

have passed their "iron wedding," having been married seventy years. She was ninety-nine years of age, and her husband was ninety-seven. Such a long period of wedded life is believed to be almost unequalled within the limits of the United Kingdom.

At the monthly meeting of the S.P.C.K. the following grants were voted. Towards the building of six churches in Canada, £155; four in the West Indies, £110; three in New Zealand, £70; also £330 were set apart for the training of native clergy, and £1,370 for the spiritual care of emigrants. Notice was also given of a grant of £1,000 towards the endowment of the new see of Calgary. The book grants voted amounted to £529, of which £200 worth of tracts, &c., in ten different languages, were given to the "Missions to Seamen" Society for distribution amongst the crews frequenting various seaports.

The *Churchman* (New York) says of the Bishop of Derry and Raphoe's visit: "The Right Rev. Wm. Alexander, D.D., Bishop of Derry and Raphoe in Ireland, has won the hearts of all who have come in contact with him, either socially or as listeners, during his visit to New York. He has preached invariably to immense congregations, and his lectures, which will soon be published, have commanded earnest attention. . . . No visitor from the English Church has been more warmly welcomed than Bishop Alexander."

The will of the late William Astor leaves bequests to these institutions: To the Home for Respectable Aged and Indigent Females of the City of New York, \$15,000; to Trinity church, for charitable purposes, \$10,000; to the Woman's Hospital, \$10,000; to the Home for Incurables, \$10,000; to St. Luke's Hospital, Jacksonville, Fla., \$15,000. Astor Library receives \$50,000. There are a few other gifts to charitable institutions.

The General Synod of the Church of Ireland met on April 26th at Dublin. The Primate and the Bishop of Meath were not well enough to attend, the Bishop of Derry was in the United States, and the Archbishop of Dublin presided. In his opening address he alluded to the death of the Bishop of Down; to Home Rule (which he thought was dead, killed by the internal dissensions of Home Rulers); and to the Ulster question (denying that Ulster was the only Protestant province); and to education.

The Sunday School Union held its annual meeting and conference last month, delegates assembling from all parts of the country. The statistics of Sunday-school work are very striking. There are in the United Kingdom some 45,000 schools, in which upwards of 700,000 teachers are engaged in instructing 7,000,000 scholars. In the United States there are upwards of 100,000 Sunday-schools, more than 1,000,000 teachers, and 8,500,000 scholars. In the whole world the schools are said to number 183,390, the teachers 1,999,569, and the scholars 17,716,212. Almost without exception, the teaching is voluntary.

The trustees of the proposed cathedral of St. John the Divine at New York recently had a special meeting. It is hoped that if the money is forthcoming the choir can be completed by St. John's Day, December 27th, 1895. When done services will be held regularly therein, and, as far as possible, it will take the place of the Cathedral. The size of this structure will give some idea of the vastness of the building when it is completed. The choir alone will be 150 feet long and 150 feet high, or higher than many tall spires. Seats for temporary worship will be provided for 1500 people. These will be removed on the completion of the rest of the structure. The cost is estimated at £180,000 (\$900,000), and the whole edifice will require £1,200,000 (\$6,000,000) more.

Bishop Selwyn has sent a long letter to Bishop Hadfield, Primate of the Church in New Zealand, expressing "to you, and through you to the synod, my grateful thanks to the New Zealand Church for all the help and sympathy—I might almost say love—which they have shown to me during my tenure of the bishopric of Melanesia." The Bishop asks the New Zealand Church to consider the special needs of the Melanesian Mission at the present time, for which he hopes to be able to work in England. "But missionary activity has increased so largely, and the demands for fresh missions are multiplying so fast, that it will be difficult to do more than maintain—if, indeed, we can do that—the present contributions. I therefore ask the Church in New Zealand to bear in mind this trust which is committed to her. I know that many are giving more, perhaps, than they can well afford; but in many cases, and in many parishes, the work is hardly known, or, if known, not sufficiently valued. I trust, therefore, that in this crisis

of the mission's history, the New Zealand Church will make a special effort to maintain the work."

