

The Living Church.

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C. W. LEFFINGWELL, D. D.
CHICAGO, NEW YORK.
182 Washington Street. No. 40 Bible House.

What is the Priesthood for?

The true idea of the priestly life is unselfish, and, if need be, unknown and unappreciated labor for the glory of God and the salvation of souls. To minister to disturbed consciences, to reclaim erring footsteps, to comfort heavy-laden hearts, to help the poor, visit the sick and relieve the sufferer—these are duties which the true priest will value next to those sacramental obligations wherein he serves as the steward of God's grace. If he has, however, been unfortunate enough to have been taught the modern notion that his chief work should be preaching, he will have to empty himself of that wretched deceit and heresy before he can properly appreciate his true mission. He will do well to begin by stifling in his mind the rising suggestion that St. Paul thanked God he was not sent to baptize but to preach, by reminding himself that he is not St. Paul, and there is no evidence to show that St. Paul had the divine approval when he made that remark.

It is not our contention that preaching avails nothing and has no place in the functions of the Christian ministry. We simply but strenuously oppose those who contend that preaching is primary if not exclusive among duties. We have often plead for the sermon, in these columns, and have pointed out the folly of neglecting it; but there is much to be said against those who think they carry the prime sacrament of grace in their vocal organs. It is the popular idea that the pulpit is the gate of heaven, and as long as this perversion of the truth holds its ground, we shall have a generation of pulpitiere who exhaust on their sermons the powers that should be given to the service of the poor, the sick, the downfallen, and the mourner.

It is a great deal easier to minister in a parish as a preacher than as a priest. The preacher's work is all in the public eye; the priest's largely unobtrusive and unobserved. The sermon gets talked about; holy ministrations in the sick-room, never. It is easy to assume a virtue of fervent piety in the pulpit, and difficult to be so unreal in the private face-to-face contact with souls. We fear that enthusiasts in regard to preaching often minister quite as much to their own conceit and vanity, as to the spiritual wants of their hearers.

The most successful rectors are those who put the priest before the preacher; and they are, many of them, good preachers, too; but their preaching tells, (1.) because they are as faithful in the Sacraments as in the Word, and (2.) because their ministrations in the Word are not confined to the pulpit. They do not indeed belong to the class who, because they can do nothing but talk to an audience, find their highest inspiration in a crowd, and their best reward in the flatteries of the crowd. They are not disheartened when God calls them to help a few souls, while the multitude goes surging by after some glib demigod of the hour. They feed on hidden manna, and are not dependent on the incense of popular recognition and applause. They make their records elsewhere than on the pages of Monday's papers, namely, on the hearts of those to whom they bring practical counsel or assistance, and for whom they have ministrations not to be expressed by cheap talk. They are generally men of decided administrative powers. You must look among your preachers for Quixotes and doctrinaires. There is something about the true priestly life which develops the practical qualities, gives a keener knowledge of human nature, qualifies for wise management of men and things.

In our system there is no homelike place for the mere preacher. Parishes that want real prosperity must consider this. The moment they adopt the policy of getting "a great preacher," they have to contend with Morning and Evening Prayer, the Litany, the Holy Communion, and all the other Offices of the Prayer Book. Denominations that have nothing but the sermon may insist that our Services kill the sermon. Our Services do kill their idea of

the relative importance of the sermon; and when priests of the Church undertake to import the denominational idea and put it into practice, they are sure to fail. The Prayer Book is against them. This is not hypothetical, for we have seen the remark illustrated time and again.

A Parish of this Church, which desires to be built up as such, must conform to the genius of this Church, and must insist first of all, on providing for itself a Priest. Vestries, with the best of intentions, but entirely forgetful if not ignorant of the fundamental differences between our system and those of the Protestant bodies around us, sometimes grow envious of the seemingly large success of the preacher in the next square, or of the elder in the next, in attracting the crowd; and wonder whether they would not do well to have a change of rectors, and get a pulpit cumbiad to roar as loud and flash as bright as any of them. They would do well first to consider whether their rector is not doing more real Christly work, bringing more true Gospel influence to bear, accomplishing more genuinely Christian results, by his frequent services, though slimly attended, his plodding fidelity among the poor, his incessant devotion to the sick, the dying, and those in affliction, than his sensational neighbors who exhaust themselves on their Sunday essays or flights of pulpit oratory. We are bold to affirm that the key to parochial prosperity will be found in the pocket of the faithful pastors, and our earnest advice to vestries is, to look for it where it may be found. The best sermons that are preached in the Church are preached by the devoted lives and unselfish labors of praying, plodding priests!

