

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

Vol. V. No. 20.

CHICAGO, SATURDAY, MARCH 17, 1883.

WHOLE No. 228.

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BRIEF MENTION.

"If speech is silver and silence golden, then gabble is greenbacks."—The *Eclectic* for March contains an admirable paper by the Rev. J. M. Clarke, D.D., read at the Watertown Conference, on "Disused Parts of the Prayer Book and multiplied services." It is a mine of good sense and mature thought, well expressed.—The Bishop of Central New York, in his diocesan organ, denounces with deserved severity the recent sermons of the Rev. Heber Newton on the Bible. He says: "This man, doubly a son of the Church, has done worse than to teach heresy. He has had the hardihood sweepingly and unblushingly to impute heresy to his brethren—that they would be as heretical as himself if they dared. The entire ministry is outraged." It is claimed, and we hope it is true, that the newspaper reports of the sermons are grossly inaccurate. They are soon to be published under supervision of the writer.—Nashotah needs help, has always needed it, and the season of Lent has heretofore been a most fruitful one to this work of faith. Let us all help to make this the happiest Lent that has ever been kept with prayer and fasting in this training school of the Church.—Great praise is due to the Royal and North British Insurance Companies, for paying their losses on St. Mary's School building immediately on adjustment, without discounting the usual 60 days. The former had \$5,000, the latter \$10,000, now in the bank at Knoxville.—An art critic in the *Independent* says of Gustave Doré that he did not have one really great picture. He only produced "The Entrance of Christ into Jerusalem," over which critics smiled and Christians wept. "Art has her revenges on those who woo her for nothing better than gold." Yet Doré executed as many as 50,000 designs, and painted enough pictures to form a gallery in London.—The once famous William and Mary College, at Williamsburg, Va., the alma mater of Jefferson, Marshall, Monroe, and Randolph, and among American colleges second only to Harvard in point of age, had but a single student last year, and is now closed.—The *Alliance* of Chicago is defunct. It long ago gave up the ghost of "liberal religion" and put on the shroud of agnosticism. The next stage, of course, is the grave of oblivion. All good agnostics expect to go there. The *Alliance* has gone to its own place.—Indiana has made an excellent choice. The Rev. I. L. Nicholson, Rector of St. Mark's, Philadelphia, though comparatively a young man, has made a grand record and is one of the most promising men in the American Church. Though the sacrifice, in some respects, will be great, it is to be hoped that Dr. Nicholson may accept. There are great possibilities for the Church in Indiana.—Twenty-five hundred people gather at noon every Monday at Tremont Temple, Boston, to listen to the lectures of Joseph Cook on themes of Christian philosophy. Last week was the 154th lecture, and the interest was not abated. For how many moons could Ingersoll draw as large an audience, in the same place, to listen to his blasphemy?—Yung Wing, a Christian, and a graduate of Yale College, who married some years ago in Hartford and is now a resident there, has received the appointment of chief magistrate of the city of Shanghai. Such an event can but have a great influence in the extension of Christian civilization in China.—Susan B. Anthony is described as feeling very lonely. All the "Stalwarts" except herself have left the rostrum for the nursery, and have from one to seven children. She is getting discouraged and has gone to Europe.—The *New York Times* says that the late Mr. Elliott was eminent as a thief, a burglar, and a

News and Notes.

Prince Gortschakoff, the illustrious Russian Diplomat and Statesman, died on Sunday last at the age of 85 years.

The barbarous sport of pigeon shooting has just been prohibited by act of Parliament in England. It speaks much for the popularity of England's future Queen that this prohibition which was emphatically endorsed by public opinion, was brought about by the untiring efforts of the Princess of Wales.

The Treasurer of the Land League, Patrick Egan, has absconded, although, unlike American Treasurers, he has left his funds behind him. The League seems to be seriously implicated by the recent developments in Dublin; the authorities even claim that they will establish beyond a doubt a direct connection between it and the assassinations.

The Carey who has turned informer in Ireland and who avows himself to have been the real manager of the assassinations, is a town-councillor of Dublin, and came very near being Lord Mayor of that City. He was doubtless one of the honored guests at the banquet given by the Dublin Corporation to the illustrious Mayor of Chicago.

The new Archbishop of Canterbury is to be presented with a pastoral staff and an archiepiscopal cross. Quite a controversy has been going on in England amongst antiquarians as to the ritual propriety of the Primate's bearing the staff. Some claim that he should have both. Others the cross only. Dr. Benson will be the first Archbishop who has used either since Warham; who in the most memorable Synod of the English Clergy, pronounced the decree of separation from Rome.

The Senate Judiciary Committee of New York have just reported a Sunday Observance Bill, which is moderate and free from objection. By its provisions all labor which is a serious interruption of the repose or religious observances of the community is prohibited. Sundry public games, sports, and amusements, parades, processions, and mechanical and commercial employments are also forbidden to be engaged in on the first day of the week, due exception being allowed for works of necessity and mercy, and for the benefit of those who "keep another day of the week as holy time."

