Rev. Dr. Hall, of Long Island—I move that the other reports be laid on the table.

Carried.

The President—The Chair will communicate to the House before its adjournment, Messages received from the House of Bishops during the day.

Message No. 61. The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, That the House of Bishops con-

curs with the House of Deputies in its action communicated in Message No. 49 for the following amendments, namely: in Title 3, Canon 8, Article 4, as in said Message made, the words "by the Board of Missions," and in place of the words "and when so assembled" shall have general advisory powers in relation to all matters in connection with the missionary work of the Church," read "which shall not conflict with the general policy of the Board from time to time determined at its triennial sessions" at the close of said article strike out the words "and shall report to the missionary council at its annual meeting comprising etc," strike out at the close of article 7 as proposed in message No. 49, after the word "terminated" "by said board," that articles No. 8, and 9 be adopted, etc. Articles seven to be numbered Article A. Article 7 is adopted by this House. That Article 8 be numbered Article 9, Article 9 numbered Article 10.

Resolved, That in the event of the non-concurrence of the House of Deputies with the amendment herewith submitted the Committee of Conference be requested.

The President—What action will be taken on this message?

The Rev. Dr. Stark, of Connecticut—I move, sir, that the House concur in the amendment proposed by the House of Bishops in the first resolution.

Motion carried.

The Rev. Dr. Stark, of Connecticut—Will it be in order to offer the following resolution which will carry that into effect. If it be in order, the secretary will read:

Resolved, The House of Bishops concurring, that a general committee composed of three Bishops, three presbyters and three laymen be appointed to nominate members of the Missionary Council and Board of Managers provided by the Canon of the Constitution of the Domestic and Foreign Missionary Society, and that on the part of the House of Deputies, be appointed.

Resolution adopted.

Message No. 62—The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the Constitution of the General Theological Seminary be amended so as to read as follows, namely:

The Secretary—This is a printed amendment and I do not know but that it has been distributed in the House. I will read the amendment proposed. The only amendment is in the third paragraph "The Bishops who are trustees shall be visitors of the Seminary and any three of them acting together may upon reasonable notice to the faculty and Board of Trustees and standing committee visit the Seminary" &c.

Rev. Dr. Farrington, of New Jersey—I move the amendment by agreed to.

Motion carried.

Message No. 63. The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, The House of Deputies concurring, that the General Convention of 18-6 adjourn without day, on Wednesday, October 27th.

The President—This message will go upon the calendar.

The convention adjourned.

A session with closed doors was held in the evening in Grace Church to confirm the nominations for Missionary Bishops-elect Talbot and Kirby.



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## EIGHTEENTH DAY.

The House called to order by the President. Minutes of the preceding meeting read and approved.

The President—The President communicates to the House that he has appointed the following committee to nominate a missionary council and board of managers: Rev. Dr. Eccleston of Maryland, Rev. Mr. Davenport of Springfield, Rev. Dr. Hitchcock of Western New York, Mr. Fairbanks of Florida, Mr. Moss of Ohio, and Mr. Conover of New Jersey.

The reports of the Standing Committees are now in order.

Rev. Dr. Goodwin, Chairman of the Standing Committee on Canons, made the following report:

Report No. 38. The Committee on Canons, to whom as referred a minute from the National Council of the Congregational Churches of the United States, and resolutions proposing a memorial to Congress and the National authorities upon the subject of making uniform laws respecting marriage and divorce, respectfully report that inasmuch as no legislation by Canon is required in the premises, the committee recommend that the above memorial and resolutions be referred to the committee on the state of the Church.

The committee recommend the adoption of the following resolution:

*Resolved*, That the Committee on Canons be discharged from further consideration of this subject.

Mr. President—There should have been mentioned in this report a resolution referred to the committee together with the other which is mentioned and which is as follows:

*Resolved*, That whereas the Joint Committee on Marriage reported in favor of an amendment to the Constitution of the United States giving Congress power to pass uniform laws on the subject of divorce, and whereas the collection and publication of reliable information and statistics are essential to a complete and satisfactory understanding of this subject, and the great necessity of uniformity and increased stringency in the divorce laws in the several states and territories; therefore,

*Resolved*, That the House of Bishops concurring, that we respectfully call the attention of Congress and the National authorities to this important measure, and we authorize the Joint Committee on Marriage and Divorce to present this resolution and urge the collection and publication of such statistical information, either by memorial or otherwise, as they may deem best.

Resolution adopted.

Report No. 34. The Committee on Canons, to whom was referred a resolution on the Board of Missions, requesting the General Convention to pass a Canon on the subject of offerings for the foreign missions of this Church, respectfully report that this Committee has already reported to the General Convention a Canon, making such provision as above requested and therefore recommend the adoption of the following resolution:

*Resolved*, That the Committee on Canons be discharged from the further consideration of this subject.

Resolution adopted.

Report No. 35. The Committee on Canons, to whom was referred the message No. 46, from the House of Bishops, proposing certain amendments to Title II, Canon 5, respectfully report that they recommend the adoption of the following resolution:

*Resolved*, That this House concur with the House of Bishops in the amendments proposed in Message No. 46, as aforesaid.

Objection being made, the report of the Committee was placed upon the calendar.

Report No. 32. The Committee on Canons to whom was referred Message No. 44 from the House of Bishops, proposing certain amendments in Title II,

Canon 4, Sections 1 and 2, respectfully report the following resolution:

*Resolved*, That this House concurs with the House of Bishops in Message No. 44, so far as relates to section 1, with the following amendment to-wit: striking out the words "or congregations" and inserting after the words "said parish" the words "or congregation."

Objection being made to the consideration of the report, it was placed upon the calendar.

Report No. 36. The Committee on Canons, to whom was referred Message No. 49 from the House of Bishops, proposing an amendment to Title III, Canon 4, Section 5, Clause 6, respectfully report that they recommend the adoption of the following resolution:

*Resolved*, That this House concurs with the House of Bishops in the amendment proposed in Message No. 49, as aforesaid.

Resolution adopted.

Report No. 37. The Committee on Canons, to whom was referred Message No. 50 from the House of Bishops, proposing certain amendments to Title I, Canon 15, Section 5, respectfully report that they recommend the adoption of the following resolution:

*Resolved*, That this House concurs with the House of Bishops in the amendment proposed in Message No. 50, as aforesaid.

Objection being made to the consideration of this report, it was placed upon the calendar.

Judge Sheffey, of Virginia—Mr. President, I have been instructed to submit the following report:

The Committee on Canons have had under consideration the resolution of Dr. Huntington, of New York, proposing certain amendments to Title I, Canon 19, concerning the publishing of editions of the Book of Common Prayer, and of the office and duties of the officer designated as the custodian of the stereotyped plates of the standard Prayer Book, or the custodian of the Standard Prayer Book, indifferently so-called by the orders of the General Convention and by the custodian himself, (and I cite the pages of the journal of 1883, 8, and 608). The Committee beg leave to report that they concur with the measure or resolution as to the expediency of discontinuing any reference to the stereotyped plates of the standard Prayer Book which do not belong to the General Convention but to parties in London, and of making provision in due time for the printing on movable type of a standard Book of Common Prayer, to be held by the custodian of the Standard Prayer Book and from which all accredited editions of the Book of Common Prayer shall be printed, but, until such standard shall have been established and set forth by the General Convention, which it is supposed will be taken in 1889, the committee deem it inexpedient to legislate on the subject; but they are of the opinion, first, that a provision should be made at this time, by way of a constitutional amendment, if necessary, for the ratification and establishment of the Book of Common Prayer including all editions and alterations therein in the year 1889, and, second, that all issues and editions of the Book of Common Prayer, published before the time when such revision shall take effect, should contain an appendix containing the certificate of the custodian of the standard Prayer Book showing what alterations and editions of the Book of Common Prayer the General Convention of 1886 adopted. The committee therefore recommend the adoption of the following resolutions:

*Resolved*, That the committee on constitutional amendments will report whether the General Convention has power by canon to adopt an act by ratification similar to that of 1789, and if not,

that they report in due form a proposition to amend the constitution so as to confer that power.

*Resolved*, The House of Bishops concurring, that Title 1, canon 19, be amended by adding thereto the following: "Section 3, That promptly after the adjournment of the General Convention, the secretaries of the two Houses deliver to the custodian of the standard Prayer Book true and exact copies of all alterations and additions of the Book of Common Prayer adopted by the General Convention under article 8 of the Constitution, and said copies shall be duly certified by said secretaries and be attested by the presiding officers of the respective Houses, and shall be preserved by the custodian of the standard Prayer Book."

Section 4. That until a standard Book of Common Prayer shall hereafter be duly set forth and established by the General Convention the issues or editions of the Book of Common Prayer shall contain as an appendix to each volume published a certificate to be prepared and signed by the custodian of the standard Prayer Book aforesaid and approved by the presiding Bishop and two other Bishops showing all alterations and additions to the Book of Common Prayer the General Convention of 1886 adopted, and their effect upon the standard Book of Common Prayer as it was before such alterations were adopted, and it shall not be lawful for any Bishop or other officer in any Diocese to attest any issue or edition of the Book of Common Prayer to be hereafter published unless the same shall contain the certificate of the custodian approved by the Bishops as aforesaid.

I ask, Mr. President, present action upon the resolution, as it requires an answer from the committee on constitutional amendments which should be given as promptly as possible.

The President—The Secretary will read the first resolution.

Resolutions carried.

Judge Sheffey, of Va.—Unless there is some objection suggested I ask that this be put upon its passage.

Objection was made, and the report of the Committee went upon the calendar.

Dr. Shattuck, of Mass.—Mr. President, I am sure that you would rule that it is always in order for the dioceses to pay their assessments, and that the proper person ought always to be on hand to receive the assessments which come from the dioceses.

Rev. Dr. Payne, of Albany—Reported the following resolutions from the Committee of the Prayer Book.

The Standing committee on the Prayer Book to whom was referred the memorial from the Messrs. E. and J. B. Young & Co., publishers of the Standard Edition of the Book of Common Prayer, beg leave to report, that they have had the same under consideration, and recommend the passage of the following resolutions:

*Resolved*, That it is not expedient at this time to authorize the making of any changes in the Standard Edition of the Book of Common Prayer.

*Resolved*, That the Secretary of the House of Deputies be instructed to forward a copy of the preceding resolution, together with a certificate of the election of the Custodian of the Standard Prayer Book, to Messrs. E. and J. B. Young & Co. —

Mr. William Cornwall, of Kentucky—I wish to offer a resolution for the purpose of bringing to this General Convention a matter which may be of use in reference to such amendments as we now propose. When we put them all together they may appear different from what they are now when we take them separately; it is difficult to judge of what their effect will be until we see them printed together:

*Resolved*, The House of Bishops con-

curring, that after the close of this session of the General Convention, any one or all of the additions or alterations made, or proposed in the year 1886 to the Book of Common Prayer may be authorized to be used by the Bishop temporarily.

I ask the reference of the resolution to the Committee on Constitutional Amendments.

A Deputy—I object to the introduction of the resolution, it being after the twelfth day, and no further new business is allowable.

The President—The rule is that no new matter can be introduced after the twelfth day.

The question is upon the suspension of the rule of the House for the purpose of considering the resolution offered. The Secretary will read the resolution.

The motion was lost.

Rev. Dr. Brown, of Western New York—I wish to offer a resolution that the House concurs in Message No. 63 of the House of Bishops, respecting the time of adjournment.

Mr. Parker, of New Jersey—I move that that go upon the calendar.

The President—Dr. Brown moves that we concur in message No. 63.

Rev. Dr. Farrington, New Jersey—I believe the message simply asked for a committee of conference. The Secretary read the resolution in the message; that the General Convention of 1886 adjourn without day October 27.

The President—The message will be placed upon the calendar, unless by two-thirds vote of the House it is considered.

A Deputy—I ask the House to suspend its rules and to take up for consideration Message No. 63 from the House of Bishops relating to the time of adjournment.

On the vote being had, a division was called for which resulted in, ayes 146, noes 32.

The President—The rule is suspended and Message No. 63 is now before the House for consideration. The Rev. Dr. Brown moves that the House concur. Is the House ready for the question?

Rev. Dr. Wilson, of Virginia—The work before this House has two most important matters within our knowledge, and I cannot but feel that if we leave our places and go home without settling the matter, the Church at large will feel disappointed. It does not seem possible at this stage of our work to be able to judge at this time to-day, whether we can get through in time to accomplish to-morrow anything like the amount of work in reference to the Prayer Book that is before us. Then the question of Marriage and Divorce has not been touched on in the way of any serious consideration. I submit therefore to this House that we ought to be very careful about the passage of a resolution limiting ourselves on the discussion of these important subjects. Besides there are other matters of importance lying upon the calendar.

Mr. Parker, of New Jersey—I take this opportunity to set myself right in regard to what occurred yesterday. I find that there were some here in the convention who thought that I intended something of a joke by reading that sorrowful hymn of poor John Henry Newman. I should never think in the first place of perpetrating any joke in the Convention, and I had no thought of joking at that time anyway, but if it had not been for the inopportune remonstrance of my friend on the point of order which would have been more properly raised at the beginning of that discussion, I should have gone on and repeated the other two lines, which would have shown that I was not joking.

Now as to the question of adjournment.



I sincerely hope that this convention will not go home like a whipped cur with its tail between its legs, metaphorically speaking, and with this work unfinished. We came here to accomplish the work as far as possible of making amendments to the Book of Common Prayer, and we have proceeded to-day and adopted some portion of it, and I think we ought not to go back, and for consideration of the inconvenience for a day or two's time, leave this work unfinished. I think it would be wrong, would be almost criminal.

If we are to complete the consideration of what has come down to us from the House of Bishops in relation to Schedule B, it will be utterly impossible for us to adjourn to-morrow, and I hope for these reasons, as well as for those suggested by the Deputy from New York, the House will not adjourn.

