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Nov. 9, 1893.

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The Australian Record.

SYDNEY, SATURDAY, MARCH 17, 1894.

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NOTES AND COMMENTS.

Personalia. The Most Reverend the PRIMATE, SNOWDON SMITH, and the Misses SMITH, will leave for England by the "Orizaba," on Saturday next. Divine Service will be held in the Cathedral at 10 a.m., at which there will be an Administration of the Holy Communion.—The Rev. GEORGE SPENCER, of Bega, has been appointed a Canon of St. Saviour's Cathedral, Goulburn.—In Equity on Monday, an injunction to restrain Mr. JOHN STRAUB, contractor, from proceeding with an action against the BISHOP and the DEAN of NEWCASTLE for the recovery of £3762, was dismissed, with costs.—The Consecration of the BISHOP of GRAFTON and ARMIDALE has been fixed for 1st May, at Melbourne, by the BISHOP of BALLARAT. The installation takes place on the 15th May, at Armidale, where the Diocesan Synod will meet on the 16th May, and at which some important business will be introduced.—The Rev. M. ARCHDALL, M.A., has been visiting Springfield and Lithgow, in aid of "Bethany," the Deaconess Institution.—The friends of the Rev. CANON D'ARCY IRVINE, D.D. (who is recruiting his health in New Zealand) have resolved to forward him an address of sympathy.—The Rev. FREDERICK DAVIS, M.A., after a long and painful illness, died at his residence, Cairn Cottage, Webb's Avenue, Ashfield, on Friday morning, the 9th inst. Mr. DAVIS has been confined to his bed for the past two years. His last Parish was All Saint's, Geelong, Victoria, where he was from 1886 to May 1890. Mr. DAVIS came out from England in 1869, to the late Bishop of GRAFTON and ARMIDALE. His first Parish was that of Narrabri and the surrounding district. Mrs. Davis died in January, 1891, she having been confined to her bed for many months. Mr. DAVIS leaves four daughters—the two eldest are married—and two sons, both of whom are Clergymen of the Church of England.—The Rev. R. S. WILLIS, M.A., of St. Matthew's, Manly, and the Rev. A. G. STODDART, of Sutton Forest, with Moss Vale and Bundanoon, have, with the consent of the PRIMATE, exchanged Parishes from the 1st April to the end of the year.—The Rev. A. LUKYIN WILLIAMS, M.A., who was Principal of Moore College from 1878-84, appears as the Editor of a new quarterly, with the object of disseminating, particularly among Jews, "information respecting the true relation of Judaism and Christianity." The name he has chosen is *Jews and Christians*, and the first number, which offers prizes for essays on "The Ethics of Judaism and Christianity compared," contains the first part of an interesting treatise on "The Blood Accusation," written by Dr. HERMAN STRACK, and originally published in Germany, but now translated by himself.—The Rev. L. WYATT, Curate of St. Stephen's, Newtown, has resigned.—The Revs. J. ARCHBIECK ROSS, and G. F. CROSS have been appointed Acting Minor Canons of St. Paul's Cathedral, Melbourne.—Mr. J. R. MAJENDIE has been appointed Reader at Bunyip, in the Archdeaconry of Gippsland.—The Rev. H. F. TUCKER, of Christ Church, South Yarra, has written a new novel entitled *The New Arcadia*. It is thought *The New Arcadia* will run through several editions in a very short time.—The Rev. JULIUS LEWIS has been elected Corresponding Secretary of the new Diocesan Board of Missions appointed at the last Session of the Church Assembly, Melbourne.—When the case of STRAUB against the BISHOP of NEWCASTLE and DEAN SELWYN was called on Wednesday, the Court was informed that the matter had been settled, and it was agreed to take a verdict for £3930.—The late PRIMATE of New Zealand was the first man admitted to the Diaconate in Australasia, the first Priest ordained in New Zealand, and the first Bishop consecrated without letters patent in the Queen's dominion.

The Bishop of Chester on Bazaars. In a *Diocesan Gazette* recently issued by the BISHOP of CHESTER on the subject of Bazaars, he says that he has reason to think that it may be convenient once for all to state that he considers it expedient for him to stand aloof from bazaars and similar undertakings, not because he disapproves of them if judiciously conducted, but because they hardly lie within the field of Episcopal duty, and perhaps even serve to confuse the public mind as to the true nature of the Episcopal office, and also because they can be more appropriately delegated to the influential laity whose help is always most readily and efficiently given.

Ourselves. We shall go to Press a day earlier than usual next week and all copy must be in our hands by Tuesday, and notices of meetings for NEXT WEEK by Wednesday morning, at 10 a.m.

Is it Discreet. Extreme Ritualists are sometimes more frank than discreet. Mr. ANTHELSTAN RILEY and Mr. T. BIRKBECK, who has a close acquaintance with, and considerable knowledge of the Russian Church, can see no hope for reunion with "Eastern Christendom" without "undoing the work of the Reformation." Speaking at an E.C.U. Meeting held in Gloucester for the consideration of the subject, Mr. RILEY urged that, before reunion was possible, the Anglican Church must be purged from every trace of Lutheranism and Calvinism, while Mr. BIRKBECK, who contended that the Eastern Church was, so far as statement is concerned, stronger, perhaps, than the more reserved Western Church with regard to "Our Lady's" place in the scheme of Redemption, considered that the English Church would have to become very much near to what it was before the great schism in the sixteenth century before their hopes could be realised.

The Universities' Mission. The total number of Cambridge men who have joined the Universities' Mission since it began its work is twenty, including Bishops MACKENZIE and SMYTHIES. Five have died in Africa. The present Cambridge staff is seven. Of Oxford men thirty-six have joined, including Bishops TOZER and HORNEY. Of these, thirteen are still working, and ten have died in the field. Durham has sent two, London three (including Bishop STEERE), Edinburgh one, and Dublin one.

Mr. Gladstone's Library. In an article describing Mr. GLADSTONE'S library, *The London Telegraph* notes that "a glance round the shelves will satisfy curious visitors that Mr. GLADSTONE'S private library, strong in contemporary and general literature, is particularly rich in the classical and theological departments. While the works of HOMER, DANTE, and SHAKESPEARE abound, there is probably not a single theological work missing which has seen the light since Mr. GLADSTONE matriculated at Oxford in 1828. Moreover, hardly one work of this kind can be found which, when taken down from its resting-place, will not reveal, on opening its title-page, that it was presented to Mr. GLADSTONE by its author. Since the death of Dr. LIGHTFOOT, no reader remains, either layman or cleric, who has ploughed his way through so much theological literature and retained so much as Mr. GLADSTONE."

New Doctors of Music. Many old Oxford men will be glad to hear that the University is about to confer the degree of Doctor of Music on Mr. JAMES TAYLOR and Sir WALTER PARRATT. Mr. TAYLOR is well known as the organist of the University Church and of New College, and as one of the most accomplished pianists in the country. The devotional character of the music both at New and in St. Mary's is the expression of the deepest religious feeling, and has proved helpful to many successive generations of University men. Though Sir WALTER PARRATT has left Oxford for many years he is still well remembered as Organist of Magdalen College and of St. Giles'; and even as Organist of St. George's, Windsor, and Professor at the Royal College of Music, he has no firmer friends than many who knew him at Oxford.

The Great Mosque. Fuller details of the burning of the Great Mosque at Damascus have been received from Principal SIR WILLIAM MUIR. The tomb of Saladin escaped, together with the library, containing precious MSS., but the famous copy of OTHMAN'S Koran, kept in a receptacle apart, was destroyed. The famous Christian inscription on the door-lintel over the silversmiths' or sandal-makers' bazaar, unaccountably spared for so many centuries by the Mohammedans, also escaped. It is a verse from Psalm cxlv., with the addition of CHRIST: "Thy Kingdom, O CHRIST, is a Kingdom of all ages; and Thy dominion from generation to generation."

The Queen of Holland. The little Queen of Holland, who has just attained her thirteenth year, is being very strictly brought up. She goes to bed at half-past eight, and is punished when she is naughty. She evidently thinks her lot a hard one, for the other day she was overheard scolding her doll, and in order to terrify it threatened to turn it into a Queen if it did not behave better.

JEWISH NOTES.

The Jewish Intelligencer for November which has just been received, reports that the contributions to the Hospital Building Fund, Jerusalem, amounted on September 30th to £27,271 7s 9d, and those towards the Girls' Mission School to £3,817 6s 3d.

Special contributions towards the necessary extension of the Samed Mission are, it is stated, urgently needed. A mission house is in course of erection at a probable cost of £820, and a small hospital said to be much needed will cost some £3000.

Colporteur Paoli, of Smyrna, reported that during the raging of the cholera among the Jews there, trade was in a bad state, and that in addition to fearful suffering the people were actually starving. Some Jews went daily to the mission house for bread.

The Committee received from a lady the very munificent gift of £1000, in addition to a promise of £250 annually towards the establishment of a "Labour Home" in connexion with the London Mission for Promoting Christianity among the Jews. The same lady also promised £150 a year toward the cost of a missionary magazine for higher class Jews.

A special course of sermons on the Jewish Subject were preached at St. Paul's, Onslow Square, by the kind permission of the Rev. Prebendary Webb-Peploe, M.A., as follows:—

Nov. 15.—Rev. Prebendary Webb-Peploe, M.A., Vicar of St. Paul's, Onslow Square; subject, "God's General Purposes concerning the Jews."
Nov. 22.—Rev. Canon Girdlestone, M.A., Minister of St. John's, Hampstead; "Argument from the fulfilment of Hebrew Prophecy."
Nov. 29.—The Ven. J. Hughes Games, LL.D., Archdeacon of Sodor and Man; "The Restoration of Israel."
Dec. 6.—Rev. C. H. Banning, M.A., Vicar of St. Nicholas, Rochester; "The Glory of Israel."
Dec. 13.—The Very Rev. W. Lefroy, D.D., Dean of Norwich.
Dec. 20.—The Rev. J. Graham, M.A., Incumbent of St. Bride's, Liverpool; "God's call to the Church on behalf of Israel."