"Free Yourself of Cant."

In nothing did Dr. Johnson more show his sturdy good sense than in his abhorrence of cant. Many a time when foggy James Boswell began his tiresome talk his great friend would break in with the admonition: "Now, first of all, free yourself of cant." If he had lived in our day, his devout but impatient soul would no doubt have been vexed within him by the prevalence of this vice.

In nothing is more observable than in so-called religious phraseology. A country paper tells us that, "at the Blank street church nine seekers after salvation are reported this week." In another item we are told that "at the first church, four found the Lord last night. Night before last, two professed conversion. Quite a number have got religion," etc. This paper simply adopts the phraseology in common use. It is more than probable that these items were written by the pastors of these congregations.

Now this language is unreal and misleading. It is in great part cant. It brings sacred things into disrepute, with sensible men. It makes religion seem unreal, fanciful. It alienates many of the best and most sensible men in the land; men who ought to range on the right side, and not as they are now, either against religion or at least indifferent to it. We have heard such say: "If that is being religious, we cannot be religious; and more than that, do not want to be."

What sense is there in saying that such a man "has found the Lord?" It may be said: "Why, we mean that the man has come to see the wickedness of an impenitent life, and to understand the blessed relationship that exists between him (a sinner) and his Saviour." Very well then, why not say so? Why talk in such a misleading, unreal, stilted sort of way? Why speak of a person "finding the Lord" and "getting religion" and "seeking salvation" and "professing conversion?" Salvation is a fact and conversion is a fact. Let men, indeed, awake to the blessedness of the salvation wrought for us by Christ, and look well to their manner of life for evidence as to whether they are converted. But what is the use of talking of these things in this unreal and misleading way? It is high time that some one, in the name and for the sake of religion, protest against this sort of phraseology. Let the world see that Christians have good sense, and that they can talk in as sensible a way about religion as about anything else. Let not worldly men think that ministers are lacking in good sense. We shall do well to keep in mind what Johnson was wont to say to his Scotch friend; "Boswell, free yourself of cant!"

"Enjoying Religion."

We have known persons to set great store on "enjoying religion," whose religion (if religion it might be called) was nevertheless of such sort that nobody else enjoyed it. It made them apparently no better, no kinder, nor more unselfish; and yet they could talk endlessly about the necessity of "enjoying religion." The pitiable and hopeless thing about it all was that they could enjoy it. Their neighbors did not. It mattered not, however. "Enjoying religion" was a chief luxury of their life. They were fond of the meetings, delighted in a "free Gospel" and a "bright experience," and yet all this seemed to have little or no relation to humility, gentleness, kindness, or devoutness.

The great mistake of such is in putting feeling for fact. They have a notion that religion consists in moods and feelings. To get these is to "get religion." To be able to reproduce these, they call "having the witness." It is hardly an exaggeration to say that there are those to whom this is the sum and substance of religion. We do not think our Church has in it much of this sort of religionism. Still it is in human nature. Those of a certain temperament will do well to guard against it, now especially through Lent. They should beware of turning religion into self-indulgence. Lent is a time for repentance, and renewed repentance—a stern, hard time—if it be at all what the Church intends it. Yet it is possible to turn even these solemn weeks of Lent into a sort of religious dissipation. To go to church; to sit in a "dim religious light;" to hear the organ, the Lenten hymns and penitential psalms; to lose the mind in a vague reverie amid this environment; to think how beautiful it is, and how interesting it is to be religious and keep Lent—this is a very real danger. Such a Lent may leave a soul only still further from God. It is, indeed, well to go to church as often and as constantly as we can. But let none be content with this. Let us practice some daily self-abnegation; try each day to do some merciful thing and practice some denial of self, that we may have the more to give for the cause of Christ our Saviour. Above all, let us be honest with ourselves as in God's sight, and, in any event not turn this holy time into a subtle self-indulgence.

The Church of England Temperance Society.