Undaunted by their reverses, the Australian Church has resolved to make another attempt to send the Gospel into New Guinea. A special service was held in St. Andrew's Cathedral, Sydney, on the 16th March, prior to the departure of the Rev. Copland King for that country, to resume the work which he was recently compelled to abandon owing to ill-health. The Bishop of Sydney delivered a short address, in the course of which, he said, they had met together on a solemn occasion; an occasion in which all were deeply interested, whether by reason of mission work in general or this particular mission, or of their brother who was about to return. He would not say much, but would try to lift their hearts, and the heart of the returning brother, to that God who sustains under all trouble and temptation. Speaking of the N. G. Mission, he touched upon the disasters which had befallen the party since he first issued the license to the Rev. A. A. MacLaren in July last, difficulties, disasters, delays, and deaths, and showed how these should make all think of the grace of God.

A very interesting addition has recently been made, by the widowed Countess of Glasgow, to the Holy Communion vessels belonging to St. Mary's Cathedral, Edinburgh. It consists of a paten and chalice of silver, richly gilt. The former is plain, with a small graven shield, with the monogram, I. H. S.; but the chalice is adorned by four fine rock crystals on its stem, and pale rubies and pearls on its base. It is also chased with the symbols of the four Evangelists, an *Agnus Dei*, and a pelican. Underneath the base is a Latin inscription stating that the chalice and paten have been given by the widow of the sixth Earl of Glasgow, as one mourning but not without hope, to the glory of God and in loving memory of her husband, who received the Holy Eucharist for the last time in this Cathedral Church. The jewels were the property of the widowed Countess. The day on which the vessels were first used at celebration was the second anniversary of the death of the Earl, who had been in his lifetime so loyal a son and so liberal a benefactor of the Church in Scotland.

The promoters of *The Review of Churches* Reunion Conference desire to attract attention to the series of meetings which will be held this summer at Grindelwald, with the object of promoting Christian reunion. These meetings, they announce, will be attended by prominent members of the Church of England, Presbyterians, Congregationalists, Baptists and Methodists, and it is fervently hoped that the discussions will lead to some practical issue. A letter signed by Earl Nelson, the Bishop of Worcester, and over twenty other members of various religious bodies, asks the prayers of all those who are interested in promoting the cause "for which our Divine Master pleaded so fervently just before His Passion," and suggests the first Sunday morning in June, July, August, and September, as days when special intercessions with this object should be made.

St. John's church, Oakland, was built in 1857, and has had but one rector since the parish was organized—the Rev. Benjamin Akerly, D.D. This is a remarkable term of rectorship anywhere—but especially so in a community so full of the changeable and restless elements which mark the progress of the Pacific coast. This fact in itself contains a marked tribute to the sterling worth of Dr. Akerly's character. He has now reached his 81st year, and his strength having been greatly reduced by an attack of the grip which passed into pneumonia, early in the past winter, he offered his resignation to the vestry at a recent meeting. The vestry took twofold action—first, accepting his resignation, and secondly, making him rector emeritus for life, on full salary, from the date on which his resignation is to take effect. The Rev. A. G. L. Trew, D.D., for the past twelve years rector of the Church of our Saviour, San Gabriel, has been elected to succeed Dr. Akerly, and entered on the work on Sunday, May 29.

The New York *Churchman* records the decision of an important case in the Maryland Court of Appeals as to the tenure of benefices in the American Church, so far, at least, as the State of Maryland is concerned. The plaintiff, the Rev. F. S. Hipkins, sued the vestrymen of St. Matthew's Church, Garret County:—

"For reasons which are not stated, and are in any case irrelevant, the vestry required the resignation of the rector on a specified date. He refused to resign, and appealed to his Bishop under Title II., Canon 4, of the Digest. That canon, however, by its express terms, only gives jurisdiction to the Bishop when there is no civil or diocesan law inconsistent with its provisions. The Maryland Vestry Act of 1798 is inconsistent with those provisions; and the Court of Appeals has decided that the vestry of St.