A sermon to Jews on the subject, "When will the Jews return to Palestine?" was preached at Christ Church, Spitalfields, on Monday, October 2nd (Feast of Tabernacles) by the Rev. G. H. Hindles. The whole service was conducted in Judeo-German. The Rev. J. H. Scott, M.A., Rector, cordially invited all his Jewish parishioners to the service.

Church of England Open-Air Mission.

Notwithstanding the inclement state of the weather, which doubtless prevented many more from attending, nearly 100 persons assembled at the Meeting held at the Chapter House on Monday evening, in connection with the above Mission. The Rev. T. B. Tress presided, and amongst those present were the Very Rev. the Dean, Revs. J. H. Mullens, J. G. Southby, J. Best, P. W. Dowe, J. H. Price, E. A. Colvin, P. Presswell, Messrs. F. E. Wilson, E. P. Field, and J. W. Daunt (Hon. Lay Secretary). Apologies were received from Rev. J. Dixon, and Mr. W. H. Dibley, who were unavoidably prevented from attending. After the singing of a hymn, Mr. Mullens and Mr. Best led in Prayer. The Chairman then called upon the Very Rev. the Dean, who delivered a very able address, basing his remarks on Matthew ix. 35-38. He expressed his entire sympathy with the Mission, and hoped that greater assistance would be given to Mr. Tress and Mr. Mullens in the very laudable work they were carrying on. At the conclusion of the address, several testimonies and reports of blessing received at Open-Air work were given, which were very encouraging, and some time was devoted to praise to God for His goodness. A short Conference then took place, when several hints were given to helpers by Mr. Field and others, and suggestions offered for the more effectual carrying on of the work. It was also suggested that those Branches of the Mission that were strong in workers should assist those that were weaker. Several requests for prayer were put in, and some earnest supplications to ALMIGHTY GOD that these petitions might be answered, and that a gracious blessing would attend the Open-Air Work, terminated a very happy and profitable meeting.

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We shall be glad to receive Subscriptions in aid of any religious and philanthropic object, and forward them to the proper authorities. All such will be acknowledged in this column.

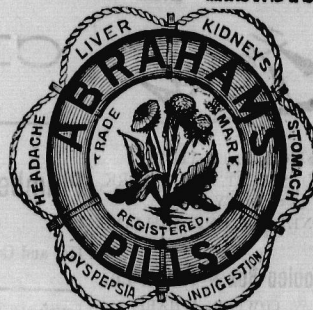
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NEWS OF THE WEEK.

Friday, March 9.

The PRIMATE administered the Rite of Confirmation at St. Michael's, Woolloomooloo, and at St. Augustine's, Bulli. Half-Hour Service at the Cathedral 1.15-1.45 p.m., Preacher Rev. F. B. Boyce. Open-Air Service within the Cathedral grounds 1.15-2 p.m., Rev. J. W. Gillett, B.A. A Parishioner's Social was held at Holy Trinity, Miller's Point, to welcome the Rev. R. Noake, B.A., the new Incumbent. Annual Service C.E.T.S., Diocese of Melbourne, held in St. Paul's Cathedral, Preacher, Rev. W. T. C. Storrs, B.A.

Sunday, March 11.

The PRIMATE administered the Rite of Confirmation at St. Paul's, Redfern, at 3 p.m.—The Preachers at the Cathedral were, 11 a.m., the Precentor; 3.15, Archdeacon Gunther; 7 p.m., the Rev. F. B. Boyce. Eight Days' Mission, St. Aidan's, Annandale—Closing Services—Mission Preacher, Rev. J. Dixon. Canon Kingsmill delivered an address at St. Paul's, Coooma, on the occasion of a Masonic Service. The Rev. W. Hough preached at St. Barnabas' at the evening service. The Rev. F. W. Reeve preached at the morning service, and Mr. E. P. Field at the evening service, at St. Thomas', Balmain. The Thirty-seventh Anniversary of the consecration of St. Michael's, Moore Park, was celebrated. The Rev. Canon Kemmis preached at the evening service. At St. Saviour's Cathedral, Goulburn, the Preachers were, 11 a.m., The Dean; 7.30 p.m., the Bishop of Goulburn. At St. Nicholas', Goulburn, 11 a.m., the Bishop; 7.15, Canon Soares.

Monday, March 12.

The PRIMATE left town for Morpeth, Diocese of Newcastle. A Meeting of Subscribers to the Missionary Curates' Fund was held in the Chapter House, at 4 p.m., under the presidency of the Very Rev. the Dean. A United Prayer and Praise Meeting, followed by a Conference on Open-Air Work, was held in the Chapter House, at 7.30 p.m.—Thanksgiving Service held at St. Aidan's, Annandale, with Administration of the Holy Communion. Half-Hour Service, Cathedral, 1.15-1.45, Rev. W. Hough. Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. G. E. C. Gibbes. St. Michael's, Botany-street, consecrated 1857. The Council and Committee of the Working and Factory Girls' Club met under the presidency of the Rev. A. R. Bartlett, M.A. A few days ago the Secretary received from a generous friend the sum of £400 for the extension of the work.

Tuesday, March 13.

A Meeting of the Centennial Fund Committee was held, under the presidency of the Dean, in the Chapter House, at 4 p.m.—The Committee of the Lay Readers' Association met in the Registry, at 4.30 p.m.—Half-Hour Service, Cathedral, 1.15-1.45, Rev. W. Hough. Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. Dr. Corlett. The St. John's, Darlinghurst, Literary Institute met, Subject of Debate—"That the New South Wales Railway Rates ought to be reduced." The members of Christ Church, Enmore, Literary and Debating Society held their annual meeting. Report and balance-sheet adopted. The election of officers for the year resulted as follows: Patron, Rev. J. Lintott Taylor, Incumbent; President, Rev. F. B. Proctor; Vice-Presidents, Messrs. E. Cairns, H. G. J. Howe, Geo. A. Parkes, and C. E. D. Meares; Treasurer, Mr. H. H. Prince; Secretary, Mr. A. H. Parkes; Committee, Messrs. John Duff, L. Baxter, C. W. Howe, R. Sheridan, A. J. Lander and L. Green. Mr. Reg. Green was also elected Librarian. A Lighthearted entertainment given in St. Matthias' School Hall, Paddington. During the lecture, which was entitled "Around the World in Eighty Minutes," some 150 slides were displayed, embracing views of some of the principal cities, and remarkable beauty spots of the world. The loss of the H.M.S. Victoria was fully illustrated, and "The Curfew Bell" was greatly appreciated. There was a good attendance. A lecture was delivered in St. John's Schoolroom, Parramatta, by Archdeacon Gunther, on "The Life and Work of Samuel Marsden." A lecture on "Woman" delivered at Wesley by the Rev. C. J. Byng.

Wednesday, March 14.

The PRIMATE returned to town from Morpeth.—St. John's, Darlinghurst 7.45 p.m., Preacher Rev. A. Killworth, B.A., L.L.B.—Half-Hour Service, Cathedral, 1.15-1.45, Rev. W. Hough. Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. M. Archibald, M.A.—The Rev. C. J. Baber preached at Christ Church, Enmore, and the Rev. J. L. Taylor, at All Saints' Petersham.—The Rev. C. H. Cole preached at St. Aidan's, Annandale.

Thursday, March 15.

The Trustees of the Clergy Superannuation Fund met at 4 p.m.—The O.M. Association, Monthly Devotional Meeting held.—A Sale of Gifts, in aid of St. Matthew's, Bondi, was opened.—"The Crucifixion"—oratorio by Sir John Stainer, was sung by the Choir of Christ Church, St. Lawrence.—The Committee of the Labour Home met at 4 p.m.—Half-Hour Service, Cathedral, 1.15-1.45, Rev. W. Hough. Open-Air Service within the Cathedral grounds, 1.15-2 p.m.

Friday, March 16.

Divine Service held at the Cathedral, at 11 a.m., where three Deaconesses were set apart by the Most Reverend the PRIMATE.—The PRIMATE Administered the Rite of Confirmation, at St. Anne's, Ryde, at 7.30.—The first Bishop of Goulburn died, 1892.—Half-Hour Service, Cathedral, 1.15-1.45, Rev. W. Hough. Open-Air Service within the Cathedral grounds, 1.15-2 p.m., Rev. A. E. Bellingham, M.A.

HAVE YOU PAID YOUR SUBSCRIPTION ACCOUNT?

All accounts have been forwarded to subscribers not yet paid, and we respectfully urge that the matter be dealt with at once, and especially if

YOU ARE IN ARREARS WITH YOUR PAYMENTS.

Please remember that Newspapers have their own accounts to pay every month, and cannot go on without money.

NEXT WEEK.

SUNDAY.

The SUNDAY NEXT BEFORE EASTER.

Lessons: Morning—Exodus ix.; St. Matthew, xxvi. Evening—Exodus x. or xi.; St. Luke, xix., 19-28 or xx., 9-21.

The CATHEDRAL—11 a.m., THE PRIMATE; 3.15 p.m., Canon King; 7 p.m., THE DEAN. The Holy Communion will be administered at 8 a.m. and 11 a.m.

St. SAVIOUR'S, GOULBURN—11 a.m., Rev. E. P. Hood; 7.30, Bishop of Goulburn. Holy Communion, 8 a.m. and 11 a.m.

MONDAY.

MONDAY BEFORE EASTER.

The CATHEDRAL—Half-hour Service, 1.15-1.45, Rev. E. A. Colvin. Open-Air, 1.15-2 p.m., Rev. J. Dixon; 7.30 p.m., Canon Sharp. The Crucifixion (Stainer).

St. JOHN'S, DARLINGHURST—7.45 p.m., Evening Prayer. Sermon, Rev. F. J. Albery, B.A.

Committee Diocesan Educational and Book Society, 4 p.m.

Annual Meeting Sydney Diocesan Educational and Book Society, to be held in the Chapter House, at 4.30 p.m.

TUESDAY.