We are glad to learn that Mr. R. Graham, secretary of the above celebrated organization, of which Her Most Gracious Majesty the Queen, is the Patron, is about to visit Chicago. Mr. Graham comes with full recommendations from the Archbishops of Canterbury and York. The Bishop of Illinois has called a meeting for Tuesday night, March 29, when Mr. Graham and others will deliver addresses on the subject, and the clergy and laity are urged to attend. From an English Journal we copy the following:

As a platform advocate, Mr. Graham is singularly impressive. He has the faculty possessed by few of holding his audience in his hand. His matter is as well chosen as his manner is pleasing, and when speaking on his favorite subject to an audience which he feels, by the instinct common to all successful orators, is in sympathy with him, the effect he produces is most striking. His repertoire of lectures ranges over a wide field, and includes a series of eloquent word sketches of the leaders of the Temperance movement in the Church, which bear the mark of a many sided genius.

At the risk of intruding upon the privacy of an old and honored friend, we feel constrained to give an extract from the letter accompanying the MS. of Dr. Warring's great work on the Mosaic Cosmogony. He says: "For six years it has been my constant companion, and now to part from it and send it out upon the world, requires some effort. My work on it is done. I have gathered all the science that bears upon it. I feel that it is I that is exhausted—not this wonder of wonders, this story of a world. The conviction of the correctness of my position has grown stronger and stronger as my knowledge has grown wider and my analysis deeper. If right, this is the most important contribution to the defence of revelation—no, to the defeat of atheism, since—I dare not say when. Pardon me if I seem too exultant. You have written much and on various topics, but you have not known what it is to bear the burden of one great thought for years,

and at last joyed to give it birth. I am human enough to enjoy the success of the book, should it come in my day. However that may be, I have no doubts as to its future."

Miss Scott's work for All Saints' Hall, Liberia, has been crowned with success, so far as providing for the building of the Hall. The school has now to be furnished and endowed. A correspondent in Delaware writes that she is warmly received by the parishes, and contributions of money and goods are liberally supplied. One firm in New England has pledged the plated ware; one Sunday School in New York has pledged the wooden and tin ware for the kitchen.

Mr. David Trainer, the proprietor of the cotton mills near Linwood, Pa., has donated 1,000 yards of goods, including all the ticking necessary for all the beds required for the school. We understand that the ladies of the two adjoining parishes, Marcus Hook and Claymont, will probably undertake the making of the mattresses. We wish her work most ample success.

The first scholarship is to be a memorial of Bishop Auer, and will need for endowment, \$2,000.

The Hall will be located on the St. John's River, thirteen miles from its mouth, about midway between Cape Palmas and Cape Mount.

Maundy Thursday, in Holy Week, is said to be named from the Maundy or Mandate of our Lord, instituting the Blessed Sacrament. The Epistle and Gospel for the day relate to this. The Bishop of Missouri, in his diocesan paper, favors the continuance of the observance of this anniversary by an evening Celebration in Christ Church, the mother church, where for many years the communicants of the various parishes have been accustomed to unite in this Celebration. There is a difference of opinion about the propriety of evening Celebrations, and if we remember, Bishop Whitehouse was among those who decidedly discountenanced them. A great many congregations, we believe, still observe this custom on Maundy Thursday evening.

There has been an unavoidable delay in the series promised by Bishop Perry and by Dr. Warring, occasioned by want of room for the mechanical work of the paper. The accommodations that were quite sufficient for our needs a year ago, are quite inadequate now. We are happy to inform our readers that satisfactory arrangements are now made for every department of our work, and we intend to begin both Series in the first April number. Subscribers will do the LIVING CHURCH a favor by calling attention of friends to these forthcoming articles (worth more than the entire cost of the paper), and securing their subscription to begin with April first, or as near that date as possible. Extra copies of that number will be issued.

A correspondent in New York State writes: "It seems to me you are hitting the mark squarely. My family and visitors have an increasing interest in the LIVING CHURCH. There is a delightful variety of matter with a direct way of putting things that will gain admirers. Then too the discussion of some living issues that other journals scarcely touch, is a good feature. Even when not concurring, I like the spirit and aim of articles."

The approach to unity is pleasantly indicated by the following: Rev. L. W. Bacon of the Park Congregational Church in New Haven suggests that the last week in Lent be observed by the churches of his denomination, after the manner of the week of prayer. The proposition is said to meet with favor, and will doubtless be carried into effect.

