

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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GENERAL CONVENTION.

CENTRAL MUSIC HALL, Chicago,
Thursday, October 26th, 1886.

The Rev. Dr. Hills, of New Jersey—I move that report No. 4, from the Committee on the State of the Church be taken from the calendar, and that the same may be referred to the House of Bishops.

The President—The question is upon suspending the special order for the purpose of considering the report in reference to Christian Unity.

Carried.

The Rev. Dr. Hills, of New Jersey—I move the adoption of the resolution.

The Rev. Dr. Hopkins, of Central Pennsylvania—I merely wish to move that along with the report of the majority shall go the minority report at the same time.

The President—The chair understands that all the papers in connection with the report go with the report.

The motion was then put and carried.

The President—It is moved that the papers and documents that are already before the Committee on the State of the Church be referred to the Joint Committee.

Carried.

[The consideration of the report of the committee of the whole was then proceeded with, and concurred in generally without debate, to its completion. As we will give all these changes in a condensed and intelligible form in to-morrow's issue, we will only record here those points on which debate arose.]

On motion, the testimonials of the Bishops-elect were transmitted to the House of Bishops.

On the question of concurring with the House of Bishops in Resolution 77, page 146, Resolution 29, Clause A, to omit from the title of the Office of the Institution of Ministers all that follows the word "churches," so that it will read as follows: An Office of Institution of Ministers into Parishes or Churches.

Judge Sheffey, of Va., said—This brings us to the question whether or not under Article VIII we have any right to adopt amendments to the Office of Institution, that is to say, whether or not this Office is a part of the Prayer Book. But Article VIII, which enumerates the various parts of the Prayer Book does not include by designation this Institution Office. It has been held by Canonists that this is no part of the Prayer Book, but was a mere Canon introduced in 1804, and finally, with modifications, re-enacted in 1808, but not in any manner an amendment of the Constitution. I would like to know, therefore, whether we had not better pause at the Article we have reached and adopt Resolution 30, and let this question be referred to the Committee on Con-

stitutional Amendments as to whether it is within the power of this Convention in this way to amend this Office of Institution.

Rev. Dr. Hoffman, of N. Y.—I am very sorry to differ from my friend from Virginia. I think he has made his proposition a little too late. It ought to have come in before we touched the Office of Consecration of Churches, because that Office stands within the covers of the Prayer Book exactly on the same grounds as the Office of Institution. The question is not now whether we should have it under the covers of our Prayer Book, for we have no right to put it out, but whether we should have any amendments that will improve that Office.

The President—The Chair has great doubts as to whether this discussion is in order. The simple question before the House is, on concurrence or non-concurrence of the House in Resolution 77.

Clerical Dioceses 49, ayes 42, nays 3, divided 4. Lay Dioceses 42; ayes 33, nays 7, divided 2.

The President—The House concurs.

The Chair will take the liberty of presenting to the House messages from the House of Bishops to be read by the Secretary.

MESSAGE NO. 64.

The House of Bishops informs the House of Deputies that it concurs in message No. 51 of the House of Deputies continuing the joint committee on Evangelistic work, and appoints as members of such committee on the part of this House, the Bishops of Central New York, Kentucky and Pittsburgh.

MESSAGE NO. 65.

The House of Bishops informs the House of Deputies that it concurs in Message No. 53 of the House of Deputies, finally agreeing to and ratifying the substitution of the words "the House of Deputies" for the word "Convention" in articles two and three of the Constitution.

MESSAGE NO. 66.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, That the Canon reported by the joint committee on the functions of rectors, wardens and vestrymen, and the resolution touching the same be referred to a joint committee to report at the next session of the General Convention, and the following agreed to as members of such committee on the part of this House: the Bishops of Western Michigan, Chicago, Quincy, Michigan and East Carolina.

Agreed to.

The President—The Chair will appoint from this House on that committee the Rev. Dr. Davies, of Pa.; Rev. Dr. Snively, of Long Island; Rev. Dr. Vibbard, of Chicago; Rev. Dr. Elliott, of Maryland; Mr. W. B. Cutting, of New York; Mr. J. H. Schoenberger, of Pittsburgh; Mr. W. H. S. Burgwyn, of North Carolina.

MESSAGE NO. 67.

The House of Bishops informs the House of Deputies, that it concurs in Message No. 50 of the House of Deputies, amending the action of this House on Title 1, Canon 9, section 1, striking out the words at the end of said Canon, in the digest beginning with "this Canon" etc.

MESSAGE NO. 68.

The House of Bishops informs the House of Deputies that it has adopted the following resolution:

Resolved, the House of Deputies concurring, that the proposed Canons on ordination presented by the Dioceses of East Carolina with accompanying resolutions

be referred to a joint committee, to consist of 3 Bishops, 3 presbyters, and 3 laymen, with authority to have their report printed as an appendix to the journal and this House appoints as members of such Joint Committee the Bishops of Maine, Central Pennsylvania and East Carolina.

Adopted.

The President—The Chair appoints on the part of the House as members of such Joint Committee on Canons of Ordination Rev. Dr. Hoffman, of N. Y.; Rev. Dr. Goodwin, of Pa.; Rev. Dr. Gray, of Mass.; Mr. S. P. Nash, of N. Y.; Mr. R. A. Lamberton, of Central Pa. and John A. King, of Long Island.

Message No. 69. The House of Bishops informs the House of Deputies that it has adopted the following resolution: Resolved, the House of Deputies concurring, That Title II, Canon 2, Section 2, Subsection 4 be and the same is hereby repealed. Resolved, the House of Deputies concurring, That Title II, Article 6 be amended so as to read as follows: Section 2, Subsection 1, etc.

Referred to the Committee on Canons.

Message No. 70. The House of Bishops informs the House of Deputies that it concurs in message 59 of the House of Deputies appointing a committee of conference on the time of adjournment of this convention, and appoints on its part the Bishops of North Carolina and Quincy.

Message No. 71. The House of Bishops informs the House of Deputies that it concurs in message 58 continuing the commission on ecclesiastical relations, and appoints on the part of this House the Bishops of Ohio, Pennsylvania, Western New York, Long Island, Albany, Central New York, North Carolina and Springfield.

The Rev. Dr. Brown, of Western New York—I desire to offer the report of the committee of conference on the disagreement of the two Houses as to the time of final adjournment, and respectfully recommend the adoption by both Houses of the following resolution:

Resolved, That the General Convention of 1886 adjourn without day on Thursday, Oct. 28th, after reading the pastoral letter and closing services, to be held in the Hall of the House of Deputies, at 2 o'clock of that day.

Resolution adopted.

Rev. Dr. Benedict, Southern Ohio.—Mr. President, I would like to offer a resolution coming from the joint committee of the two houses of conference in the matter of the Hymnal etc. It is important that it should be acted upon at once and go to the House of Bishops. The committee of conference of the House of Bishops and the House of Deputies in the matter of the Hymnal etc. have had a conference, and recommend the following amendments to the resolution adopted by this House of the thirteenth day of session. First: strike out "five bishops, five presbyters, and five laymen" and insert "two bishops, four presbyters and two laymen," and second, add also the words "with power to call in to their aid and consultation such persons skilled in hymnality as they may select."

In this shape it will be for the concurrence of the House of Deputies. It is a matter of agreement between us.

Rev. Dr. Thrall, of Springfield.—Mr. President, it has passed from our hand and gone to the House of Bishops. It seems to me it would be very much better to formulate the resolution completely here.

The President.—The amendments proposed are to change the number so as to make the joint committee consist of two bishops, four presbyters and three laymen, and give

them power to call into their aid and consultation persons skilled in hymnality.

Dr. Shattuck, of Massachusetts—Mr. President, I wish to ask whether this resolution empowers that committee to put the convention to any expense. It is a very serious matter. When the book annexed was published it did not cost the Convention anything. The notifications cost it \$1,500, and now this Hymnal may cost us nothing, or it may cost us \$600, according to the discretion of this committee. I should not like to give this committee power to spend six or seven hundred dollars for the sake of distributing their report, when it can be done without any expense to the Convention.

Resolution adopted.

Rev. Dr. Beardsley, of Connecticut—Mr. President, I desire to offer a resolution and move its reference to the committee on constitutional amendments. Whereas, this House has adopted changes in the office for the consecration of Churches and the Institution of Ministers, and also the title of the Articles of Religion, in connection with and by the same manner of voting on the changes in the prayer book, therefore resolved, that it is hereby declared that they are not thus made parts of the prayer book.