Rev. Dr. Courtney, of Massachusetts—I beg leave respectfully to suggest that there are other very important subjects before this House, one of them at least as important as the revision of the Book of Common Prayer, and which has not been mentioned, and which ought not to be left untouched. The question of Marriage is of equal, if not of more importance than the matter of revision; and the question of Christian Unity, which has not been finally acted upon by this House, and upon which we have a report from the Committee on the State of the Church, and minority report appended, and a declaration from the House of Bishops; and I do most respectfully and earnestly beg the members of this House not to consider the matter of expense to the dioceses, and that they put aside considerations of personal convenience or inconvenience, and that they earnestly strive to stay until the work of this Convention is entirely completed.

Rev. Dr. Brown, of Western New York: I want to observe to the members of this Convention that it is necessary, if we would complete the legislation of the House, it is necessary to appoint a time for adjourning, and if we do not appoint a time, at the end of several days we shall find ourselves in the same position we are to-day, no nearer the end. I observe that in the history of this House it is imperatively necessary to appoint a day for adjournment, and it is a common experience in all legislative bodies. If we make the day to-morrow before 12 o'clock at midnight we will finish the work.

Dr. Courtney, of Massachusetts—I beg leave to make an amendment altering the resolution so that it shall read Thursday instead of Wednesday.

A deputy from Florida—It has always been noticed that much of the important business of the session is usually crowded into the last day or two. It is the experience of every one who has ever had any knowledge of the action of legislative bodies that such is always the case. I am sure that after having labored for fifteen years upon the revision of the prayer book, it would seem puerile in us for personal reasons to leave our work unfinished or hastily done. We are sent here from distant parts of the country, from distant states; I am myself from one of the most distant states; and I came here to stay until our work is done, and I think that should be the feeling of every member of this House.

Judge Wilder, of Minnesota—There is a feeling, obviously, in this body, whether generally prevailing or not, of course I do not know, that we cannot properly and justly complete our work so as to adjourn on Wednesday. Whether that view is right or not has no bearing upon the question which I wish to present. It seems to me that the Rev. Dr. Farrington struck the key note of this subject

when he suggested that we should non-concur in this message of the House of Bishops so that a Committee of Conference will res and with the deliberation and intelligence, and with the discrimination that we are able to bring to bear on this subject, I think that the Committee will report such conclusions as we can accept with unanimity, and I think it is a wise thing to concur with the suggestions of Dr. Farrington, and vote against concurrence, and that a Committee of Conference be appointed.

The President—Do you make that as a motion.

Judge Wilder, of Minnesota—The motion now is before the House that we concur; if that motion is voted down the other motion will come up after this is disposed of.

The President—The motion is offered that we concur, and Dr. Courtney has offered an amendment fixing Thursday instead of Wednesday. Is the House ready for the question?

Upon this question a division was called for, ayes 162, noes 55.

The President—The House declines to concur in the message of the House of Bishops and asks a Committee of Conference. Of how many shall that committee consist?

(Several deputies suggested three.)

The President—I will appoint Dr. Brown, Dr. Courtney, and Judge Wilder, the Committee of Conference.

Rev. Dr. Huntington, of New York—I call for the order of the day.

The motion was put and carried.

The President—We will now proceed with the order of the day. The order of the day is the consideration of the report of the Committee of the Whole.

The clauses of schedule A were continued and voted upon by Dioceses and orders debate occurring in the following instances.

The President—The question on Resolution 41, page 106, Resolution 12, clause r, changing the word "if" to the word "though" as follows: "Upon the Sundays and other Holy-days (though there be no sermon or Communion)" &c.

Rev. Dr. Harris of Pennsylvania—If the House will kindly indulge me for a moment, I would be very glad to call attention to this proposition, which I am afraid is calculated to lead in the wrong direction. There is an objection that this does not seem to receive the consideration to which the gravity of the subject justly entitles it. There is another objection coming through the practice. There are a great many clergymen who are accustomed never to say the Ante-Communion service, except when there is a sermon or Communion. There are a great many who do not say the ante-communion Service unless they should be compelled to say it against their wish or the wish of their people in such cases. And for the consideration of this question; in the old rubric, the "if" being there and not the "though" it is quite allowable that the Ante-Communion Service may be omitted, and the fact that this proposed alteration is to compel the use of the Ante-Communion Service in all cases whether there has been a celebration of the Holy Communion, or not.

(Several voices: No, no.)

If there has not been any celebration of the Holy Communion there are a great many who ought not be compelled to say a portion of that office against their judgment. The fact is this alteration is also not in the interest of a shortened service, and that is another reason why it should not pass.

The President—The question is upon

the concurrence or non-concurrence.

Clerical: dioceses voting, 49; ayes 34, noes 11, divided 4. Lay: dioceses 42; ayes 29, noes 13.

The President—Upon the question asking concurrence with the House of Bishops in resolution 53, page 114, resolution 16, clause c, inserting in the Confirmation Office, a form for presenting the candidate—almost verbally identical with the form used in making Deacons and in ordering Priests. Is the House ready for the question?

Rev. Dr. Hoffman, N. Y.—I do hope, Mr. President, that the House will pause to consider this matter before it votes upon it. It appears to me to be nothing short of a parody upon the Ordination Office. If the members of the House will compare these questions and answers which are in the office for the making of Deacons and ordering of Priests, they will find they are almost exactly similar. I wish I could take sufficient time to indicate how nearly they are alike to the same in the ordinal. Those questions and answers have been sanctioned by a very large use both in this and our mother Church in connection with the office of ordination, and I can not but feel that the introduction of such questions in the office of Confirmation will have a very serious effect in lowering the responsibility of those who make presentations for the office of Ordination. We need to do everything that we can to uphold the standard of men who are to be brought to the ministry, and also to bring the matter as strongly as can be before presbyters who assume personal responsibility in presenting any one for Holy Orders. I am sure that by the introduction into the office of Confirmation, questions like those in the ordinal, and almost similar in form if not in words, will lower their sense of responsibility, when presenting young men for the sacred office of the ministry. Then, on the other hand, I think it will raise too high—if I may use the expression—the qualification of those who are presented for Confirmation. I know sometimes candidates are presented for Confirmation without that thorough preparation which they ought to have, and I am also aware, from experience as a parish priest, that many are kept back from confirmation who ought to come to it by the feeling that they are not properly prepared, and I fear that the putting of such questions into the Confirmation office will have a tendency to keep still more back from the rite of Confirmation. I trust therefore that the House will not concur in this resolution.

Rev. Dr. Goodwin, of Pennsylvania—I most heartily coincide with the Deputy from New York who has just resumed his seat. It seems to me nothing could be contrived which would more surely degrade the ordinal than a travesty or parody, for such it seems to me, put in under such circumstances, entirely unnecessary to accomplish as it seems to me, working no good purpose, and at the same time having this very evil effect. I will not waste words in the matter because it is so well presented already, but I desire to endorse what has been said by my reverend brother from New York.

Rev. Dr. Drowne, of Long Island—Mr. President, I would like to present the other side of this question. While I agree with the reverend Deputy from New York in what he said in regard to elevating our ministry and impressing upon those presented for ordination the high and sacred function into which they are about to enter; yet, on the other hand, I presume all believe in what is generally known as the doctrine of the

universal priesthood of all believers, and I particularly admire this use of the portion of the ordination service in admitting candidates for Confirmation, because it distinctly refers them to their universal priesthood in the Church of Christ. I like it also because it impresses the candidate for Confirmation with the idea that this transaction is a fulfilment of a compact and the entering into a compact for the future. I greatly fear that many candidates for confirmation come with the impression that the whole part which they have to perform is to march from their pew into the chancel, kneel down, and, in a passive way, receive the manual act of the laying on of hands. This leads candidates for Confirmation to feel that they are entering into a compact, that they are ratifying their Baptismal vows and leads them to feel that there is the greatest significance in the act in which they are about to engage as candidates for Confirmation. Then in regard to the lowering of the tone of the ordinal, I have not the slightest fear of that. In the first place, this Confirmation office will be used in each parish perhaps not more than once a year. How often do our ordinary congregations hear the ordination services? Living near the Bishop of my own Diocese, and being a member of a Church which might naturally be called upon occasionally for the use of the ordination service, at least before the cathedral was finished, the members of my congregation have never heard the ordination service in their own Church, and it is utterly impossible to the average congregation of our Church to lower the tone of that ordination service which they never have the opportunity of hearing. I say, sir, that it will be an advantage to the spiritual life of this Church to have these questions and answers from the ordinal placed in the Confirmation office, and if their significance is recognized they can not in any possible way lower the influence or significance of the Ordination office in their minds.

Rev. Dr. Huntington, New York—Mr. President: It is only fair to the memory of the late Bishop of Easton, to whom the cause of liturgical revision owes a very large debt of gratitude, to say that his line of defence upon this point when the criticism brought forward by my colleagues from New York, and by the reverend deputy from Pennsylvania, were urged viz, that this proposition might seem to be a travesty or parody of the ordination services was that taken by the reverend deputy from the diocese of Long Island, who has just taken his seat. He applied it, he said, because it seemed to symbolize a state of the priesthood of the laity. The late Bishop of Easton, was, if I am not greatly mistaken, a high Anglican. I think no man would have been slower than he to have counseled anything which might look like a blot upon the service of Ordination.

Rev. Davis Sessums, of Tennessee—Mr. President, the adoption of this new Confirmation Service surely could not have been deemed so important even by the committee itself, because all the questions presented therein, as a Catechism of the candidates, save the last, may be remitted. The proposed new service is not a restoration. It does not remove such imperfections, as may exist in the old one, but on the contrary emphasizes and magnifies them. Instead of correcting the wrong use of the word "confirm" in, at least, two places in the old service, in one of which the word clearly means "confess" and in the other "confirm" in a different sense from the meaning of the word when used with respect to the confirming act of the Bishop,



the new service continues this use, and makes still more prominent the error which it involves. The great danger which threatens all who come to confirmation is that of misunderstanding and depreciating the relations which subsist between the Sacrament of Baptism and the Sacramental rite of Confirmation. The danger which constantly threatens the Church in the interpretation of its doctrines is this subjective tendency which is brought out in the proposed amendments to the service of confirmation, where the candidate is led still more strongly to rest all the force and obligation of the comfort with God upon what he or she does or says in this rite, thus bringing out the subjective element in the mind of the candidate. The whole theory which runs through the proposed changes is dangerous, and overshadows the objective force and meaning of confirmation. The practical difficulty in the way of almost all parish priests is to convince people that they have already by baptism been brought into the Church. Even now the significance of baptism and its effects are to very many too vague, unreal and tentative. Too many even now fancy that confirmation alone has the power of bringing them into the real privileges of the Kingdom of God, and the practical effect of these changes would be to strengthen this misconception and bring out with entirely too great force, in too great light, this subjective view.

That the resemblance of the first part of the proposed service to the service of ordination will tend to teach the priesthood of the laity, is not to be believed! I do recognize this great truth, and that all the objective system of the Church and all its doctrines, do represent and stand for great correspondent human truths. But this new service will not solidly make for any such teaching. We may, indeed, revere and venerate Him whose name and championship are associated with these propositions, and yet not suffer his judgment, or our respect for his memory, to force them upon the reception of this House. The new service obscures the difference between things absolutely distinct, is a travesty of the ordination service, and ought to be rejected; because it will only deepen confusion as to the distinction between those who are called by confirmation nearer to God in their personal lives and those who are ordained and sent to preach the Gospel of Christ.

A Deputy.—It would be well if we could only have the presentation longer: although I suppose we cannot obtain that now; it would be a matter of making a proposition which I will not now propose. I believe also that which is plain to the consciousness of the Clergy and Pastors of the Church, in regard to their responsibility for the candidates for Confirmation that they are sufficiently instructed in the principles of Christ's religion. I have had a large experience as a pastor, and I know that I often feel it my duty to present persons for Confirmation that I do not think understand what would be properly called the principles of Christ's religion. They may be aged, they may be weak-minded people, but still they may be persons who make it manifested to all that they believe in the Lord Jesus Christ and love Him. Where I to present such persons and be required to answer these questions only, could I present them for Confirmation? There is another reason. It was suggested and referred to by the member from Massachusetts the other day, that it might lead to serious embarrassment. These questions are too much alike. We have had some experience in the Church which ought to teach us to be careful. Some mistakes have been made. We had many years ago, I can remember it was one of the memories of my childhood, a Mr.—was confirmed by the Bishop in a private house, and this is a rite which is often performed at a private house. He received the Laying on of Hands according to the rite of Confirmation, and whether it was that or the Bishop's blessing, he gave a great deal of trouble afterwards by

asserting that he had been consecrated a Bishop. There is danger on that point and these questions ought to make us careful not to expose ourselves to it.

Rev. Dr. Gray, of Massachusetts—There is one objection which has not been spoken of. It seems to me that where the Rector has presented candidates for Confirmation, there is no right to catechise the candidate. The Rector is presumed to have attended to his business, and I think that it is not proper to examine the candidate in regard to his preparation; and no one has a right to examine him.

Rev. Dr. Carey, of Albany—I am sorry to hear the word travesty which has been used in this discussion. It seems to me that the objection made to the resolution as stated will not stand. I do not know, sir, in all the history of the Church of a single case where the rite of Confirmation and the act of Ordination have been confused. I know of many parishes where this form is used, and I believe that it tends greatly to the dignity of the office, and I think it leads to a more careful preparation of the candidates on the part of the Rector, and I trust, sir, that this form may be adopted.