A petition was sometime ago addressed to the Trustees of Columbia College, New York, asking for an extension to women of its educational advantages. The reply of the Trustees has just been made public in an elaborate report, the first signature to which is that of the Rev. Morgan Dix, D. D., Rector of Trinity Church. While refusing anything like co-education, the Trustees propose a plan for a course of study for women under the observation of the authorities of the college and extending over three years, examinations and reviews to be held by the Faculty for these women students, and diplomas or other testimonials or certificates for those who successfully pass the examinations. The studies are to be pursued outside of the college, but under the observation and direction of the College Faculty, in consonance with some plan hereafter to be worked out, the details of which will be duly announced.

Messrs. E. P. Dutton & Co., of New York, announce an American Edition of the third volume of the Life of Bishop Wilberforce. The book will doubtless have, as it deserves, a large sale, but it will prove a severe disappointment to the Bishop's many friends and more admirers in this country. Self is too prominent; disappointed ambition too pronounced; worldliness of a peculiar kind too apparent. The Prince Consort made a shrewd remark when he said: "The man has a motive in all he says and does." And yet,—and the indiscreet publication of these autobiographical remains must not make us forget it—he was a truly great man; nay more, a true Bishop of the Church of God; an indefatigable worker, full of loving sympathy for all, and for the needy ever ready with something better than sympathy; more of a Peter than a Paul, making many mistakes and nobly atoning for them, and through all drawing to himself and keeping unto the end the love of thousands of zealous, honest Christian hearts. God grant him rest!

A new Bishop of Aberdeen and Orkney is to be elected on March 29th. The mode of election in Scotland is very similar to our own. When a Bishop dies, the Dean of the Cathedral sends formal notification of the fact to the Primus, who issues a mandate, through the Dean, to the electors of the widowed diocese to proceed to the election of a new Bishop. These electors are the benefited clergy, and licensed clergymen who have served two years in the diocese, and also an elected lay representative from each congregation. The proceedings of the election day itself are regulated by canon. The Eucharist is celebrated. The clerical and lay voters are formed into separate chambers. The names of candidates can only be proposed by the clergy. Any person to be elected must have a majority of votes in each chamber. Any dispute as to the correctness of proceedings is to be referred to

the Synod of Bishops (the "Episcopal" Synod), and settled by them. If no election is made for six months, the new Bishop is nominated by the Episcopal Synod. After an election is made, it must be confirmed by the Episcopal Synod, which may, through a majority, annul the election, but may not appoint a substitute for the elected. The elect must be consecrated within two months. During the vacancy of a see, the Primus is in charge of it.

Temperance in New York.

Correspondence of the Living Church.

The Church Temperance Society has been making a stir lately in New York. Mr. Robert Graham, the Secretary, has collected a startling array of facts regarding the liquor traffic of the city, and maps have been carefully prepared, indicating to the eye the location and distribution of grog and beer shops, making a temperance argument, than which nothing could be more powerful. The daily press has given much space, and editorial notice to the subject, strongly commending the Society to the public attention. On February 19th, a meeting was held in a private house in the city, attended by prominent citizens of all religious bodies, to talk over the best methods for bringing about practical reform in the administration of the liquor laws. As a result of these steps of preparation a great public meeting was held in Steinway Hall, February 26th.

The hall was well filled, with a distinguished audience, representing the best social elements of the metropolis. Hon. John Jay took the chair, and upon the platform were also seated the Rev. Drs. H. C. Potter, of Grace Church, H. Y. Satterlee, of Calvary, B. F. De Costa, of St. John Evangelists, R. H. McKim, of Holy Trinity, and the Rev. W. S. Mansford, of St. George's, Messrs. E. P. Dutton, Thomas Whittaker, Cornelius Vanderbilt, E. E. Pellew, and D. Willis James, and representing various denominations, Drs. S. Irenæus Prime, O. A. Stoddard, Howard Crosby, and others. After a few opening remarks by the chairman, Mr. R. Graham was called upon for an address.

He said: "There are in New York 9,075 regular licensed liquor shops and 1,000 places where liquor is sold without a license. That makes one grog-shop for every 125 persons, or one for every 24 families. We have 1,110 bakers, about 2,500 butchers, and about 3,700 grocers, making in all 7,326 places where the necessities of life are sold. Thirteen of the twenty-four Aldermen are liquor dealers, nine of them having a third grade license, for which they each pay \$75. These nine Aldermen are men of whom you should be proud." Mr. Graham then deliberately named the liquor-selling Aldermen amid repeated bursts of applause.

Ex-Judge, W. H. Arnoux, came forward and moved the following resolution:

"Resolved, that the vast number of liquor licenses issued by the Excise Commissioners (9,075) is greatly in excess of what the law contemplates, is notoriously and flagrantly injurious to the morals and good order of the community, and that a great reduction of the same is urgently required."

Supporting the resolution, Judge Arnoux said: there were 566 miles of streets in the city. The 9,075 liquor shops in the city, therefore, made 18 places to every mile of streets, or one dram-shop for each 300 feet. The Society for the Prevention of cruelty to Children relieved and placed in homes, within the last five years, 5,270 children. Two-thirds of them had intemperate parents. There were arrested in the city within the last two years, for intoxication, 27,050 men, and 13,656 women. "Do you suppose," he said, "that there is on the face of the globe, another city, which can show such thirsty 'travellers,' that they need a 'hotel' or an 'inn' for every 220 feet of street in the town? Have the Excise Commissioners in view of the letter of the law, fulfilled their duty in suppressing intemperance?"

Mr. D. Willis James seconded the resolution in a short, pointed address, and it was carried with enthusiasm.