Referred to the committee on constitutional amendments.

Judge Sheffey, of Virginia—Mr. President, I am instructed as chairman of the committee of the whole to report its action on so much of schedule B as has been gone over. I am prepared now to make that report if it be the pleasure of the House.

Here ensued a debate participated in by Rev. Dr. Hopkins, Central Pennsylvania; Judge Sheffey, of Virginia; Mr. McConnell, of Louisiana; Rev. Dr. Franklin, of New Jersey, and Mr. Parker, of New Jersey, upon the question of the propriety at this stage of introducing amendments to schedule A, it being finally determined by the President that schedule B should first be proceeded with.

Judge Sheffey—Mr. President, I have risen before and ask leave to make the report of the Committee of the whole, of its action on the first item in the message of the House of Bishops concerning the order of "how the Psalter is to be read," etc. I am now prepared to make that report.

Rev. Dr. Hoffman, of New York—As I understand our position, we have been considering the message from the House of Bishops, in reference to the articles contained in Schedule A. When I arose for an amendment in the midst of the discussion, it was stated to me that the time for offering such an amendment was at the close of the argument on the message. I want to ask now if it is not in order to amend the message from the House of Bishops on Schedule A, or when will it be in order?

Rev. Dr. Goodwin—Are we to understand, Mr. President, that we are at liberty to amend these messages from the House of Bishops, although we are usually permitted to make amendments in acting upon their message?

A Deputy—I would like to put that question in another form. The report made by the joint committee was made to the House of Bishops and also to this House. Several items have not been reported in this House in the messages sent down to us from the House of Bishops.

The President—The Chair would rule that after disposing of messages sent down to us from the House of Bishops on the subjects which are the special order, we can then proceed to consider matters that are not reported to us from the House of Bish-

ops, and upon which the House of Bishops has taken no action.

Rev. Dr. Huntington—In view of the ruling, I move that the Committee of the whole make a report on so much of Schedule B as it has considered.

Judge Sheffey—I have been requested to report on the several messages presented from the House of Bishops to this House. The action of the Committee of the Whole on No. 1 headed substitute for the Order on page 6 of the Book Annexed, how the Psalter is appointed to be read, &c. The Committee of the Whole to whom were referred, beg leave to report that they have duly considered the same so far as No. 1 is concerned and recommend its adoption by the House of Deputies. Now, sir, I move secondly that the additional messages from the House of Bishops be referred to the Committee of the Whole.

The Deputy—May I ask if this House has concurred in the first Message from the House of Bishops.

Judge Sheffey, of Virginia—Will the learned gentleman allow me to say that the House cannot concur in any message from the House of Bishops on these topics. The only thing that this House can concur in is the individual, several and separate additions and alterations in the Prayer Book.

The Deputy—I ask the Chairman of the House, sir, for the information with respect to the messages which came from the House of Bishops concerning Schedule A, and as an amendment has been offered to that same message I conceive that it is not yet finished and if the decision of the Chair is such I would like that information.

The President—The Chair understands that the House of Bishops sent down to this House a series of resolutions adopting Articles, amendments and changes in the Prayer Book, known and collected under Schedule A; that the House, has under the rule adopted by itself, acted seriatim upon each one of those propositions severally and has taken a vote by dioceses and orders upon those propositions severally, and having taken that action no further action is required upon any of those matters upon which it has taken a vote by dioceses and orders. The Chair now understands that additional matter has been referred to this House by the Chairman of the Committee of the Whole and that the first business before the House, it having made Messages from the House of Bishops the special order until disposed of, is upon whatever has been reported from the House of Bishops, and after that the House is free to act upon matters in Schedule A, which have not been reported to us by the House of Bishops. The Secretary will read the report of the Committee of the whole, which has just been presented.

The Secretary: It recommends for the adoption of the House the following changes to be made in the Book of Common Prayer, and that the proposed alterations be made known to the several dioceses in order that the same may be adopted in the next General Convention in accordance with provision 8 of the Constitution. This is precisely as it came from the House of Bishops with the exception of one amendment which was made in the Committee of the Whole, that is to substitute the words "Collect for Grace" for the words "Prayer for the President of the United States," so that it comes before the House with this recommendation.

Judge Sheffey, of Va. The first question I suppose will be on agreeing on the amendment proposed by the Committee of the Whole.

Rev. Dr. Huntington, of N. Y. If it was the settled purpose of the Convention to introduce into the Litany a suffrage for the President of the United States, I should be in favor of adopting the clause, but as we have no guarantee and have no suffrage to that effect if would be possible to conduct the services of this Church under the rubric already adopted for Evening Prayer, without any prayer for our national ruler. I therefore move that we so amend the resolution reported by the committee of the whole as to make it conform to the text of the resolution sent down to us from the House of Bishops, and that the House do now concur in that message.

Rev. Dr. Goodwin, of Penn.—What is the meaning of adopting the report of the committee on the whole if matters passed through the committee of the whole are to be acted upon by the House?

Rev. Dr. Huntington—I would like to modify my motion so as to make it read: We adopt the recommendation of the committee of the whole with this modification that the words "Collect for Grace" be substituted in that report for the words "Prayer for the President of the United States."

Mr. President—The question before the House now is the resolution as reported from the Committee of the whole, which has amended the resolution which came down from the House of Bishops. The question is whether it will adopt the amendment proposed in the committee of the whole.

Rev. Dr. Nelson, of Western N. Y.—The points raised when I proposed that amendment to the House sitting as a committee of the whole, are before us to-day, and it seems to me that a mere recital of that case does not change in the slightest degree its merits. As we considered it in the committee of the whole so I think we should naturally consider it in the House of Deputies. Furthermore, I think it is understood that a rubric which ordered the saying of the Litany after the prayer for the President of the United State in the Morning Service is merely a clerical error. The second point is that that rubric if it was printed correctly was to meet the specific end which existed at that time; but that matter has entirely passed away, and it seems to me that the action of this House as stated in the Committee of the whole, sustained the general sentiment of the Church. I trust therefore that this House, sitting as a House of Deputies, will carry out the action which it took in sitting as a Committee of the whole.

Rev. Dr. Buel, of North Carolina—What is the effect of our adopting this amendment? It seems to me its effect would be our agreeing on the action of the Committee of the whole.

The President—The question is upon the amendment.

Amendment adopted.

The President—The question now is upon the adoption of the resolution as amended. Is the House ready for the question?

Rev. Dr. Egar, of Central New York—I wish that we might all understand it. I would like to ask the Secretary if the first paragraph contains a proviso which does not appear on our printed copies.

The Secretary—That proviso is retained in the message from the House of Bishops.

Prof. Hart, of Connecticut—That was agreed to by the Committee of the whole.

The President—The vote will be taken on the resolution as amended by Dioceses and Orders. It is the whole of Resolution 1 on Schedule B, pages 8 and 9, down to and including Hymns and Anthems.

Clerical: dioceses voting 49, ayes 44, nays 4, divided 1.

Lay: dioceses voting 43, ayes 38, nays 4, divided 1.

The President—The resolution as amended is adopted by a vote of dioceses and orders, and it will now go to the House of Bishops for their concurrence.

The Rev. Dr. Franklin, of New Jersey—If there are no further reports I call for the order of the day.

The Secretary—In Message No. 54 from the House of Bishops upon one resolution we have acted, there are thirteen other resolutions.

The President—The special order still is messages from the House of Bishops on Liturgical Revision and all further messages on the subject until disposed of.

Judge Sheffey, of Virginia—It is perfectly competent if the House prefers to discharge the Committee of the whole from further considering the messages from the House of Bishops, and then the whole matter will be brought to the attention of the House in the regular order. But it is not for me to determine what the will of the House will be.

The President—The Committee of the whole has leave to sit again. If any one will move to discharge them —

A Deputy—I move that the Committee of the whole be discharged from the further

consideration of the messages from the House of Bishops upon Liturgical Revision.

Carried.

The President—The messages are now before the House as a special order until disposed of. A motion to adjourn until 8 o'clock is in order.

Adjourned.

EVENING SESSION.

Rev. Dr. Huntington, of New York—Chairman of the committee on Constitutional Amendments to offer the following resolution; Resolved that the Offices for the Consecration of Churches and for the Institution of Ministers and the Articles of Religion have not been made a part of the Book of Common Prayer in the common sense of that term because the changes in said offices and in the title of the Articles of Religion have been made in the same manner as adopted in making changes in the Book of Common Prayer.