TUESDAY BEFORE EASTER.

The CATHEDRAL—Half-hour Service, 1.15-1.45, Rev. E. A. Colvin. Open-Air, 1.15-2 p.m., Mr. W. H. Dibley; 7.30 p.m., Rev. B. A. Schleicher. Daughters of Jerusalem (Gounod).

St. JOHN'S, DARLINGHURST—Evening Prayer and Sermon, 7.45, Rev. John Dixon.

St. THOMAS', BALMAIN—7.45 p.m., Rev. E. Lampard, B.A.

WEDNESDAY.

WEDNESDAY BEFORE EASTER.

The CATHEDRAL—Half-hour Service, 1.15-1.45, Rev. E. A. Colvin. Open-Air, 1.15-2 p.m., Mr. W. H. Dibley; 7.30 p.m., Rev. A. Killworth. The Crucifixion (Stainer).

St. JOHN'S, DARLINGHURST—Evening Prayer and Sermon, 7.45, Rev. J. W. Gillett, B.A.

St. THOMAS', BALMAIN—7.45, Rev. C. Kingsley Cole.

The COUNCIL of the C.E.T.S. will meet in the Chapter House at 4 p.m.

THURSDAY.

THURSDAY BEFORE EASTER.

The CATHEDRAL—Half-hour Service, 1.15-1.45, Rev. E. A. Colvin. Open-Air, 1.15-2 p.m., Rev. J. H. Mullens; 7.30 p.m., Rev. Dr. Harris. Daughters of Jerusalem (Gounod).

St. JOHN'S, DARLINGHURST—Evening Prayer and Sermon, Rev. P. W. Dowe, B.A.

FRIDAY.

GOOD FRIDAY.

Lessons: Morning—Gen., xxii., to v. 20; St. John, xviii. Evening—Isa., lii., v. 13, and liii.; 1 Peter, ii.

Psalms: Morning—22, 40, 54. Evening—69, 88.

CATHEDRAL—11 a.m., THE DEAN; 3.15 p.m., Rev. R. J. Read; 7.30 p.m., THE PRECENTOR. The Messiah (Handel).

SATURDAY.

CATHEDRAL—10 a.m. Holy Communion.

St. JOHN'S, DARLINGHURST.—A Communion's Meeting will be held in the Schoolroom at 8 p.m.

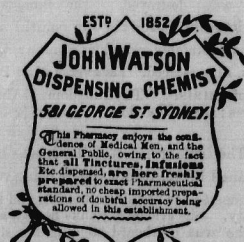
We shall be glad to receive for insertion in this column (not later than Thursday morning in each week) notes of interesting engagements in any part of the Colony.

MOORE COLLEGE.

Lent Term will commence D.V., on March 17th. This being the last term of the College year, only gentlemen desirous of preparing for the Entrance Examination can be received.

New Students cannot be admitted until the beginning of the new College year which will commence with the first day of Trinity Term, on July 7th.

Gentlemen who may contemplate entering the College in July, are requested to communicate with the Principal as soon as possible, with a view to being furnished with particulars of the Entrance Examination.



OPEN COLUMN.

"Knots."

There are a few questions which have come before me recently, which I have no opportunity of discussing with any other cleric; and so it has struck me that the "Open Column" could be made helpful and instructive if the writers sometimes discussed points of difficulty in the Bible.

1. The first is the expression "Baptised for the Dead." Tertullian asserts that when Catechumens died before baptism, others could go through the rite for them, and thus the dead would share in the benefits of Baptism. But surely St. Paul would not have used such a wrong idea as an argument in favour of belief in a resurrection? Or at least he would have exposed the falseness of the notion. In a recent English periodical a Mr. T. W. Chambers suggests another explanation—"For the dead" means "for what cannot be fully realised till after death." Baptism refers not to this life only, but also to that which is to come. If we deny an after-life, which we do if we deny the Resurrection, Baptism is a meaningless and empty form.

2. The Authorship of the Epistle to the Hebrews. When Moderator McLane threw his bomb into the Presbyterian Assembly, he stated in a very decided and dogmatic manner, that St. Paul was not the Author of the Epistle. Evidently the Revision Committee did not consult Mr. McLane on this point, for in the R.V. St. Paul's name is prefixed to the Epistle as the Author. The Speaker's Commentary also holds the same view. Alford names Apollas as the probable author. An interesting paper has lately been published by Rev. A. Huddle, M.A., suggesting a threefold authorship, "St. Paul, supplying the doctrinal argument, St. Barnabas, the Ritual and Levitical points (being himself a Levite), and the Evangelist St. Luke (whose Greek in the Acts is very like that of this Epistle) being the writers."

3. The date of the Crucifixion. "Truth-seeker," in the AUSTRALIAN RECORD of March 10th, gives us this knot to unravel. I should like to see an article in *The Biblical World* on this subject, by the Rev. A. Wright, but I have no means of obtaining the book. However, Edersheim and others seem to be of opinion that the Passover referred to in St. John xviii. 28 is not the Paschal Lamb Supper, but the Chagigah, or Festive Offering brought in on the first festive Paschal Day. If so, then our Lord's betrayal took place after the Paschal Supper, but before the Chagigah was offered. It was in view of the Chagigah that the Jews feared defilement. I believe that Mr. Wright combats this simple and clear explanation by saying that "The Talmud from which our knowledge of the Chagigah is derived was not written till five centuries after the destruction of Jerusalem, and is no sure guide to Jewish customs in the time of Christ." Mr. Wright seems to think that St. Mark groups together a Passover kept by our Lord in the earlier part of His Ministry, and the Last Supper held the evening before the Paschal Feast, at which our Lord was crucified on Thursday. I think, however, that Edersheim's explanation is so lucid and satisfactory, that I for one am thankful to hold it until a better shall appear.

4. But one more Knot. On teaching the Gospel for the First Sunday in Lent, one of my class asked some such question as this—"Could Jesus have given way to Satan and so have sinned? If the answer is Yes! How could this be, seeing that He was God and Man in one Person? Surely the Godhead could not be united with sinful manhood? If the answer is No! Then how could it have been a real temptation? My reply satisfied my class, but not myself altogether. Will someone answer this briefly and clearly, as if to a class of young men?

B.

"NARRU" constitutes an important article of diet for City, Bush and Ocean life; a boon to those who suffer from dyspepsia and constipation. The United States Milling World, January 2nd, 1893, states, "That about 99 per cent of Oatmeal eaters are dyspeptics," a spreading conviction of the value of Oatmeal as a universal diet. "NARRU" Porridge Meal in 2 and 4-lb. packets, sold by all Grocers. "NARRU" Digestive Bread baked daily by all leading Bakers. Wholesale Agents, JAMES AMOS & SONS, Flour Merchants, 218 Sussex-street, Sydney.

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JOTTINGS FROM THE BUSH.

"All in the Name of our Lord Jesus."

An invalid writes to me as follows:—"Do you believe in Faith-healing? So many Christians are trying to persuade me that I am doing wrong in not trusting God to heal me at once; but I do not seem to have—after much prayer—any assurance that the Lord wants me to be 'anointed.' Of course those who believe in Divine Healing take James v. 14 as their foundation truth." Do you think the Bible teaches this? It would do away with all the beautiful ideas we have about sickness coming from the Lord, if true." In reply I can only give my own personal views on the matter. Each must decide the question for himself, and although it will be seen that I am not an advocate of what is called Faith Healing, yet my desire that my correspondent should so regain health as to be able, as before, to do good work in winning souls for the Master is so great that it is unpleasant to discourage a plan which—whether God does, or does not wish us to adopt it—might result in restoration to health.

Scripture, experience and science have all to be consulted in this matter. Most assuredly we learn from Scripture that more things are wrought by prayer than this world dreams of, and most of us can point to experiences in our own lives which prove this. On the other hand it is certain that God keeps the ruling of the world in His own hands, and does not allow us to manage it, as would be the case if we could force Him, by prayer, to do as we wish. When one considers the number of earnest prayers that were offered up for the preservation of the life of Mrs. Booth, Mr. Spurgeon, and Bishop Hill, one can see that our own experience by the bedside of dying relatives is paralleled in many cases: God does not always answer prayers for the recovery of the sick. "But" it may be said "those sick were not anointed." True, but as no one pretends to say that it is the ointment that cures, it will only be the extreme advocate of ceremonial observances who will assert that prayer without ointment will cure, while prayer without ointment will fail. While it is quite right to pray for healing, if it be God's will, and while it is certain that He will do what is best—really best—for us, I consider that the assembling of the presbyters round the bed of the sick man, and their united prayer for his recovery, belong to the days when one of the miraculous gifts of the Spirit was the gift of healing.

But does recovery result in such cases, where previously there had been gradual and steady decline? Undoubtedly it often does, and with this fact I will deal in my next paragraph. But equally undoubtedly it sometimes does not, especially in cases where vital tissues are affected. And failure is exceedingly distressing, for, to the Faith-healer, it seems to show that the invalid is lacking in faith in the Master. It appears both to the sick person and his friends as if a test had been made of his faith, and had shown it to be wanting—a conclusion which I am certain is not warranted by the facts. In any case the attention of the sick person is fixed upon his own feelings, and I should be inclined to think that God's refusal to grant a request which has been almost demanded of Him may lead to hard thoughts of Him at the time when we most need to recognise the love with which He refuses as well as the love with which He grants.

But if cures sometimes follow, and occasionally in cases where even a firm believer in prayer would confess to be wonderful, does not that prove that this plan is marked with Divine approval? It would do so if similar cures were not seen, just as often, from other methods which include the mysterious actions of the mind on the body. Mr. Milner Stephen, and many others like him, could have pointed to cures quite as marvellous, resulting from faith in a very different method from ours. And there are but few doctors who can not relate instances where surprising cures have resulted from faith in nothing nobler than a bread pill. Of course these are mainly cases where the nerves and the spirits are involved, but I suppose those cases constitute one-third of the cases which most doctors are called upon to treat. Only the other day I was told by a doctor of a case where, as he was unable to diagnose what was the matter, he gave a prescription as innocent of good or harm as a drink of water. A few days afterwards he met the patient. "Oh, doctor, that was good stuff you gave me; it set me quite right in a few hours. But you made it too strong: another time you mustn't make it more than half the strength."

