

your attendance at public worship, your alms-deeds, your secret daily prayers. You must obey the same laws of system and success that govern you in other great interests. A vast number of our excellent intentions die of their generality. Our moral undertakings, like those of our secular callings, are strong in proportion as they are definite. Lay out your plan, and then make all manageable matters yield to it. You will find a certain satisfaction in a regular, persistent execution of it. You have too much good sense, I think, to be imposed upon by the sophistry which says that religion, being meant for the whole of life, needs no special times and places. Look at any of the other great practical ideas or institutions. They gain much of their general and constant power by special occasions. The Maker knows just how we are made, and He suits the discipline of our training-school to our weakness and our wants. Be equally specific in dealing with your faults. Is there an enemy unforgiven, or a rival treated unhandsomely? Is there a grudge unre-nounced? Are there persons in your household made miserable by your self-will, or sullenness, or heartlessness? Is there a lawful debt willingly left unpaid? What is the darkest thing in your inner world?

I have this time asked you to regard this momentous and ancient appointment in its effects on personal religion, because that seems now most necessary. But in your watching and striving against evil within you, you will be doing your best to cure the evils around you. In city and country, in the manners and fashions of all classes, in current usages of trade, and in the public press there are fearful forces of mischief desperately active. You know what many of them are. They touch the springs of all our welfare. They defile the fountains of family peace. They imperil our children. They kindle unhallowed passions amidst scenes of social entertainment which ought to be as innocent as they are attractive. They corrupt our literature. In all these ways they undermine the strength and threaten the perpetuity of our national character. They invade and dishonor the Church, committing sacrilege. It is against these, dear friends, that I urge you to contend, with all your might, by self-examinations, by sacrifices of ease and pleasure, by intercessions before God, throughout this sacred season now before us.

That my brethren, the clergy, are looking anxiously forward with searching, secret preparation for a full spiritual harvest, and that they will labor unweariedly to secure it, I am sure. May the Spirit from on high make it such a Lent as we have never seen! May there be a revival of that religion which is righteousness, and that faith which works by love!

Commending you to Him who for our sake was lonely and despised, hungry and sleepless, that we might learn from Him what the grandeur and joy of life really are, and Who was crucified that through His cross and passion we might be forgiven all the sins that we confess and forsake, I am, most cordially, in the fellowship of Him, our Saviour,

Your bishop,

F. D. HUNTINGTON.

LENT is chiefly what a person makes of it. As an enforced, perfunctory observance it can do but little good. It may bring with it all manner of abstinence and devotion, which, however, is so irksome and unnatural that one is as eager to have done with it as loth to begin it. What good would it do to listen to music in this way, or to go through the round of pleasures? But Lent, if the heart is in it, will be in every way healthful. If the good in it is desired and greatly sought for; if one would gather from it

a livelier faith and deeper consecration—live less in carnal pleasures and more in the godly motions of the Spirit—how truly will one find such blessed fruits in prayer and fasting. Anything that can oppose a barrier to that eager spirit which makes no account of grace and piety, and which, instead of adding to faith virtue, would make little of either, may well be coveted. How truly so in this restless age, when of nothing else are men so impatient as of self-restraint, and when a thousand influences oppose the gracious impulses of religion.—*Selected.*

ECCLESIASTICAL NOTES.

THE missionaries in Ohio have increased from 13 to 35 during the Episcopate of Bishop Leonard.

THE Brotherhood of St. Andrew in Washington now numbers sixteen chapters and 200 members.

THE Church is being planted in *nine* unoccupied Counties in the northwestern sections of the Diocese of Ohio.

In five years the church of the Epiphany, Washington (Rev. Dr. McKim, Rector), has gained 955 communicants.

BISHOP PARET, of Maryland, warns his people to resist to the legal utmost all attempts to subsidize Roman parochial schools from the tax funds of the State.

A "CHURCH CLUB" is to be organized in Brooklyn similar to that of New York and Chicago, both of which have proved most successful and useful.

It is said that the demand for tickets for the Consecration of Bishop Hall in St. Paul's church, Burlington, Vt., on 2nd Feb. inst., exceeded by *thousands* the accommodation.