Rev. Dr. Beardsley, of Connecticut—I move the adoption of the resolution.

The Chair—The question will be upon the adoption of the resolution and report of the committee of constitutional amendments. The secretary will read the resolution.

Resolution read by the Secretary.

Rev. Dr. Goodwin, of Pennsylvania—Is that understood to be merely an expression of the House of Deputies or does it require the concurrence of the House of Bishops?

The President—It is supposed to be an expression of opinion of the House of Deputies.

Mr. Parker, of N. New Jersey—I cannot allow that resolution to go without entering my solemn protest.

The President—The gentleman will have an opportunity to vote against the resolution, when the question is put.

Mr. Parker—I want to know if that is true, and I ask this House to consider that question, whether article 8 of the Constitution applies to those offices, if they are not parts of the Book of Common Prayer, because, if that is the case, there is majority enough here to tear the Articles of Religion all to pieces and cast them out of the Prayer Book, and we are not bound by the constitutional restrictions in relation to the same. Now, if the House is going to take that position, let it take it. For one, I do not believe it is sound, I don't see what business we have to undertake to express our opinions about this question at all. Now, this constitutional committee the other day decided, and this House sustained their decision, that to set forth a Book of Offices by Canon in any way than as the Constitution required was unconstitutional. In other words, we have no right constitutionally to set forth a Book of Offices, and now, we are called upon to endorse a resolution from the same committee precisely in the opposite direction.

The President—The Secretary will read the resolution once more.

Mr. Bennet, of Massachusetts—I move that the word "although" be substituted for the word "because".

The President—Undoubtedly that is the sense of the resolution. It is singularly framed in the most unintelligible manner. The secretary will now read the resolution with the suggested change.

The Secretary—Resolved, that the offices for the consecration of Churches and for the institution of ministers, and also the articles of religion have not been made a part of the Book of Common Prayer in the common sense of the term although the changes in said offices and in the title of the Articles of Religion have been made in the same manner as adopted in making changes in the Book of Common Prayer.

Motion made and seconded to lay the resolution on the table.

The President—It is moved and seconded that the resolution be laid upon the table. Those in favor will say aye, those not in favor will say no. The noes appear to have it, a division is called for.

The Chair announced the vote as follows: "On the motion to lay on the table, ayes 65, noes 88. The motion is lost."

Mr. Church, of Pittsburgh—I ask for a vote by Dioceses and Orders.

Resolution re-read and the vote proceeded.

Rev. Dr. Thrall, of Springfield—I wish to

say that while I agree entirely with the statement of the resolution, I am compelled to vote no because I think we are setting a very bad precedent by interpreting the constitution in a hasty and inconsiderate manner.

The Chair announced the vote as follows: Clerical: Dioceses voting, 48; ayes 34, noes 11, divided 3. Lay: Dioceses voting, 41; ayes 34, noes 5, divided 2. The resolution is carried by orders. What is the message now before us?

The Secretary—Message No. 54, and resolution No. 2.

The Chair—The matter now before the House is considering the messages from the House of Bishops, in regard to the making of new propositions for sending those propositions down to the Dioceses for their consideration, and propositions which cannot be acted upon until three years from the present time. If the Chair remembers right, the notifications to the Dioceses three years ago were all adopted in that manner by vote of Dioceses and Orders. The Chair understands that it will be necessary to take the vote in that manner before finally sending any one of these resolutions to the House of Bishops. The Chair would also add, unless the Chair is wrong, and if wrong he will be glad to be corrected, that the only motions applicable to the messages now about to be considered are motions to concur with amendments, or a motion of non-concurrence. Amendments will be in order in regard to each of the resolutions, and when the House has finally decided on the shape in which it will send the resolution back to the House of Bishops for their concurrence, the vote will then be taken by Dioceses and Orders.

Judge Sheffey, of Virginia—I desire to inquire of the Chair whether amendments and all motions are not applicable to all these clauses; whether there is anything to prevent our laying any one of these on the table and indefinitely postponing it, or amending it as we choose. It is a fresh proposition, and until it is finally brought into shape for a final vote, then it must be taken by Dioceses and Orders as amended, perfected or brought into shape. I have no doubt in the world that the very accurate judgment of the President has been a little led astray by the consideration of that clause of amendments to the Prayer Book.

Rev. Dr. Goodwin, of Pennsylvania—I understand that upon any question before the House, any member may call for a division, and I understand that when any question is before the House, the delegation may call for a vote by Dioceses and Orders. But as I read Article 8 I don't see that it requires any such vote upon these questions any more than on others. But Article 8 is not Article 9, and Article 9 is not Article 8, therefore they are distinct. The changes in the Constitution have to be made by a majority of the Dioceses, voting by Dioceses and Orders.

The Rev. Dr. Hodges, of Maryland—While it is perfectly true that Article 8 is article 8 and not article 9, and vice-versa, I think that it is equally true that article 2 is article 3.

The President—It is the judgment of the Chair that motions are certainly applicable to the resolutions that come down to us from the House of Bishops, so far as they do not show in their method a change of the character of the message. We can not return such to the House from which it originated. The House may concur without change, it may refuse to concur on any terms, or it may concur with very decided changes. In that way only does it appear to the Chair that we can intelligibly deal with the House of Bishops. This is not an action originating in this House, but we are considering proposals that come to us from the House of Bishops relating to amendments in the Prayer Book. The Chair does not remember whether it was by the votes of the dioceses, but it is the recollection of the Chair that that was the order of the House, and that it should be done in order to secure a proper and constitutional action.

The President—The opinion of the Chair should be that the House would proceed and perfect the measure whatever it is to be, when it is reduced to a form ready to send to the House of Bishops, then, as

would be done in the case of a resolution as amended, it might be adopted by the vote by Dioceses and Orders. There seems to be no other intelligible way of getting at it.

The Rev. Mr. Johnson, of South Carolina—Mr. President, I wish to inquire if the various resolutions sent down by the last General Convention to the Dioceses, were not grouped together and voted upon in one legislative act by Dioceses and Orders, and if that is the case, why the same thing could be done now?

The Chair believes that that was done. Is the House ready to proceed to the consideration of the messages now before us from the House of Bishops in relation to resolution 3. The Secretary will read the message from the House of Bishops with the message prefixed to it.

The Secretary—If the members will refer to the report of the Committee, Schedule B, on page 9, there will be found resolution 3, as received from the House of Bishops, which reads: In place of the first rubric for the Order for Daily Morning Prayer. The Minister shall always begin the Morning Prayer by reading one or more of the following sentences of Scripture. On any day not a Sunday, he may omit the exhortation following, saying instead thereof, "Let us humbly confess our sins unto Almighty God," and may end the Morning Prayer with the Collect for Grace. The whole of the last paragraph is stricken out.

The Rev. Mr. Dumbell, of Tennessee—I beg to offer an amendment to that, sir.

The President—The Chair will request the deputies offering amendments to reduce them to writing. Otherwise we shall have much confusion.

The Rev. Mr. Dumbell, of Tennessee—The amendment is already in writing, ready to be sent up.

Amendment offered by the Rev. Mr. Dumbell, read by the secretary as follows: "On all Sundays and Holy Days the minister shall begin the Morning Prayer by reading one or more of the following sentences of Scripture: On any day not a Sunday or a Holy Day, he may begin the Morning Service with the Lord's Prayer, omitting all that is written before it."

The Rev. Dr. Egar, of New York—I move an amendment to the amendment as follows: "On any day when the Holy Communion is to immediately follow, the minister may, at his discretion, pass at once from the sentences to the Lord's Prayer, first pronouncing: The Lord be with you."

Ans.—And with thy spirit.

Minister—Let us pray.

The Rev. Mr. Dumbell, of Tennessee—I accept the amendment with pleasure.

The Rev. Mr. Clark, of Michigan—Mr. President: This will have the effect of giving relief to a large number of clergy who desire to make use of one or more different Offices on the Lord's Day. There are those of us who are at liberty to make use of these Offices separately. There are clergy who are not at liberty to make use of these Offices separately, and who desire to have the Morning Prayer or one of these Offices shortened. We all know that there are a large number of clergy who hold with reference, for instance, to the inspiration of the Scripture, to a literal and verbal interpretation thereof. There are those also who hold to a literal and verbal interpretation of the rubrics of the Church, and who desire to conform strictly and accurately to the letter of these rubrics. It is to that class of clergy in our Church that these three amendments will bring relief, and it will bring relief, sir, in a way without marring the integrity of the Morning Prayer. In the first Prayer Book of 1549, which was referred to to-day as the first of the English Prayer Books, it began with the Lord's Prayer, and whatever we have before the Lord's Prayer to-day is a prefix to that service. It will simply be returning then to what was originally the method of introducing the Morning Service, conforming literally to the command of the Saviour, when he said: "When ye pray, say, our Father." Let us take off five minutes from our Morning Prayer, and I believe that we will add five thousand people to our Communion. There is a demand for the shortening of this service, and it is possible to

shorten this service here at this point, and here only at this point.