Mr. Delano C. Calvin then proposed the following:

"Resolved, that a committee be appointed to wait upon the Excise Commissioners to urge upon them restriction in the issue of licenses, and upon the Police Commissioners calling their attention to the non-observance of the law respecting the sale of liquor on Sunday, its sale to minors, and to intoxicated persons, and to the number of illicit drinking places, and to urge their extinction."

The resolution was supported by Gen. C. B. Fisk, who said:

It is befitting that without distinction of religion or politics, we join hands in an earnest effort to enforce the laws and arrest the progress of the great evil of the day. The dram-shops of New York, if placed side by side, would form a line that would twice encircle the city in its slimy coils. The liquor-dealers themselves tell us that \$60,000,000 per annum go into the tills of their dram-shops. We cannot comprehend the vastness of the traffic. The statistics of the courts tell us, that nearly three-fourths of the arrests and 84 per cent of all the crime, and criminal expenses come directly from the liquor traffic. The law of 1857, much of it being yet in force, bears the title, 'An act to suppress intemperance.' At the present rate of suppression under the laws, how long a time will it require to make New York a temperance city?

An influential committee was then appointed under the resolution and it was further;

Resolved, that the same gentlemen be requested to wait upon the Legislature at Albany, and urge the introduction into the present Exercise Law, of a clause limiting the number of saloons to a maximum of one to 500 of the population, and also an increase of the license fee to a maximum of \$500 per annum.

A committee was also appointed to wait upon the Mayor. Dr. Howard Crosby was introduced, and detailed some of the experiences of those who had endeavored heretofore to procure remedial legislation. "We meet here to-night," he said, "that there shall be no compromise. We must go out of this hall with the determination to reduce the number of these dens, and I believe that were this community fully aware of the increasing war which is being waged in its midst against good, the people would rise in their might and stamp out before sunrise this growing and deadly evil. The liquor dealers are united: we are not. Without a united effort we will accomplish nothing. I augur well of this movement, for it has started on a true platform, and I trust that the Governor and the Legislature will harken to this cry, that goes up to them with the ring of earnestness and hope in its tones." Other addresses were made and the meeting adjourned.

The Consecration of Bishop Thompson.

A Mississippi Layman, writing of the late Consecration in Trinity Church New Orleans, says:

The sermon of Bishop Wilmer, of Alabama, was a noble statement of Catholic truth, with regard to the Episcopal office. The text was the 21st and 22d verses of the 20th chapter of St. John, containing words which, as he said, would shortly be pronounced over the head of the man chosen to be a Bishop—"words of mighty import—the same words which our Lord used when He breathed upon His apostles, the first Bishops—words used this day because they were used that day." The leading idea of the right reverend speaker was that the words are as true now, in their full sense, as they were then; that they are a living verity; that the consecration service is no empty pageant; that the authority conferred upon the Bishop is a genuine gift of the Holy Ghost, inasmuch as it is an authority to govern the Church by Divine right. These were not his words, but their purport, as understood by the hearer. The allusion, at the close of the Bishop's sermon, to his kinsman, the late Bishop Joseph Wilmer, formerly the "Angel of the Church in Louisiana," was very touching.

At the close of the services there were five Bishops in the chancel, where there had been only four at their beginning, and of these five, three had been rectors of the Church in which the services were held. If the Bishops of Arkansas and Georgia had been present, there would have been five such. It is a remarkable record, considering the youth of the parish. Thirty-one years ago, the writer was a frequent worshipper at its services, then held in a room which was, or had been, a carpenter's shop, or a shed. It was then merely a mission. Looking around now at the splendid church and its appointments, it is hard to identify it as the same, and to realize that it has been the stepping stone, if not the training school, of five living Bishops. If the late Bishop Polk, who was once its Rector, while at the same time its Diocesan, be included in the list, there would be six such Bishops directly associated, in one way or another with its brief, but brilliant parochial history. It is notable, too, that, of these six, three were officers in the Confederate Army, and one lost his life in that service.

The music was very fine, considered merely as a display of the skill of the performers, though not properly Church music, and especially unsuited to the season. So of the floral decorations: they were very beautiful, but notidental in their suggestions.

The discussion of the condition of Westminster Abbey has called out several remarks concerning the stone of which it is built, and not the least interesting fact cited comes from the "Journal" of Thomas Raikes. "On this coast, in the neighborhood of Caen," he writes under date of Sept. 7, 1841, "resides an old lady, on whose property are some valuable stone quarries from whence the English Commissioners have proposed to purchase the materials for building our Houses of Parliament. It is a curious fact that, by some old records in her family, she can prove that the blocks of stone used in building our Westminster Abbey were derived from the very same source."

The Trustees of Trinity College, Hartford, Conn. have elected Louis M. Cheeseman, of New York, to the vacant Professorship of Physics. The resignation of Prof. Holbrooke, Professor of Latin Language and Literature, was accepted, and the Rev. Samuel Hart elected to fill the vacant chair.

Professor Wiggins, so far from being cast down, claims that his predictions relative to the weather from the 9th to the 11th of March have been literally fulfilled, and alleges that the so-called tidal wave at Halifax, Saturday, was the highest ever known.

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THE LIVING CHURCH CO.

Rev. C. W. LEFFINGWELL, D. D., Editor.