Clergymen, too, can tell of wonderful cases of cure, or great improvement, resulting from the mere hope of recovery. About five years ago I called upon a consumptive who had been long ill, and who seemed to be close to a time of very rapid decline. My visit was, as far as can be seen, the means of preserving his life up to now. For when he found, from my narration of my own lung troubles, that it was possible to be a great deal worse than he was, and yet recover strength enough to do a fair amount of work in the world, his hope revived, and an improvement in health dated from that day. In no disease, perhaps, is the effect of pluck, hopefulness, and faith—surely, it is faith, when the invalid trustingly looks forward

without fear, yet wishing and determining, so far as his own will has any power, to live longer in a world where there is so much work to be done for God, and so few to do it—seen so clearly as in lung complaints. Light occupation, a contented, trusting mind, a cheerful countenance, and great carelessness, will work what doctors call "miracles" for many invalids. But that very pluck and care and cheerfulness are gifts from the loving hand of God.

COLIN CLOUT.

THE CENTENARY OF THE LANDING OF THE REV. SAMUEL MARSDEN.

No II.

Mr. Marsden felt it necessary to visit England in 1807. He had been 14 years absent, and many matters connected with the Church and the Colony he wished to bring before the British people. His absence caused him to escape complications that might have arisen in the Rebellion of 1808 when Governor Bligh was arrested. In England he had frequent interviews with Lord Castlereagh, the Colonial Minister, and other leading men as to New South Wales, then commonly called Botany Bay. Marsden was full of plans for the welfare of the Colony. "He aimed at nothing less than to see Australia a great country." He was specially anxious to improve the state of the prison population and to obtain more Clergymen. He induced the Rev. William Cowper to come out, who arrived here in 1809 and for 49 years faithfully preached the gospel in Sydney. Mr. Cowper was a conspicuous and heroic figure here, and nobly did his part in raising the character of our population. The Rev. Robert Cartwright another exemplary and loved Clergyman, he induced to come at the same time, also three schoolmasters. Marsden had conferences with the Committee of the Church Missionary Society as to New Zealand, where he earnestly desired a Mission established, and with the London Missionary Society as to its South Sea Missions. He had also a multitude of things to do as he was said to be the agent of almost every poor person in New South Wales.

One thing Marsden desired to do was to bring some wool before the notice of the English people, hoping to establish a market for the Colony. What he brought with him he took to Leeds; there he had it manufactured, and was soon pleased to learn that it was deemed equal to that of France or Saxony. He was introduced to the King, George III, and brought the matter before him. The King ordered a suit of clothes from the wool, and presented him with five valuable Spanish sheep to take back with him. It is said our wool trade began in 1811, which was the year after he returned.

As to his visit he wrote in Cowes Roads, "I leave England with much satisfaction, having obtained so fully the object of my Mission. It is the good hand of our God that hath done these things for us. I have the prospect of getting another pious Minister. I am writing him upon the subject this morning, and I hope he will soon follow us."

On Sunday I stood on the long boat and preached from Ezekiel xviii. 27. "When the wicked man turneth away, etc." It was a solemn time, many of the convicts were affected. We sang the hundredth Psalm in the midst of a large fleet. The number of souls on board is more than 400. God may be gracious to some of them; though exiled from their country and friends, they may cry unto him in a foreign land, when they come like the Jews of old to hang their harps upon the willows, and weep when they remember Zion, or rather when they remembered England." He took with him donations of books for a lending library, valued at £400. There accompanied him Messrs. Hall and King, C.M.S. Missionaries for New Zealand, who were to be soon followed by Mr. Thomas Kendall, the ancestor of what is now a large and respected colonial family. Marsden said farewell for ever to his native land.

On his return to New South Wales, his labours were aided by the assistance gained. The Rev. William Cowper took charge of Sydney. At Parramatta Mr. Marsden worked away with energy, often making journeys which took ten or twelve days in visiting settlers at a distance. Governor Macquarie was at the head of affairs. For long Mr. Marsden was in collision with him through his interference in Church matters. A high spirited man could not quietly submit. Upon the merits of this difficulty space forbids our entering. Mr. Marsden had been the frequent adviser of former Governors.

New Zealand, with its large population of Maori cannibals, was often on his mind; he had formed a high opinion of the possibilities connected with that race. Duaterra, a Maori, had lived at his house at Parramatta, and had returned to New Zealand. From him and others, he had gained much information. It is needless to say that the Maoris were ferocious, and the Boyd massacre at this time, delayed operations. Mr. Marsden obtained the brig "Active," 110 tons, and arranged a voyage for Messrs. Hall and Kendall, the first Missionaries to reach New Zealand shores. They were welcomed by Duaterra. A few weeks later, Mr. Marsden himself sailed in the little "Active" for the Bay of Islands. He took Hall, King, and Kendall with him. He slept, on arrival one night,

alone on shore with the Maoris, thus showing his confidence. The first service was held on Christmas Day, 1814, a Sunday, and he preached from the very appropriate text, "Behold, I bring you glad tidings of great joy." Duaterra, or Ruatara, had prepared for the service. He enclosed "about half an acre of land with a rough fence, he erected a reading-desk and pulpit in the centre, and covered the erection with some black cloth he had brought from Sydney for the purpose. He also arranged some old canoes on each side of the pulpit, as seats for the English; the native portion of the population was to sit, according to custom, on the ground." At about 10 a.m., Mr. Marsden went on shore with all on board except the captain and one man. The service, which will ever be historical, began soon after, and was preceded by the hundredth Psalm. Thus the Gospel was brought to New Zealand. Mr. Marsden, after doing what was possible to thoroughly establish the Mission, returned to Sydney, having left the Missionaries fairly settled in their new homes, with Mr. Kendall as resident magistrate under authority from Governor Macquarie.

Ever after the New Zealand Mission was earnestly cared for by Marsden. He made six more voyages to that country, and was often in considerable danger. He saw the gradual development of the work, and left it ready for the more personal supervision of Bishop Selwyn. It was in 1837, with an enfeebled body at 72 years of age that he paid his last visit. His welcome was enthusiastic. "We wish," said some natives, "to have a long and steadfast look at our old friend, for we shall never see him again." "Wherever he went, the journey wore the appearance of a meek triumphant march." While at Kaitia, writes his biographer, "he held a constant levee, sitting in an arm chair, in an open field before the Mission house. It was attended by upwards of a thousand Maories, who poured in from every quarter, many coming a distance of 30 miles, contented to sit down and gaze on his venerable features." When he left, crowds were at the sea-shore. It was a memorable departure, amidst sad farewells and tears. The name of Marsden will gain in honour in New Zealand as the ages pass. It is something for Parramatta to be able to say that the light and truth went forth from it to a land that is destined to take a prominent place among the countries of the world. Truly it has had an illustrious citizen.

At Parramatta Mr. Marsden worked with his natural vigour. He always seemed to have "many irons in the fire." In fact, Commissioner Bigge, who was sent out to report during the Macquarie administration, alluded to him as busy and bustling above others. In 1825 the Home Government, in a complimentary letter, increased his stipend to £400 a year. A little before this time the great William Wilberforce wrote saying he was "no uncertain friend." Dr. Mason Good, Mrs. Fry, and other notable persons were among his correspondents.

On the 6th January, 1822, we find him preaching the first sermon in St. James', Sydney, from Isaiah ix. 1. His troubles with Governor Macquarie had ended with the latter's departure, and the new ruler, Sir Thomas Brisbane, is seen to speedily recognise his worth. Probably he saw it was wise to be on good terms with the "Church Champion." Mr. Marsden was Senior Chaplain, and the other Chaplains were required to report to him. There was no Bishop nearer than far-away Calcutta. With the arrival of an Archdeacon, we presume, any power his seniority gave him all but ended. His diligence, however, was unwearied. He worked faithfully to the last, and lived long enough to see a Bishop arrive in Sydney. We wish he had been always free from magisterial duties, but he yielded to the necessities of the strange times in which he lived.

His end came in 1838. He journeyed in his gig on Tuesday, 8th May, from Parramatta to Windsor. As he reached that town his mind may have dwelt upon the changes seen during his 45 years of colonial life. That district itself had been turned from a bush into a beautiful farming country. He caught a chill, of which he complained when reaching the Paragon, then occupied by his friend, the Rev. H. T. Styles. Erysipelas in the head followed, and he was laid aside. When insensible, his mind wandered. In his conscious moments he showed where his heart was, with his Saviour. When a good hope in Christ was spoken of, he said, "Yes, that hope is indeed precious to me now." Inflammation of the brain came, and he passed away to his eternal home on Saturday morning the 12th of May.

He was buried in Parramatta, the grave is the most noted one in an historic cemetery. Sixty vehicles followed the corpse and a large number of persons on foot. The Rev. William Cowper read in his impressive way our sublime Funeral Service, and in an address at the grave paid an eloquent tribute to Marsden's life and work. Thus ended an heroic Christian life. A great Churchman, a devoted servant of God, a faithful pastor, a man bold in rebuking sin and so specially suited to the age, but while valiant against vice, kindly, and loveable in disposition, he leaves behind him a noble record to which Australia has not yet done justice.

Acknowledgement.

Additional sums received for Ballenden Ker, acknowledged with thanks by Ramsay Whiteside, 211 William Street, Sydney.—Dr. Morgan 6s, Mrs. Cecil Darley 10s.

