

A Greek church has been established in Boston at 380 Tremont St. The priest in charge is Father Constantine, a native of Damascus. There are about 600 Greeks in this State and Rhode Island.

Florence Nightingale, who took her first name from the city of her birth, will be seventy-three years old next month. She spends most of her time at Leathurst, in Derbyshire, where her childhood was passed.

An Historic Relic.—Christ Church, at Calvert, Maryland, was built in 1692, like many other buildings near the sea-coast, of bricks brought from England as ballast, and cost 800 pounds of tobacco. The first edifice erected was built of logs.

The Archbishops of Canterbury and York and the Bishops have resolved to take the Albert Hall for the great national demonstration against the Welsh Church Suspensory Bill—if it is proceeded with. The date fixed is May 16, in the afternoon. On the same day a special sermon will be preached at St. Paul's Cathedral.

The Buffalo Commercial says: "If Bishop Brooks were alive he would be the loudest in protest against the proposition to spend the \$80,000 that has been collected on a monument for his honour. And it does seem as though a more befitting memorial for a man of that character might be devised."

At the Church of the Holy Communion, N.Y., the Rev. Henry Mottet, D.D., rector, a men's club has recently been organized, and rooms have been secured for it, in which are arrangements for billiards and other games, for fencing, boxing, and gymnasium exercises, and for a library and reading room. The number of persons in the class just confirmed by Bishop Potter was 117, being larger than in recent years.

Immediately before the Bishop of British Columbia's consecration an episcopal ring, subscribed for by the clergy of the rural deanery of Southampton, was presented to Dr. Perrin, in the Jerusalem Chamber, by Canon Wilberforce, in the names of the subscribers. The ring, which is lozenge-shaped and in massive gold, has the arms of the see engraved on an amethyst.

The cathedral at Mauritius, which was re-opened by the Bishop recently after restoration, has been much damaged by the disastrous cyclone in April of last year, but the interior having been completely renovated, the cathedral is once again available for Divine worship. The Lieutenant-Governor and a distinguished company were present at the opening ceremony.

We understand that thousands of petitions against the Welsh Suspensory Bill, signed by tens of thousands of persons of the age of sixteen years and upwards, have been received by the Church Defence Society, and that every day the number is being greatly increased. The most striking feature is the number of signatures to the Welsh petition. If the proportion is maintained, it is estimated that about 450,000 out of a population of a million will protest against the Bill.

The Church of Ireland Temperance Society, numbering over 100,000 members, has issued an appeal to the members of the House of Commons, showing that under the Home Rule Bill the revenue of the Irish Exchequer will depend mainly on Excise duties, and that the Irish Government will be forced to rely for its resources mainly upon the manufacture and sale of intoxicating liquor. How, under such circumstances, it is asked, can any temperance reform be hoped for in Ireland?

The jurisdiction of Bishop Ferguson, of Cape Palmas, Africa, who is one of the two black missionary bishops of the Church in America, is 600 miles long. There are in it 90 mission stations, 19 boarding schools, 33 Sunday schools, 23 day schools. On the spot where year after year sacrifices were offered to the devil, there is a church. Bishop Ferguson is an African, and all his clergy, fourteen in number, with one exception, are Africans.

The work of the Kilburn Sisters in Adelaide, Australia, has been fixed on a definite basis, and appears to be much appreciated. The clothing depot is helping to supply the wants of some of the poorer classes. The Sisters' especial work, however, is educational, and, with the approval of the Bishop, they have had transferred to them the charge of St. Paul's Day School, which they have undertaken to maintain. They propose to receive girls and infants only, instead of carrying on a mixed school as heretofore. The Vicar will continue to give religious instruction, and all the teaching will be subject to his approval.

St. Peter's Church in Albany has a silver Com-

munion service 178 years old, which is a companion set to that held for the descendants of the Mohawks by a clergyman in Canada. It seems that Queen Anne sent two services over, one for the Mohawks then living in the New York colony, and the other for St. Peter's, Albany. The Mohawk service followed the Indians into exile, and has been carefully preserved by the persons to whom it has been intrusted by the council of chiefs from time to time.

Here is a summary of Bishop Thorold's engagements for 1892 down to the middle of December: Letters received, over 9,000; letters written, over 5,000 (the other 4,000 may have been dealt with by the chaplain or otherwise). Sermons preached, 67; confirmation services, 77; committees, 31; public meetings, 30; addresses, 111; churches consecrated, 4; churchyards, 5; church openings, 1; ordination, 1; formal interviews, 172. "Just before Christmas," the bishop said, during an interview, "I was away for seven weeks in the diocese, and during that time I slept in twenty two different rooms. I always preach every Sunday if I can, often in the villages round about."

EPI-TAPHY.

Taffy was a Welshman,
Taffy was a thief:
Taffy went to Parson's house,
To steal his bread and beef.
Parson went to Taffy's house;
With Gee's delicious Plan:
Taffy learnt his Catechism,
And turned honest man.

GAMMER GURTON.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Font for St. Alban's Church, Odessa.

SIR,—You may remember that last year we made an appeal through your columns for Lenten offerings to help us to purchase a font for Odessa church. We only had one response—an anonymous gift of \$5. Through the kindness of Miss Reiffenstein, president of the C.C.M.G. of St. Alban's Church, Ottawa, we have had a very handsome one presented to us. But this anonymous gift of \$5 has been religiously reserved for this purpose only, and we shall be glad to hear from the anonymous donor whether we may apply it to other purposes.