Orders for extra copies of the Easter number must reach the office on or before March 19th. It will consist of twelve pages on superfine paper, including a handsome illustrated cover. Price 5 cents per copy mailed singly; twenty-five copies one dollar; one hundred copies, three dollars and fifty cents, postage paid. They will be mailed in Chicago on Wednesday morning, and will thus reach nearly all our subscribers by Saturday.

Now!

It is safe to say that, in every parish and mission of The Church, there are, today, many souls who have been, more or less, aroused by the Services and Instructions of the Lenten Fast. Communicants there are who feel, as never before, that sin has found a lodgement in their hearts, despite their solemn vow to renounce, forever, its power; despite their more or less earnest struggles to keep that vow. Baptized souls there are who realize that, if they would keep their vow to obey God's Laws, they must become earnest and frequent Communicants at His Altar Who said "Do this, in remembrance of Me."

In short, there are thousands amongst every class of those who have been observing, even outwardly, this Lenten Fast, who feel thoroughly uncomfortable about their spiritual state; realizing that they are far from what they ought to be; realizing, perhaps, in just what particular they are, spiritually, most weak and sinful. Conscience says to them "you ought to do this," or "you must renounce that;" and, if they would but heed the voice of conscience, and act upon its warnings, this Lent would be the turning point in their spiritual life, for which they would forever thank their God. The cry of an aroused conscience is God's Voice speaking in our hearts; Satan knows this, and when he notes the awakening, he tries his best to lull our souls to sleep again. His favorite and most successful soporific is delay. He lets us feel the force of God's warning, and make our resolutions of amendment; and then tempts us, with many a plausible excuse, to put off—for a while—the positive action necessary to carry our resolutions into effect. He well knows that mere "good resolves" do not weaken his power over us; it is *action* which he fears. Therefore he lets us satisfy our consciences by framing noble, Christian resolutions of reform, and then lures us to delay their execution.

He is trying his favorite plan upon thousands of souls to-day, whose consciences have been aroused by the services and instructions of this Lent; and thousands are saying to themselves, "I will confess Christ before men, and be joined to Him in Holy Baptism—some day, when I am better prepared;" or "I will assume, anew, the vows of Christian living, and receive the Gifts of the Spirit, in Confirmation—some day, when I am more fit;" or "I will begin to fight this or that besetting sin; I will pay, honestly, to the Lord a just proportion of my income; I will be constant in my attendance upon the Services of the Lord's House, and at His Holy Table; I will strive to learn all that I can about the Church of which I am a member, conquering the conceit and prejudice which has, thus far, held me back; I will use my influence for the Church right earnestly; I will begin to train up my children in the way of the Lord;—some day, when this, or that, or the other thing which is now holding me back be removed from my path; it soon will be, and then I shall be free to serve my God as I know that I ought to be serving Him to-day." Christian soul, do not think it! That very hindrance which is in your way to-day, is put there by Satan; he has another ready to take its place when it be removed. God says *Act!* Act as your conscience bids you in My Name! Act now! Satan says "wait."

God loves us as a good shepherd loves his sheep; Satan loves us as a wolf the sheep. Whose voice will you heed?

In His Name who died that you might live in Him and He in you, act upon the warnings of your conscience. If you do not know how best to carry into effect the good resolves which your awakening conscience is urging you to make, seek counsel of your pastor, and act as he bids you. As you love life, as you love your soul, do not listen for one moment more to the Devil's counsel "wait;" "behold, now is the accepted time, behold now is the day of salvation." If it be not now, when conscience is calling you to action; it may be never.

Beneficiary Education.

President Eliot in the course of his speech at the Harvard Club dinner at Delmonico's some evenings since, (why in Lent?) said that the clerical profession had been deeply injured by beneficiary endowments. The statement expresses opinions that have been longer entertained than announced. Coming from so respectable a source, it is worthy of serious consideration.

But is it true that pecuniary help or support from beneficiary societies or endowments during the collegiate and theological course, tends to injure the tone of the clergy?

This is not a question that is going to be answered by citing individual cases. It is easy enough to point the moral and adorn the tale in real life. Instances abound wherein young men who were supported by societies, have gained position and influence in the Church, and some of them sit on the Bench of Bishops. On the other hand, some of the same class have proved dismal failures and furnished the Church, but an ungrateful return for her generous benefactions. But the logic is faulty which would seek to decide the question by citing a few notable cases of success or failure.

The only way by which we can arrive at a satisfactory answer is by collating the testimony of men who have had opportunity through a long series of years to observe the general working and outcome of the beneficiary system, and who are not interested in keeping it up. President Eliot seems to have arrived at very clear and definite views on the subject. Another observer says: "In this class of students there are doubtless many honorable, worthy young men and a few very able fellows, but, as a rule, young men of stamina and character will not accept beneficiary aid at all. If there be any deadbeatism latent in a young man, it is pretty sure to be fully developed under the system of beneficiary aid." Others who have had abundant opportunity to study the system speak of it as a necessary evil, seeing that it is only by this means that the ranks of the clergy can be kept full. Probably all of us feel a profounder respect for the young man who prefers to undergo all sorts of buffeting and head winds in order to make port by his own toil and skill, than for him who floats lazily behind a tow, and is pulled by main force to his destination. No doubt the discipline of self-reliance develops a manlier temper. It gives fibre and strength to the character. It fosters that manful independence and fearlessness, which is essential to a priest's best discharge of duty. It cannot be gainsayed that this strength of character has its affinity in greater mental vigor. Men are differently constituted, it is true. Some are naturally more self-contained and impatient of dependence than others. The latter do not wound self-respect in accepting pecuniary support, but there can be no doubt that the finer quality of young men, with manly pride and self-reliance fully developed, is the kind which the Church most needs for her work in the holy ministry, and the kind most likely to adorn that ministry by intellectual brilliance and spiritual power.