The Rev. Dr. Goodwin, of Pennsylvania—For one, I should desire that the Morning Prayer on Sundays should be left entire. If not then, when? I understand, Mr. President, that, without any permission, without any change in the rubric, without any change in the Prayer Book, these omissions are frequently made and perhaps will continue to be made.

Those who make them have the advantage. Those who are conscientious and do not make them would desire to have the advantage of shortening the service. I do not know how many of those there are. I think it ought not to be shortened, and I think we ought to have conscience enough, if it be not shortened by the authority of the Church, not to take that authority into our own hands. I do not see any reason why on Sundays we should not have our Morning Prayer. If the service is too long, let us shorten it, but let us not allow it to be shortened by this man and that man, until we get a sort of understanding that it is to be shortened whenever it is convenient. I am therefore altogether opposed to these amendments to that which comes down to us from the House of Bishops, and, after it has been sufficiently discussed, I shall be ready to move to lay it on the table.

Rev. Mr. Dumbell, of Tennessee.—Mr. President, may I just explain that I think the Rev. deputy from Pennsylvania, misunderstands the force of my amendment. I do not desire at all to shorten the Morning Prayer on Sundays nor on any Holy day. It is only on a day other than a Sunday, not a Festival, not a Holy day, that permission may be given to begin with the Lord's Prayer. It is true perhaps, in theory, that we ought to be content to say the whole, but there are those of us who persevere sometimes, perhaps, under difficulties, in saying both the Morning and Evening Prayer every day throughout the year. We know very well that it is absolutely necessary that we should have some conscience in this matter. It is true that we have been in the habit of receiving permission of that sort at the hand of the Bishop, but we thought this a favorable opportunity for asking that it may receive the indorsement of this House. We do not seek for one amendment to curtail by one word the office on Sunday or on a Holy day.

Rev. Dr. Goodwin, of Pennsylvania.—May I ask a single question? I want to know whether this last paragraph was not by an amendment before the House—whether that was not one of the amendments that says, "on any day."

Rev. Mr. Dumbell.—Then I will withdraw my amendment if it is understood to include Sundays and Holydays.

Rev. Dr. Egar of Central New York.—I desire to explain that although I said an amendment to the amendment, my intention was that the amendment which I offered should take the place of the amendment offered by the deputy from Tennessee. Therefore I beg leave to withdraw the expression and say that I offer it as a substitute for his amendment, to the original proposition as sent down by the House of Bishops.

Rev. Dr. Gibson, of Central New York.—I simply desire to point out that this movement had its beginning in time of Dr. Muhlenberg. The question is simply one of shortening the service. Here is the very gist of the whole thing. It is to leave out that part of the rubric which really gives relief which is demanded not merely by the city clergy but by the country clergy.

Consider for one moment the relief which will be felt by reason of this proposition, in a week days service, by country rectors and missionaries everywhere, who have been desiring these many years to be relieved from saying two or three exhortations, two confessions and two absolutions and three prayers for the President of the United States, all at the same services. I do not want to violate the rubrics and leave out any of these services, but in almost all country parishes this is the present order of things, and what seems to be the length of the service to most people does not arise so much from actual time occupied as it does

from the repetition, the needless repetition of those services. Ever since this has been the rule for three services in a day—since the time of Archbishop Cranmer—this has been felt to be a burden. I don't know why he adopted the theory that there are two congregations at one time to be administered to, they must each separately have their confession and absolution—that is, the communicants and the non-communicants. It is what the country clergymen everywhere are asking for. I know some will say that we may dispense with the Morning Prayer altogether; and so we may, under that note that was adopted in the 1st Section of Schedule B; but many of us do not like to do that. If there is any part of the service which the laity would miss, it is the Psalter, the Psalms for the day, and especially the days when we have proper Psalms and proper lessons. We do not wish to dispense with the Morning Prayer, and it ought not to be dispensed with. Therefore on any day when the Holy Communion is to be celebrated with Morning Prayer, it seems to me the least we can do is to allow the option of commencing with the Lord's Prayer in the Morning Service.

Rev. Mr. Rogers, of Texas—Mr. President. It strikes me right here, that now is the time to settle the point if we are to have it settled. I recognize the fact that these old parishes in these old cities, have been trained under and are prepared for full Morning and Evening Prayer. I am willing they should have it. It has been my fortune to hold parishes in both the city and country and to do missionary work, but if we are to have anything for this Church let it be the unharnessing of the Church in a measure, that the Missionary may do some work for the Church. I do not believe that the Morning and Evening Prayer, in its full integrity, is essential for the Church. I do believe that work for the Church is essential, and my work has, nearly all of my life, been upon the frontier. I have to go occasionally where there is not a soul who belongs to our Church, and not a Prayer Book in the congregation. I must depend on some religious body for my house, my congregation, my choir, and everything but what I can do. Now if I am going to do my work there—I am speaking of myself, Mr. President, because I can make it pointed in that way, not because I desire to be egotistical in this matter. If I am going to do any good work under such circumstances I must have some liberty. I heard a moment ago a gentleman speaking about a lack of conscience in this matter. Some of us have consciences that compel us to go through the following prayer. I have as deep a conscience and feel as deeply on this subject as does the reverend deputy from Pennsylvania. I have been compelled to go through the Morning Prayer, so much of it as I could, without a single response, with not a single person to sing out of the Hymnal. There was nothing but what I could do and bring in from the outside. I have had to hold occasional services where they were never held. I have found it necessary the first thing I did, to stop and explain more or less why I appeared in the garments of the Church. It is always susceptible.

Continued on page 196.



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ble of explanation, and leaves no sneer upon the faces of the congregation, but I cannot explain why I go on from first to last with a full service, of which they never heard a word before. I have voted all the way through here for what liberty I could get. Now we have come to the real point of real liberty, and I desire to have more of it than I have ever had. I have had to disregard the law of the Church or do no work. I have believed that the work should be before the law of the Church. I shall stand right there the rest of my life, unless you will unharness me, and I shall do as I have done. I will break your law because I have a law higher than yours. I have the law of preaching to men, and I am going to do it. I hope that you will help me to do that right by shortening, or giving me the liberty to shorten this service. I feel in this matter very deeply, or I would not speak at all. I expect to stay forever in Texas doing more or less of missionary work, and I would not give one dollar for all you have done in Texas, unless you will do more. I desire that you should send down from this Convention, three years from now, something which shall be effective for the missionaries of this Church, and that after three years we may do better work than we have ever done before; and I do not desire to hear it repeated here again, that we who are compelled to violate the law of the Church in order to do anything are without consciences. Conscience compels that work, and it will compel us to break the lesser law and keep the larger. Now, Mr. President, before I go further, I want to say, and say it as modestly as I may, that in this missionary work we shall have some degree of liberty. I hope that the ministers upon our border will go forth with the privilege of reading all that we have read of the service, with the right to read much less. I want to bring my Church to the people and to their conditions, and if they will not hear all the service, let me judge how much they will hear. I don't like to have it said after I have made my first appearance in the town that if you would only do half as much we would come to you, but we cannot come to you for an hour of Morning Prayer of which we know nothing. They do know nothing of it now, but they may be educated, little by little. The question is, shall we do any work or shall we do none? It is not a question alone for these cities. Keep all you have. The larger question is, where the Church is going forth with its banners flying and arms in hand, to conquer a new country. Let us go as we may. You have your old siege guns planted and not to be moved, but we must go with our flying artilleries ready to climb over mountains and into valleys, and this full service is not to be expected anywhere where it is not understood and loved.

I fear I will say too much. I shall not say half what I feel. I think my ministry depends largely upon this matter, and I desire to do some more work ere I die, and if am to do it, then give me a chance to do it with some judgment of my own regard to what I ought to do and what I can do to make it effective.