FREDERICK THOS. DIBB,
Priest in charge of Odessa Mission.

The Cowley Fathers.

SIR,—Some of us Canadian Churchmen cannot but remember with gratitude the occasions on which certain Cowley Fathers, notably the Rev. Fathers Martin, Hall and Benson, have visited Toronto. The sermons preached and the missions and retreats conducted by them in various city churches have been great agents for good. The Society of St. John the Evangelist, which is the real name of the brotherhood, has been working quietly for almost thirty years in Cowley, which is a suburb of Oxford, and from which the members of the society get their popular name. During this period branches have been established in India, Africa and the United States, but Oxford remains the headquarters. There are large Church schools there in charge of the society. The Fathers are now endeavouring to raise funds for a new church. The present edifice is an old iron building, leaky in wet weather, cold in winter, and quite inadequate to the needs of the parish. Would not some Toronto churches, especially any in which members of the society have preached, give an offering to the building fund of the new church, say on Rogation Sunday (May 7), which falls this year within the octave of the patronal festival of the society? It would be a seasonable thank-offering for past spiritual ministrations, and a cheering source of encouragement to a band of devoted men who have already done something for the Canadian Church, and will, I hope, do still more in the future. I know well that in Church matters Canada regards the mother country as the source, not as the object, of alms. But in the apostolic age "it pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which were at Jerusalem." Moreover, the society is not strictly English, but rather cosmopolitan, working, as it does, not only in Cowley, but

also in Bombay, Poonah, Cape Town and Boston. I shall be glad to afford any further information which lies in my power, and to forward any contributions. The latter may, however, be sent direct to the Rev. W. Relton, St. John's Mission House, Oxford, England. All subscriptions are acknowledged in the "Cowley Evangelist," a monthly magazine, religious and missionary, published at \$1.00 per annum.

EDWARD C. TRENHOLME,

Incumbent of Holland Landing, Ont.

April 21, 1898.

The Historic Episcopate.

SIR,—There still remains a great deal of this "hard saying" about Christ's claims and His institutions, with the same result as seen in some refusing to behave and others substituting their opinions for His facts, and dressing them up in their own conceits, till there is as much connection between their opinions and the facts as there is between what is true and what is not true. It is amazing the readiness with which some maintain that there is no difference of belief among professing Christians regarding the intention and meaning of certain institutions of Christ, until the priestly phase of the ministry ordered by Him is reached. At that stage comes the tug-of-war. The case has been argued time and again, and the popular term "the Historic Episcopate" has been turned into as many forms as the term "Papal Infallibility," and has left people at the end more confirmed in their prejudices than ever, because they do not see anything without compromise and mystification, claiming to be definitely revealed and sustained by God. If there is anything in the priestly office it is surely in its delegated character as representing the Great High Priest. The importance of this office and its perpetuity, and its representative nature, seem to me to be in its involving claims of the Christ to be God as well as man. And we find that it has ever been the aim of the enemies of Christ to destroy the delegated priesthood at the expense of the eternal priesthood of Christ. Some time ago I was quite startled at reading Mr. Voysey's opinion on this subject, as quoted by Lord Nelson in his important letters in *Church Bells* for Feb. 10th, 1893, on "the Eternal Priesthood of Christ." His lordship quotes Mr. Voysey's words thus:—"Whosoever sins, etc. This is the fiction on which the whole claim of sacerdotalism is founded, having for its assumption the basis that Christ was God, and that He had authority to exercise this divine authority to all men." "I am content to fight neither with the small nor great, but with the King Himself. It is part of my life's work to dethrone Jesus from His assumed authority over men, and to make people see for themselves that He was not and could not be, God. And so soon as they see this, the power of sacerdotalism vanishes. It cannot live an hour after this discovery. Hundreds and thousands of Protestants are even still playing into the hands of the sacerdotalists by calling Christ their Lord and their God."

Now, there is no mistaking the definiteness of Mr. Voysey's alternative. If Christ is merely man the priestly office is false, if Christ is God the priestly office is true.

It has always appeared that those persons who meet to discuss the divided state of Christendom make a great mistake in not dwelling first and foremost on the Incarnation and its outcome. At times it seems to me that there is more done to bring about union of bodies connected with religion, for social and political purposes, than for the glory of God and His work, and so it seems never to enter into the minds of such that the unity of Christ's Church has not been and cannot ever be destroyed.

C. P. E.

More Help Required.

SIR,—Will you let me draw attention to the fact that large numbers of people are now settling in the northern part of the diocese of Calgary, and that there is urgent need for an increase in the number of our clergy, as well as such an addition to our funds as will be required to support a larger staff, to assist in the building of mission churches and parsonages, and for other purposes in connection with the expansion of our work? During last year 10,000 people, it is esteemed, settled in this part of the North-west, and just now large numbers are coming to us every week.

(a) One clergyman, with help from lay readers, is at present working a district nearly one hundred miles in length from Olds to Wetaskwin on the C. and E. Railway. His stipend, and the salary of one lay reader, amount to \$480 per annum from S.P.G., with such help as his people, all of whom are new settlers, can render.

This district requires two additional clergymen at once. Then at least two more are needed for the Edmonton and Beaver Lake districts; and the important mission of Sheep Creek and High River is still vacant. We need at once, then, five energetic, whole-hearted, devoted clergymen.