The bestowment of benefits by the Church has frequently been of such a character as to increase the sense of humiliation, which to a greater or less degree must attend the acceptance of such bounty. Some of the societies require young stripplings, who have no more idea of theology than an eagle's egg has of soaring, to bind themselves to pronounce certain shibboleths of a party, while others take particular pains to help only those who are wil-

ling to be educated in certain schools. We need not enlarge on the matter of second-hand clothes as an evidence of the lack of spirit at once of donors and beneficiaries.

The inevitable result of all this is that the ministry is in danger of losing, among us, the degree of respect which it once had. Seldom do young men of the cultivated classes devote themselves to Holy Orders. There is often seen to be a lack of manners even when there may be brilliance of pulpit oratory or great gifts of scholarship. Defects in self-reliance and manliness result in frequent changes through inability to avoid or cope with difficulties. It is well, perhaps, to repeat that many notable exceptions exist among the clergy who have been educated on this system, but wise observers anxiously studying its effects on the general tone of clerical character, do see abundant cause to deplore the evils which it fosters. In the mean time it is not to be regarded as an insignificant fact that there is an increasing disposition among young men, to provide for their own wants, and push their way through to Holy Orders by the vigor of their own unaided effort. May their number increase!

There is a singular peculiarity in human nature to take the other side. It is strikingly developed by the individualism of modern times. Contempt for authority and implicit belief in the infallibility of individual judgment, must produce a very unamiable variety of the *genus homo*. An observer sees a good illustration in the people of Scotland. When one says "It's growing colder," the other replies, "You're not far wrong there," as if everybody but he were wrong more or less. Another remark about the weather brought out the reply, "There's no getting out of that." The speaker represented some 300 years of disputatiousness and metaphysical word-splitting. Possibly he belonged to the sect which held that everybody not belonging to it would be damned. It dwindled down to one man and his sister. Some gentleman had a curiosity to see the only two people destined to be saved, and visited their house. Davie, the brother, was absent, but the old lady was communicative. "But do you really believe," asked the visitor, "that you and your brother are the only people who will not be damned?" "Well," replied she, "between ourselves, I sometimes have my doubts about Davie."

The same writer says there is hardly a large town in Scotland in which the Presbytery has not a trial for heresy on hand. In one place one was accused of blasphemy because he was opposed to prosecuting small sweet-shops for keeping open on "the Sabbath," and "this morning's Aberdeen paper has six columns of a trial of a Mr. Cooper by his Presbytery, for not being quite sound on the sacraments." Mr. Conway adds: "The statistics of immorality hold their own. In the month of January, 1883, there were 3,995 children born in the eight principal towns of Scotland, of which 366 were illegitimate. The largest number was in Perth, where the illegitimate births were fourteen-eighths per cent. of the 366. In Aberdeen, which has about 90,000 inhabitants, the percentage was eight-fourths of the same, which is considered a fairer rate than usual."

A temperance society, in which the temperate and the abstinent may combine on a common platform, has just been introduced in Chicago, under the direction of the Jesuit Fathers, and with the approval of Archbishop Feehan. It is modeled on Cardinal Manning's "League of the Cross," which is a copy of the Church of England Temperance Society. What has become of the Society that was to be formed by our clergy in Chicago?

The papers are trying to find some convenient word to designate a total abstainer. Some one has proposed "hydropot," a water drinker, but that only raises a laugh. The latest suggestion is "amethyst," which literally means "anti-intoxicant." Appropriate name! remarks somebody, for such jewels!

The LIVING CHURCH Tracts seem to grow in favor every day. Seventy-five thousand have now been sold. No. 19 is in the press. The title is "Piety and Prayers," and the author the Right Rev. the Bishop of Illinois.

The Open Church.

The recent robbery of the Church of the Transfiguration in broad day-light, by some sacrilegious wretch, indicates the chief difficulty which lies in the way of leaving the doors of our churches unbolted and unbarred, in order that those who desire may at any hour enter in and pray or meditate. In many of the Continental countries, in the churches of Russia and the East, where often immensely valuable property is left exposed, the doors remain open and unguarded. But the good priest of the Transfiguration, who spends his life in ministering to the needy souls and bodies of all classes of people, was too trustful, and has found that a strong lock is the only price of safety in this country. What a ghastly depth of irreverence and godless defiance of decency this state of things reveals!