Rev. Dr. Buel, of N. C.—Mr. President, I am certainly in favor of the utmost liberty that we can give ourselves, that I can secure for myself and my brethren, consistently with the present structure and beauty of our Prayer Book. I suppose nobody in this convention is less inclined to change than myself. I could not in words express my love and my entire satisfaction with the old Prayer Book. At the same time, I feel in that there is a necessity for relaxation. I have found it a necessity in my own long continued and wide-spread experience in missionary work in the mountains of North Carolina. I have been compelled to shorten the service, and have shortened the service, and feel very much the necessity for shortening the service in the manner now proposed. I have been ministering among the genuine mountaineers in the glorious valley and mountains of North Carolina, living in their cabins far up in the canyons, far up in the mountains reaching to an altitude of five or six thousand feet above the level of the sea, among men, who until a few years ago had never heard of the Prayer Book, had never seen a Prayer Book or a minister of the Church, had never

heard a service or a sermon of a clergyman of the Church, and I found a great necessity for shortening the service, and adapting it to the needs of the people and to the stress of circumstances. I do not believe that the Church was made for the Prayer Book, but that the Prayer Book was made for the Church, and that we must use good common sense in using and adapting it to the needs of our people, and to the stress of circumstances. Sir, the Prayer Book was given for the edification of our people, and we must therefore so use it, but I do long to preserve the perfect beauty of the structure of the Prayer Book. The very structure of our service is a constant education of the people. Now, when I spoke before, I gave notice that at the proper time I was going to propose some slight amendments to this rubric about the opening of our service, and my friend, the distinguished clerical deputy of New York, the leader of this movement for the revision of the Prayer Book, said on the occasion that he would be glad to second my resolution. I find these rubrics as they have come down from the House of Bishops, greatly improved, but I wish to add two or three clauses to them and offer it as an amendment. "The minister shall begin the Morning Prayer by saying one or more of the following sentences, using one of the penitential sentences. Then in the next paragraph, on any day not a Sunday he may omit the exhortation following, saying instead thereof "Let us humbly confess our sins unto Almighty God," a little change which I have often had occasion to make in my services among my mountaineers, and may end in Morning Prayer with the collect for grace on any day when the Holy Communion is to immediately follow, the minister at his discretion passing from the penitential sentence to the Lord's Prayer, prefaced by "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us," each clause of it being said in unison by the minister and people, the minister first saying I would leave out "The Lord be with you, and with thy spirit," because there is so much repetition, and it follows immediately after in another part of the service, saying, "Let us pray." Now, sir, about the principle, and it is a principle. It has been a principle and one of the most important and striking principles in the construction of our service for more than three hundred years, that they begin with a strain of penitence. It is true that it was not in the first Prayer Book of Edward VI, still it was not first introduced into the service, by any means, by the revisors of the second Prayer Book. We know that the Spanish Bishop and Cardinal reformed this in his revision of the breviary and made some improvement, and though it was introduced first in the English service in the second book of King Edward, the greatest and best of English Liturgists pronounced it a most valuable addition to the service. Now, in regard to beginning the service with the Lord's Prayer. I want to say a word about the treatment which our Church gives to the Lord's Prayer in her service. We now have in our Prayer Book the penitential sentences, then the exhortation and then the confession and then the absolution. What is it but a cleansing of our hearts and hands? What is it but acting upon what the Holy Psalmist said, "I will wash my hands in innocency and so will I go to thine altar." Sir, the Prayer Book teaches us, our Church teaches us in her use of the Lord's Prayer, to say, "we have come to cleanse our souls" when we use that holiest and highest of prayers which came from our blessed Lord's lips. The penitential sentences should be said and the exhortation to penitence based upon them, and then the absolution, and then, when we are cleansed and purified children of God, we may, with more complete confidence put upon our lips those precious words, "Our Father who art in Heaven."

And so again everywhere when we have received that Baptism of the soul and are adopted as God's dear children, then, and not until then, shall we put upon our lips the Lord's Prayer, the same in confirmation, the same in Holy Communion.

The President—The Chair would most respectfully suggest that the reverend deputy

from North Carolina is entirely beyond the question now before the House.

The Rev. Dr. Buel, of North Carolina—I think, Mr. President, that I can show that I am speaking to my amendment. I shall endeavor to confine myself strictly to the point. I am trying to obviate the objection that we should begin at once with the Lord's Prayer, and that there is no necessity for any penitential strain. I say that the amendment which I should suggest, "Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us," should precede the Lord's Prayer when we thus begin the services with the Lord's Prayer. I say it is most appropriate, it is according to the usage of the Ancient Church as I can show you in a moment. Those words form not only one of the most intense and fervent and beautiful supplications, but it is also an acknowledgement of the Holy Trinity.

At this point the deputy was called to order by the chair, his limit of ten minutes having expired.

A Deputy—I rise to a point of order. The gentleman is not speaking to the question.

Mr. President, the Chair would respectfully say to Dr. Buel that he must confine his remarks to the question before the House.

The Rev. Mr. Taylor, of Springfield—I wish to ask if we have not two amendments, and if the only form of motion must not be that of a substitute.

The President—The Chair thinks the point of order is properly taken, and was in great doubt as to how he could receive the proposition of Dr. Buel, at first. Dr. Buel will continue his address until his time has expired.

Dr. Courtney, of Massachusetts—I desire to state that this is not the Committee of the Whole, and that we must be governed by the rules of the House.

The President—An amendment to the original motion was before the House, and the Deputy from Tennessee offered an amendment to the amendment and no further amendments are in order.

The Rev. Dr. Egar, of New York—I withdraw my amendment so that the gentleman can offer his if he desires.

A Deputy—The amendment is, as I understand it, to go to that last clause.

The President—No sir.

The Rev. Dr. Courtney—Then it will be in order for Dr. Buel now to present his amendment to the amendment.

The President—The Chair will state that the question was the adoption of the resolution before the House. To that an amendment was made by the Rev. Dr. Dumbell and an amendment to the amendment was offered. It is understood that Dr. Egar has withdrawn his amendment to the amendment, therefore Dr. Buel is in order if he chooses to offer an amendment to the amendment.

The President—The Chair may be allowed to make a suggestion, he would respectfully say that the speeches have heretofore been limited to ten minutes and he would respectfully suggest as to whether the time might not be shortened one-half.

Dr. Stanger, of South Ohio—I move the adoption of the following resolution:

Resolved, that all speeches shall be limited to five minutes and that no person shall speak more than once on the same question.

Carried.

Mr. Wilmer, Maryland—The amendment of Dr. Egar, as I understand the ruling of the Chair can now be offered. I understand that this amendment is practically the same as the substitute which I propose.

Rev. Dr. Egar, of Central New York—No sir. I will offer my amendment at the proper time.

Mr. Wilmer—I will then offer my substitute.

The President—The question will be upon the substitute.

Rev. Dr. Egar—Mr. President, the substitute as I understand it as about the same as my original motion, which was—I wish simply to explain what the effect of it will be.

Now it seems to me we can have the service in general without continuing the Confession and Absolution, and also omit the

exhortation and simply say: Let us humbly confess our sins to Almighty God, and end the Morning Prayer with the Collect for Grace, making a short service for those desiring a short service.

I want to illustrate the reason for this by what is done in our own vicinity: For instance, one of our clergymen has service, Morning Prayer, the Holy Communion, then he has, perhaps, to attend to his Sunday School afterwards, and then he rides five or six miles and preaches to his own congregation. That is done in hundreds of these cases. That is done every Sunday, three services on a Sunday. And this rubric as it stands gives us no relief. Now we say that at the time when Holy Communion follows the Morning Prayer, the minister might have a right to omit in the Morning Prayer the Confession and Absolution. The fact is that a great many persons omit the Morning Prayer, never have the Morning Prayer during the week. What we desire is that when Holy Communion immediately follows Morning Prayer we may have this shortened service; when the Communion does not follow the Morning Prayer, no relief is needed.

Rev. Dr. Courtney—As I read the last revision as now proposed to be put in, it will have this effect, that in many, or some of our large city parishes, the bulk of the congregation will come to Church and go away without attending confession and absolution. If that is thought to be a desirable thing by the minds of this House, well and good. I am free to say that I do not think it is. If it will have the effect, as has been suggested to me, of inducing people who do not intend to communicate, to say their confession and obtain formal absolution, if that is thought to be a good thing, well and good. I cannot say well and good.

And as regards what has been said upon this motion in regard to missionaries out on the frontier, I beg to say that this House does not intend to legislate for the ministering to people on the frontier who are not communicants, and are not instructed in the practices of the Church. As I understand, they are ministering to people that are not Church people, but I cannot imagine any more suggestive exhortation for such people than the one we now use, beginning, "Dearly Beloved Brethren." Then I do not know what particular thing was considered besides the exhortation.