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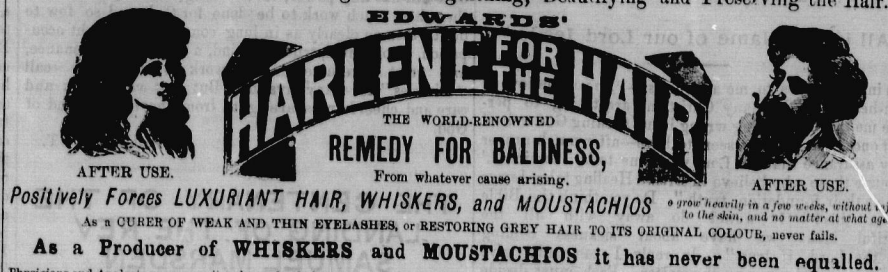
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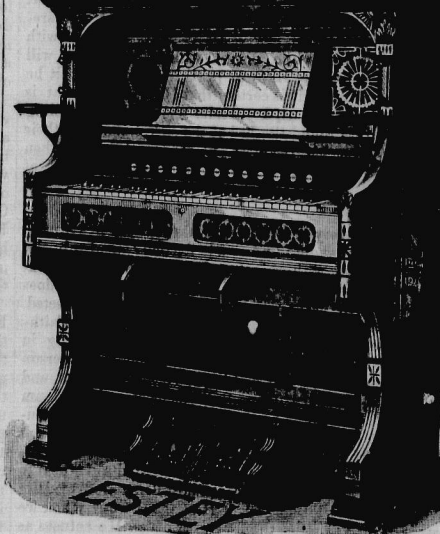
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The Australian Record.

"SPEAKING THE TRUTH IN LOVE."

SATURDAY, MARCH 17, 1894.

PASSION WEEK.

WE have come to that season in the Church's year in which we commemorate the sufferings and death of our LORD JESUS CHRIST. For three years He had gone about doing good, claiming to be the ONE who knew the FATHER, saying He was the Life and Light of the world and the SAVIOUR of men. This He did with words which have retained the majesty of their force until now, and yet withal He was meek and lowly, tender and compassionate. There is nothing in ancient and modern tragedy so sublime and touching as the simple account given by the Evangelists of the last week of our LORD's earthly life. It is affecting to read how often and earnestly our Saviour endeavoured to make His Disciples realize what was coming. He recounted item by item—the overthrow, the agonies, the insults, the torture that were to be the end of His loving and gentle mission. And yet they "understood not His words," "were astonished," "they feared to ask Him," and "questioned one with another what this should mean."

The popularity of Jesus as a Teacher was extraordinary, inasmuch as He had none of the characteristics, prejudices, and superstitions of the Jews, and yet these were the very men who could not resist the attraction of being among His hearers. What were the elements of the marvellous power He possessed? We think it can be discovered in His recognition of the wholeness of human nature, of the diversity of its needs, that He had formed a true diagnosis of the evils under which men laboured, and He knew the remedy for them all. He was sinless; and He came to redeem the world from sin. Here was a new thing—a pure man mixing with sinners in order to save them. And for this He was despised, suspected, and hated by the piously respectable people of the day. He was watched by jealous eyes, and anxious ears listened to His every word so as to charge Him with sin. This antagonism had a tragic issue, and Jesus was tried, condemned, scourged and crucified. As we look back upon the life, teaching and death of the Jesus of history, we see that in Him a new character stepped upon the world's platform. One who had world-wide sympathies, making Him the embodied ideal of humanity—the only SAVIOUR of the world, the very solitary Son of Man; and the very, the only begotten SON of GOD, the REDEEMER of mankind. As DR. MUNGER truly says—"CHRIST is God explaining man, interpreting life, revealing its history and

destiny. Hence, He is not only in human life, but He teaches in no other way than by its processes. His actual life is the teaching, and His words are only the comments upon it; the words are not the teaching." It is this which has compelled the testimony of those who deny His divinity. Before the CHRIST the world has always bowed, and the foremost of German infidels says of Him that He is "the highest object we can possibly imagine with respect to religion; the Being without whose presence in the mind perfect piety is impossible." In religious history and criticism we read what RENAN says about the LORD in whom we believe:—"The CHRIST" says RENAN—"that is the character which comes out in the New Testament—must be unhesitatingly adored; for all sublimity partakes of the Divine; and the CHRIST of the Gospel is the most beautiful incarnation of God, in the fairest form—a noble man. He is really the SON of GOD and the SON of man—GOD in man."

The JESUS, who is truly admirable, is beyond historical criticism; He has His throne in the conscience; He will never be displaced except by a higher ideal; He is King for a long time yet. His beauty is eternal—His reign will never end. The Church has been left behind, it has outgrown itself; the CHRIST has never been outgrown. So long as one noble heart shall aspire to moral beauty, so long as one elevated soul shall tremble with joy before the manifestations of the Divine, the Christ will secure worshippers through the truly immortal part of His being. "It takes a NEWTON to forge a NEWTON" said THEODORE PARKER. "What man could have fabricated a JESUS? None but a JESUS." Here is the testimony of men who have but little sympathy with doctrines and creeds; but it shows that the quality of His power and the reality of His character are stamped on the minds of unbelievers as well as those who by faith receive HIM as their LORD and KING. Around His Cross this Passion-tide we feel that He was the SON of MAN, and thus came for humanity, and that He was the SON of GOD, and thus can forgive man's sin. We feel that He came to seek and to save the lost, and we hear His voice of invitation—"Come unto Me, and I will give you rest." Every Passion-tide should make our life deeper and richer than before. Every soul has its Gethsemane, but the hour of agony may become the time of blessing, and if we seek as we commemorate His death to mortify our corrupt affections, to be buried with Him, then through the grave and gate of death we shall pass on to a joyful resurrection, for He has overcome death and opened unto us the gate of everlasting life.

Australian Church News.

Diocese of Sydney.

BULLI.—The PRIMATE arrived at Bulli at 4 p.m. on Friday, and shortly after was driven to the new Woonona schoolroom, in connection with which a tea meeting, etc., was held last Wednesday evening. His Lordship expressed himself as pleased with the work, and wished those present all kinds of good wishes in the use of it in days to come. Though the evening turned out showery, there was a very large congregation at the parish church assembled to witness the Confirmation of candidates from Bulli and Clifton. This Confirmation was the second within the last ten months, and the fourth within the last four years, holden at this church by the Primate. (The Confirmation of a few candidates has been deferred by the Incumbent until the next Episcopal visit.) The ceremony was a very impressive one, and the addresses delivered by the PRIMATE were simple, forcible, and beautifully expressed. The offertory taken up was in aid of the Church Society.

The Labour Home.—The Weekly Meeting of the Committee was held on Thursday afternoon, the 8th inst., at 557 Harris-street, Ultimo. The Rev. J. D. Langley occupied the chair, and there were present—Messrs. J. S. E. Ellis, John Sidney, W. H. Dibley, the Hon. Sec., Mr. Charles I. K. Uhr, and the Manager, Mr. E. Grether. The Chairman reported during the week ended 3rd March—Number of meals served, 689; beds occupied, 232; employment found for 1; dismissed, 1; now remaining, 31. A financial statement of accounts was submitted and passed for payment.

Diocese of Newcastle.

The Primate.—It has been announced that the PRIMATE was to visit the Bishop of Newcastle at Bishopscourt, Morpeth, on Monday, the 12th inst.

Bishop of Newcastle v. Straub and Hunt.—The hearing of the suit the Bishop and Dean of Newcastle against

John Straub, contractor, and J. Horbury Hunt, architect, in which plaintiffs seek to restrain defendants from proceeding with a common law action in respect to the contract for the erection of the Newcastle Cathedral, was continued in Equity. Mr. Hunt, when placed in the witness box, declined to explain how he arrived at the measurements in his final certificate, but said if allowed to do so he would withdraw the certificate and make out another for £200 more. Mr. Lingon, barrister, endeavoured to elicit details from the witness, but the latter refused point blank to answer them, stating that he had been engaged in a long and honourable professional career, and that his honesty was never before doubted. Counsel ultimately admitted that it would be sought to prove collusion. The application has since been dismissed, with costs.

Choral Union of the Central Archdeaconry.—The annual general meeting of the above was held on Monday evening, 5th March, at the Grammar School, West Maitland. The evening was wet and the attendance small. It was resolved that the cantata "Rebecca" should be at once put in practice.

Diocese of Goulburn.

Germanton.—Our Sunday School Treat was very successful this year. The children assembled at the Parsonage in full force, and played at games in the grounds till it was dark, when, after tea provided by the teachers and other friends, they were delighted with a tree of gifts lighted up with Chinese lanterns, from which every child drew a prize. Mrs. Shaw, who had organised the entertainment, was gratified to find how much her efforts were appreciated.

SUNDAY SCHOOL COLUMN.

Communications respecting this column should be addressed to the Rev. J. W. Debenham, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.:—SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

The "Quiet Afternoon" in St. Andrew's Cathedral from 3 p.m. to 5 p.m. on the Saturday on which these words are published will turn the thoughts of many of my readers to their own short-comings in the proper spiritual qualifications of a Sunday-school teacher. Let not the thought of how far we fall short of the ideal which we aim at and which we inculcate for our scholars, make us feel inclined to draw back from the work. He is but a cowardly soldier whom danger will make retire from the field. It is our part to bring God's almighty strength to help our weakness, and to go on determined that by His help we will do better, more earnest, more spiritual work for Him in the future. No cowardly withdrawal from the work; but on the other hand, no half-hearted, half-prayerful, and half-successful teaching!