Nevertheless our churches ought to be always open, and there ought to be some way of protecting them and those who wish to use them worthily, from the hand of the defiant thief. Why should not the members of a parish, particularly if they are numerous and in a thickly populated centre, associate themselves into a kind of Guild, with the engagement that each member shall spend one hour a week in the Church, for the purpose of guarding sacred things and places, of which hour he to appropriate one fourth in acts of faith, love, hope, penitence and intercessory prayer? This is a scheme that is entirely practicable if the people are endued with the spirit of reverence, and enter heartily into the main design of keeping the Church open, and establishing the custom of going thither for quiet prayer and meditation. It would prove a very helpful exercise to the members of the Guild; it would add much to the ever-flowing streams of intercession; it would tend to restore the spirit of local reverence, and it would afford to many who have no other place a retreat from the cares and bustle of life where they could commune with God. We commend the suggestion to the thoughtful consideration of such of our parish clergy as feel the stigma sometimes cast upon us, that our churches are closed six days out of the seven.

The Chicago Times reads Protestants a well deserved lecture on their deficiency in charitable works. Investigations following the painful disclosure at the Servite Convent have brought to light eight institutions in Chicago for the care of destitute children, two of which are not religious, five are sustained and managed by the Romanists, and one is Lutheran—one Protestant to five Roman charities.

The Times concludes that there is no religious system which has done so little in its organized capacity as Protestantism to fulfil those precepts and injunctions of practical benevolence which form the most conspicuous and remarkable part of the teachings of the founder of Christianity.

The saving clause in the above "is" "organized capacity." It is well known that absolutely all the benefactions and charities of Romanists pass through organized societies and enter into their statistics, and are set down to the credit of the Church. The individual is nothing; the ecclesiastical organization is everything. It is also well known that the charitable work of Protestants is for the most part individual and outside the organized work of religious societies. The Church idea is minimized by the Protestant denominations, and the individual is magnified. The consequence is the good that they do is evil spoken of—or at least is not recognized to the credit of Christianity; and no doubt is done less efficiently, in the main, than it would be done through properly organized Church societies.

However this may be, the characteristic work of the Gospel is being very insufficiently done in this country by people professing and calling themselves Protestant Christians. A little less railing at Rome and a little more of being about the Father's business in imitation of the blessed Master, would be quite as well for their own hope of Heaven and for the help of suffering humanity.

The Convention of Indiana met on the 7th inst., to elect a successor to Bishop Talbot. On the evening before the Bishop of Springfield preached an eloquent and touching memorial sermon. Three formal ballots were held. In the first the

Rev. F. J. Harrison, of Troy, was the choice of the clergy, and Bishop Garrett, of Northern Texas, of the laity. The latter would probably have been elected, but for the fear that the House of Bishops would not sanction his transfer. On the third ballot the Rev. Isaac L. Nicholson, S. T. D., was elected unanimously.

The Bishop elect is now rector of St. Mark's, Philadelphia, one of the leading churches of the Quaker City. He is 42 years of age, and son of Isaac L. Nicholson, who for a long time was at the head of one of the most substantial private banks of Baltimore. Dr. Nicholson graduated at Williams College, Massachusetts, and spent the year after graduation in his father's banking-house. He then entered the theological seminary at Alexandria, and upon leaving that institution became assistant pastor of St. Paul's, Baltimore. Subsequently, at the urgent solicitation of the Bishop of Massachusetts, he left that position, which was one of great influence in that rich and fashionable city, to accept charge of a small mission church at Williamstown, Mass., where he labored for a considerable period for the special benefit of the students of his Alma Mater. He afterward returned to Baltimore to fill the position of rector of Westminster parish, and from thence was elected to succeed Dean Hoffman as rector of St. Mark's, Philadelphia.

Dr. Nicholson as to personal appearance is tall, and possesses the elegant and refined manners for which the old Maryland families are so distinguished. He is a preacher of a very high order of ability, a fluent extempore speaker, and a clergyman who seems to have unlimited powers of usefulness, especially among the poor in the large parish of which he now has charge. He is an admirable Churchman.

Personal Mention.

The address of the Rev. T. A. Morris has been changed from Waynesville to Arden, N. C.
The Rev. O. S. Prescott has accepted the rectorship of St. Peter's Church, Ripon, Wis. (Diocese of Fond du Lac), vacated by the Rev. F. Durlin, who goes to Grace Church, Madison, Diocese of Wisconsin.
The Rev. Joel Davis, having resigned the Parish of Christ Church, Jordan, N. Y., and accepted that of St. Paul's, Paris, N. Y., desires all letters and mail matter addressed to the latter place.
The Rev. C. T. Stout has accepted a call to the rectorship of St. George's Church, Leadville, Colorado, and will take leave of his present charge, St. John's, Kalamazoo, Mich., after Easter.
The Rev. W. G. McCready, St. James, Shelbyville, Ky., has accepted an election to the rectorship of St. John's Church, Versailles, Ky., to take effect first Sunday after Easter.
The Rev. E. Bayard Smith has resigned the rectorship of Emmanuel Church, Norwich, Diocese of Central New York, and has entered upon his duties as Rector of Trinity Church, West Troy, Diocese of Albany, on the fourth Sunday in Lent.
The Rev. Henry H. Washburn, latterly assistant minister of St. Mary's Church, Brooklyn, has accepted a call to the rectorship of St. Barnabas' Church, same city. Address 65 Stanhope St.
The Rev. J. B. Robinson resigns Christ Church, Bethlehem, Ct., on Easter Sunday, and accepts a call to St. Mary's, Hazardville, Ct., for the 1st Sunday after Easter, April 1st.

Obituary.

MOORE.—Entered into Rest, at New Orleans, La., March 4, 1888, after a long illness, Virginia, wife of Rev. M. Moore, of Oxford, N. Y.
"Numbered with Thy Saints."