Rev. Dr. Beers, of California—It seems to me, sir, that those engaged in this work of Revision have practiced to an extraordinary degree the virtue of economy in utilizing a much higher and far reaching office, and applying it to use in Confirmation. The strongest objection in my mind to this improvement or modification; some modification might very well be used, but this must be objectionable because it seems to me to lead to confusion in the minds of the laity as to what Confirmation is. While it might lower the higher office I do not think it will elevate the lower office of Confirmation. The deputy from Long Island made an argument that struck me he doubted the force of in his own mind. It was an argument that might be made for a picture that lacked merit, the answer would be that we will hang it in a dark closet where it will very rarely be seen. The fact is that the Ordinal is but little known to the laity because it is only read from the prayer book, and it seems to me that there is a tendency on the part of some laymen with greater zeal than knowledge, to take the idea that they belong to the priesthood in a very large and perplexing degree; and even the Episcopate does not seem in their judgment to be above their reach, and sometimes I think that they aspire to the papacy practically, even upon a hint of a change in the Confirmation office. I am afraid that these men would be confirmed in their ambitious delusion and that it would make them useless in the Church of God.

Rev. Mr. Taylor, of Springfield—There is one point, Mr. President, which I do not think has been brought before our attention at this time, and that is the strong and growing doctrine of the lay priesthood in which I heartily believe; I do not believe there is any confusion at all or any uneasiness in this body between that doctrine and the ministerial priesthood, and there can be no difficulty between the work of the clergy and laity in the use of this office. We are touching upon doctrine, we are touching upon a doctrine that is a practical one. We may theorize about a doctrine without much danger, but when you put it in practice, you make it effective. It is the most effective way in which you can bring it to your consideration. In regard to the plea that is made by the reverend deputy from Long Island, it seems to me that it makes for our side of the question, and if this is the only way in which the

laity will hear this question, it seems to me they ought to get the idea. This idea of magnifying the priesthood I think is utterly wrong, for there is no derogation of the estimation of the ministerial priesthood, which is not held in too high estimation as it is, and I wish it distinctly understood that I concur most heartily in all that has been said in regard to the lay priesthood, and I believe in it.

Rev. Dr. McVickar, of Pennsylvania: Mr. President, I don't think that we are in any danger of exalting the priesthood of the laity too high. I don't think that we are in danger as to their power over the priesthood. On the other hand, I am not at all afraid that the presbyters of this Church shall be led into any formal acknowledgement that their prerogative is endangered. I don't know how it may be, but it seems to me that one of the very things that we want is the work of honest laymen, the very Christian help that we need, and it seems to me that the presbyters have too much work to do, and that if it is left for the pulpit to do the work alone, that all that ought to be done will not be done. I am not afraid of losing any prerogative of the priesthood. I rather regret the great chasm which has been formed, which makes the laity and the clergy think that they belong to two different classes of people. There is another thing. It has been said that there will be too much responsibility put upon the ministry. If I have a class to prepare, I want to have all the responsibility that if possible thrust upon me. I want an intelligent comprehension of this thing; and I have no reason to doubt that it would be better if there was a greater feeling of responsibility upon the part of the presbyters in this act of presentation of candidates for Confirmation; and I think it cannot be too strongly impressed upon this Convention what the meaning of this step is. I think that we are in more danger of slurring over this service than giving it too much importance. I think the candidates should have from time to time a chance for an intelligent understanding of their responsibility in entering the Church. I want evidence that there is an intelligent personal conviction; and I want them to surround this service with a personal conviction of the necessity for thorough instruction with reference to it. We want to surround it with every solemnity, therefore I go heartily for the change. Let the minister be held to his responsibility, let him be responsible for every one in the class that he presents, and so that he shall know as far as he has knowledge of the personal conviction of the candidate on this subject.

Rev. Dr. Farrington, of Northern N. J.: I am opposed to this change for the reasons that have been already given, and also on account of this additional reason. I think it will be admitted generally that our offices should be in accord. For instance, this office stands between the Baptismal office and the Holy Communion, and there should be perfect agreement.

I read in the Baptismal Office: "Ye are to take care to bring this child to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer and the ten commandments, and is sufficiently instructed in the other parts of the Church catechism."

I don't think that when I come to present a class of children and persons of age for confirmation, that I can always answer that question, that I think them to be sufficiently instructed in the principles of the Christian religion, but I should have no hesitancy in saying, they are

sufficiently instructed in the Church Catechism. I don't think that there could be a man at any time, however long they might live, who would be absolutely able to answer that question, and therefore I sincerely hope that we may not agree upon this proposed change.

Dr. Deputy, from Central Penn.: Mr. President, I wish merely to call the attention of the House to one point which has not yet been brought forward. I think that it has been felt by the more thoughtful minds in the Church that in beginning the Confirmation Office as we have it in the Book of Common Prayer, that a feeling has been created that there is needed a connecting link with the office of Evening or Morning Prayer that immediately precedes. If we decline to concur with the House of Bishops, is it not necessary that the office of Confirmation have some form of presentation? It has been permitted by Bishops of many dioceses to have some definite form for presentation, defining it as a mere desire for preparation. Take for instance, the Diocese of Central Pennsylvania. It has been my practice in presenting classes for Confirmation, to say: Rt. Rev. Father in God, I have instructed these persons in Christian doctrine, and also have examined them, and believing them to be fully prepared, present them to you that they may receive the rite of Confirmation. It is a formula not belonging to any office. What I want to say is, that I merely wish to remind the House that we are not tied down to any particular form of presentation, or the language in this book.

Rev. Dr. Hart—I should like to have the privilege of saying a few words upon this subject, because I think this is a very important matter, and from the fact, also, that it was very deliberately and with due consideration that this proposition in reference to confirmation was brought up. It is, if you will observe, certainly the greatest change that was brought before the Convention of 1883 in any one of the offices of the Book of Common Prayer. This office was practically reconstructed, and now let us observe how it is reconstructed. It is reconstructed by the insertion of a gospel, which has not, however, been reported by the House of Bishops to this House, and we leave it out for that reason. A great deal has been said about the office being travestied, and it has been recommended that it be remanded to the House. This is a reproduction of a part of the office of the Visitation of the Sick. The Clergyman visiting the sick says, "Dost thou believe in God the Father Almighty? Dost thou believe in the Holy Ghost?" We find words to the same intent in the Ordination Office. Now let me say that I object to this service upon the ground that it is scrappy. It is mechanical. It has none of the stately simplicity of the old Confirmation service, and is not at all fitted to impress either the imagination or the judgment of the congregation assembled to witness a Confirmation. I do sincerely hope that this House will consider the whole subject carefully and will vote with the difficulties before them which have been presented by the various deputies.—One difficulty presented by one man and another difficultly by another man, making, it seems to me, a body of objections which can not well be surmounted.

Judge Sheffy, of Virginia—Mr. President, I rise simply to ask a question. Is there anything more than clause c under consideration?

The President—Clause c only is under consideration.

Judge Sheffy—I asked because the deputy from Long Island in his argument



on behalf of the present form pleaded as if clause e was before us.

Rev. Mr. Dumbell, of Tennessee—Mr. President, I desire to say but one word which shall drive away, if it be possible, what fell from the clerical deputy from Springfield, and the necessity for which was immediately evinced by what came from the reverend deputy from Pennsylvania; and that is, sir, that there is a doctrinal meaning underlying this question. One great difficulty is the idea on the part of the candidate that in coming to Confirmation he is laying upon himself an additional burden, the truth being that he is coming to receive power and grace to enable him to bear the burden which is upon him whether he will or no. Feeling strongly as I do in this matter, and agreeing thoroughly with the objections upon other points, I feel it my duty to vote against it.

The President—The secretary will call the roll.

Clerical: dioceses voting 44, ayes 16; noes 28; divided 5. Lay: dioceses voting 48, ayes 22, noes 19, divided 2.

Rev. Dr. Huntington, N. Y., Mr. President—We are very near the hour of recess and it so happens that we have also reached a point in schedule A beyond which there are no matters of very great importance. I would not say that anything touching the Book of Common Prayer was not important, but what follows is comparatively unimportant. I move, therefore, that the further consideration of what is left of schedule A be postponed for the present, and that immediately after re-assembling this afternoon we take up the consideration of the report of the committee of the whole on so much of schedule B as there is to consider.

A deputy, Mr. President—I believe it is our duty to go on with schedule A and complete it before we go on with any other business. If the question of proceeding to schedule B is now debatable, I would like to say more upon that subject.

The President—The subject is not debatable until the order is changed. The Chair will state that there is only one item on schedule B which has been so far presented.

Rev. Dr. Huntington—I did not anticipate any serious opposition and I will withdraw my motion.

The President—The hour of one having arrived, the House will take a recess until half past two.

Adjourned.

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## Evangelical Education Society.

## REPORT.

Your General Secretary respectfully reports that the Society closes its twenty-fourth year's work, through the Divine blessing, with all bills paid and a balance in the treasury.

## FINANCIAL STATEMENT.

(For particulars see the Treasurer's report.)

Balance, Oct. 1, 1885.....	\$ 834 45
Received from Pittsburg bonds matured.....	5,000 00
Received from Atlantic City mortgage.....	1,008 00
Received from Rev. Geo. D. Miles bequest.....	994 75
Received from collections and contributions.....	5,240 03
Received from interest on investments.....	2,007 53
Total.....	\$14,964 74
Invested in mortgages in Atlantic City.....	\$ 4,527 20
Invested in mortgage at Wayne Station, additional.....	1,000 00
Have on special deposit in Provident Trust.....	1,000 00
Paid for our general work.....	8,202 88
Total.....	\$14,730 08

Balance, Oct. 1, 1886.....\$ 234 65

A large part of our Invested Fund has been entrusted to us to make permanent memorials of the honored dead; may we not hope that others will be led to follow the good examples of these generous contributors to this work of Christ and His Church, and become partakers with them of the everlasting reward of the heavenly inheritance.

Man instinctively dreads the thought of death and oblivion. The reflection that we must soon pass away and be forgotten is ever painful. Saddest of all is the thought that our very name must fade from memory and from record.

We long to have it otherwise. In vain we build monuments of marble and bronze; they soon fall and perish. In vain we erect memorial halls and galleries; they too soon crumble in the dust.

But there are monuments which will endure, that will utter a voice of instruction and warning to coming generations. Such memorials must be in the hearts of the living, cheered, benefited and grateful humanity. Each one should ask, how may I build most wisely to this end? What is the best use I can make of the means which God has entrusted to my care? We should exercise that wisdom in the final distribution of our property, which has been necessary to accumulate and preserve it. We ought to control it as far as possible, rather than shift our responsibility upon another generation, probably less capable of managing it. It is not right to allow all our worldly means, by any neglect of ours, to descend to those who may spend it in busy idleness and fashionable folly to their injury and ruin. Our work and influence ought not to cease on earth when we are called away by death. We should endeavor to perpetuate our influence for good and leave an example worthy of imitation.

Our first and chief work is to educate Evangelical men for the ministry of our Church. At the beginning of the year we had twenty-three men enrolled. During the year we have added eighteen, making forty-one aided. Of these two have found other aid, or are supporting themselves: twelve have been ordained, leaving on our roll at this time twenty-seven; two are Indians; eight are colored. I have recently visited some of the Seminaries in the South, where our students are at work, Alexandria, Petersburg, Hampton and Raleigh, and also some of our graduates in their mission fields, and have everywhere found thorough instruction and conscientious devotion to study and work, and I am more and more convinced that we are sending into the ministry many of the most useful men of the Church, and I am also further convinced of the great necessity for

## RECRUITING THE MINISTRY.

As the population of the country increases and the membership of the Church enlarges, the disproportion between the demand and the supply becomes painfully apparent to those who believe that Christ Jesus came to seek and to save the lost, and that there is no other name under heaven given among men whereby they must be saved.

The Bishop of Massachusetts, in his late Annual Address, says, "I have reported to you this year the smallest number of candidates for the ministry which I have reported for nine years. I

told you of more who sought Christ's ministry when we had fifteen and a half thousand of communicants than I can to-day tell you of with more than twenty-two thousand. And this is not the worst of it, because our deficiency may be of short duration, but what, if along the Church's whole line the deficiency is notable.

The scarcity is, as the Bishop has said, along the whole line. Look at our great eastern cities, Boston, New York, Brooklyn, Philadelphia, Baltimore and Washington, where the population is most dense, every business and secular profession crowded, the Church life vigorous and her growth rapid, and you will find very few young men offering themselves to the ministry of the Church. We look in vain to the leading congregations of these great centers of population, Church life and influence for the needed supply.

The states of Massachusetts, New York, Pennsylvania, Maryland and Virginia, contain over one-fourth of the population of the United States, and more than one-half of the communicants of the Church, and have within their borders four of the chief Theological Seminaries of the Church, and yet in all Dioceses in this vast area there is only one candidate for each 2,000 communicants, scarcely one for each 100,000 of the population! If we look west, where there are many more openings for young men, the supply is even more scanty and the case more deplorable.

It is through the liberality of the State and the Church, or the bounty of individuals, that all our seats of learning are founded, equipped and supported, and higher education placed within the reach of any.

Since nearly all other students are partakers of this bounty, it seems eminently just, right and proper that the candidate for the ministry should be specially favored, as his prescribed course of study is prolonged, absorbing and expensive, and he gives up himself to a self-denying and poorly requited work for the benefit of his fellow men.

Under our new charter we have issued an eight page tract by the Rev. Percy Browne, of Boston, on *Estheticism in Worship*, and are having a pamphlet prepared by the Rev. Prof. D. R. Goodwin, of Philadelphia, on the *Christian Atonement*.

The work of distributing Evangelical literature has been made a prominent object in our Constitution and the amended charter, and our contributors have the choice of agencies in the one great work of proclaiming Evangelical truth.

They may do it either by the living voice or the printed page. We will gladly receive gifts or bequests for either branch of our work.