I sincerely trust that this House will hesitate, and hesitating, will utterly refuse to sanction the principle of contracting the daily services for the mass of the congregations.

Rev. Mr. Swope, of New York—I simply want to call the attention of the House to the fact that this last clause of the Section reported, as proposed now, is not mandatory but simply permissive. I want the House also to remember the fact that if there is any day on which we ought to receive relief, and for which relief has been asked, it is Sunday. I have the Holy Communion every Sunday, and we have daily prayer morning and evening throughout the week. My experience has been that people who do not attend daily prayers in many cases, it is often because of the length of the service but those who come on week days are usually as well contented to remain thirty minutes as they would be to remain twenty or twenty-five minutes. But it is on Sunday when we are obliged to have three services, and it is only reason and common sense and simple mercy to the clergy and people that they may be allowed to omit in the early part of the service, that which of necessity must follow at a later hour. In regard to the objection of my friend from New York with reference to Confession and Absolution, I want that you should remember that this rubric is only to relieve us on Sunday morning any way, and if you strike this out we will get no relief from what the people complain of, and what the clergy have a right to feel to be a burden that we are compelled to go through this service at half-past ten in the morning and not end until sometime between one and two. It is more than human nature can stand.

Rev. R. W. Blow, Fond du Lac—I am sorry that the deputy from Massachusetts should bring forth the idea that we can accomplish

all this work. We have Morning Prayer, sermon, then the Holy Communion, and then ride from ten to fifteen miles and have services, and then come back, and that is done in a dozen parishes, and we may have in the intervals to go to two or three funerals, and then when we have all this to do in our work it is hard to come here and find that we have no relief. No one who understands the inclemency of the Wisconsin winters, and how much nervous strain all this is upon one, can fail to see that we need relief, while we go through with all this again and again. But, Mr. President, I want to speak of this last clause which gives us the only relief we can expect; it is not the minister shall do so and so, but the minister may do so and so, and as it is permissive we ask this relief. It is almost absolutely necessary. The Missionary Board tell us that they want means, that they want more men to go into the missionary field. Young men as well as old men will not go when they discover that when they come here they find that we have no sympathy; they will not offer to go into that work.

Why not then give us the relief which is only permissive, and allow the large congregations to use the full service. In many cases the beautiful language, "Dearly beloved brethren" is regarded by people as a piece of patchwork put upon a crazy quilt, and if we cannot have some other kind of relief we ask that we may have this relief.

Again I will say that the Missionary work is in a very precarious condition, and we must have men who will do it; I, for one, have got a conscience, and in my twenty-four years of work I have always obeyed the law of the Church in this matter, but I have come here to say that we want this shortened service.

The Rev. Dr. Goodwin, of Pennsylvania—I used to hear a great many years ago about the great importance of preaching, and the preaching of the Gospel. And then there were those who thought while looking after acts of devotion, that the preaching of the Gospel was not the most important thing. Have we got at length to forget the people to whom we minister, that they have learned to worship God, and should be led to give the time, and not call it a weariness? The Church has provided forms of devotion, and it seems to me that the question is, is the time that our fathers gave to devotion one word too much? Is it too much for us? Have we just found out that it is? This exhortation beginning "Dearly beloved brethren" is very disagreeable, but, Mr. President, if the meaning of their objection is that they do not desire to say things over and over, that will do; but if they say, we object to what is said, because we do not believe that, and we wish to avoid it because we do not believe it, then it is all wrong. And in regard to the omission of this part the large congregations may go on without it; and this seems to me to be a great change, and it seems to me that we cannot afford to confirm such great sacrifices. But it is said that it is permissive, Mr. President, I notice while it is said that this is only permissive, it is also said in the most emphatic manner that we can not live without it. It is not only a permission, but it is a permission that will be constantly taken, and constantly used as referred to by the reverend deputy from Massachusetts, and

Continued on page 198.

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will be followed in congregations that come to Church and who are not communicants.

The Rev. Mr. Taylor, of Springfield—I merely rise, Mr. President, to suggest to the reverend deputy from Pennsylvania that it seems very strange to me that there should have been such opposition on the part of that gentleman to authorize the omission of the Confession and the Absolution at times when the Holy Communion is to follow the Morning Prayer; and as to the plea that the gentleman has just made, I would suggest to him in answer that if there is no Communion Office the penitential omission will not be made.

A Deputy—I want to add my plea as a Missionary, to those already made for a shortened service. I have to ride between services, three, five, twelve or eighteen miles in order to get from one place to another, and it is absolutely necessary that we have shortened services in one way or another.

Rev. Mr. Dumbell, of Tenn.—Mr. President.—I respectfully beg permission to have this question divided, inasmuch as I am advised that, as it stands now, if the amendment to the amendment is carried it may carry away with it my amendment with which it has nothing whatever to do. I therefore respectfully ask that the question be divided; that my amendment "On all Sundays and holidays the minister shall begin the Morning Prayer by reading one or more of the following sentences of Scripture" may stand in place of the first sentence in italics, which reads as follows: "The minister shall always begin the Morning Prayer by reading one or more of the following sentences of Scripture," the effect of which would be to compel him to do so on week days as well as Sunday; and that my second sentence may stand in lieu of the first, namely: "That on any day not a Sunday or holy day, he may omit the exhortation following, saying, instead thereof, 'Let us humbly confess our sins unto Almighty God,' and end the Morning Prayer with the collect for grace, and 2 Cor. III, 14.

The Chair—The question is upon the substitute. The Secretary will read the substitute.

The Secretary—"On any day when Holy Communion is immediately to follow, the minister may at his discretion, pass at once from the sentences to the Lord's Prayer, first pronouncing, 'The Lord be with you. Answer. And with thy spirit. Minister. Let us pray.'"

The substitute was adopted.

The Chair—The question is now upon the adoption of the resolution contained in Message 65 (if that be the number) as amended. Is the House ready for the question?

The Chair—The question is upon the resolution as amended which is the message from the House of Bishops, amended by Mr.

Judge Sheffey—I ask that this question be taken like votes on the different parts of Section A. I ask that the Secretary read over the dioceses in which there is a concurrence of both orders.

The vote was announced as follows: Clerical dioceses represented 47. Ayes 42, noes 2, divided 3. Laity, dioceses 43. Ayes 35, noes 6, divided 2. The resolution as amended is adopted.

Motion to adjourn put and lost.

The Chair—The House will now proceed to the consideration of Resolution No. 3, of Schedule B.

The question upon the amendment of the resolution, that the sentences which have been omitted shall be restored, was decided in the affirmative; ayes 95, noes 45.

The President—The question is upon the adoption of Resolution 3.

Clerical: Dioceses 48; ayes 39, nays 9. Lay: Dioceses 39; ayes 30, nays 6; divided 3.

The President—The resolution as amended is adopted.

The House then adjourned until to-morrow morning at 9 A. M.

CENTRAL MUSIC HALL, Chicago, }
Wednesday, October 27, 1886. }

NINETEENTH DAY.

The House of Deputies was called to order at 10 A. M.

The Secretary read the minutes of the eighteenth day, which were adopted.

The President communicates to the House Messages from the House of Bishops.

MESSAGE 72.

The House of Bishops informs the House of Deputies that it has adopted the following resolution, which it respectfully communicates for the information of the House of Deputies.

Resolved, That it is the judgment of the House of Bishops that the use of the unfermented juice of the grape, as the lawful and proper wine of the Holy Eucharist, is not warranted by the example of our Lord, and is an unauthorised departure from the custom of the Catholic Church.

Resolved, That the mixture of water with the Eucharistic wine is lawful and in conformity with the usage of the Catholic Church, and that there is no objection to the use of the mixed cup, provided, it be not ritually introduced until it be authorized by the rubric.

MESSAGE NO. 73.

Communicating the action of the House of Bishops in reference to Schedule B, resolutions 15 to 24, inclusive.

MESSAGE NO. 74.

Communicating the action of the House of Bishops in regard to Resolutions 35 to 38 inclusive.

Re. Dr. Benedict, of Southern Ohio, presented the following report which was placed on the calendar:

The Committee on Amendments to the Constitution, to whom was referred the resolution offered by Judge Sheffey, from the Committee on Canons report the following resolution.