The following words were written some years ago by the Rev. W. Vaughan:—"As teachers we are often reminded that we should set good examples to our classes. It is not sufficient—as we doubt not many of us have found before now—to give good advice. The words which we speak will have but little weight if our acts do not bear them out. Our scholars watch our daily lives, and they will be the first to notice whether we mean what we say. So we have to set an example to others. But what sort of an example is it to be? It is possible for a person to rule himself carefully from no higher motive than that of influencing others. At first it may strike you that that is a high enough reason for living a good life. But the pursuit of personal holiness must have another cause. We know that we must strive to live godly lives for the sake of Jesus Christ our Lord. The self-discipline which we exercise must come from devotion to our MASTER. It may be that we feel bound to deny ourselves something for the sake of others, but it should be in the spirit of the Apostle—"ourselves your servants for Jesus' sake." So there is a wide difference between 'trying to set an example,' and 'living so as to be an example.' That difference, you will find, depends on the devotional life. What St. Paul said of his converts should be said of every one of us. 'First, they gave their own selves to the Lord.' 'Depend upon it' wrote the late Bishop Wilberforce, 'as the most certain truth is spiritual ethics, that you can only raise other men's devotion by being, not by seeming to be devout. You can only quicken their zeal by winning from God a life which bursts forth into natural and real acts of love to Him. Secret self-denial must deepen your character, hidden communion with God, tarryings on the Mount, hours of secret prayer, these must make your face to shine, that though you know not, yet others shall read its brightness. You must for yourself have wept for sin, for yourself have laid down its burden at the foot of your Master's Cross, for yourself have stooped to His yoke as if there were none but He and you in all this wide-spread world. You must, for yourself have learned His lesson, and rejoiced in His Salvation, and earned His Cross, and then your life will, with no self-consciousness in you, be quickening, and will assist in raising others.'

J. W. D.

UNDERTAKER
Charles Junsela

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CORRESPONDENCE.

NOTICE.—Letters to the Editor must be authenticated by the name and address of the writer, and necessarily for publication, but as a guarantee of good faith, Correspondence in which this rule is not observed cannot be inserted.

The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

Correspondence must be Brief.

THE DIOCESAN DIRECTORY.

To the Editor of the Australian Record.

SIR.—With reference to the letter which appeared in your last issue, signed by Canon Hulton Smyth King, drawing attention to a supposed error in the Diocesan Directory for 1894, we beg to say that the list of Representatives to the Provincial Synod is identical with the list contained in the Proceedings of the Sydney Diocesan Synod for 1893.

The information in the Diocesan Directory having been taken from an official source, we do not think that we should be called upon to argue the matter with Canon King, but we may add, that having carefully traced the matter through the proceedings of the Provincial and Diocesan Synods, we are of opinion that the list referred to is quite correct.

Yours etc.,

THE EDITORS,
Diocesan Directory.

REV. CANON KING AND THE PROVINCIAL SYNOD.

SIR.—A letter appeared in your last issue signed by the Rev. Canon Hulton Smyth King, in which he draws attention to what he considers to be "an error of some importance" contained in the Diocesan Directory for 1894.

As Canon King has appealed to his fellow Churchmen and has placed on record his view of the matter, it may be well for Churchmen to have before them the facts as recorded in the Reports of the Provincial and Diocesan Synods.

The "Constitution for the Provincial Synod of the Province of New South Wales" was accepted by Ordinance of the Sydney Diocesan Synod on 23rd July, 1885. The 5th Clause of the Constitution provides that all future Provincial Synods the Dioceses represented in it shall be entitled to send Clerical and Lay Representatives, and it is expressly declared in the Clause that the Representatives shall be of each order as aforesaid.

The 8th Clause provides that the "House of Representatives shall have power to make rules for trying the validity of the election or appointment of any person claiming to be a Representative member thereof."

Canon King having been elected as a Lay Representative to the Provincial Synod which met under the above Constitution on the 15th June 1892, the question of the validity of his election was referred to the Committee of Elections and Qualifications, and on the 10th June the Committee brought up its report declaring that "In the opinion of this Committee the election of the Rev. Canon H. S. King as a Lay Representative to the Provincial Synod is not in accordance with the terms of the Constitution." This Report was adopted by the Synod.

In August following the Sydney Diocesan Synod met and elected fresh Representatives to the Provincial Synod, Canon King being again one of the Lay Representatives.

In October of the same year the adjourned meeting of the Provincial Synod was held and the question of "the validity of the re-election of the Rev. Canon H. S. King as a Lay Representative" was referred to the Committee of Elections and Qualifications. The Committee brought up its report declaring, in opposition to its previous decision, that "In the opinion of this Committee the election of the Rev. Canon Hulton S. King as Lay Representative is valid."

The Synod, however, would not listen to this, and declared for the second time, that the election was not in accordance with the terms of the Constitution and that the seat was vacant.

At the Session of the Sydney Diocesan Synod held in August, 1893, the fact of the vacancy was reported by the Standing Committee, and a motion was placed upon the Business Paper for the election of a Lay Representative.

The motion, however, which included the election of a Clerical as well as a Lay Representative, was amended by the omission of the words relating to the Lay Representative, the effect of which was, as pointed out at the time, simply to curtail the representation of the Diocese of Sydney in the Provincial Synod.

If the Sydney Synod had desired to insist on its right to elect a Clergyman as a Lay Representative, surely it would have proceeded to re-elect Canon King, and again send him up as a Representative, but it did not do so, and merely left the seat vacant.

The Provincial Synod, I contend, has acted entirely within its powers as provided by the Constitution which was deliberately accepted by the Sydney Diocesan Synod in 1885. That Constitution provides that the Dioceses shall be entitled to send as Representatives, a certain number of persons of each order, Clerical and Lay, and the Provincial Synod having twice declared that the election of a Clergyman as a Lay Representative is not in accordance with the terms of the Constitution. I trust that the Sydney Synod will yet recognize the constitutional action of the Provincial Synod.

If the Sydney Synod is not prepared to do this, it appears to me that some further action should be taken. The seat having been declared vacant by the only body having power to deal with the matter, the fact of the vacancy cannot, I think, be disputed, and the statement in the Directory is therefore quite correct.

The decision of the Provincial Synod is in accordance with that of the General Synod, which is governed by a precisely similar Constitution. In the year 1891, Canon King was elected as a Lay Representative to the General Synod. His right to sit was challenged, and the Synod declared that in its opinion, a gentleman in Priest's Orders was not eligible to sit in the General Synod as a Lay Representative. The decision was acquiesced in by the Standing Committee of Synod of the Diocese of Sydney and by Canon King himself. Canon King was then elected as a Clerical Representative (in the place of one who had resigned) and he sat as such for the remainder of the Session.

How Canon King can claim to be a Clerical Representative in

one Synod, and a Lay Representative in another, when the provisions as to regard to the Representatives are the same in both Constitutions is not made clear.

I have had some correspondence on this subject with Mr. Alexander Gordon, for many years Chairman of this Diocese, and I am sure that it will be interesting to Churchmen here to know Mr. Gordon's opinion upon the point in dispute.

In one of his letters to me he said that as the Provincial Synod had decided the matter it would not be decorous or useful to carry on the controversy any longer. On, however, receiving my letter, and on reading a letter from Canon King in the AUSTRALIAN RECORD, he had again thought over the subject, and had written out a memo for his own satisfaction. A copy of which he enclosed. In reply, I pointed out to Mr. Gordon that the question would most likely arise again, and asked him to allow me to make use of his memorandum. He kindly gave me permission to do with it whatever I deemed best, and I therefore ask you to be so good as to print it with this letter.

Yours, etc.,

ROBERT ATKINS.

MEMORANDUM.

Confining attention to the simple question of the meaning to be attached to the words "Lay Representatives" in the Constitution of the Provincial Synod of N.S.W. in 1884, the following seems to make it clear that they designate Representatives who are Laymen—

1. Looking at the history of the various discussions, &c., which took place on the subject of Synodal Organisation previously to the General Conference of "Bishops and Clerical and Lay Representatives" in 1866, there can be no doubt but that the words "Lay Representatives" as used with reference to that Conference were intended to describe and did in fact describe Representatives who were Laymen. This could hardly be otherwise, for if the words "Lay Representatives" had only meant Representatives of the Laity, the words Clerical Representatives must have meant Representatives of the Clergy, and this could not have been the case as the Clergy were not considered as being present in a Synod by representation, but as being personally summoned though the Laity as of necessity could only be present by representation.

2. The words "Lay Representatives" are evidently used in the sense of Representatives who are Laymen in the Preamble to the Constitutions of 1866; in the Preamble to the Act of 30 Victoria (which gives legal effect to the Constitutions) and also in the Constitutions themselves; so also in the Constitution of the General Synod of 1872.

3. There is not any reason why the words in question should have any other meaning when used in the Constitution for Provincial Synod, 1884, from that which was previously attached to them.

4. Canon Hulton King, fairly enough, though unsuccessfully, attempts to get rid of the inference to be drawn from the use in the Constitutions of 1866 (Sec. 10) of the words "Lay Representatives" as applied to Representatives in the Synod of Newcastle, who must be Laymen in contrast to the use of the word "Representatives" alone as applied to Representatives in the Synod of Sydney (who need not be Laymen) by pointing out that the word "Representatives" alone is also applied to Representatives in the Synod of Goulburn, who must like those in the Synod of Newcastle be Laymen. The Canon also points out that the word "Lay Representatives" of the Diocese of Sydney was used in the Sydney Synod although he must have known that it was not necessary that they should be Laymen. The Canon has, however, though in rather a curious manner, given what he considers an explanation of the whole matter which if it has any effect, removes all force from his attempt to get rid of the inference with which he proposes to deal. In his letter to the AUSTRALIAN RECORD (see A.R., October 29, 1892) he writes as follows—"The truth appears to be that from the fact of the admission into certain of our Synods of Clergymen as elected Representatives of the Laity, a somewhat loose and convenient if conventional use of the terms Clerical and Lay Representatives, found its way into our Constitutions of 1866, and has been perpetuated amongst us ever since." Now, as there were not any Synods constituted or recognised previously to the Constitutions of 1866, and as those Constitutions were framed and agreed to for the express purpose of constituting Synods in accordance with the views and wishes (differing from each other in various particulars) of the several Dioceses, it is extremely improbable and indeed, impossible that words of descriptive character, and of merely a convenient and conventional character, originating as the Canon assumes, should have been employed, and thus, looking at Section 10, which relates to "Representatives to be Elected" at Parish Meetings convened for electing Representatives to a Synod, it is evident that if the words, "Lay Representative," and "Lay Representatives" had been considered to bear the meaning attributed to them by Canon King, the Section, as a matter of drafting, would have borne a different form from that which it now bears, as the words "Lay Representative" and "Lay Representatives" would have been equally applied to Representatives in all those Dioceses mentioned in the Section, and in any case, the use of the word "Representatives" alone with reference to Representatives who must be Laymen, cannot make the words "Lay Representatives" mean Representatives who may be Clergymen. Again, Canon King is not wrong in his idea that the words "Lay Representatives" have been used in a somewhat loose manner. The fact is, that in distinguishing the Lay from the Clerical Members of a Synod the term "Lay Representatives" has been for the sake of convenience applied to the former without sufficient regard to its not being strictly correct. Thus, in the Report of the First Session of the First Synod of the Diocese of Sydney, the Chancellor is reported to have read the list of Lay Representatives, although, in fact, there were not any such persons as "Lay Representatives" recognised by the Constitutions as to be present in that Synod. And it is in the same way that, on the 14th December, 1866, the Chancellor, in order to give effect to a Committee's Report, which had been adopted on the motion of the Rev. H. S. King, with reference to Parishes which had not had elections to the Synod, moved and carried a resolution—"That the Bishop issue his directions for the election of Lay Members in the case of those Parishes or Districts for which the election of Representatives has not been made in conformity with the requirements of the Bishop for the election of Lay Representatives to the present Synod." Now, it is quite clear that the wording of this resolution is by no means strictly