## BENEFICIARY EDUCATION.

Rt. Rev. O. W. Whittaker, Assistant Bishop of Pennsylvania—That the Church needs more ministers is so evident that it need scarcely be argued. There is not a diocese or a missionary field in the United States in which more men devoted to the work of the ministry could not at once be usefully employed. But when we consider that the usefulness of any minister depends largely upon his fitness for the work which he undertakes to do, when we consider that it is the personal character of the minister, his integrity, his purity, his devotion to his work which insures him Divine blessing and brings forth fruit, we shall see that to secure the right kind of ministers is of more importance than the number, that the quality is more than the quantity. And whatever methods may be devised for increasing the ministry, if their tendency is to make the minister less a man, if the tendency is to lower the tone of his manhood, then such methods should not be encouraged.

We are assembled to-night on the anniversary of the society which has for its object the increase of the ministry by rendering aid to those who are seeking to pursue those studies which shall fit them for the ministry, a society which owes its existence to Bishop Alonzo Potter, of Pennsylvania, the principles of which he recognized and believed in; and not only this, but it was his deliberately avowed conviction that not only should

aid be rendered to students for the ministry, but that it should be rendered generally and on a large scale. There have been very many in the Church who have believed in the principle, who believe that the rendering of aid to those who are seeking to qualify themselves for the sacred ministry does not necessarily in any degree disqualify them for their work, that it does not lower the tone of their character, that it does not make them less manly. What do we mean by manliness in the Christian religion?

No one should mean an over-weening sense of independence. No one should mean a feeling that he himself is able to stand alone and do all that needs to be done for him and by him. The very idea of Christian manliness is dependence upon God, dependence upon the Lord Jesus Christ, dependence upon the Gospel which He came into the world to preach; and if, dependent as we are upon Him for all things, we shall say that it lowers one's Christian manliness to receive aid from any source in carrying out the work that He has given us to do, do we but show that we have a wrong conception of the nature of Christian service?

I am asked to speak to-night a few words with reference to the principle of beneficiary education. What is the principle? Is it not simply this, of giving aid in the procuring of an education, beyond that which is paid for with money? Now, I maintain that this is a principle of almost universal adoption, wherever the effort is made for the education of men. It is the principle which underlies the common school system of the United States. A very small proportion of those who derive the advantages of the public school system contribute their proportion, or part of the expenses. In a great many cases the scholars are children of poor parents, unable to pay their proportion of the cost involved in carrying out that system. Whatever defects there may be in the public school system of the United States, the position that it is indispensable, as things are in the United States, to the maintenance of republican institutions, is impregnable. Republican institutions can only be sustained by the intelligence and the integrity of the majority of the people; and the intelligence of the majority of the people, taking things as they are, is secured mainly through the public school system. And, shall we say that a boy receiving his education from the State, a student in the public schools, is less of a man because he has received his education in that manner? Shall we say that he becomes thereby less fitted to take his place as a citizen, as a legislator, it may be, in the performance of any duties which he may be called upon to perform? It is the principle involved in the establishing of all great colleges and universities. The peculiar advantage of a great university is that it affords beneficiary education. There are some institutions of learning in the United States which are established for the purpose of yielding a revenue, but they are not the best schools, any of them. The principle of a great university or college is that because large sums of money have been given for supplying it with the facilities for ministering to the wants of those who come there to be educated, it is able to afford those facilities far beyond the degree for which they receive pay. There is not a first-class institution of learning in the United States which could be supported by the fees which it receives from the students. Endowments are asked and are given, that these institutions may be placed upon such a footing and provided with such appliances and means that they may be able to give advantages far beyond that for which fees are charged. It is the principle in the establishing of every great free public library, of every art gallery, of every great collection of anything which the skill of man has made whereby the intellects of other men may be stimulated and urged into life, effort and action. Shall we say that a man makes himself a dependent man, that he lowers his man-

liness, because he avails himself of the facilities which a great public library affords him, and pays no fee for the privilege of consulting its volumes? It is the principle recognized in the great schools which the United States government has established at West Point and Annapolis. Should we say that any man is less manly because he has received the very thorough education which West Point gives, without having paid for it as much as it cost the government to furnish it to him? Does not the very statement of the case carry its own conviction? We know that there is no unmanliness in thus receiving aid from the institutions so abundantly supplied with means for accomplishing the end which they have in view. We know that no man is made less a man because he avails himself of the privileges there afforded. Is this less true of the Christian cause, that highest, noblest calling, that which sets before man the aim to be in the world as Christ was in the world, to go about doing good, to proclaim the measure which He came proclaiming, to be His herald, His representative, His ambassador, that men may be thereby brought back to God?

But there is another thought connected with this. There are those who say that within certain limits it may be proper to aid students in theological seminaries; that if they have exhausted all their resources, it may be right in some cases to supplement what they have done by affording them a limited degree of means with which their studies may be completed; but, they say, to go back of that, to take boys in the grammar schools, in the colleges before they have entered upon distinctly theological studies, is a misapplication of the principle. Is it? Where does education begin? When the theological student comes to the seminary, is not his character already formed, are not his habits established? Should we not look at his education as a whole? Should we not consider that there are qualities in a boy of 15 or 16 years old in the grammar school which indicate his fitness for entering upon the work of the ministry? Is there not profound wisdom in taking the oversight of that boy, and guiding him through the grammar school to college, keeping a watchful oversight over him, directing, as far as may be, the line of studies which he shall pursue? Is it not a wise provision that some one fitted for this shall be found?

Why, it seems to me that even more important than the seminary course is that which goes before it, if it is possible to superintend it and direct it, because then the habits are formed, the character is becoming established, the man is developing, and then it is that a boy needs watchful attention, loving care and careful oversight. When may this be more needed or more useful than at such a time? It is that very oversight which this society proposes to exercise. It does not say that whosoever desires to come and receive the benefactions of the society shall be welcome to them whatever sort of person he may be. It exercises a loving, faithful watchfulness over those who are candidates for this appointment. If, at any stage in their career, it may seem manifest that they are departing from the course which they ought to pursue, that there has been a mistake made in the selection, they are turned upon some other course, and some one more worthy is taken in their place. Now, if this simple line of thought is true, and I believe it is; if this principle is of universal adoption, and it is found to work well, can anything be plainer than that it is the duty of Christian men and women to stand steadfastly by a society which has for its object the training of men to supply a need which is pressing upon every department of the Church? We are told from the statistics of our own Church that the number of our communicants is increasing, proportionately, more rapidly than the population of the United States, as rapid as that is; but the number of ministers in the Church by no means keeps pace with that; it is almost stationary. The want is urgent and pressing for men of tried faith—brave, manly men, who love the truth as it is in Jesus, who are bold to proclaiming the truth, and willing to follow it wherever it may lead; who are seeking to exercise a Christian manliness, who are striving to make themselves more and more like Christ, to be faithful to Him and to the truth which He has made known to men. There is an urgent need that the number of those men be increased, and can anything follow more logically, more irresistibly than that it is the duty of all who can, by so simple



means as by giving of that which God has given them, to carry on this work?

#### RECRUITING THE MINISTRY.

Rt. Rev. G. W. Peterkin, Bishop of West Va.—I am requested by the secretary to say a few words suggested by my experience in the recruiting of the ministry. You can not expect a large and varied experience from one who has so small a work as I have; still as far as it goes, it may be to the point. Since going to West Virginia, in 1878, where I found fifteen clergy, I have ordained seven ministers, all from my own Diocese, and I have now six prosecuting their studies. I think that is an encouraging number from so small a Diocese; but I could not tell you by what means they have been recruited for the work, simply because, so far as I know, there has been no set plan; only this I might say, that none of these men have been drummed up, as it were, or driven into the ministry, but, I believe, in every case, they have had full time to consider the sacred duties and obligations of this office, the trials and joys which it affords to those who embrace it.

Let me say in general that my idea of recruiting the ministry for the Church of God faithfully to carry on the work which the Master has given it to do, it seems to me, ought not to be a very formal work. It seems to me that from the Church there will come forth from time to time men to serve God in preaching the Gospel of his Son; while, no doubt from time to time there must be special appeals made as there must be societies to help, guide, direct and encourage. Nevertheless, I think that the true work will be done not so much by statements and appeals, as by the consideration of the life and power of the Church; that is, the men who come forward to serve God in the ministry will be, as it were, the expression of the life and power of the Church.

To be somewhat more particular, if we are to recruit for the ministry, let me say, in the first place, by being careful as to the character and qualifications of those whom we help forward, and let me say especially, the character. Although the ministry is not the Church, yet it largely represents the Church, certainly to the popular mind, and just as people judge of the reality and power of religion by the lives of those who profess and call themselves Christians, so will they judge of the ministry by those who exercise its functions; so we see that it is very important to look to the character and qualifications of those who enter the ministry, not only on their own account, not only on account of the people to whom they minister, but also on account of the bearing of their ministry upon the great work that is yet to come: and it seems to me that a society such as this, the anniversary of which you celebrate to-night, has in this connection a special work to do. It would be fair to say that in relation to these various questions which come in regard to the character and qualifications of those who offer themselves to the ministry, that this society is likely to be very impartial and judicious in its selection of those worthy of its aid. But are there not other things to be considered? I would warn the society against an attempt to exclude some whom God Himself has called, even if they have not the literary qualifications which we think very important and which we most earnestly desire. I am afraid that our Church is to-day suffering a loss in this respect. I am afraid that sometimes men are turned aside who show in other churches, if you choose, that they are inwardly moved by the Holy Ghost to take upon them this office. I grant you that there is danger on the one side, but I think there is also danger on the other. In this matter the most experienced educators will err. More than one case has come under my observation. As I stand here to-night I remember distinctly the case of one who was told by one of the most eminent theological

educators this Church has ever had, that he had better go back from the seminary to his home and follow the plow, in which occupation his early years had been passed. He persevered, and now in the providence of God he is not only a man of character, but also in the various ministrations of his work one of the most useful and successful men that I know of in the ministry to-day. Again, I say we are to regard the ministry by maintaining its Evangelical character against all sacerdotal force. We must stand in daily reminder of our duty, of that prayer which the Master himself commanded, in which we beseech the Lord to send forth laborers into the vineyard, realizing our dependence upon God to supply this great need of this Church; and then, dear brethren, God's words will come to one and another distinctly and emphatically: "Son, go work to-day in my vineyard; go ye also into the vineyard;" and so this work will be carried on and we may expect God our Father to give us increase.

#### BISHOP LEE'S SERMON.

The selection as one of the subjects of present consideration of "Doctrinal Preaching" might seem to indicate that in the opinion of some, such preaching is not now looked for as appropriate—that it belongs to the past—is something which the church has outgrown.

Doctrine is the inculcation of truth, especially truth recorded by God, communicated to us by the Father of Spirits in His written word, and Christian doctrine is "truth as it is in Jesus," that which the Son of God has made known, that which refers to Him and His work of redemption. It would seem that this simple statement was sufficient answer to the question, whether Christian doctrines should now be preached. "The Father sent the Son to be the Saviour of the world." He is the world's exclusive Saviour. There is salvation in none other, and men are to be ready, not mechanically, but morally and spiritually—not irrespective of their own will and consent, but intelligently and voluntarily, not as blocks are placed one upon another by the mason, but as living stones, cleaving to and built upon the elect and precious corner-stone. This is to be effected by belief in and acceptance of the truth respecting Christ's person, work and mission. And hence the indispensableness of presenting that truth, so that it be fully understood and advisedly embraced.

Our Lord proclaims Himself to be the Light of the world. He declares that whosoever believeth in Him shall not walk in darkness, but shall have the light of life. He tells His disciples, "Now ye are clean through the word which I have spoken to you." And when He gave the great commission to His Apostles, and commanded them to make disciples of all nations, He charged them to teach all things which He had commanded. Teaching was to be pre-eminently their work; and they so understood it. The Book of Acts presents them as continually so engaged. Wherever they went they ceased not to teach and to preach Jesus Christ. The Epistles abound with like evidence of their understanding of the nature of their office. St. Paul addresses the Corinthians as his spiritual children. "In Christ Jesus I have begotten you through the Gospel." And yet he expressly states that he had baptised none of them, with a very few exceptions. So that it was not by administering the sacraments, important as they were in their place, but by his making known unto them the truths, growing out of the Saviour's mission, that he had begotten them through the Gospel.

If such was the way in which men were brought out of the dominion of darkness into the kingdom of God's dear Son in the days of the Apostles, what reason is there

to suppose that the same great object is to be attained otherwise in after ages? In what period of the world's history are sinners to be saved in a different manner? Where and how is the Church dispensed from the sequence so plainly presented in the Epistle to the Romans. "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him in whom they have not heard, and how shall they hear without a preacher?" "So then faith cometh by hearing and hearing by the word of God."

Is there anything at the present day to warrant departure from this old method, and abandonment of this original pattern of the chief work of the Christian ministry? It is, we are told, an age of great intellectual activity and of wondrous progress in scientific exploration and discovery. But there is no special connection between knowledge of this kind, and spiritual regeneration. All that men can learn about the structure and mechanism of the universe will not make them holy. A man's evil propensities are not cured, nor is he saved from his sins by learning the properties of matter and the development of organic life. When St. Paul commenced his work at Corinth among the most intellectual and polished people of the old world, he did not rely upon philosophy. "I, brethren, when I came unto you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined to know nothing among you, save Jesus Christ and Him crucified."

While the scientist may make men more learned, it is the object of the teacher of Christian truth to make them wise unto salvation.

Do material progress, accumulation of wealth, facilities of inter-communication, and similar features of the times, release us from the obligation to set forth and urge the doctrines of our faith. May all of these advances, instead of making them of less necessity, render their faithful presentation all the more important? The tendency to mammon-worship, to over-increasing pride and self-conceit, to inordinate love of pleasure, and to make worldly splendor the shrine at which men bow, can only be overcome by faith in Jesus Christ and the powers of the world to come. A society glorying in the progress of knowledge and the embellishments of art may be corrupt at the core.

