

The solemn season of Lent, and especially the crowning solemnities of Good Friday, were remarkably well observed this year. The New York "Episcopalian" says also—that not merely in the Ritualistic church, but in all both High and Low, the floral decorations at Easter far exceeded anything of the kind ever before seen in the States. In one church the flowers were estimated by the *cart load*.

The wonderfully increasing desire to make the sanctuaries and services of God distinguished "for glory and for beauty," is by the *Episcopalian* ascribed in a great measure to Evangelical clergymen, who first in Sunday School celebrations used symbols, and "processions carrying banners and flowers arranged in tasteful and beautiful contour." And more recently, in a book entitled "The Ritualism of Law," written to controvert the Bishop of Vermont's "Law of Ritualism," the author—an Evangelical clergyman says:—"We shall not despise but relish God's own emblems of the greenery of Christmas, and the flowers of Easter, and the beautiful and simple devices of the Sunday Schools," p. 175. So it seems that the question of church ornamentation, and attractive and impressive ritual is after all only one of degree. No wise man in these days ventures to advocate a return to the barn architecture, the wretched church (?) music, or the pocket-sparing "simplicity" of puritanism. Let the experiment be tried, and mark the effect on the young, the warm-hearted, and the poor. No wonder a complaint of empty churches arises from some quarters. And still some well-meaning but very impractical people in the States, will obstinately shut their eyes and ears to the signs of the times, and by curtailing and abasing the musical portion of the services, drive such as cannot sympathise with them, and begin to mistrust their zealous exaggerations, to listen even to the opposite extreme. During all this, many feel themselves qualified and called upon to judge the hearts of their opponents, and condemn them of impiety.

On the morning of the Feast of SS. Philip and James, the Rev. Daniel Sylvester Tuttle, S. T. D., was consecrated Missionary Bishop of Montana, with jurisdiction in Idaho and Utah. The consecration, with full choral service, took place in Trinity Chapel, New York. The Bishop of Colorado, who signed the late Episcopal declaration against Ritualism, walked in the surpliced procession, and went through his part of the services, showing that in his estimation the authorized services and observances of the Church, were in no way objectionable.

The Rev. J. F. Young, D. D., assistant minister of Trinity Church, in New York city, has been elected Bishop of the diocese of Florida.

St. John's Church, Beltsville, Md., was destroyed by fire on Good Friday. By extraordinary exertions the organ and furniture were saved.

The late election of the Rev. Francis Mumford Whittle, as assistant Bishop of Virginia—though acceptable in choice of the man—is strongly objected to as a mode of getting rid of the division of the Diocese (which has become necessary,) and also because by the appointment of an Assistant, whilst the Bishop of the Diocese is not incapacitated from labour, the Canon is evaded which in such cases orders the division of the Diocese. An Assistant, moreover, doubles the Episcopal vote of the Diocese in the General Convention, whilst the clergy and laity still have each only their *one* vote; whereas the division would give the clergy and laity also an additional vote.