An Appeal.

MISSIONARY APPEAL.
We have in this country one of the largest Jewish populations in the world. The Church has made provision for other classes. The claim of Israel is no trivial claim.
The Jews are steadily drifting from their old religion, and find nothing to take its place. Christians have scorned and persecuted them in the past, and are now largely indifferent to their spiritual welfare. We can scarcely expect, that with such experience, they should of their own accord seek out the faith of Christ. They thus fall easily into the other alternative, rationalism.
It concerns us nearly as citizens, if not as Christians, that so powerful an element in the commonwealth should be held back from joining the ranks of the enemies of all faith. Yet, when Christianity is carried to them, the effort meets with courteous and kindly reception, creating its own impression. Difficulties are encountered, but the practicability of the work is abundantly demonstrated by the results that have followed; and He has promised, "My word shall not return unto Me void."
The Church Society for Promoting Christianity amongst the Jews, sustains Missionaries under the oversight of the Bishops in the larger cities, East, West, and South. In its Missionary Schools and In-Schools in New York, Chicago, Baltimore and New Orleans, and in Sunday Schools in hundreds of 400 children under Christian instruction. The parochial clergy of towns and villages are aided in work in their own neighborhoods. In 34 dioceses and in a state, at least, at least, that your prayer is indeed a prayer. We trust the appeal is not in vain.
On behalf of the Board of Managers,
Wm. A. Matson, J. S. Shipman, Henry Rogers, Wm. G. Davies, C. Ellis Stevens—Com. on Appeal.

BOOK REVIEWS.

THE OUTERMOST RIM AND BEYOND. A Contribution toward Patience, Reverence, Silence, and Spirituality, in the Study of Nature and of God. By Charles Van Norden. New York: A. D. F. Randolph & Co. 12mo, cloth, pp. 213. Price \$1.

The aim of this book is to demonstrate that human reasoning has an "outermost rim" or limit, and that across the horizon come rays of light from the great "beyond" of God and eternity. The subject is considered in a scientific spirit, and is, practically, a direct attack upon materialism, agnosticism, and some other recent forms of anti-Christian thought. The author establishes his point, and yet there are certain elements wanting to make the book really satisfactory. The lack is not in the reasonableness of the proposition maintained, for most readers, whether upholders or enemies of Christianity, will accept much of what he says. It is rather in an incompleteness of the author's own work. His statement that the "Creeds" of "the Churches" need revising, has in it something of truth, if post-reformation systems be meant. But he shows no indication of comprehending the difference between these systems and the historical faith of the Catholic Church, built upon the Apostles' Creed, and the Symbol of Nicaea.

DUMAS' ART ANNUAL.—An Illustrated Record of the Exhibitions of the World. 1882. Containing about 250 Original Drawings Reproduced in Fac-simile. New York: J. W. Bouton. 1882. Paper, pp. 324. Price \$1.25.

The custom of issuing illustrated art catalogues, begun four years ago, is growing into universal favor. We have here the first installment of what promises to be an annual review of the art of the world; both pen and pencil being employed to bring before the art-loving public something like an adequate idea of the best work of the year. Two hundred and fifty original drawings from paintings have been reproduced in fac-simile, representing twenty-six exhibitions and nearly two hundred artists.

A HISTORY OF LATIN LITERATURE. From Ennius to Boethius. By George Augustus Simcox, M. A., Fellow of Queen's College, Oxford. New York: Harper & Bros. Chicago: Jansen, McClurg & Co. 2 vols. Price \$4.00.

Mr. Simcox has in the above given the reading world two very interesting and valuable volumes. His aim is "to do something towards making Latin literature intelligible and interesting to the cultivated laity, whether they read Latin or not." He has indeed done very much. We know of no other treatise which, in such a compact form, gives a complete insight into the lives, thoughts and works of those great heroes of literature to whom the modern world owes more than it is ready to acknowledge. This work should be found in every library.

BIBLE THEOLOGY AND MODERN THOUGHT. By L. E. Townsend, D. D., Author of "Creedo," etc. New York: C. T. Dillingham. 1883. Professor Townsend has written much and well. The present volume is one of the most useful that has come from his pen. In a clear, bold, kindly manner he defends the faith against modern attacks. It is the book to place in the hands of a young doubter; a book that will not repel him, but convince as much by its fairness as by its force. There is no shrinking from difficulties. The existence of an intelligent God, the Trinity, the Goodness and Severity of God, the Atonement, Miracles—these are the themes treated; and treated in a manner more than usually satisfactory and suggestive.

THE CREED OF ST. ATHANASIUS. With brief notes by the Rev. F. W. Taylor, Rector of Holy Trinity Church, Danville, Ill. New York: James Pott.

These notes were originally published in substance in the LIVING CHURCH. They attracted much attention at the time, and very many will be glad to see them collected. Mr. Taylor has added much new matter to them.

BEN BRIGHTBOOTS, and other True Stories and Music. By the late Frances Ridley Havergal. New York: A. D. F. Randolph & Co. Cloth, pp. 145. Price 75 cts.

A collection of short stories for the young, by Miss Havergal, some of which have appeared in periodicals. Scattered through the pages are devotional poems in the characteristic vein of this author. There are notes for music to several of these poems, also of her composition.