Does the extension of the Church, its increase of members, wealth and consideration, and external show render it of less consequence to make known with firmness and fidelity the simple foundation verities of the Gospel? Look at the visible Church at the beginning of the sixteenth century, the age of Leo X, when it outshone all the kingdoms of the earth in magnificence, when its hierarchy wielded such tremendous power and its massive cathedrals rose above the most populous cities, models of grace and grandeur, and its monks of monastic devotion overspread the fairest lands, and its ceremonial was gorgeous and dazzling. What sort of a Church was it morally and spiritually, even by the confession of its own prelates and advocates? Council after council vainly attempted to reform the Church in its head and its members, until at length the pent-up elements burst forth with tremendous explosion and the light of Christian truth broke in upon the astonished world. The buried Bible was brought forth, and the glorious Gospel proclaimed with a power that electrified the nations. The great Reformation of the sixteenth century was wrought under God's Spirit by

the preaching of Christian doctrine. The truth of Christ, plainly set forth, proved its mighty and saving efficacy to deliver men from the bondage of corruption; that at any period the tendency manifested itself to attach undue importance to the externals of worship, to think more of the temple than of the Lord of the temple, to substitute love of the æsthetic and the spectacular for the worship of Him who is a Spirit in spirit and in truth, then it is specially important to instruct men in the doctrine which is according to Godliness, and faithfully to teach that the Kingdom of God is "not meat and drink," nor ceremonial splendor nor outward show, "but righteousness, and peace, and joy in the Holy Ghost."

Or is attention strongly directed to charitable and benevolent works, appeals made to the world to judge of the beneficent influence of Christianity by its healing and salutary effects, then let it be remembered that the perennial fountain of true philanthropy is faith in a Saviour once crucified for us. It is faith which worketh by love. It is the indwelling Christ in His faithful servants who go about doing good. "I live," said the apostle, "yet not I, but Christ liveth in me." And so He still lives in the very members incorporate of His mystical body, and diffuses help and healing, comfort, and peace, blessings—temporal as well as spiritual. There is meaning in that arrangement in the epistles of St. Paul which presents first the great doctrines of the gospel and then dwells upon the duties of the Christian life. In the reception and embrace of the truth, men rise above their native selfishness and sordidness—learn to live not unto themselves, but for the Redeemer and the redeemed. So that the Church will shake itself from the dust, and awake to its holy mission as the world's benefactor, as it becomes identified in spirit and communion with its great Head. Make the tree good and the fruit will be good.

The principle being admitted that doctrinal preaching is now, as it was of old, the duty of the Christian ministry, I would name among those which it seems to me to be of special importance to present at this time the doctrine of the Holy Scripture as the inspired word of God, the complete rule of faith and practice, the doctrine of the Holy Trinity, and that of justification by faith alone.

At a time when such efforts are made to subvert men's faith in revealed religion it is of supreme importance that our people have clear, intelligent convictions respecting the claims of the books of the old and new testaments to be received as divinely inspired. Let the several and converging proofs upon which our belief is grounded be fully shown. Let our congregations well understand why the Church appeals to the sacred volume as conveying to us the knowledge of God and His holy will. It is a question of inexpressible magnitude—a question of the day, fundamental and vital, whether or not God has spoken to man. Have we only the dim, uncertain light of nature? Are we groping in the dark, ever baffled and disappointed, or have we a clear and intelligible revelation from our Maker. "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you." We have a sufficient answer to give and we should be able to give it.

The doctrine of the divine existence is of an importance that we can not over-estimate. The thought of God is the sublimest that the human mind can entertain, and shows the high place of man in creation. As Christians we are baptised "into the name of the Father, and of the Son, and of the Holy Ghost." This is our solemn initiatory consecration to the God whom we adore. What is implied in this formula enjoined by our Lord Himself? What bearing has it upon our redemption? What relation to our duty? What issues that concern personal holiness and eternal salvation? We bow with reverence and awe before that wondrous requirement, but can we doubt that it was made known to us for wise purposes.

Now, in speaking of the importance of doctrinal instruction, I care not to be understood as recommending any system of scholastic and subtle theology, abstrusive phraseology, ingenious definitions and nice distinctions. Such systems have had their day. They would not be endured now. Some prejudice may have existed from the remembrance



of what was once designated by that name.

The teaching needed now is the truth embodied, and shown in its native-like warmth and power to wake the soul from earth-dreams, call forth its affections and start it upon its upward course of progressive holiness. And, especially, to impart the knowledge of the glory of God in the face of Jesus Christ, who was that mysterious visitant who appeared upon earth and spoke words that have burned in men's hearts ever since, and lived a life of unearthly purity and godliness, and dying gave the world a shock that has never ceased to vibrate? What has He done for me? and what will He do for me? and what does he ask of me? All that pertains to Him is full of interest, and as He rises before me, so majestic and lovely, my whole soul is entranced and filled with amazement and delight. To receive in its revealed fullness the doctrine of which I speak is to obtain clear conviction of the glory and work of Christ, of His divinity, humanity, moral beauty and saving grace. And with just conceptions of this sublime verity stands in near and intimate conception, the doctrine of justification by faith alone, of immediate and direct access to the willing, waiting Saviour on the part of every repenting sinner. He stands at the door of every heart and knocks. If any one opens the door, he enters at once, bringing with Him the gift of pardon and eternal life. No weary delays until the man has accumulated merit and worthiness. No necessity for a mortal priest to intervene as the only authorized dispenser of the salvation—Jesus is himself "the great high priest of our profession"—"the way, the truth, the life." One of our most eminent theologians, Richard Hooker, in showing the difference between this our doctrine, and the maze, as he calls it, in which Rome leads those who ask of her the way of justification, says, "We differ as to the medicine wherewith Christ heals our souls." Surely this is a great and wide difference. We need to be healed of the heart plague. We confess that there is no health in us. Let us apply without hesitation or delay to the great Physician of the soul, feel His hand of power, and hear His gracious words, "I will; be thou whole."

### The Girls' Friendly Society.

There has been considerable activity in the interests of this Society during these past two weeks which it is hoped will produce very permanent and wide-spread results in Church life in Chicago.

Rev. Mr. Johnson of New Hampshire, (whose parish was the first to undertake the work in this country), has made addresses on the subject at St. James, Grace Church and the Cathedral.

In two addresses, Father Osborne has given a very interesting description of the workings of the Society in Massachusetts. Canon Knowles (who has established a branch in St. Clement's Parish), Mrs. Fleming and others have furnished items and suggestions. The official newspaper organ of the Society is *Church Work*, edited by Mrs. Thwing. A pamphlet report from the general secretary and branch secretaries of the Society is published twice a year. The last reports show about 100 branches in America, with a membership of about 3,000, of whom thirty or forty have come from Great Britain and Ireland. It is stated that the membership in the English Mother Country is about 100,000. As an illustration of the value of the Society as a church link between the two countries, we are told that a member from England came over not long ago, not knowing there was a G. F. S. branch in this country. She was entirely without friends and felt her isolation keenly, till one day she chanced to pick up a paper in which she saw the name of a branch secretary of the Girls' Friendly

Society in New York. She immediately wrote to her, and was immediately put in communication with other members of the Society.

Father Osborne stated that the Girls' Friendly Society was about the last thing he would be willing to drop from his parish. He didn't know how he could do without it. It reaches further than any Parochial Guild and handles with comparative ease, difficulties which a clergyman, being a man, often cannot reach, however much he may desire. He can not visit a girl with either the freedom or the power of comprehension that another girl can, and the help of experienced church women in convention with such an organization is invaluable. Father Osborne deprecates the use of the word "lady" in the society—"church-woman" and "girl," being much more appropriate.

Another advantage over parochial guilds lies in its permanency. Guilds may live and die according to the terms of rectorship, or of wives of rectors upon whom women's work in a parish often leans, but whether the rector's wife is the head or not, or whether the rector has a wife or not, an organization conducted by church-women banded together in the spirit of the Girls' Friendly "Associates" will live through changes in rectorship. The word "girl" is not to be understood as a restriction either as to age or class. A girl may be received as a "member" from the age of 12 or 14 up, and it is to be hoped and expected that "Associates" upon whom the higher responsibilities of the society rest, will remain "girls" whatever be their age. There are some women who never were "girls" but it is hoped their number is not large.

Among the members of the G. F. S. Father Osborne cited one as the final corrector of the pages of the *North American Review*, and another as setting up all the type of the *Wide Awake*.

In closing one of his addresses, he urged the undertaking of Friendly work in every parish that has not already something of the kind in hand; getting the co-operation of the rector if possible, and if that can not be procured, to do what one can without it, unless the rector has a provision for the same objects in which case he should of course have the support of his parishioners.

To anyone who knows anything whatever of the life of an isolated girl or woman, especially in a large city, the term "Friendly Society" is full of meaning. It means what the "Young Men's Christian Association" means to young men. It means personal interest and sympathy with daily trial. It means help to rise from an undesirable—perhaps injurious—situation, or none at all, in business to something safer and happier. It means a recreating intercourse with fellow-creatures, promotive of the firmer and nobler tastes and traits of character. It means to the stranger of good character some show in the home and social privileges that bless some of those "friends." It means both to give and receive a coming nearer to Christ, and all that is Christ-like. Where the leaders in the Society are all loyal members of a Church holding to Christ's ministry and Sacraments, it means opportunity to grow in "the faith once delivered" to that Church, and to become faithful workers in the household. It means also, in probably more cases than one can imagine, the saving from a lapse into vice or despair. The "Girls' Friendly Society" leaves to other instrumentalities the reformation of the "fallen," but it is a practical demonstration of a belief that "prevention is better than cure." Its principles are very simple, and the reports from local secretaries illustrate the variety of valuable lines which may be developed from it; the formation of bands for special study, or cultivation of practical and artistic handiwork; the formation of libraries, reading rooms, boarding-houses or homes, etc.; the creation of funds for the use of sick members, and the care of the dead, besides the many incidental features outside of formal provision.

The advance this Society has made commends it to careful consideration by Church women and clergymen not already familiar with it, and the General Secretary, Mrs. Johnson, Salmon Falls, New Hampshire, will gladly furnish further information upon application.

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## The Report of the Committee on Memorials of Deceased Members.

The committee, to whom the memorials on the members in attendance upon our last session, and members-elect of this convention; deceased, were referred, have been impressed with the solemnity of their task. That within the space of three years so many of our members should have been stricken down suggests to us the shortness of our time here, and calls upon us for fidelity and devotion to the work committed to us, of seeking the salvation of souls and extending and strengthening the kingdom of our Lord. From the memorials presented to this House and referred to us, your committee have been compelled by the rapidly-increasing proportions of this body and by the special resolutions offered to this House, as well as by the space allotted to them, against the prompting of their own desires, to confine themselves in their report to what may seem to some a very brief recital of facts in the lives of those whose memories we hold most dear and whose services in the Church have entitled them to the highest honor.

It is a singular circumstance that the first clerical deputy, whose death in the order of time it is our duty to chronicle, is that of the last Chairman of this committee, the Rev. Dr. Richard M. Abercrombie, of Northern New Jersey. He was born in Philadelphia in 1822, was a graduate of the University of Pennsylvania and of the General Theological Seminary. He was successively the Rector of St. Andrew's Church, New York; St. John's, Clifton, Staten Island; Christ Church, Hartford; St. Paul's, Rahway, and finally of St. Matthew's Church, Jersey City. Among the monuments of his zeal may be mentioned Christ Hospital, Jersey City, and the Clergyman's Retiring Fund Society. Of both of these institutions he was the founder, and until his death the President. He entered into rest Dec. 7, 1884.

The first of the lay deputies called home was George C. Hance, of New Jersey, who was born at Rumser's Neck, Nov. 8, 1820. He was an earnest worker in all matters relating to the Church, parochial, diocesan and general, making them foremost among his plans of life. Of him it was well said, that "he was not slothful in business, but fervent in spirit, serving the Lord." He died Feb. 26, 1884.

The next who follows was Rev. Noah Hunt Schenck, D.D., who was born in Pennington, N. J., in 1826, was graduated at Princeton, and was subsequently admitted to the Bar. He was ordained in 1853, officiated at Hillsboro and at Gambier, Ohio. He was Rector of Trinity Church, Chicago, and of Emanuel Church, Baltimore. In 1867 he was called to St. Anne's, Brooklyn, where he died on the 4th of January, 1885, after a brief illness.

We miss the cheer of his presence, the eloquence of his words, his business skill, and his fidelity to every duty committed to his hands.

The Diocese of Pennsylvania mourns the loss of John Light Atlee, M. D., LL. D., who was born in Lancaster, Nov. 2, 1799, of an ancestry eminent for their Christian lives and services. For fifty years he was Rector's Warden of St. James', Lancaster, and served as deputy to this convention since 1874. As a surgeon his name was known and honored in this and other lands. To this Church he was known as a faithful and efficient member. It was on the 1st of October, 1885, he was "gathered unto his fathers, in the testimony of a good conscience and in the communion of the Catholic Church."

The Hon. Lebeus C. Chapin, M. D., of

Western Michigan, died on the 21st of November, 1885, in the sixty-third year of his age. He was born in Otsego county, N. Y., July 15, 1823, entered Amherst College and was transferred to Yale, where he graduated in 1852, was five years tutor and subsequently instructor of physics and chemistry. He came to Kalamazoo in 1867, and took an active part in all public and charitable interests. The new St. Luke's of Kalamazoo owes much of its beauty and stability to his taste and constant oversight, and in it before its completion he received his summons to depart.

