

HOMES FOR THE AGED.

Charitable Institutions Where the World's Care Never Enter.

THE LAST DAYS MADE PLEASANT.

How Old Folks Can Gain Admission to These Retreats.

A GOOD CHARACTER THE MAIN QUALITY

Pittsburgh has probably more charitable institutions than any other city of its population in the United States. Every form of need is provided for. Whether it be hospital for the sick, an asylum for the blind, or a home for the orphan and aged, there is never any lack of humane people to give their assistance. It will surprise the average Pittsburgher to know that there are upward of a dozen establishments in the two cities devoted to the care of the aged and helpless.

One of the best known is the Home for Aged Protestant Women, at Wilkensburg. A handsome building, standing on its own spacious grounds, it affords a retreat for 32 old ladies at present. The full capacity is 64. Qualifications for becoming inmates of the Home are not hard to fill. Candidates for the Home must be residents of Allegheny or Allegheny, over 60 years of age, Protestant, and of good moral character. They must be vouched for by some reputable people, and they must pay \$200 on entering. The fee is taken chiefly to give the inmates a feeling of independence. The sum will not go very far in providing for them, the care being supplied by the usual contributions. Miss Jane Holmes established the Home 20 years ago, and it has been watched by charitable ladies of the two cities ever since.

HOW THE OLD LADIES LIVE.

The matron, who is in full charge of the Home, is Miss Elizabeth Carter. She has an assistant, Miss L. Hult. There are several servants, the old ladies not being able to do much more than keep their own rooms in order, and some who are very sick are not able to do so. Each inmate has her separate room and arrangements to her own taste. Thus the Home is essentially a Christian institution, and there is an atmosphere of content that can spring only from the prevalence of that sort of spirit. The Home is kept as clean and neat as it is possible to conceive, and it would be hard to think of a place more suited to the needs of people weary of life's battle than this quiet home. From some admirable articles at the annual fairs, thus giving them a little pin money.

Such of the inmates as are feeble to walk upstairs are taken to the first floor. There are services every morning in a neat little room that has been fitted up with a reading desk and other conveniences for public worship. The Home is essentially a Christian institution, and there is an atmosphere of content that can spring only from the prevalence of that sort of spirit. The Home is kept as clean and neat as it is possible to conceive, and it would be hard to think of a place more suited to the needs of people weary of life's battle than this quiet home. From some admirable articles at the annual fairs, thus giving them a little pin money.

WHERE THE MEN ARE CARED FOR.

In the same grounds, but at the other side, is the Home for Aged Protestants. This is for men, and is managed, to say the least, by single men, not couples, but single women. The latter are cared for at the old ladies' home. As in the other branch, the inmates of the Home for Aged Protestants must be over 60 years of age, and possess the same qualifications as at the other place. There are 28 inmates at present, including three married couples. The place is in charge of a matron.

The Protestant Home for Incapables is a model institution of its kind. It is situated on Butler street, Lawrenceville. This is a devoted woman, a kind and a building in the midst of its own grounds. It stands high, so that a view of the surrounding country is obtainable, from the windows on every side. The atmosphere is pleasant, and the place is in charge of a matron.

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WHY WE MARKED SPECIAL LINES OF MEN'S

We have marked on special lines of men's fine silk-facet tail overcoats at \$80. They are indeed great values. They are made from light and dark materials, keeseyes and light-colored materials. Don't miss this chance to buy a very fine medium weight overcoat for \$80. See this very day.

A GOOD SUGGESTION.

If you have valuable keep them where they will be safe. The safe deposit vaults of the Farmers' Deposit National Bank, 68 Fourth avenue, offer you security, strong vaults, perfect ventilation, good light, spacious coupon rooms, separate apartments for women. Boxes rented at \$5 and upward.

THE PEOPLE'S STORE—FIFTH AVENUE.

68-inch breadth at 90c. All the new styles. Observe the width and price. Consider the matter of being members of the Episcopal Church, etc. Many of the children are brought to the home by a parent or other relative, with the understanding that the child should be paid regularly. The board is paid for a week or two, and then the relative discharges, and the children are left a

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Fortunately, says a writer in the New York Sun, the state of lassitude won't last long. The "Inertia" is going to break through soon and then everything will be restored to its natural tone. All these conjectures and predictions are based upon the authority of a gentleman from Foster's Meadow, Long Island, whose reputation as a prophet has spread for miles around that little village. His vulgar name is William P. Francis, but he is more usually addressed as the Springfield Proprietor. Attention was called to him by the following letter:

"FOSTER'S MEADOW, SEPT. 29. "SUN'S ASTRONOMY. "DEAR SIR:—You know of any person that can foretell of storms one year in advance? I can. There will be a storm about the 30th of September. I have not missed one since 1882. There are certain periods of storms that occur every year. In regard to storms, they are like spring tides, occurring on or about the 21st of March. I have had bulletins placed in the Sun, and in the Boston Herald, asking witnesses to sign their names that I was correct. There is a storm on the 30th of September. I will not miss it. I will call attention to the fact that I have not missed one since 1882. There are certain periods of storms that occur every year. In regard to storms, they are like spring tides, occurring on or about the 21st of March. I have had bulletins placed in the Sun, and in the Boston Herald, asking witnesses to sign their names that I was correct. There is a storm on the 30th of September. I will not miss it. I will call attention to the fact that I have not missed one since 1882.