WINGED SONGS: An Easter Jubilee. By Rose Porter. New York: A. D. F. Randolph & Co. Price 50 cts.

ON THE IMITATION OF CHRIST. By Thomas à Kempis. New York: D. Appleton & Co. Price \$1.25.

TAKE CARE OF THE CHILDREN. Watch them carefully during the season of sudden changes, dress them warm when it is chilly, and, in case they take cold, have a bottle of Allen's Lung Balsam always on hand for immediate use. It will check the cold and prevent serious consequences.

The Norwich Bulletin says: "A French family with twenty-one children arrived in a neighboring mill village from Canada, recently. The next day the father presented himself to the Superintendent and addressed him thus: 'I want to put ze woman and children in ze mills to work. If they suite, den I sends for ze rest of ze familie.'"

SICK-HEADACHE. Mrs. J. C. Henderson, of Cleveland, Ohio, writes: "The use of two of Pierce's Pleasant Purgative Pills a day, for a few weeks, very effectually cured me of sick-headache, from which I formerly suffered terribly, as often, on an average, as once in ten days." Of all druggists.

After listening to the various pills which people were exposed—bronchitis in Florida, yellow fever in New Orleans, lightning in the pine-lands—the latest of the group, pushing back his hat, remarked "Fact is, it's rather dangerous livin' anyhow."

Thin hair may be thickened, weak hair strengthened, and the color restored to faded or gray hair, by using Ayer's Hair Vigor.

It is said that kerosene will remove stains from furniture. It has also been used to clean the furniture, stains and all, with the stove and red-headed servant-girl thrown in, oftentimes.

When the blood is loaded with impurities, and moves sluggishly in the veins, an alternative is needed, as this condition of the vital fluid cannot last long without serious results. There is nothing better than Ayer's Sarsaparilla to purify the blood and impart energy to the system.

As news items, the Pittston, Pa., Gazette often refers by name to its neighbors who have been cured of catarrh by the use of Ely's Cream Balm. The advt. on another page, is readable.

Vassar has one smart girl who will in the hereafter be heard of in woman's rights societies. She described "straw" as being a hollow thing with a ten-cent-man on one end of it, and a twenty-cent drink on the other end.

"NOW WELL AND STRONG." Shennans, Illinois. Dr. R. V. Pierce, Buffalo, N. Y., Dear Sir—I wish to state that my daughter, aged 18, was pronounced incurable and was fast falling as the doctors thought, with consumption. I obtained a half dozen bottles of your "Golden Balm" for Consumption, and she commenced improving at once, and is now well and strong. Very truly yours, Rev. Isaac N. Strong. "Discovery" sold by druggists.

Biblical Student: Of course, Ruth wanted a beau, but no one has ever been able to determine why she chose such a Beau as did.

"Five Drs.": no end of medicine: no relief. Dr. Benson's Skin Cure has driven away all eruptions and I'm nearly well." Ida C. Young, Hamilton, Ill. Druggists keep it, \$1 per package.

A train of thought: "Why did you think of my train of thought?" asked a lecturer of a supposed friend. "I thought it lacked only one thing," replied the supposed friend. "Ah!" responded the delighted lecturer, "what was that?" "A sleeping car," was the answer.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Acuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester N. Y.

FORTY YEARS' EXPERIENCE OF AN OLD NURSE. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels and wind colic. By giving two or three drops it rests the mother. Price, twenty-five cents a bottle.

The worst case of favoritism on record is that of a youth whose mother put a larger mustard plaster on his younger brother than she did on him.

"Dr. Benson's Celery and Chamomile Pills for the cure of Neuralgia are a success."—Dr. G. P. Holman, Christianburg, Va. 50 cts., at druggists.

A Positive Cure I meanly persons in Pittston also using Ely's Cream Balm, a Catarrh remedy, with most satisfactory results. A lady is recovering the sense of smell which she has not enjoyed for fifteen years. Mr. Barber, the druggist, has used it in his family and commends it very highly. A Tunkhannock lawyer, known to many of our readers, testifies that he was cured by it of partial deafness.—Pittston, Pa. Cream Balm will, by absorption, effectually cleanse the nasal passages of catarrhal virus, causing healthy secretion, and by inflammation, protects the membranous linings of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Applied by finger to the nostrils. Beneficial results are realized by a few applications. A thorough treatment will cure. Unequaled for colds in the head. Agreeable to use. Send for circular and testimonials. By mail 50c. a package. By druggists. Ely's Cream Balm Co., Oswego, N. Y.

STRICTLY PURE. Harmless to the Most Delicate. ALLEN'S LUNG BALSAM. This engraving represents the Lungs in a healthy state.

THE GREAT REMEDY FOR CURING Consumption, Coughs, Colds, Croup. And other Throat and Lung affections. It Contains no Opium in Any Form. Recommended by Physicians, Ministers and Nurses. In fact by everybody who has given it a trial. It never fails to bring relief.

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AYER'S Cherry Pectoral. No other complaint is so insidious in their attack as that affecting the throat and lungs. The ordinary cough or cold, realising, perhaps, from a trifling and unconscious exposure, is often but the beginning of a fatal sickness. AYER'S CHERRY PECTORAL has well proved its efficacy in a forty years' fight with throat and lung diseases, and should be taken in all cases without delay.

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