accurate. It overlooks the fact that a Parish Meeting had not to choose Lay Members or Lay Representatives, but, simply, Representatives properly qualified; and it uses the words "Lay Members," "Lay Representatives" and "Representatives" as descriptive of one and the same class of persons. The only conclusion, however, which can be legitimately drawn from this inaccuracy, so far as it affects the matter in question, is that "Lay Members" and "Lay Representatives" were treated as convertible terms, and if so, it follows that unless a Clergyman can be a Lay Member of Synod, neither can he be a Lay Representative.

[Signed] ALEX. GORDON.

CHURCH NEWS.

SIR.—As I have been a subscriber to the Record almost since its commencement, when it was known as the Church of England Record, I take it (though I may be wrong) that its chief and primary object was to record or chronicle the news and doings of the Parishes of the various Churches throughout New South Wales. If such is, or was, the object in establishing the paper, it falls very far short of doing so, or else the Parishes are dead or inactive, having no news worth recording, consequently no Church work; or if they have, do not furnish you with it. I find that almost week after week, your issues are almost devoid of Church News, that out of the six Dioceses into which New South Wales is divided, only very meagre news finds its way into your columns from two out of the six Dioceses, viz., Sydney and Newcastle, which, in my opinion is a drawback to the Record. On the other hand, your articles, and contributions from your valued contributor "Colin Clout," are admirable, as well as your other readings generally; but I think a great mistake is made in not securing more general Church News from all the Dioceses in New South Wales, which would interest at least a section of your readers.—Asking space to publish this,

Yours, etc.,

Wallaroo, B.

THOS. BERRIE.

We agree with our correspondent, and we publish his letter with the hope that our friends in the various Dioceses will be stirred up by its publication, to forward us brief reports of Church work and other items of current interest. We are necessarily dependent on voluntary effort.—E.I.A.R.

ECHO FARM HOME.

SIR.—In consequence of overcrowding, and the rough and limited accommodation which we have hitherto had to contend with, our members, during this inclement weather, suffer much discomfort; and, as the winter is now approaching, we feel it an urgent duty to provide more comfortable quarters for our friends, who, though they, as a rule, put up cheerfully with many inconveniences, certainly need additional apartments.

We wish to erect a plain building, consisting of a large dining hall and six or eight bed-rooms, and we ask for £50 (of which a portion has already been subscribed). This sum, with material we are in hope of having given us, and with our own labour, we expect will suffice, and our friends are now asked to assist by sending special donations, however small, as promptly as possible, for we greatly desire to commence operations at once. Also, gifts of timber and ironwork, suitable for a building 50ft. long by 20ft. wide, will be very acceptable. A Steam Launch will collect these, according to arrangement.

For any help in this good work we shall feel deeply grateful.

Yours obediently,

COURTENAY SMITH,

Hon. Director, Echo Farm Home.

Trafalgar House,

9 Princes Street, 12 March, 1894.

St. LUKE'S, SUSSEX STREET.

SIR.—Whereas our Organist at St. Luke's, Sussex-street, and I desire, through your columns, to ask if some earnest Churchman who understands the instrument, would give us his voluntary services. We have a good organ and the nucleus of a good choir, and any person undertaking the duty would be loyally supported, and gratefully appreciated.

Yours faithfully,

EDWARD OWEN,

Curate in Charge,

THE CHURCH HOME.

SIR.—Will you allow me, through your valuable columns, to remind my brother Clergy of the appeal for assistance which has been made on behalf of the Church Home. This Institution stands in immediate need of assistance, and if every parish in the Diocese would give a contribution of £1, it would relieve the Committee of much embarrassment.

Might I venture, also, to suggest to Church-people generally, that the approaching Passion Season would be an appropriate time to make a special donation toward the support of a work which seeks to rescue and bless the perishing.

Yours faithfully,

THOMAS B. TRESS,

Hon. Clerical Secretary.

Notice to Correspondents.

Several contributions in type, will appear next week. S—declined with thanks.

CONSUMERS OF WAX VESTAS must be careful to see that they get Bryant and May's only, which are the very best in quality, and twenty per cent more in quantity than the foreign-made wax vestas. Bryant and May's plain Wax Vestas are made only in London, and have been awarded 19 PRIZE MEDALS for excellence of quality. Every box of Bryant and May's Wax Vestas bears their name, on a white ribbon, inside the well-known red, black and blue star trade mark. Ask for Bryant and May's Wax Vestas, and do not be deceived by the inferior article.—ADVT.

[We have been requested to publish the following letter which appeared in the columns of the Hobart Mercury of the 2nd inst., Ed. A.R.]

CONTRAVENTION OF "THE WHOLE IDEA OF THE COMMUNION SERVICE," AND OF THE "RUBRICAL DIRECTIONS OF THE PRAYER BOOK" OF THE CHURCH OF ENGLAND.

A LETTER TO THE RIGHT REVEREND H. H. MONTGOMERY, D.D., BISHOP OF TASMANIA.

Hobart, Jan., 30th, 1894.

DEAR BISHOP,—In 1886 I was in Hobart, and finding that at St. David's Cathedral and other Churches the law of the Church and the Rubric of the Prayer Book were alike broken by the Clergy in the administration of the Holy Communion, I appeared to the then Bishop of Tasmania. While admitting the impropriety of the manner in which the manual acts in the Consecration Prayer were hidden from the people, he would not promise that he would direct them to be done otherwise—though one of the Clergy (the Rev. Mr. Shoorbridge) told me that if directed by the Bishop to do so he would perform the manual acts in the sight of the congregation. I therefore, appealed to the Clergy of this Province, and more than 100 of them presented a memorial to the Bishops assembled in General Synod in Sydney in 1886. The following are quotations from that memorial:—

"We most respectfully ask your Lordships to prevent the rise or continuance of licences as distinguished from 'liberty within the limits of the law' in the Church of England in this hemisphere, being persuaded that otherwise troubles, suspicions, and discontents, such as their Lordships the Bishops have had to lament in England, will be reproduced amongst ourselves here, to the serious injury of the Church's work for God. We have observed with regret the introduction into these Colonies of ritual and practices which we believe to have been deliberately rejected by the Reformed Church of England. But that we may not seem to merely deal in vague generalities, or to approach your Lordships without cause, we will mention as a single illustration a practice which is declared by the leaders of those who adopt it to be symbolical of the office of a 'sacrificing Priest'—the Church in her Homilies declaring 'thou needest no sacrificing priest,—and which we have reason to believe has been introduced, and is spreading amongst the Churches over which your Lordships preside. We refer not to what is technically called the Eastward Position in itself but to the adoption by the celebrant of such a position during the prayer of Consecration, in the Communion office, as to prevent the Communicants from seeing the manual acts of the breaking of the bread, and of the taking by him of the cup into his hand. An assurance from your Lordships that this practice and other such illegal practices, which involve important questions of doctrinal controversy, will not be allowed without remonstrance from your Lordships to be introduced, or practised, by the Presbyters committed to your Lordship's charge, would in our opinion do much to secure that liberty within the limits of the law, which can only be secured by avoiding licence, and which yet is so necessary, and is so precious an inheritance of our Reformed Branch of the Catholic Church."

"We believe that such an assurance as that to which we have ventured to refer, would lead our lay brethren to join with us in asserting, and if need be, defending for themselves, as much as for us, the true spiritual freedom of the Church. They would unite with us in a more trustful spirit, and therefore with a more ready will, in enlarging her means and strengthening her powers for the great work she has to do."

And the following are extracts from the reply of the Bishops, signed, together with the other Bishops, by "D. F. Tasmania":—

"The House of Bishops are in the fullest agreement with the Memorialists in their desire, that the Rubric of the Prayer Book for the ministers and members of the Church of England, that large measure of liberty which accords with the best traditions of the Church; and that such liberty shall be at once secured and limited by steadfast adherence to the law of the Church, as expressed in the Prayer-book and the Articles, and as generally received and authoritatively interpreted in the Church of England."

"In regard to the particular point of ritual, which has been brought before them by the memorialists, the Bishops have no hesitation in pronouncing their opinion, that in the celebration of the Holy Communion it is in all cases essential that the celebrant should take care that the manual acts of breaking of the bread and taking the cup into his hand, should be performed in the sight of the congregation. Such care, in the opinion of the Bishops accords with the whole idea of the Communion Service itself, and with the Rubric of the Prayer-book. They consider that this is one of the points on which it is within their power and duty to speak with authority."