Matthew's did not exceed its rights as determined by the Vestry Act in dismissing Mr. Hipkins, and that in the State of Maryland, which includes the dioceses of Maryland and Easton, Title II., Canon 4, of the Digest has no force. If, then, a contract between a vestry and a rector does not state definitely or by legal implication the time for which the rector's services are engaged, 'it is a contract at will, terminable any time at the will of either party' (the italics are in the judgment)."

Bishop Bickersteth, of Japan, lately wrote regarding the general work of the Church in Japan: "There are few if any people with nobler or pleasanter characteristics than the Japanese, or who offer a finer rough material for the moulding and hallowing of Christian grace and principles. It is of course a mere error, though a very common one, to blame Eastern people because they do not exhibit a character which nineteen centuries of the Faith have only as yet partially impressed on the West; and it is also, in my judgment, certain that no mission of the Church at this time has larger reasons, whether for thankfulness or hope, than that of the Church of England in Japan. If its condition now, whether in point of numbers of clergy, and of workers, or of converts, or of organization and general level of Churchmanship and love of the Church among Japanese, or, I believe also, though it is much more difficult to gauge, of spiritual religion, is compared with what it was a few years since, I can only say that the development as a whole, and allowing for local disappointments, has been beyond my expectations. With the staff and organization here duly developed and increased year by year we have only to work on, and I make no doubt that God will 'give us the increase,' even if it be left to the next generation to 'see the glory' of the first Christian land of the East."

## 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.

## Translation of Bishops.

AUDI ALTERAM PARTEM.

SIR,—I had hoped that anything like electioneering tactics with reference to the choice of a Bishop for Quebec would at all events have been kept out of the public press. I am sorry therefore to read the letter of "a Delegate" in your issue of May 12th. Surely he "takes too much upon him" in thus insisting upon sweeping away two whole classes of possible candidates,—those of Bishops already occupying sees, and clergy in England and the States,—not to say a third, for he plainly intimates in his communication that the selection should be limited to the diocese itself. These eliminated classes have from ancient times and wide usage been regarded as eligible for selection. But let us see what are the grounds on which "a Delegate" bases his proffer of counsel to our spiritual fathers of Algoma and Niagara, as well as to the electors of the Quebec diocese.

"The past grand Council of Nicæa (Can. 15.), and the Council of Sardica (Can. 1 and 2), absolutely prohibit such translations," i. e., those of Bishops from one See to another. True, they do so. But if "a Delegate" were to refer to Canon 15 of Nicæa, he would find that it proved altogether too much for his purpose. For it enjoins that not only "no Bishop," but also "no Priest or Deacon, shall remove from one city to another." I think that "a Delegate" would hardly be prepared to press its obligation so far as this. And yet, by what right does he stop short with the mention of the first order of the ministry? Is this fair? Furthermore, if he consult Sozomen (Bk. I. c. 2), he will see that the Nicene Council itself translated Gastathius, Bishop of Beroea, to the See of Antioch. It is plain that the Canons of even oecumenical synods, not affecting matters of faith, must be interpreted by the subsequent use of the Church. For example, the 17th Nicene Canon utterly forbids the taking interest for money. "A Delegate" might have cited the "Apostolical" Canons, which also (Can. 14) forbid the translation of a Bishop, "unless some reasonable cause compels," such as the "advancement of the cause of religion."

The Council of Sardica was not a "General" one, and hence its edicts have less weight than those of Nicæa. But it is noteworthy that its canons state the reason for such prohibition,—not that of the indissoluble character of the union between Bishop and diocese,—but that opportunities for such removals had been abused for the furtherance of personal

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