The Hon. Thomas Andrew Hendricks, Vice President of the United States, died Nov. 26, 1885. He was born near Zanesville, Ohio, Sept. 7, 1819. Very early in life he removed to Indiana. He was graduated at Hanover College in 1841, and studied law in Shelbyville, Ind., and at Chambersburg, Pa. He was successively a member of the Legislature and the Constitutional Convention, Governor of Indiana, member of Congress, six years in the United States Senate, Commissioner of the General Land Office, and Vice President of the United States. Amid the many pressing duties of public office he was not unmindful of his duties to his Church, and served for many years as vestryman and warden of St. Paul's Church in Indianapolis.

The Rev. Charles Reynolds, D. D., was born in Gloucester, Eng., December 19, 1817, was graduated at Columbia in 1843, and at the General Theological Seminary in 1846. He served as Rector of Christ Church, North Brooklyn; of Trinity, Columbus, Ohio; of Trinity, Lawrence, Kansas; St. Andrew's Church, at Fort Scott, and was chaplain in the United States army. At his retirement in 1881 he became rector of the Church of the Covenant, Junction City, and died December 28, 1885. He was the first President of the Standing Committee of Kansas, and represented the diocese in the convention in most of its sessions since 1868, and was a member-elect of this convention.

It was not long after, in the month of January, the Diocese of Albany was called upon to mourn the loss of Orlando Meads, LL. D., a man of a strong, sweet nature, balanced, and refined, and matured by the influences by which, to a rare degree, he was trained by the Church to which he was devoted. His learning made him an invaluable counsellor in all that concerned the history and the polity of God's Kingdom on earth. He was for many years vestryman of St. Peter's, Albany, and a member of the convention of New York. In the organization of the Diocese of Albany he did much to give shape to its methods. At the close of his life he was connected with its Cathedral and institutions of learning and charity. He died in the seventy-eighth year of his age.

Charles Tracy, who died in New York in February, 1885, was born at Whitesboro, Oneida county, Feb. 17, 1810. After graduating at Yale and being admitted to the Bar practice in Utica, in 1849, he removed to New York. In the charitable and religious work of St. George's Church he took a deep interest as superintendent of the Sunday school, as vestryman and senior warden; entering into rest at the mature age of seventy-four, he lived to see the parish he so dearly loved resume its position of extended usefulness, and he leaves behind a name honored and loved.

On Sunday, March 22, 1885, Capt. James Jenkins, of the city of Oshkosh, in the Diocese of Fond du Lac, entered into rest at the age of seventy-six. In his death a good man, a good citizen, a

Christian gentleman passed away, and the Church lost one who was ever ready to give his time and substance. For more than a quarter of a century he was senior warden of Trinity parish in Oshkosh, and a member of diocesan committees and one of the Trustees of Nashotah.

Not only in this House, but in many a place of council and responsibility it will be difficult for some of us to be reconciled to the absence and the loss of the late Rector of Grace Church, Baltimore, the Rev. Dr. George Leeds, who died on the 15th of April, 1885, in Philadelphia, as he was returning from a meeting of the Board of Missions, of which he was a member. Dr. Leeds was born in Newburyport, Mass., 1816, and was a graduate of Amherst and of Andover Theological Seminary. His first parishes were at Salem, Mass., and at Utica, New York. From St. Peter's, Philadelphia, he was called, in 1867, to Baltimore. He was President of the diocesan convention during the interim between the death of Bishop Pinkney and the election of Bishop Paret.

Hon. George L. Harrison, LL. D., of Pennsylvania, who died in Philadelphia in September, 1885, was a vestryman of St. Luke's, Philadelphia, delegate to the Diocesan Convention, Treasurer of the Hospital of the Protestant Episcopal Church in Philadelphia, President of the Board of State Charities, and Inspector of the Eastern State Penitentiary. His beneficence and unselfish services were marked and characteristic expressions of his religious faith. To Mr. Harrison wealth was a trust, one he faithfully administered by his liberality to many a good cause brought to his attention.

William Cleveland Hicks, of Northern New Jersey, entered into rest October 19th, 1885. He was the eldest son of Rev. John A. Hicks, for many years successively a deputy for Vermont. He was born in New York, July 21, 1839, and was graduated in Trinity in 1848, was a civil and mechanical engineer of reputation and was ever ready to advance the interests of the Church by his devotion of time, effort and money. He was for many years senior warden of Calvary Church, Summit.

On October 24th, 1885, Rev. John McNamara entered into rest, who was born in 1824, in Ireland, in the Roman Communion, but who on his removal to this country entered the membership and ministry of this branch of Christ's Church under the direction of the Rev. Dr. Jarvis, of Middleton. His training was under the Rev. Dr. Mullenburg, and in the General Theological Seminary. His ministry was exercised in Chicago, Kansas and Wisconsin. He was twice President of Nebraska College, and when he died was Rector of the Church of our Saviour, North Platte, Nebraska.

The Rev. Dr. Francis Harrison, of the Diocese of Albany, was born in N. Y. in 1839, was the son of Wm. H. Harrison, Comptroller of Trinity Church. He studied law at Saratoga, was graduated at St. Stephen's College in 1861, in 1864 at the General Theological Seminary. Upon his ordination the request he made of the Bishop was, that he be sent to the poorest parish in the diocese. From Trinity Church, Claversack, he removed to St. Peter's, Peekskill. From 1874 he was the Rector of St. Paul's, Troy, until his death, Dec. 29, 1885. He was a faithful servant of the Church, as was shown in his execution of the trusts committed to him in almost every office of his diocese. By this House he was appointed a member of the Joint Committee on the Book of Common Prayer and the custodian of the Standard Prayer Book. At the last convention he did much towards reconciling the different and antagonistic opinions

upon the revision. His regard for this Convention was recorded in his last will and testament. It was the privilege of sixty of his brethren in Holy Orders to pay their respects and express their affection for him at his burial.

The Rev. Lewis P. Tscheffaly, B. D., Rector of Grace Church, Louisville, Ky., died suddenly on the 11th day of January, 1886. He was born in Winchester, Va., in 1836, educated at Nashotah, was for many years Secretary of the Convention for Kentucky, and its deputy in 1877 and 1883, and in 1877 and 1880 was one of the Asst. Secretaries of this body. An earnest teacher, a beloved Pastor, a zealous Churchman, a character pure, transparent and sincere.

The Rev. Erastus F. Dashiell, D. D., of Easton, was born on the 22nd of May, 1820, in Somerset Co., Md., graduated at Trinity in 1845, was the Rector of Christ Church, Calvert Co., St. Paul's, Queen Anne's Co., of Wye Parish in the same Co. In 1867 he went to St. Michael's Parish, Talbot Co., where he died April 1st, 1886. He was for seventeen years a member of the Standing Committee, and Deputy to this Convention. "He walked with God and was not, for God took him."

Cul. Lewis Neale Whittle, for many years the representative of Georgia in this House, entered into rest on Feb. 17, 1886, in the 68th year of his age. From early childhood his Christian influence was marked. He served as a vestryman and warden in the Diocese of Georgia. Frank, generous, and outspoken, he devoted himself to his Master's service, as a friend of the Missionary in his labors, of Woman in her wrongs, and of the oppressed in every direction.

The cause of a large and well rounded Christian manhood, as well as the general interests of the Church and of the Diocese of Ohio sustained a loss in the death of John Henry Devereux, of Cleveland, who died on the 17th of March, 1886, aged 54. Into all the relations of an eventful and influential life, he carried a single purpose and an irreproachable integrity, and a deep spiritual earnestness that testified to the world the reality and power of Divine grace.

One of the youngest taken from us was the Rev. Jesse T. Webster, of Southern Ohio. He was born in New Jersey in May, 1846. His first charge was in the diocese of New York. He was rector of Trinity Church, Hudson, Mich., Emmanuel, Detroit, and of Christ Church, Dayton, Ohio. Towards the last, his physical strength was not equal to his zeal. On the 8th of May last, he was called to leave his Master's work here, for the rewards of the hereafter.

The Hon. Malcolm Hay, of Pittsburg, was a member of three conventions last past. A lawyer of distinction and best known as the First Assistant Postmaster General under the present administration. The pulmonary disease which resulted in his death on the 23d of May last was brought to light by a cold contracted while he was in attendance upon the last convention at Philadelphia. He died in the forty-eighth year of his age.

There are few who have not been mindful of the absence of a second of the distinguished delegates at the last session and at many sessions from Maryland. The Rev. Meyer Lewin, D. D., entered into rest on the 28th of May, within a few hours of the adjournment of the last Maryland convention which had elected him as its delegate. He was born in Poland, of Hebrew parentage, in 1816, was the president of the standing committee, a dean of the convocation of Washington. He was a member of the Committee on Canons of this house and he devoted much attention to ecclesiastical law. He was a ready advocate for every cause he espoused, unremitting in energy, and his long service for the principles he maintained entitled him to the high encomiums that have been passed upon his memory.

It was on the 10th day of August last that from Covington, Kentucky, the Hon. John White Stevenson went home.

Early in life he took upon himself the privilege and duties of his membership in the Kingdom of Christ and when called to the high offices of his state and the senate of the United States, he was found the same simple-minded, earnest Christian man, a rare instance of one whose spiritual character was not injured by an active and eminent public life. His fidelity



was shown that while he was governor he was rarely absent from his post as a teacher in the Sunday-School. He was a Vestryman and Warden of his Parish, Chancellor of the Diocese, and for twenty seven years a Deputy to this Convention. He was seventy-four when "he came to his grave in a full age, like a shock of corn cometh in, in his season."

The Hon. James Forsyth was born at Peru, N. Y., in 1817, and died in New York, August 10th, 1886. He was Judge, Provost-marshal, director and head of large institutions and interests of the city, and the president of the Polytechnic Institute. But high above all worldly duties he ever placed his duty to the Church, loving her courts and her services "above his highest joys." As vestryman of St. Paul's, Troy, delegate to the Convention of Albany and as the representative of that Diocese in this House since its organization, the sympathetic tribute of his Bishop was "with eye undimmed and natural strength unabated, he has passed away,—young by all true measures of age, old by all standards of achievement and ripeness,—and left for others his work to carry on, his example to imitate, his zeal to kindle ours."

The Rev. Alexander Marks, of Mississippi died on the 28th day of August, in the forty-fifth year of his age. For thirteen years he was Rector of Trinity Church, Natches. He was active, without restlessness; studious, without pedantry, and he was devout without the consciousness of it, with manly strength and womanly gentleness. In his time and place there was hardly any honor or post of labor for which he was not sought, and he was ever found equal to every expectation.

On the 12th of September last, Robt. Hallowell Gardner, Deputy-elect to this Convention, died at his home at Gardiner, Maine. For more than three score years his name has appeared at the head of the lay deputations in Maine, in the General as well as in the Diocesan Councils of the Church, and the same name has been honored as representing either the father or son who, in their lives exemplified what Christian laymen can be, and also by their never failing devotion were always ready to sustain with time and money and personal effort, the hands of Bishop and Clergy.

We are reminded that our time for scattering the seeds of truth is limited, and that our work here must soon pass into other hands.

Hon. J. W. Stevenson, LL. D., one of our Vice-Presidents, has recently been called to his rest and his reward. He was a man of unusual ability and worth. His sterling integrity and wisdom in counsel won the respect of all parties, and gave him commanding influence.

Through his long public career no suspicion was ever raised against him. A kind, courteous, refined gentleman, a devout, earnest, humble Christian.

He was active and useful in every relation of life. He taught in the Sunday-school and served as a vestryman as readily as he bore his part in the deliberation of the General Convention of the Church and of the Senate of the nation.

While Governor of Kentucky and Senator of the United States, with many and great demands upon his purse and time, he freely contributed to our treasury, advocated the claims of the Society, and delighted and conferred with your Secretary upon the progress of the work and state of religion in the Church and country. His name and example are a legacy to the Church and to the nation.

We cannot close without calling to mind the two faithful servants of this Convention, Lloyd W. Wells and Thomas C. Coddington of New York, who successfully held the office of Treasurer of this Convention and who have entered into rest.

The committee recommend the following resolution:

*Resolved*, That this House put on record a grateful recognition of the virtues and services of those gone from us; and that we pray for grace that we may follow their good examples, and that when we depart this life it may be in the faith, so that finally with them, we may be partakers of the Heavenly Kingdom.

*Resolved*, That this report and its accompanying resolutions, including the resolutions respecting the religious ser-

vices, be printed as an appendix to the Journal of this House.

Signed by  
RUFUS W. CLARK, Chairman.

### Centennial Celebrations.

The President: I wish to present a report of the Joint Committee appointed by the General Convention of 1880, and continued in office by the action of the convention of 1883, to recommend a plan for the due observance of the centennial.

The Joint Committee appointed at the General Convention of 1880, and continued by action of the Convention of 1883, to recommend a plan for the due observance of the Centennial period of the organization of the American Church as an independent and autonomous branch of the Church of Christ, respectfully report:

Your Committee gratefully record their sense of the dignity and true solemnity of the celebration at Aberdeen, Scotland, and through the grateful courtesy of the Archbishop of Canterbury, at St. Paul's, London, as well as in all parts of our own land of the centenary of the consecration of the first Bishop of Connecticut, Samuel Seabury, to the Bishops and Clergy abroad and at home, who by their presence at those solemn services and their participation therein, the Church in this land is specially indebted and would acknowledge their gratitude.

During the interval between the meeting of the Church in General Convention at this time and the next session, the members of our Church will be called upon to commemorate with fitting solemn observance the centenary of the consecration at the Chapel of Lambeth Palace, of William White, D.D., to be Bishop of Pennsylvania, and Samuel Provost, D.D., to be Bishop of New York. On Septuagesima, February 4th, 1787, this event by which the Apostolic Succession in the English line was conferred upon the chosen representatives of the infant American Church by the Archbishop of Canterbury, Dr. John Moore, assisted by the Archbishop of York, Dr. William Markham, the Bishop of Rath and Wells, Dr. Charles Moss, and the Bishop of Peterborough, Dr. John Hinchcliffe. On Easter-day, 1787, which fell on the 8th of April, the Bishops of Pennsylvania and New York arrived in New York.