The Hon. Wm. H. Morrison, of Indianapolis, died on the 15th inst., aged 47 years. He has been a prominent man in Indiana, and in Church affairs, for many years. Mr. Morrison will be held in grateful remembrance for his work and gifts in St. Paul's Cathedral, in which he was a communicant. To him and to Gov. Hendricks it owes much.

The last victim of the Church Persecution Company is the Rev. S. F. Green, Rector of St. John's, Miles Platting, whose household furniture they have sequestered, and whom they have now cast into prison.

"The Heart of Joseph."

The N. Y. *Freeman's Journal* (R. C.) of recent date must have brought terror and dismay to the hearts of many pious Romanists, who unfortunately put their trust in the religious utterances of some other R. C. paper.

The leading editorial is an indignant protest against the doctrinal heresy of a contemporary, and an able and exhaustive exposition of the real, genuine, and only devotion, and the particular kind and quality of the same which is permitted to S. Joseph to whose worship (!) it declares the month of March is dedicated.

Some wretched editor, whose sheet has not the advantages of communication with Headquarters possessed by the *Freeman's Journal*, was ignorant enough to mislead the faithful, and imperil their soul's salvation, by recklessly declaring: "The Sacred Congregation has forbidden writing the name of S. Joseph with that of Jesus and Mary, in popular devotions!"

Here was shock to faith! with a gasp of pious horror, the *Journal* cries, "What ignorant brute, thinking himself a Catholic, wrote that?" and then goes on to say:

"No! no! no! the ever-blessed St. Joseph has his name forever linked with the sweetest names of Jesus and Mary. Holy Church, by Pope Pius VII., granted indulgences and repeated indulgences to the faithful who would recite what every Catholic should recite many times a day, and going to bed; and, if wakening through the night: 'Jesus, Mary and Joseph, I give ye my heart and my soul! Jesus, Mary and Joseph, help me in my last agony! Jesus, Mary and Joseph, may I give up my last breath in your most blessed company?' This is a prayer enriched by pontifical indulgences, therefore it is most false—most odiously false that his name should not be used with those of Jesus and Mary."

Something, to be sure, has been forbidden; the "ignorant brute" of a Catholic editor evidently blundered; for we are told that what has really been condemned is "one special worship to the heart of S. Joseph, which is symbolized by a very stupidly cast medal, picturing three hearts together."

This intolerable heresy of worshipping S. Joseph's heart instead of his name is the work of devotees in Savoy. "We worship," says the editor, "the immaculate heart of Mary;" but it is an unauthorized novelty and involves a theological error to "put, as of one, his heart on a medal with the Sacred Hearts."

The whole matter is now perfectly clear, and our Roman Catholic friends need blunder no longer. The *Freeman's Journal* has issued the rubric that "the name and not the heart of S. Joseph is to be linked with that of Jesus and Mary in popular devotions."

One special worship only is denied it; what the other worships are, has not yet been defined; but those stupid medals, with three hearts upon them instead of two, are to be particularly avoided, if the faithful expect to be rewarded with the repeated indulgence of Pius VII.

What a good thing it is to know exactly how we are to be preserved from heresy! One needs only to glance at a medal; if it have two hearts upon it, all is well; if it have three, touch it not on any account. Moreover, it is theologically correct to use the name of a saint in one's devotions; but, to think of his heart, to be devoted to his heart, to worship his heart, O monstrous wrong! All the repeated indulgences of all the popes wither away. And why? Because misguided Roman Catholics don't subscribe for the *Freeman's Journal*, and consequently never learn, that after all, the boasted unity in doctrine professed by their sect is a mere fancy, a pretty trick of speech kept for controversies, but which does not exist in fact, and that they are sadly at the mercy of some "ignorant brute of an editor" who does not know the difference between the heretical devotion to a heart, and the indulged devotion to a name!

Harper's Monthly for April, is a charming number. The Green Mountains in Sugar-time is drawn to the life both in description and illustration. Indian education at Hampton and Carlisle, is one of the most interesting sketches we have read for many a day, and finely illustrated. Do Indians ever laugh? is a question always suggested by the sight of their solemn faces. Even the children have the same sad stolidity of expression. Italian Life in New York, My Farm in Switzerland, Art-Embroidery, are all beautifully illustrated. An article of great interest to Western readers especially, is "Milwaukee," with a graphic description and bright pictures.

WEATHER, WAR, AND TRAFFIC.