BISHOP WHITTAKER confirmed 27 persons at the Italian Mission, Philadelphia, on the evening of Sunday, Jan. 14. This Mission is now exercising a wide influence among the Italians of this city.

On the 2nd February inst. the *twenty-fifth* anniversary of the Consecration of the Bishop of Albany was observed with grand and appropriate services and ceremonies at Albany, the see city.

BISHOP VINCENT, of Southern Ohio, on January 11 confirmed Mr. Wm. McChitthom, formerly minister of the Lutheran Congregation at Circleville, O., and who is now seeking Orders in the Church.

A coadjutor Bishop is to be appointed for Cape Town, S. Africa, in consequence of the ill health of the Metropolitan. Choice has fallen upon the Rev. Alan Sumner Gibson, of Corpus Colloge, Oxford.

THE death of the Rev. Gordon Calthrop, on Saturday, January 13th inst., removes one of the ablest of the Evangelical clergy of London, Eng.—one who was generally recognized as a powerful preacher and a most estimable man.

THE sudden deaths of Bishop and Mrs. Hill, from fever, has called forth widespread expressions of sympathy. The deadly character of the climate of the West African coast, and the

Bishop's heroism in facing it, are generally recognized; but, apart from this, he seems to have won the favour of the people wherever he went by his devotion and wholeheartedness.

THE Bishop of Vermont (Rt. Rev. A. C. A. Hall) was presented, before leaving England, at St. John's Vicarage, Kensington, by Canon Holland with an illuminated address and a cheque for £150 stg., which had been subscribed in small amounts in the parishes throughout the country where he, as "Father" Hall, had conducted missions.

THE statistics of Sunday schools in all the world show their number to be 214,562. The whole number of teachers in 1893, 2,230,738. The total number of scholars in 1893, 20,268,953. These figures show a total increase in membership in the Sunday schools of the world since 1890 of 2,792,880, and the present total of the Sunday schools of the world is 22,503,661. The latest figures for the United States alone are as follows: Total number of schools, 123,173; officers and teachers, 1,305,949; scholars, 9,718,422.

THE Very Rev. Thomas Brisbane Warren, M.A., Dean of Cork, died at the Deanery, Cork, on the 8th January ult. He was the type of a true Churchman. He remodelled the parish churches of St. Peter's, Cork, and Fermoy; he vastly improved the services, and his taste for Church music was of a high order. In Cork he was greatly beloved, especially by the poorer Protestants, whose affection he won by his open-handed charity, his genial and kind manner, and his loving sympathy.

WE take the following important paragraph from the *Church Times* :—

"The Rector of Willington, in the County of Durham, recently applied to the Willington School Board for permission to give Scripture lessons to the scholars attending the school. In a studiously moderate letter he urged that the children ought to receive instruction in the history of our Lord's life and the Ten Commandments, and expressed his willingness to give such lessons, if permitted; but if the Board deemed it better that he should not personally teach, he prayed that the Board school teachers, who should volunteer for the work, might be allowed to give Scripture lessons at certain fixed hours. The Wesleyans of the neighbourhood were instantly up in arms, and protested against the Rector being allowed to teach, one of their grounds of objection being that "it would practically be impossible for a pronounced Churchman, or other sectarian, to exclude dogma in the teaching of Scripture." It would be interesting to discover what precise meaning is attached to the word "dogma" in the Dissenting mind. The objection to dogma is perfectly intelligible when urged by an atheist or secularist; and it is exactly this class of persons who have raised the scare that has caused such a panic in Dissenting ranks. Do not the Wesleyans of Willington hold any article of their belief as a dogma, and teach it dogmatically? Or is it competent to any member of their society to hold any opinion he likes as a sort of pious belief? Is the doctrine of the existence of a God a dogma, or is it not? "A dogma," according to Webster's Dictionary, "is that which is laid down with authority as indubitably true, especially a religious doctrine." If the authority of the Bible is recognised when it states that God is, we take it that that article of belief is a religious dogma. It is high time that the Christian sects should cease to allow themselves to be deluded by the wilfully misleading language of the enemies of all religion."—*Irish Ecclesiastical Gazette.*