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A NEW CONFESSION.

Many Presbyteries Want Still More Radical Changes Made.

OPINIONS OF THOSE HEARD FROM.

They Do Not Want a Compromise on the Most Vital Points.

ONE LITURGY FOR ALL.

DR. CANFIELD PLANS TO ESTABLISH AN AMERICAN CHURCH.

In the Matter of Creed Wide Latitude Will Be Given—An Arrangement the Author Hopes Will Render His Suggestions Acceptable to Many Denominations.

Criticism, Sept. 29.—To unite all the Protestant churches in the United States, except the Episcopal, under one form of worship is the object for which the Rev. Dr. A. J. Canfield, of St. Paul's Universalist Church, is striving. His idea is to establish an American church, which, while allowing all the latitude asked in the matter of creed, shall conform to one liturgy.

Dr. Canfield's plan is to have a common denominations can ever be united on matters of belief, but he believes they can be brought into closer relations in their emotional religion. With this idea in view he has proposed a liturgy which he expects to use in his own church. The liturgy is in present form a tentative effort, and it is by no means certain that it will be adopted in its present form.

"I have taken the Episcopal prayer-book for my model," said Dr. Canfield yesterday afternoon. "Of course I have not used the same language, as some of the forms of expression are antiquated and cumbersome. I think the tendency of the day is to move rather too much toward intellectualism. People go to church and listen to a sermon as they would a lecture. It is merely an intellectual treat and has little to do with their general approval of the report, but suggest more or less important changes. The other 15 all have important changes to suggest, several differing radically from the position taken by the committee on the doctrine of predestination and election, while one or two disapprove of the committee's views as a whole.

A COMPROMISE REVISION NOT WANTED. The Presbytery of Rochester, which held its fall meeting last week, has a number of very vital changes to make in the revised Confession. The third chapter of the Confession, dealing with the doctrine of predestination and election, was the principal point of attack. Section 7, of this chapter as amended by the committee, says that God "foreordains" the elect to the honor and glory of his Father, and the non-elect to dishonor and wrath for their sins, as it stood in the original. Rochester Presbytery believes that this whole section should be dropped.

In their discussion of the report the members of Rochester Presbytery showed clearly that they did not believe that the Revision Committee had done a good job. It was the general sentiment that the harsh doctrine of predestination and foreordination had been toned down in parts, while in other places it had not allowed to stand in all its original severity. In the Albany Presbytery a special committee was appointed to consider the proposed revision, and their action which was reported at the meeting, was striking of all. It is a square acknowledgment of the impossibility of any revision on a compromise basis.

"This Presbytery believes the time is not yet ripe for accomplishing a satisfactory and permanent revision of our Confession of Faith. The report of the committee, which is a striking of all. It is a square acknowledgment of the impossibility of any revision on a compromise basis.

The Presbytery of Cheung, N. Y., approached the question of the proposed revision, which is modified by a unanimous vote, with equal authority with the confession. Third: The modification in the statements of the system of doctrine which are suggested will not deliver us, as we believe, for the misrepresentations and perversions, which were a ground of appeal for revision. Fourth: The Westminster Confession is the common faith of all the Presbyterian churches in Scotland, Ireland, England, Canada and the United States. This work of revision, if carried out, will raise another wall of separation between those churches, and we long for a closer union. Fifth: This report of a committee of such ability is itself a proof that the confession cannot be successfully revised.

THE CONFESSION CONTRADICTORY. The Presbytery of Cheung, N. Y., approached the question of the proposed revision, which is modified by a unanimous vote, with equal authority with the confession. Third: The modification in the statements of the system of doctrine which are suggested will not deliver us, as we believe, for the misrepresentations and perversions, which were a ground of appeal for revision. Fourth: The Westminster Confession is the common faith of all the Presbyterian churches in Scotland, Ireland, England, Canada and the United States. This work of revision, if carried out, will raise another wall of separation between those churches, and we long for a closer union. Fifth: This report of a committee of such ability is itself a proof that the confession cannot be successfully revised.

APPROVED WITH FEW EXCEPTIONS. Fort Dodge Presbytery, of Iowa, has acted on the report very similarly to Maumee, and the action of Kalamazoo Presbytery is much on the same line. The Presbytery of Waukegan, Wis., voted a "general approval" of the report, but asks for the "omission of section 5, of chapter III, so as to exclude all mention of a foreordination to death." The Presbytery of Flint, Mich., is not satisfied with the committee's treatment of chapter III. The Presbytery of Dubuque disapproves of the committee's work in two important particulars.

Waukegan, Wis., Presbytery has approved the report of the Revision Committee with a few exceptions. The Presbytery of Long Island has a long list of criticisms to present to the Revision Committee. Section 7 of chapter III, which states that a portion of mankind are ordained to dishonor and wrath, the Presbytery would omit entirely. Other changes are equally radical.

The Presbytery of Columbia, of New York, would strike out section 3 of the chapter "Of Effectual Calling," which refers to infants dying in infancy. The Presbytery of New York does not approve of the statement that all persons who are incapable of being outwardly called are redeemed unless they are of the "elect." The Presbytery of New York does not approve of the statement that all persons who are incapable of being outwardly called are redeemed unless they are of the "elect."

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