The Mission of St. Alphege, Southwark.

From our English Correspondent.

LONDON, March 3rd, 1881. We are just now a little in the dumps. In the first place, the winter has come back again. We had cherished the hope that when the great thaw came, it would be followed by some signs of a gentle spring...

I have just received a most interesting document—The Eighth Annual Report of the Mission of St. Alphege, Southwark. This mission was undertaken by the Rev. A. B. Goulden; and it relates to a district of Blackfriars Road, inhabited by about eight thousand members of the very lowest classes...

On the night of the 17th inst., some burglars made a desperate but unsuccessful attempt to make away with the Communion Service of All Saints' Cathedral, Milwaukee. They broke in one of the magnificent stained-glass windows on the west side of the church...

At this writing, Wednesday morning, no mails have reached St. Paul from Chicago since noon on Saturday. Chicago has just shovelled out of the drifts, and now comes another! It never snowed harder since the world began than this morning as we go to press.

Peace has been concluded between the Boers and the British. The former are promised complete self-government, and will at once disperse their army.

Church Consecration in Utah.

Correspondence of the Living Church.

On the Second Sunday in Lent, the new St. Paul's Chapel, Salt Lake City, Utah, was consecrated by Bishop Tuttle to the service of Almighty God. The not very formidable procession of clergy, consisting of one Bishop, one Priest, and one Deacon, was completed...

It is certainly difficult to find a more enduring monument, or one richer in the continuous overflow of blessing to human souls, than a Memorial Church erected in places, where—from poverty or other reasons—the people cannot provide themselves with a spiritual home.

The Rev. Dr. Nelson, wife and family, have arrived at Staunton Va., from China. For more than twenty years Dr. Nelson has been missionary to that far-off land.

The Rev. J. Keble Karcher has accepted a unanimous call to Holy Innocent's Church, Evansville, Indiana, and entered upon his duties at the beginning of Lent.

Dr. Isaac H. Tuttle, the well known and highly esteemed Rector of St. Luke's Church on Hudson Street, has again yielded to the consequences of overwork...

Comments of the Home Press. Since the publication of the Etna Life Insurance Company's thirty-first annual statement, the most complimentary notices have been given...

Society for the Increase of the Ministry.

Lent, 1881.

At this holy season of re-consecration to the service of Christ and His Church, we desire to represent in this public manner the needs of the work committed to us. The past year has been one of special divine favor. The customary offerings of individuals and parishes have enabled us to provide for some seventy young men in colleges and theological seminaries...

Notices.

Notices of Deaths, free; Business Notices, two cents a word; Obituaries, Appeals, Acknowledgments, Marriages, etc., one cent a word. All notices must be prepaid.

Acknowledgments.

- Rev. A. A. Fiske, of Harvard Mission, Ill., gratefully acknowledges the receipt of the following donations in aid of the new church now building: Rev. Phillip Brooks, Boston, Mass. \$10.00...

Miscellaneous.

A lady, with the best of references as to character and ability, wants an engagement as governess or companion in a family. Address W. H. M., office LIVING CHURCH. The Fifty-Seventh Anniversary of the American Sunday School Union, will be held in Music Hall, Chicago, Thursday evening, May 12th...

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EARPHONES make the DEAF hear. Send stamp for circular. Prof. S. North, Syracuse, N. Y.

FINER THAN EVER! EASTER CARDS! Our New Cards for this year are far beyond anything ever before offered. The assortment and the designs are marvellous and the prices low. Do not fail to examine our line at both Stores. F. H. REVELL, 148-150 Madison St., Farwell Hall Bldg., 77 Madison Street, Opp. McVicker's Theatre. CHICAGO.

NEW (1881) MUSIC. EASTER! CHRIST, OUR PASSOVER (anthem) Williams, 75c. FILL THE FONT WITH ROSES (cantata), Geo. Wm. Warren .75c. CHRIST, OUR PASSOVER (anthem) Danks .25c. RESURRECTION (solo), Holden .50c. HE IS RISEN (anthem) Dressler .50c. ANGELS, ROLL THE ROCK AWAY (anthem) Holden .60c. CHRIST RISEN (solo), Lloyd .40c. I WILL ARISE (solo), Marsh .40c. THE LORD MY PASTURE (duet), Lloyd .40c. AGAIN THE LORD OF LIFE AND LIGHT (anthem), Holden .25c.