Your Committee would call the attention of the members of the Church in this country to the measures inaugurated on the return of the Bishops of Pennsylvania and New York by the Bishop of Connecticut, and others, tending to a union and consolidation of the Churches of the New England States with the Churches of the Middle and Southern States. It would be fitting on the 4th of June, A. D., 1889, to commemorate the "Act of the Clergy of Massachusetts and New Hampshire recommending the Rev. Edward Bass for consecration," which, under God, was the means of the unification of the Churches.

The first Convention of the Church in the States of New York, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, at which a Bishop was present, was held in Christ Church, Philadelphia, July 28, August 8, A. D., 1789, the Bishop of Pennsylvania being President of the Convention. At this Convention the "Act of the Clergy of Massachusetts and New Hampshire" was settled upon. On the 8th of August "The General Constitution" of the Church was adopted.

On the second day of October the second "General Convention" of 1789 met in Philadelphia and continued in session until the 16th of the following month. On the day of meeting, the constitution having been modified, the union of the Church was effected, the Bishop of Connecticut and the clerical deputies from Connecticut, Massachusetts and Rhode Island signing the constitution, and being admitted as members of the Convention. On the following day, October 3, the House of Bishops, constituted by the constitution, met for the first time, the Senior Bishop of the American Church, Dr. Samuel Seabury, presiding. On the 17th of October in the same year, the ratification of the Book of Common Prayer, which has continued in use for one hundred years was formerly made.

With this statement of the note worthy days of the coming triennial which closes the centennial observances contemplated

in their appointment, your committee respectfully ask to be discharged.

All of which is respectfully submitted.  
For the Committee,

J. WILLIAMS, Chairman.

Attest,  
WILLIAM STEVENS PERRY,  
Secy. of the Joint Committee.

MORGAN DIX,

Chairman on the part of the House of Deputies.

The following resolution is appended:  
*Resolved*, The House of Bishops concurring that this commission be continued, and that the membership on the part of the House be continued for the next three years as follows:

The Rev. E. A. Hoffman, D. D.  
The Rev. Thomas F. Davies, D. D.  
The Rev. W. F. Morgan, D. D.  
The Rev. Charles R. Hall, D. D.  
The Rev. A. L. Gray, D. D.  
The Rev. W. H. Vibbert, D. D.  
The Rev. R. J. Nevins, D. D.  
The Rev. W. C. Langdon, D. D.  
Mr. John H. King.  
Mr. John H. Fay.  
Mr. Hamilton Fish.  
Mr. Henry Chauncey.  
Mr. W. B. Cutting.  
Mr. Cornelius Vanderbilt.  
Mr. Elbridge T. Eury.  
Mr. Thomas P. Nash.

### The Church Unity Society.

This society made its first public appearance Friday evening, Oct. 23, 1886, but it appears from the statement then made that this was far from being the first manifestation of the principles which have produced it. It is an expression of Bishop Thompson in regard to action, being the result of deep convictions of faith.

The Secretary and originator of the Society, Rev. W. S. Sayres, read the Constitution and stated as follows: The idea had been in his mind for a number of years and finally came into operation through the publication of a short article in one of the Church papers in which the writer offered to co-operate with any one person in distributing books or publishing information concerning the Church as a basis of unity. There was no thought at the time of anything extensive but simply to make a beginning, in the belief that God would bring something out of it if He saw fit. The replies to that article, from time to time, indicated a widespread interest in the movement. This was some years ago. Now we have thirty-six secretaries in as many dioceses, five being in Canada.

The Constitution consists of nine articles. The object is to promote Church Unity "by fostering a desire for the same, by disseminating sound information concerning the true principles of Church Unity, by tracts, books, public meetings, sermons, the press, or any other legitimate way." Any baptized person may be a member by sending his or her name to the Secretary of the diocese, or in the case of no diocesan Secretary, to the General Secretary, and by agreeing to pray daily for Church Unity among all Christians. It is recommended that diocesan branches shall organize parochial branches. A general meeting of the society is to be held once in three years at the time and place of the General Convention, the various Secretaries or representatives to meet for transaction of business, and a public meeting to be held in the interests of the society. Every member is expected to make an annual contribution.

The first of a series of Church Unity papers, containing articles by several prominent and able orators of the Church—Ten thousand—have been printed, of which about half have been distributed in the United States and Canada.

Bishop Whitehead spoke of his election as first President of the society as an honor second only to that of his having

been made a Bishop. He compared the Church Unity idea to the bridge over East River. The one, a mechanical problem, has been worked out. The other, a spiritual problem, to be worked out. How great the idea of that bridge; how great the mind that conceived the possibility of its fulfillment; how that man had wrought and travailed, had thrown his full strength into the idea; had raised the money to undertake it; had stood by and watched the men at the work, and saw it almost accomplished before his death. "I suppose when the idea of that bridge was first suggested, there was some one who smiled at the possibility of that bridge, who laughed it to scorn, but the man who designed it did not give up his plan. The workmen who wrought it out simply performed their daily stint of work as the Western Union ordered.

So as one of these workmen who stood ready to build that magnificent bridge, I know that the Master came to gather together the children scattered abroad. I know He promised, and I know it shall be in His own good time, but I can't understand how it is to be done. My duty is to do my little work and build with the strong cement of love, and in His own good time the bridge shall be built and all His people shall be one. Now, it seems to me we shall utterly fail in our work unless we begin in this principle of absolute dependence upon God—absolute humility as to the means we will use. We know of no panacea for all this disunion, no nicely adjusted scheme whereby all this divided people shall be brought into one, but we can be as little Samuel saying, "Speak, Lord, for thy servant heareth." I am glad there are but few here to-night, for I know that the hearts of those who are here are filled with this desire for unity, and they can bear this exhortation. It seems to me the only thing we can do is to pray and then listen for the answer. Do one's little work each one where God has placed him, because God has placed him there to wait for God's award.

Men may laugh at church unity. They will sneer at it, but we have no reason to be discouraged because we know He has said; "There shall be one fold and one Shepherd," and there is no such word as fail in this work in which we are engaged, and he who prays and strives, who gives and prays, who lends a book and prays, he who tries to do all he can to make people feel kindly towards this idea has done something, has accomplished something.

May God give us grace; that is all we have to ask for. With grace will come enlightenment, with grace will come courage and perseverance even unto the end.

BISHOP SEYMOUR.

The subject of Church Unity is a very large one. I don't know that I can better begin than by calling attention to the character of the Church of God as presented in Holy Scripture as sketched in the past and as prophesied for the future.

In the providence of God we have a picture of the Church on the day of her birth. We see her at the day of Pentecost. The Holy Spirit has made her known to us and just as clearly as we can see the newborn baby in the mother's arms, we can see the Church of the Living God in her cradle on her natal day, and as we look at her we see four marks, clear, distinct, just as we see in the baby's face, eyes, ears, nose and mouth, we see the marks stamped as belonging to the human family. If God permits the infant to live, when it reaches the full years of human



life, those marks will still remain. They distinguish it from other members of animal creation—mark it off as a member of the human family, the face divine.

Note the marks unity, first; sanctity, second; catholicity, third; apostolicity, fourth. You profess generally to believe in these marks of the Church of God. They are in the creed of Christendom—in the Apostles and the Nicene Creeds. That you may take them in, one by one, let us very briefly look on them.

Now the telescope, (to change the image) the blessed Spirit puts to our eyes enables us to look through the ages and see that little infant on the day of her birth. We see that "they were filled with the Holy Ghost," were all together "with one accord in one place." They were all together (for that is the only rendering in the Greek) with one accord in one place, and then the Holy Ghost descended. And we would note, second, that they were all filled with the Holy Ghost. And the blessed Spirit tells us on that day when the apostles went forth to preach the Gospel they addressed an audience which was gathered from the four quarters of the world. There were there devout men out of every nation under heaven, and so emerges universality—the representatives of all races and all conditions and all kinds—so the third thing comes into view. Now, fourth, the apostles were alone. The vacant place of Judas had been filled by St. Matthias. And the Apostles stand as the foundation of the Church of the living God. In her cradle we see Unity, Sanctity, Catholicity, Apostolicity. This is the beginning, and she enters upon her militant condition to fight her way through the ages, and as far as possible to bring into her fold the nations upon earth, until she reaches her grand triumph in Heaven. And God in His infinite mercy has lifted the veil of the future and allowed us to look forward and upward beyond the veil of the heavens, and there we find the Church in her maturity and in her glory, and the four things are there. They are all with one accord in one place, engaged in worship of the triune God—the eternal Father on the throne, the Lamb in the midst of the throne and the Holy Ghost, who fills heaven with light and glory. And there is sanctity. Naught that is unclean can enter there. There is nothing but the bliss of spirits lifted into the full consummation of bliss and glory. So the second thing is there. And St. John tells us he saw a hundred and forty and four thousand which represented the twelve tribes of the Children of Israel. They bring into view the old covenant, but besides, there is a great multitude which no man can number of every kindred and nation and language on the face of the earth, as numerous as the grains of sand on the seashore, and there is Catholicity. Every generation, every clime, every age, every condition has furnished to make up the number of the redeemed in Heaven. And again, he tells us there are twelve foundation stones of the New Jerusalem and on each stone is inscribed the name of an Apostle. So there is apostolicity, as the foundation of the New Jerusalem, the Church triumphant in Heaven.

Through the power of the Holy Ghost, brethren, you have looked at the Church in her infancy, on her natal day. That was 1,800 years back. The blessed Spirit sketches the future, and you see her in her triumphant condition illuminated by the ray of prophecy, again the gift of the Holy Ghost (through St. John) and then all the four things, unity, sanctity, Catholicity, apostolicity.

The Church is the body of Christ, and so the imagery is perfect. The infant has grown to the full stature, Christ, the incarnate God, the Head, is ruling the body as does our head rule the members which are its servants. We would have expected that these wants could have continued unmarred, uninjured, undisturbed, but oh, "the mystery of iniquity" works within the Church of God, as it does without; sin enters into these naughty hearts, and so the body is injured, mangled, wounded, disintegrated. The unity is broken through, the unhappy dimness of Christianity itself can not touch one member without all the members being affected, and we are members one of another. But there are principles upon which unity rests absolutely and fundamentally, and they cannot be altered. There are principles which must be kept in view that have been negative, obscured or distorted, leading to disunion. These principles must be brought into clear, distinct view and kept in mind and acted upon in order to

restore harmony and unity to the Church of God.

I have only put you in the way of thinking, and this thinking will bring good results. The Church has in her infancy distinct works, and when there is a gathering together in one place, and when they have the Holy Ghost and represent all kindreds and nations, and under the direct instructions of the Apostles continue in the Apostles' doctrine and the Apostles' fellowship, the Apostles' breaking of bread the Apostles' prayers; here we have dogma, here we have practical charity, here we have sacraments, here we have worship here we have the divine love which finds expression in works. The earliest description of the Holy Eucharist and prayers constituting the apostolic liturgy are the lines on which alone unity can be restored, unity that is worth anything, unity that will lead men in the day of battle. On these lines and these alone we can proceed and expect that the opportunity may sometime be furnished, for we are discoursing upon a subject which ought to be dear to the heart of every Christian man. It is to be brought about by the co-operation of men and women whether as parish, congregation or mission. We just now listened to that beautiful illustration by the president of the society, and I cannot but think how, in that magnificent structure that spans East river and unites two great cities, how women co-operate with men, how when the great engineer with his wonderful talent—no, I will use a stronger word—genius, when this conceptor was prostrated by the terrible pressure of the air, in the deep caverns into which he descended, and was unable to prosecute his labors, his wife worked out the problems, gave instructions, brought about the completion of that bridge. Thus woman co-operates with man. Surely there is need for this society and let it proceed along the long lines for restoring unity, and be sure that the blessed Spirit will bless our efforts, for He it is that brings harmony out of confusion, out of darkness, beauty and glory; out of chaos, order. When the Spirit moved upon the face of the waters, then the heavens declared the glory of God and the firmament showed His handiwork."

Rev. Dr. Hale, of Davenport, gave an interesting account of the indications in the East of the approaching fulfillment of our Lord's Prayer, "that they all may be one." We can afford to labor on patiently, because God is patient and God is eternal, and He has given us a share in His eternity by giving us an eternal place. The change in the last 20 or 25 years has been very great. Dr. Dollinger, at one of the Bonn conferences, said:

"We are to come together asking God's pardon for our faults we have committed—coming together to be united in God's family. We are to ask God to fit us to work together as members of the one true family of God." Within the last few years Dr. Hale has had opportunity to attend meetings of representatives of nearly all the Churches in the world, and reports the feeling of unity as growing closer all the time. He met representatives from Russia, Greece, Alexandria, Jerusalem, Damascus, etc. He talked much with many of the patriarchs and they with him. The matter of church unity is written on their hearts. They feel the necessity that Christian people should come closer and closer together because of the progress of infidelity and of all kinds of social evils. The only way to resist these successfully is by presenting an undivided front to these foes instead of encouraging them in their position. Unity will do more than anything else to convince people of the reality of our Lord's mission on earth. The patriarch of Alexandria told him that when a young man, he felt the divisions of Christendom very deeply. He heard people were coming from England and America and his heart rejoiced, but when they came, he found they brought divisions with them among

themselves, and a great deal of mischief was the result. The English go there now and teach the people to help themselves without discouraging the established missions. They go there under the Archbishop of Canterbury, on the principle of doing all the good they can, but never unsettling their belief in the Church in which they have been brought up, and the people turn to England for help against attacks upon them and the Archbishop of Canterbury has lately had means given him to send out instructed clergy to protect the people against schisms. Dr. Hall dwelt upon the importance of friendly efforts in a friendly spirit, to remove the misunderstandings, which are with very many the only real cause of separation. He cited as an instance a Presbyterian, who, upon reading the Church's teaching on regeneration, said, "I believe all that, but I didn't know you did." We must make allowances for the honest misunderstandings and, in gentleness and kindness, explain the Church. Sometimes the misunderstandings arise from the stress laid upon some one particular doctrine of truth—not holding the balance of faith rightly. It is that truth which gives vitality to the body holding it. Let us not dispute and argue, and try to put down. Let us try to make them understand what we are, and we will often find we are not so far apart as we thought. I find in the east this is the best way to promote Church Unity.