Resolved that the Committee on Canons, to whom was referred a question in these words: Whether the General Convention has power by canon to adopt an act of ratification similar to that of 1799? and if not that they report in due form a proposal to amend the Constitution so as to confer such power; respectfully report that they have had the same under consideration, and recommend to the House of Deputies the adoption of the following resolution:

Resolved, That, in the opinion of the House of Deputies, it is in the power of the Convention to provide by canon for the ratification and certification in the Book of Common Prayer for such, and only such, amendments and alterations as may therefore have been constitutionally adopted.

Having decided this part of the resolution affirmatively, it was not deemed necessary to take any action upon it, as we looked upon it as simply a certification to the fact that certain things have been constitutionally done.

Dr. Shattuck, of Mass. reported from the committee on expenses. I prepared this resolution, and I will explain the reason of it. "Resolved, that the mode of notification of changes in the prayer book referred to the committee to devise and report a way of notification to the dioceses with the least possible expense to the convention." The committee on expenses think these notifications can be given so as to save from \$500 to \$1,000, but the constitution is in their way. It must be done, of course, in compliance with the provisions of the constitution, and therefore they move that it be referred to a committee consisting of three persons learned in the law and constitution who shall devise and report a way of sending out these notifications to the dioceses with the least expense possible. This last clause we admire very much and I admire the chairman of the committee that brought forth the Book Annexed. The committee on expenses admired him very much, because he has planned to do it with the least possible expense to this convention.

Rev. Dr. Franklin, N. J. From the committee of marriage and divorce presented a report. Mr. President: The committee on marriage and divorce has done its utmost to bring the subject before this convention. The importance of this subject I suppose, is fully realized. There has been a great deal of delay. Many years have elapsed. We have not done what we ought to do upon this subject. Still, that delay is no reason that we should act hastily; because, when we do act, it is very important that our action should be permanent and satisfac-

tory to the Church, and, as it is impossible to discuss it thoroughly in the present condition of this convention and in the short time that remains, we beg leave to present the following preambles and resolution:

Whereas, the report of the proposed Canon on Marriage and Divorce was presented early in this session by the joint committee on the subject referred to the committee on canons and the report by them has not yet been considered by this House; and, whereas, the adjournment of this convention is fixed for to-morrow, and the pressure of other business is so great it will be impracticable to discuss the subject adequately, therefore; Resolved, that the House of Bishops concurring, a joint committee of two bishops, two priests (one the President of the House), and two laymen shall be appointed, to whom shall be re-committed the whole subject of marriage and divorce, with instructions to report to the next General Convention on the second day of the session.

I have named two of each order because it is very difficult to get a quorum with three of each order. If this resolution is passed, I don't know who the committee may be yet, I think I may say that whoever the committee may be, they will be extremely glad to receive any communications from any person in the Church touching either the law or the practicability of any form of Canon to be established. If those persons who have communications to make will be satisfied with an acknowledgement and not desire them inserted in full, this will give us and the whole Church opportunity to consider the entire subject specifically, and it will then be possible to bring in a Canon with these two requisites: entire consistence with the law of God made known by revelation, and the law of nature as revealed in nature; and a Canon which may be practicable in its operation. If any persons have given thought and attention to this subject and desire to present their views to this committee, I would suggest that they take into consideration especially these points; that unless the passage in Leviticus shall be declared to be the law of God, we have no prohibitory degrees whatever established by revelation of God in nature. I desire that they should particularly turn their attention to the point whether consanguinity only is the ground of prohibitory degree, with a single exception of the point referred to in 17th verse, 18th chapter of Leviticus. I should also desire them to give their attention especially to this point whether marriage is physical solely. Whether Holy Scripture goes upon the ground that it is a physical union solely, a union of flesh; and hence the moral guilt may be still in the two parties but the actual transgression can only be committed by one party; that is to say, it is physically impossible for the man to commit that crime, because it is the wife who may commit it against him. That would allow them to consider the subject in connection with the 10th chapter 11th verse of the Gospel of St. Mark. The whole matter is one for careful consideration, whether Scripture leads us to suppose that marriage is anything more than a physical union of physical natures, or that it must be in some sense a psychical union. This accords a feeling of nature and the sentiment of mankind.

If they will consider those points, and give their views to the committee before they meet, may be it will facilitate the action of the committee. Pursuing the subject, I think in all its bearings, is consanguinity the only ground for prohibitory degrees with the exception of that 17th verse, which prohibits a man to marry the mother or the daughter of his wife, and whether it is a mere union of the flesh, or whether it is a union not merely physical. If it is physical only, it is impossible for this Church or any other authority whatsoever to punish a man for transgression. If it is psychical, he may be brought within the same laws which bear upon other portions of legislation.

Rev. Dr. Goodwin, of Pennsylvania—It seems to me that the gentleman's resolution is out of place, it being introduced at this day. It would be new business. As I understand it now, the state of affairs is this: The report is made by a joint committee;

their report in this House was referred to the Committee on Canons; the Committee on Canons made their report, reporting a Canon on this subject. That report was put upon the calendar, and there it stands. I don't understand that the joint committee exists as a committee. I suppose that the joint committee acts for us, and that the whole business now is in shape of the report of the committee, the communication which is now on the calendar, and when that report is reached on the calendar I believe that will be the proper place when this resolution can come in, and if the resolution is desirable under the rule of the House, I don't see why it need be introduced before the proper place. I don't see that the House can with any propriety adopt any such resolution as this, when that Canon reported by the Committee on Canons is on the calendar. This is a new matter, something entirely out of the purview of the House, and entirely out of place at this time, and if brought in here it would require a two-thirds vote, and that interferes with our calendar, without any motion that the subject should be taken up out of its place. The motion is that the subject now on the calendar be taken up and considered. It is on the calendar and must remain there still to be acted upon.

The President—The chair will correct the Rev. Dr. Goodwin in respect to the report to which he alludes as the report of the Committee on Canons; it is not on the calendar. It was made the especial order when the order now under consideration should be finally disposed of. The Chair presumes the resolution was offered in absolute despair of ever reaching it.

Rev. Dr. Franklin, N. J.—I hope this Convention will not, upon a mere technicality, stop the proceedings. I don't see the force of the argument of the gentleman who has last spoken. I am sure the importance of the subject is such that we desire to get at it as soon as possible, and there appears to be no hope of getting at it in any other way. Therefore, I press the motion this report has suggested, and request its consideration at the hands of this Convention.

Rev. Mr. Bennett, Mass.—I desire that this resolution be passed in some form, that it may go to the new committee to be appointed. The subject is too important not to call it up and have it disposed of, and it is very apparent that there is a necessity that we have a Committee on Marriage and Divorce. We have a canon on that subject, sent down to us by the House of Bishops, and we have a Committee on Canons which have had the same subject before them, but the matter is so important that I think we should have this committee appointed, and that they should have this subject under consideration.

Rev. Dr. Gray, of Mass.—I wish to move an amendment placing the number three instead of two of each order, because two of each will make six and there might be a tie. Three of each will make nine. In the first place, there is a variety of opinion on this subject which cannot be adequately represented by a number smaller than nine. The magnitude of this subject to be considered is greater than any of us realize. Even if the former committee did have trouble in getting a quorum, that committee consisted of fifteen, which we now reduce to nine. I therefore move that three of each order be appointed.

Dr. Franklin declined to accept the amendment and said that the committee did not consist of fifteen, but of nine, and found it almost impossible to get a quorum. He thought that six would be able to consider the questions, with the help suggested in his argument for his resolution, and after all, what they bring forward will not be final, but only a proposal of final action.

Rev. Dr. Goodwin—If the committee consists of nine, the majority will be five; if it consists of six, the majority will be four, making numerically no great difference.

A deputy from Kentucky—I sincerely hope the amendment will be adopted, as it may be part of the committee on the same subject to be associated with other Christian bodies in bringing the subject before our Legislature—the subject of marriage and divorce. We shall find it very difficult to get

data; we shall find it difficult to find men who know where to get all information that can be had for preparing for a subject in which so much interest is likely to be taken. As Dr. Goodwin has pointed out, there is a difference of only one in the majority to form a quorum. It is a question simply in regard to number and the addition of names of persons who can, or who, at least, ought to be able to instruct us on the law upon the matter, is a matter of great importance. I trust that the amendment may be passed.

The President put the question on the amendment and it was agreed to.

The Rev. Dr. Thrall, of Springfield—I wish to ask if it was understood that the report is to be put on the second day of the session.

It was so explained by a re-reading of the resolution.