Church Music. Benedicite, by W. B. Trott; 10 cents. "Venite," "Jubilate," "Benedictus," "Cantate," "Benedicite," by Rogoff; each 10 cents.

EASTER EGG DYES. On receipt of 27 cents in postage stamps, we will mail to any address a package each of six colors, with full directions for use, as follows: Blue, Yellow, Scarlet, Red, Purple, Green. Each one will make a pint of bright beautiful dye by adding hot water. C. H. STRONG & CO., 22 Dearborn St., Chicago.

The Church League Tracts. 1. The Real Presence; 2. Prayers for the Dead; 3. Catholics and Roman Catholics; 4. One Religion is as Good as Another; 5. Outward Reverence; Its Logic and Its Law; 6. Anglican Orders and Jurisdiction; 7. The Bible and the Prayer-Book on Confession; 8. What Church Service Must Attend; 9. The Christian Priesthood; 10. Plain Words on Confirmation; 11. What is Public Worship; 12. Our Own Advantages; 13. Baptism Scripturally and Historically Considered; 14. The Scriptural Proof of Episcopacy; 15. Doctrine and Ritual; 16. The Holy Ghost the Life of the Church; 17. Spiritual Communion; 18. Why the Anglican Church Rejects Transubstantiation; 19. The Necessity and Nature of Public Worship; 20. Reasons for Receiving the Holy Communion Fasting; 21. A Card of Private Devotion; 22. I Have no Time; No, 23. But I Have Tried; No, 24. I Am no Worse Than Others; No, 25. I Can Read my Bible at Home; No, 26. I Cannot Afford to go to Church; No, 27. Family Relations and Church Going; No, 28. A Method of Assisting at the Celebration of the Blessed Sacrament; No, 29. How to Keep Lent; No, 30. The Lenten Call; No, 31. Suggestions for Lent; No, 32. Mid-Lent; No, 33. Good Friday; No, 34. Easter. Complete set of the Tracts, (including 21) will be sent to any address on receipt of 40 cents.

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New York.

The Woman's Missionary Guild of St. Mary's Church, Brooklyn, is engaged in various good works outside the bounds of the parish.

The Parish Guild of St. Mary's has for three years undertaken the decoration of the church, which is one of the most beautiful in the city.

St. Mary's, Chapel, Park Avenue and Skillman street, is doing a very successful work. Twelve years ago, it was begun in a room over a stable in Graham Street, with six Sunday-School scholars.

The mention of St. John's Hospital reminds us of the chancel window, which it is proposed by the friends of the late Rev. Dr. Diller, of St. Luke's, to put into the chapel of the new hospital building, as a memorial of him.

Mr. and Mrs. R. P. Flower have presented the Rev. Dr. Morgan, of St. Thomas' Church, New York, with the sum of \$35,000 for the erection of a building back of the Chapel in East 59th street, to be designated St. Thomas' House, and to serve as a head-quarters for the numerous Charities of the parish.

On Tuesday evening, March 15th, Professor Short of Columbia College, lectured before the students of the General Theological Seminary, on "The Vulgate." The same evening, an interesting lecture on the Obelisk, with illustrations was given in Chickering Hall, by Commander Gorringe; also a most enthusiastic meeting was held in Association Hall, in regard to educating the Indian youth of our country.

At St. Luke's, East Greenwich, R. I., every Sunday afternoon in Lent, is devoted to the young people of the parish, a Service being held especially for them, with the regular Evening Prayer, and an address adapted to the youthful comprehension; though we of mature years feel ourselves peculiarly profited by the more simple presentation of those truths which never lose their sublimity, whatever the garb in which they appear to us.

On Tuesday evening, March 8th, a number of people gathered in the chapel of Grace Church, Cleveland, (Rev. Geo. W. Hinkle, Rector), to form a Free and Open Church Association, as auxiliary in Ohio to the parent Society, which is at Philadelphia.

"Pretty Soon it will be Spring." In response to our allusion in a recent issue, F. B. S. sends the following:

Chicago. The last great snow-storm had its effect on the movements of the clergy as well as of other people. Canon Knowles, of the Cathedral, Chicago, who went to Naperville to attend a funeral, was caught by the snow-storm, and prevented from returning on Sunday.