I was talking about this matter of Unity in the city where our Lord spent so many years in humility, as the son of a carpenter, and said, "It is a thing I have prayed for for years, labored for years, but I don't expect to see the result of it all." He said, "But you will know it." I saw his meaning and said, "Not in this world." He said, "Unity is to come soon, and what difference does it make whether we see it in this world or whether from the rest of Paradise?" And so it is; whether we see it in this world or in Paradise, they that sow and they that reap shall rejoice together.

Judge Prince made a short address to show, as he expressed it, that the laity were far from being behind the clergy in realizing the importance of Unity. He sometimes thought they were in advance of the laity. The great argument of gainsayers against Christianity is the division of Christendom. Christianity means not only a sweet accord among those who love their Lord, but a practical force. The two things that seem to come up are: 1st—What is desirable to present to those not of our communion? second: What is our duty? of which two questions, the second seems most important, and I don't know how it can better be expressed in words more Christian and Christlike than in those that came down from our Rt. Rev. Fathers, not only addressed to us but to Christians everywhere throughout the land, "that in all things of human ordering or of human choice, relative to modes of worship or discipline or traditional customs, this Church is ready in love and humility to forego all preferences of her own." Meeting this question in that spirit, we may look forward to a speedy fulfillment of the great desire and to the accomplishment in the world of the prayer of her Divine Master.

Rev. Dr. Hopkins, of Central Pennsylvania—The Church of God is one, and therefore we can never understand any part of her history without finding how it is related to the rest. One trouble with modern denominations is that their sympathizers seldom go back beyond the rise of their own particular body. The origin

of those particular bodies is lost in the mist of the dark ages. They really know nothing about it, and care nothing about it, and the whole Church is to them their own particular sect; and yet, when the time comes for them to examine how their own particular body arose, they must go beyond and learn about that body out of which they arose. One great thing at the root of all unity is that the history of the Church is really a continuation of the book of the Acts of the Apostles. That was only the beginning and our Lord Himself said that He would be with them to the end of the world. The Church is the only thing in the world that has the promise of God to continue to the end.

We know how terribly Judaism preyed upon itself. Outside of it was only paganism. In the State were a few great lords and millions of slaves. It was an age characterized by "Each one for himself and the Devil take the hindmost." To take care of the poor and feeble was a thing not dreamed of.

In the midst of this our dear Lord came with the principle of love to God first and to men afterwards, and that men were to crucify themselves to the world. All rich or poor, high or low, of any color were to be gathered into the one fold. Hardly three brief centuries before the whole pagan society of Rome was coming into the Christian system. How was it Christianity had been admitted into every city and also into the country places? Here was a living power, the like of which was not to be found anywhere else. The Church became the high road to political preferment. She became mixed up in politics in a terrible way. For centuries she was struggling with the evils of popularity. The Middle Ages came on, and a nobility sprang up, established by main force of arms, and that nobility pagan, but they were converted to Christianity. Then new races were baptised into the Faith of Christ. But there were still strong barbarian elements. Through the Middle Ages the Church was the great popular power until the Reformation came. Civil power was looked to to conquer the Pope, and the terrible Papal power was broken. The civil power dominated over the Church and each country had a community of its own—none strong enough to take care of itself. The divided forces of God's legions have been brought into this country. We didn't make them. They came here. If they were but one we should have a union of Church and State, but mutual jealousies kept them in such shape that no alliance was attempted and so the conviction has been growing stronger and stronger that there was to be no connection between Church and state and now we find that forces of baptised Christians left alone by the state have been gradually coming nearer to one another. The hearts of Christians are drawing nearer together and it seems as if God meant in this country to bring together all kinds of Christians, that unity may take place; and this will have recognition in other parts of the world so that people who did not think it possible to have a free Church in a free state will find that it is.

We find unity in the beginning. We find the Church complete by its power. We find it broken up, scattered into fragments, and then left in isolation. So the civil power in the hands of the people, the Church in the hands of God, both doing what God intended, both helping to make all one in the spirit of God.



### Missionary Addresses at the Church of the Epiphany, Monday Night, October 24.

The attendance at this meeting was very large. Mr. Welch, of Philadelphia, son of the late Hon. John Welch, Minister to the Court of St. James, England, was the first speaker. He compared the Indian Reservations to scattered islands, upon which the tides of white population now press, not only from the East but from all sides. The supposition that the Indian race is rapidly diminishing has been shown by recent statistics to be incorrect. A striking illustration of what an Indian may attain to was given by the case of an Indian who was sent as a temporary supply to a white settlement, and so overcame the prejudice he at first encountered that he was finally requested to remain. Another, wearing the uniform of United States police, when an outbreak was threatened under Red Cloud five years ago, with the aid of his associate Indian police, quelled the uprising without bloodshed or trouble. In the absence of the clergyman he conducts religious services in the Dakota tongue.

Some ten or fifteen years ago Capt. Pratt took a number of Indians who had been making raids into Texas. They were apparently of the most hopeless class. Little by little he threw responsibility upon their shoulders, selecting members to guard the others and finally gaining such control over them as to put them to work with such success that the people at last sent in a petition that they might be dispensed with because it was taking the bread out of the mouths of the whites. Some of the men were so anxious to be at work that they asked to be allowed to go to the penitentiary to work there; and to-day Capt. Pratt has some 500 Indian children under training at Carlisle, where both sons and daughters learn the arts of civilization. Facts such as these must be kept before the public. The Bill that has lately passed the Senate in behalf of the Indians has yet to pass the House, and not only Christian philanthropy but the interests of the whites themselves require that it should become a law for Indians to have the same privileges and be subject to the same laws as the whites. Mr. Welch urged that the people at large would consider that they are to interest themselves in such matters as these and not leave congress alone to take care of it itself.

Rev. Dr. Holland stated that he wished to make a confession of faith. He "believes in missions," not merely as desirable when easy and when there is nothing else to do, but as something essential to being a Church, and to a belief in the Holy Ghost. The Church is a mission upon earth—that earth the most glorious

of the stars, because the Great Missionary chose to dwell and die upon it for men. Without faith in missions, pure and undefiled religion dies. No authority, ritual or doctrine can take the place of missions. It is the Eternal Son of God, the everlasting spirit of Christ, which is to change times and seasons, not to be changed by them. It is as true to-day as when St. Paul wrote to the Romans: "If a man have not the Spirit of Christ he is none of His;" and that Spirit is still love for all men, Jew or Gentile, Greek or Barbarian. Every one is to be measured by God's throne where humanity sits. And he must have a passion, real as that of man for woman, and more firm, an absolute fire that burns, which will take every right means for helping others and especially to help them to help themselves. Missions must be foreign in order to be actually domestic, domestic to be properly diocesan, diocesan to be genuinely parochial. The law of self-interest is the first law of parish works that does not live on that principle.

The parish is a parish of the Church only when the Church exists within it, just as the Church itself is a Church of Christ's fair humanity so long as and no longer than it belongs to the human race that He represents and died to redeem. It is missions that mark the reality of love and sacrifice. Christ's rule and expression is: "He that saveth his life shall lose it, and he that loseth his life for My sake shall find it."

Rhetorical extravagance never designed to set forth ecclesiastical or social order, and where so construed, contrary to common sense. Doubtless Divine sense always is, for common sense in our days means shop sense. We would have religion shoppy. Some people would, I know, and organize clubs to define and introduce such a religion. They talk about what religion is not until they have found habits that prevent their arriving at their own conclusions as to what religion is. Faith is gone. Religious reverence for ministry and ritual are nowhere, and the dregs of such movements they call religious common sense. No wonder that common sense has, of all religions, the least respect, for it leaves to little knots of shrewd intellects to mete and sound exact values, and they never reach a settlement. A general belief in the paradoxes of Christ is treated as a mere theory. They dare not try them by an extreme test. When so tried they have always justified themselves in individual experience and history. Faith falters, taking counsel of common sense. Common sense says the Master imposes easy yokes. He would not break the necks of His disciples. He had been in rich men's houses and could not reprove them for luxuries He was willing to share with them. He had given Himself for man. The offering was sufficient and need not be repeated, even if such a thing

were possible. It would be sin. The preacher, if he attempted to preach on the street corners, would be hustled off to jail by a policeman, and if he called himself God he would be clapped into a mad-house. Absurd, if it cannot be repeated, for people to try to imitate it. Clearly religion must be adapted to the state of civilization. Each age must decide what is best suited to it. As for our age, the words seem to be, he that grows fat on his religion may use a little of it, now and then, in charity. Is it strange that men are asking, Is Christianity Christian? What is there that could happen to Christ to-day that did not happen in His own time? He was caught by policemen and dragged before magistrates. He did offend the common sense of most respectable citizens of a most respectable city.

The speaker then vividly portrayed the historic continuity of adherence to the Cross as illustrated by reformers who amidst the evils of their own age stood forth and drew men after them by their heroic self-sacrifice, showing that the lost life of the Galilean has been found again from Apostolic to our own days. The life of the Church, lost in the world will be found again with the nerves and thews of a giant body when men aspire to the ministry as the highest, noblest opportunity to do good, when not a parish of ease, but the place of hardship and danger are chosen and the marks of the Lord Jesus are borne in the body, and when young men of less strength express devotion by sympathy and generous gifts to those who are bearing the brunt of the battle against the world, the flesh and the devil. Our own crucified spirit is the mightiest argument we can wield with unbelief, for the power of the one Christ is in the world, proving their presence, as the orange grove; not by reports but by their fragrance, and the strong Son of God will turn to us. We can do nothing without His help, and may the Holy Ghost, the Comforter, blow now upon us a warm electric gale. In the sudden, mighty rush, let us go forth to do the impossible things of common sense.

Rt. Rev. Hugh Miller Thompson took as the historical basis of his address, the New Continent of Columbus, where not only all the old problems of the world must be dealt with, but new ones undertaken; whose solution would be accepted by the world. God set us here to do His work, not relieve us. He set us here to open up the wilderness and fight our battles, to build cities in the desert, and to make a land where all the gifts of God to man are to flourish, a land for all the sweetness and peace and goodness of humanity, and the problems involved are being met in this city. All things are put to the question. What is to be done with socialism and anarchy, with the conflict between capital and labor? We thought we had settled them

all by universal suffrage, the question cannot be settled by political solutions. They are questions involving the very roots of living. We have to go to the very foundation of human life. The Christian Church in a land like ours has its own practical problems. The questions are questions of faith; questions for Christian men to settle. What shall the Christian Church do with this important land of ours? In ten years a little hamlet becomes a metropolis. Crowds upon crowds of all nations, sentiments and prejudices are thronging in. Call her the American Church and what a tremendous responsibility that name carries. Dare we meet such a tremendous responsibility? A missionary Church. There is no other. Go ye into all the world and preach the Gospel to every creature is the Church's charter. We have declared that our Church is a Missionary Society of which every baptized man, woman and child is a member. Our entire organization is sent to deal with men to bring them to a knowledge of God, to comfort men and help them to help themselves in all developments of their being; take their two hands and bring them nearer to God and their Father.

One race we have met and always destroyed. In that tremendous spirit of magnificence, which is the spirit of our race, we chose to sweep them away. One of the darkest pages in the history of our race, therefore, must be that page that tells of the treatment of the original inhabitants of this land, only to be compared with that treatment which the mother land has given to India. We have no patience, no mercy; it seems to me that we have no faith when we come in contact with the race. We assume that we are the types of humanity, and our greed, our eagerness for this world's good things, our own selfish lust, our desire to work, our restless dissatisfaction with our present condition, are types of humanity, though we teach our own children to be content to stay in that condition of life into which God has called us. We are types. We must change their ways.

There is no one part of the country we are more responsible for more than another. It is all tied up in one bundle.

The Bishop then spoke for a few minutes of the management of the rapidly increasing Black race and said they might be regarded as the "poor in spirit" who may hope for manifold blessings, and their rapid increase seems to prefigure this.

In regard to the argument that Missions all show among a foreign race, he would remind the whites that it has taken some fourteen centuries to bring their own people to such a stage of perfection as they have reached, and there is still considerable room for improvement.

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A number of letters have been received asking for the issues of Oct. 10th and 17th. Chicago is not so wicked a city that it would issue a Church paper on Sunday. Chicago does some very wicked things, but it recognizes the fitness of things.

The Editor of this paper regularly issues a monthly magazine—The American Church.—About Nov. 15th, he intends to issue a special number, giving an exhaustive topical review of the work of this convention, written in such a way as to give church families in general an idea of the great work the church is doing in this land. We shall aim to make it worthy of circulation in every parish, and we shall do our best to secure its wide distribution everywhere. To make this possible, it will be issued at a mere nominal price, simply to cover the expense of printing.

The form is a 32 pp covered magazine, well printed on a good quality of book paper. To make it of special service to the clergy we offer to give the first page to each parish, for Advent announcements, and "The Rector's Word" at the opening of the New Church Year. One hundred copies with this special page all printed, and delivered post-paid, will cost only \$5.00, each added 100 \$3.00. We shall be glad to receive early orders, which will be promptly filled. After this week address the Editor at Streator, Ill.

We are able to furnish a number of complete sets of this Daily Report to those who apply immediately, for 1 dollar postpaid, missing numbers for 5 cents each.

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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