The resolution was carried.

The Rev. Dr. Locke, of Chicago, here offered the use of Grace Church for the closing services of the convention, saying that he felt it as a lowering conclusion to the deliberations of the dignified body of the General Convention to conclude their session in the Hall. He left it to the House to consider the subject and appoint a committee of conference with House of Bishops.

A resolution was offered in favor of the closing services being held in Grace Church at 2 o'clock to-morrow.

Judge Wilder, of Minnesota—Is Dr. Brown in the House?

As he does not appear to be, I will say, sir, the joint committee on this subject have had a conference on this subject and in a few minutes, probably, when Mr. Brown comes in, he will make a supplementary report on this subject. I ask the House to postpone this matter until the report be presented by him.

The Rev. Dr. Hodges, of Maryland—I have a resolution to offer that I think will explain itself without any explanation from me. I think the Convention will see its gist.

“Resolved, The House of Bishops concurring, that until a duly certified edition of the Book of Common Prayer containing the alterations made in that book by this Convention shall be printed and published so that both clergy and congregations may be able to take their parts readily and intelligently in the prescribed worship of the Church, the use of the alterations made in the convention shall not be made obligatory.” It will be seen that this resolution permits any one the right of beginning to use the alterations at once, at the same time it will not make it necessary for all congregations and clergy to use them before they are printed in suitable shape.

Rev. Dr. Hopkins. That resolution seems to me perfectly proper, but it doesn't go far enough. In the resolution contemplated to be acted upon, there is nothing making unlawful the use of the old book when the new book is ready, when the General Convention sends forth and authorizes the book abolishing the book which has been used a hundred years. The proposition is, that until the new book is set forth any congregation may continue to use the old book as long as they please; I should like to have an addition to that resolution. In that way we shall have the new book coming into use gradually, voluntarily, kindly, and without friction, leaving the old book to be used by all those who prefer, as long as they have a mind to. We shall have no trouble, and as long as no one is denied the use of the old book which has been denied for the last 100 years, it seems to me there is authority for them to go on an use the old book as long as they have a mind.

Rev. Dr. Huntington, New York—I heartily concur in the sentiments expressed by the clerical deputies from Maryland and from Pennsylvania, and if there be no satisfactory objection, I heartily hope that the resolution will be adopted; after we have our standard Prayer Book, it will of course be unlawful for any publisher to print any

other, and therefore the new book will, as has been said, come gradually, pleasantly and without friction into general use.

Rev. Dr. Henckel, of Virginia—I would be very glad to adopt the opinion of my reverend brother, the chairman on the committee of revision, and that of my brother of Maryland and of Pennsylvania, but I can not in conscience do so. We are a law-abiding Church. And we have a law on this subject. That law makes the use of the Prayer Book as adopted by this Church obligatory upon every Presbyter. In the beginning of this question I introduced a resolution to let these items of Schedule A go down to Schedule B among others for final consideration at the next council. I was overruled. In view of the fact that every amendment in Schedule A adopted by this body became part and parcel of the Book of Common Prayer, and therefore if we have a law making the use of the Book of Common Prayer obligatory upon the presbyters of this Church, then the use of the amendments to that book become obligatory. Now, sir, as to the idea that we may go on using the old Prayer Book, because we want time, we are at liberty to go on using it afterwards, and I say it introduces a principle which is radically unsound. It would leave open to each and every generation in the Church, to use the Prayer Book of the generation preceding. It would have justified the reformers when the book of Edward VI was adopted in a refusal to obey the authorities of the Church as then instituted, and to use any form of prayer in the United States that had been in use in the Christian Church for many years unless expressly revealed. The liturgies that have come down to us for many ages, are still liturgies binding upon our conscience. I ask the members of this House of Deputies, either clerical or lay, is it proper to introduce a principle like that? For one, I enter my protest, no matter what be the ruling of the House, that this procedure would be lawless, and therefore the use of the Book is obligatory.

(Continued in next issue.)

Report of the Joint Committee on Work Among the Colored People.

Your Committee, to which has been referred the Memorial of John H. Stotsenburg, of Indiana, of Rev. C. B. Perry, of Maryland, of the Rev. J. S. Johnston, of Alabama, and of St. Mark's Church, Charleston, South Carolina, have given to the same fullest consideration, and respectfully present the following report:

The work of this Church among the colored people has been for years past a subject of interest in our general and diocesan conventions, many resolutions have been passed, and many stirring addresses made. Here and there large-hearted men have contributed liberally of their means, and devoted men and women have labored among these people as opportunity offered.

For all that has been done we give thanks to Almighty God, the author of every good word and work.

But as we sum up the work done, especially as we note the amount of money contributed to missions among the colored people, it becomes painfully evident that the heart of this Church has not yet been touched by the claims of this work upon its missionary spirit.

Twenty thousand dollars (\$20,000) given for missionary work among the eight millions of the colored race, while forty-nine (\$49,000) thousand dollars were contributed to support our work among the Indians, tells very plainly and pointedly the sad story of the Church's failure as to this great duty.

Your committee does not mean to intimate that all has been done that should have been done for the Indians, still less, that our gifts to that work have been excessive; but if forty-nine thousand dollars is a small sum

to be paid, annually, for the evangelization of the Indians, how small, we submit, is the sum of twenty thousand dollars appropriated for sending the Gospel to the eight millions of colored people? It can hardly be denied that these people have a special claim upon this Church. They have the claim which a common Brotherhood gives to every son of Adam; they have the claim which the needy ever have upon those more prospered by the Divine Providence; but they have a special claim which their work, the labor of their hands in increasing the wealth of our common country, gives to them. Above all, they have the claim of men redeemed by the blood of a common Lord and Saviour.

For them, as for us, His blood was shed; for them, as for us, He pleads at the right hand of His Father, and in their behalf He pleads to His Church on earth: "Feed my sheep!" "Feed my Lambs!"

Your committee would call special attention to the fact, that at no period since the emancipation of this people has the time

Continued on page 200.

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What is needed now, is, in our opinion, not more legislation; not well worded resolutions, nor eloquent appeals, but it is an earnest, active interest on the part of the whole Church in this work, an interest which will liberally contribute the means necessary for carrying it on successfully.

In our opinion not less than fifty thousand dollars (\$50,000) a year should be given to our Southern Bishops for this work. These Bishops, without exception, are ready and anxious to discharge their duty to this race, heartily and fully. They wait only the means to do so, which this Church can give. That there are difficulties in this work none will deny, but before a united Church, earnest and true, will vanish away.

Faithfulness to duty, liberality for Christ's sake, patience and prayer, will win a glorious victory for Christ in the mission field among the colored people of our country. This work belongs to no one section of the Church. Its demands in any diocese of the South would overwhelm any single diocese, North or South.

If the work is to be done it must have the earnest interest and liberal assistance of every diocese in the land.

May the great Head of the Church hasten the day when all his people shall bear the needs of this work upon their hearts, and glorify Him by carrying His Gospel to His poor.

Your committee submit for adoption the following resolution:

First, Resolved, the House of Bishops concurring, this General Convention recognizes the obligation, resting upon the whole Church, to aid in educating the colored people of our country into the faith of Christ, and in bringing them within the fold of His Church, which He built on earth to be the common home of all men; but it recognizes expediency and propriety of leaving the active control and direction of the work of the Church among the colored people in each diocese, to its diocesan Bishop.

Second, Resolved, the House of Bishops concurring, that the provisions of Title III, Canon 8 are ample for securing the due performance of this work, and that no further canon or legislation in that respect is necessary.

Third: Resolved, the House of Bishops concurring, that in the judgment of this General Convention, the Board of Missions should take action, instructing its Board of Managers to establish at Washington a committee consisting of five Bishops, five Presbyters and five Laymen, to whom it shall delegate its powers and duties so far as may be necessary for the proper conduct of this work by the said committee.

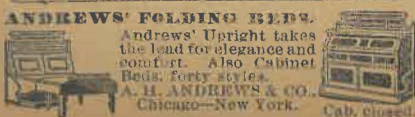
Respectfully submitted,

H. B. WHIPPLE,
Chairman on the part of the
House of Bishops.
ELLISON CAPERS,
Chairman on the part of the
House of Deputies.

THE REPORTER AGAIN.

MESSRS. EDITORS: I would respectfully call your attention to the fact that on page 183, in your issue of Oct. 27, your reporter has made me say, in the last section of my remarks, the exact opposite to what I did say.
Yours, etc.,
F. W. TAYLOR

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