The Rev. A. A. Fiske, of Harvard, Ill., passed Saturday and Sunday in a snow-drift at Palatine, Ill., the depth of which was twelve feet. The fury of the storm was indescribable.

On Friday night, quite a different subject claimed attention. A mass-meeting was held at Cooper Institute, to protest against the filthy and unhealthy condition of the city streets, which, always a burning topic in this ill governed city, has given rise, during the present season, to something very like a revolutionary movement.

On Sunday last, the third in Lent, the Bishop of New York administered Confirmation to a class of sailors, at the Floating Church, at foot of Pike Street, of which the Rev. R. J. Walker is the Missionary.

Bishop Littlejohn is due in Brooklyn on Saturday in Passion Week; and his appointments, beginning with the following day, are already in print.

On Tuesday evening, March 15th, Professor Short of Columbia College, lectured before the students of the General Theological Seminary, on "The Vulgate." The same evening, an interesting lecture on the Obelisk, with illustrations was given in Chickering Hall, by Commander Gorringe; also a most enthusiastic meeting was held in Association Hall, in regard to educating the Indian youth of our country.

At St. Luke's, East Greenwich, R. I., every Sunday afternoon in Lent, is devoted to the young people of the parish, a Service being held especially for them, with the regular Evening Prayer, and an address adapted to the youthful comprehension; though we of mature years feel ourselves peculiarly profited by the more simple presentation of those truths which never lose their sublimity, whatever the garb in which they appear to us.

On Tuesday evening, March 8th, a number of people gathered in the chapel of Grace Church, Cleveland, (Rev. Geo. W. Hinkle, Rector), to form a Free and Open Church Association, as auxiliary in Ohio to the parent Society, which is at Philadelphia.

Better be a poet With an ideal Spring, If the frost-god cheat us Of the real thing! Better see the roses 'Mid the ice and snow, If the June-time blossoms Threaten to forego.

Chicago. The last great snow-storm had its effect on the movements of the clergy as well as of other people. Canon Knowles, of the Cathedral, Chicago, who went to Naperville to attend a funeral, was caught by the snow-storm, and prevented from returning on Sunday.

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Minnesota. Correspondence of the Living Church. A Missionary Society has lately been organized among the students of Seabury Divinity School, for the purpose of enkindling missionary zeal and devotion, by the communication of missionary intelligence from workers in the field.

The little church of the Ascension, at this Service, was densely crowded; large numbers of persons being forced to stand in the aisles, and many being obliged to go away without gaining admission.

Prof. Kedney then spoke of the advantage of knowing something of the present working of the Church, and expressed the anxious interest that every teacher must feel, in the success of his pupils. Prof. Nelson spoke of the divine vocations of men, and showed how the missionary spirit is the embodiment of all.

The clergy of Minneapolis have formed a clerical for mutual association and conference, to meet monthly at each others' church and study, for a Communion Service, and a discussion of appropriate subjects.

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GOOD AGENTS WANTED. The Ladies' Sewing Companion is a very useful article. It hangs on the wall out of the reach of the "little ones," holds two thin-needles, large or small, a velvet emery cushion for needles and pins, four spoons of thread, and pair of scissors, making a very neat ornament for the room, as well as to help keep things in their respective places.

Important Testimony from a well known Scientist. The following letter is from J. C. Anderson, Esq., formerly of Pennsylvania, a widely known inventor, and President of the Inventors' Protective Benevolent Association at the Centennial Exposition in 1876.

DEAR SIR:—In answer to your answer to your inquiry, I have to say that I most heartily recommend your Electro-Magnetic Pad to be all you claim for it. That it is based upon strictly scientific principles there can be no doubt. It is well known that where the stomach is debilitated and impaired, it cannot properly digest medicinal remedies, and that the operation is hurtful and tends to aggravate the impairment.

DEAR SIR:—I am happy to say that my own cure has convinced me that the Electro-Magnetic Pads are an invaluable remedy. I have suffered more or less for some years from dyspepsia, and for the past year have obtained no lasting help from medicines of any sort. I began to wear one of the medium-sized Pads the last of November, and have steadily improved from that time until now, when I eat anything (even mince pie), and am better in health than for ten years.

Rev. C. W. LEFFINGWELL, D.D., Rector. THE EASTER TERM Begins Monday, April 11th, and continues ten weeks. It is the pleasantest season of the year, and a good time for pupils to enter for review and preparation for a regular class next year.

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