Now, I respectfully draw your attention, as Bishop of Tasmania, to the following considerations:

1. The Bishops consider the celebration of the performance of these manual acts in the sight of the congregation as one of importance. The memorialists drew the attention of the Bishops to the concealment of them as "symbolical of the office of a 'sacrificing priest,'" and the Bishops in their reply speak of the care which it is "essential" should be taken that they are not concealed, as in accord with "the whole idea of the Service," as well as with the Rubric. If the point were a trifle, would it, or should it, be so insisted upon, in spite of the authoritative utterance of the Bishops? But, in fact, it is a doctrinal question of the highest importance, that is involved in this innovation. And I feel it my duty to utter my most solemn protest, in the name of the Lord Jesus Christ, and of that portion of His Church of which I am a Minister, against this perversion and degradation of the ritual of our Church for the purpose of teaching the sectional doctrine of those who believe that we do need a "sacrificing priest" to apply Christ's merits to us.

2. There is not the slightest pretence of authority for the concealment of these manual acts, and yet they are being concealed by Ministers who have solemnly promised to minister the sacraments as the Church has ordered. The Church Courts in England, the High Court of Judicature, and the authorities of the Bishops in Australia, are alike agreed upon this point. There is no difficulty in taking the care which the Bishops command as "essential." As I understand, you yourself admit that the manual acts should not be concealed, that, in fact, the statements of the Bishops on this point are correct:

will you, then, kindly let me know whether you are prepared to direct the Dean of Hobart, Mr. Shoorbridge, and other Clergy committed to your oversight, to, in this respect, "minister the Sacraments as this Church hath received the same?" If you will not exercise your Episcopal authority in this matter I know not whether there is anything else I can constitutionally do to protect myself and others from conduct which does not "accord with the idea of the Communion Service, and with the Rubric of the Prayer-book," conduct wilfully and deliberately persisted in, in spite of the declaration of the Bishops speaking with authority; but I can at least enter a public protest in the name of Christ and of His Church, against what I certainly regard as a most unjust and indefensible procedure. Were Ministers of the Church who believe that as regards Christ we do not "offer Him to the Father for pardon," to assert that a certain illegal mode of administering the Supper of the Lord was symbolical of some doctrine of their own, which would be strongly repudiated by those that teach that they do "offer Him to the Father for pardon;" and were those Ministers, then, to force all who differed from them either to abstain from the table of the Lord, or by attendance, at it to countenance their illegal perversion of the "common order;" the conduct regulated by the Bishops, allow such conduct to go unrebuked? I can hardly think you would. Yet I have during the late Church Congress been placed in the position of either abstaining from the Lord's Table or of countenancing by my presence there an illegal perversion of the "common order," which I regard as implying a "blasphemous fable and dangerous deceit." I have chosen the former alternative. Priests who take no care to do what the Bishops say it is "essential" should be done, have been able to keep me from the Table of my Lord. I appeal to you for protection for myself and others. Will you afford it? Or is the conduct regulated by the Bishops to be allowed to have full sway in this Diocese, unrebuked by you whose solemn duty it surely is to see that what "it is essential" should be done in the consecration of the Lord's Supper be done, and that what does not "accord with the whole idea of the Communion Service and with the Rubric of the Prayer-book" be avoided? And if so, is the same to be the case in other Dioceses? Are the words of the Bishops in answer to the memorial presented in 1886 to be idle words? Is a solemn utterance of the Bishops of our Church to prove to be a farce? Is the brand of unrebuked to be stamped upon the authoritative speech of the House of Bishops? Is silent consent and inaction—nay, positive refusal to tell their Presbyters who are doing the opposite, to do what is "essential" should be done in the consecration of the Holy Sacrament to prove the falsity of their words when they say they desire that liberty "shall be at once secured and limited by steadfast adherence to the law of the Church, as expressed in the Prayer Book and the Articles, and as generally received and authoritatively interpreted in the Church of England?" The calamity—the inconsistency—of an assertion by Bishops of the Church that a certain thing is "essential" in the administration of the Holy Communion, accompanied by a refusal on the part of the persons to direct those who do the opposite, to do what has been declared "essential," may God in His mercy avert. Will you incur the responsibility of refusing to tell the Dean of Hobart, Mr. Shoorbridge, and other Clergy committed to your charge, to take the care when it is "in all cases essential" should be taken in the consecration of the Holy Communion, and which has been "authoritatively interpreted" as in accord "with the whole idea of the Communion Service itself, and with the Rubric of the Prayer Book?" The Bishops say "they consider that this is one of the points on which it is within their power and duty to speak with authority." Does your conscience tell you it is within your power and duty not to speak, and to still allow responsible Ministers of the Church to break its laws, defy the opinion of its Bishops, contravene "the whole idea of its Communion Service," and keep its members who do not believe they are justified in countenancing that which does so from the Table of the Lord? It may appear unbecoming on my part to address such questions to you. But I, too, have a responsibility in this matter. And I speak and act only in self-defence, in defence, indeed, of the liberty of the Church of all its members. I can no doubt be easily ignored, or got rid of. But might it not be right, for all that, and through the members of the English Church Union, and their sympathisers may be in the ascendant at any particular time or place, it is none the less true that "whosoever through his private judgement willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be openly rebuked (that others may fear to do the same) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrates, and woundeth the consciences of the weak brethren" (Art. xxxiv.).

Assuring you of my profound respect for your Episcopal Office, and of my warm appreciation of your personal courtesy and kindness.

I am, Dear Bishop,

Your faithful and obedient servant,

MERVYN ARCHDALE,

Incumbent of St. Mary's, Balmain, Sydney.

The Right Reverend

The Bishop of Tasmania.

Bishopscourt, Hobart.

NEAREST.

The smallest planets are nearest the sun

And the smallest children, every one,

Wherever their light feet press the sod,

Are nearest the loving heart of God.

A FAVOURITE ARTICLE, which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, N. S. W.

Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypti Leaves (in bottles now), and a splendid aid to public men, and for the ladies the old Cat of Seap, make them fair and lovely, removing pimples and allaying irritation of the skin.

The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

The prospect of death, or rather the passing through the gates of death, was so delightful that it raised her spirits and lowered her temperature. For the last week she was fever-free.

She was longing to go. "With Christ," was often on her lips. Her last dictated message to her niece was, "I long to go home. To soar on eagle's wings." Her only complaint was against the mistaken kindness of doctors and nurses, who hindered her from going to the home she

work in India.

She was very favourably impressed with the Mission-work on her first arrival at Amritsar, when the native Clergy Converts were present, together with a large congregation in the native Church. A view of this she says, would suffice to remove any apprehension as to whether Missions in India were only a vain expenditure of money and strength. Then the repetition of the Creed, to say before Angels and men, "I believe," by the dark sons and daughters of the land of Paganism and Mohammedanism struck her. She had lived in Amritsar for a year or so, a new station was opened in the town of Batala, and there at first she spent a few months at a time, but finally she settled down there and remained during her life. Miss Tucker's drawing room recalls the first time the writer saw her there. It was in January, in very cold weather, a large room, several panes of glass broken, a chimney which smoked, and at a small table in the midst sat Miss Tucker; on the table her writing desk was placed, and a chimney lamp destitute of globe or shade made darkness visible; a curtain at one end made a cubicle. Truly a prophet's chamber with a bed, a chair, a table, a candlestick. Can we wonder at her just indignation when the palace was shown in a slide lecture as Miss Tucker's house? "What?" she writes. "Spectators may well exclaim, 'A humble Missionary the owner of a palace!' but rather for some years she hired accommodation in the palace for a smaller sum than would be given in London on the second floor of a house in an unfashionable neighbourhood. In 1886 she moved into her little house, which she styled 'Sunsets' (Gurūbī Afān), meaning it for her sunset hours, with one good room and two small appendages. Here her work commenced; and for years she felt much, having to change her companion workers again and again either from ill-health, or other stations needing them. She wrote kindly and warmly of them all. In 1878 she speaks of herself as sole European representative of the Ladies' Mission. 'I have no English woman near me, yet I feel I am amongst brethren and sisters in the faith.' Bishop French writes thus of her at this time: As examples of Apostolic women—one who, besides translations of her own works in the vernacular, for a whole year, in the absence of the Missionary in charge, presided over a Christian native boarding-school of forty boys, and with incessant visits and hard and patient instructions ministered to the women of many Indian homes." Her Zenana visits were continued up to the last, and she speaks of a hundred experiences, some bright, some dark—bright when the Gospel message were drunk in, and dark when it was rejected, and when she was spit at, threatened with broken crockery, or turned out rudely by an insolent man. She has stood outside in the open lane and sung, that some echo might be awakened in the heart of a secret believer to whom she was refused admittance. She has crept in and sat on a mat with a proud angry Mohammedan mother who had been abusive to her, but was now in grief over her son who had just died, and mingled her tears with the mother's. She had partaken with her fingers of some unappetising native food to show kindly feeling and had closed the eyes of the dying—Christian and Mohammedan. As year by year passes by we find a tinge of sadness that makes us think of Him who wept because "ye will not come to Me that ye might have life." Billows of trouble, clouds of sickness above, rude waves of opposition beneath. Again she speaks of the work as an ice-bound vessel labouring to cut a passage through hard, cold ice, with the chilly bergs of Mohammedanism and Hinduism towering on either side. But she adds: "The crew are by no means down-hearted. We have cheering signs of the warm breath of Heaven—youths asking for Gospels and books." Then the ice melts as she sits in a zenana, and says, "I am very weak. If I died, what would you say?" The reply came: "Gone to Jesus; gone to Heaven." Then, again: "If I heard of your death, what should I say?" A little pause, then the poor woman spoke of the mercy of Jesus, and thought He might take them too.

DYING EXPERIENCE.

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so longed for. The only word that could be distinguished was "quickly" repeated softly and frequently, as if she were echoing the last words of the Revelation. She was dying all through Friday and Saturday, but when mind and memory were supposed to be gone, Dr. Clark gave her the text, "Jesus Christ, the same yesterday, to-day, and for ever," and she smiled, and nodded, and enjoyed a number of texts. She passed away at 8.15 on Advent-eve, fulfilling her "Mariantha."

She often talked of her last resting place, and had given directions about everything. She especially disliked the idea of a coffin, so Dr. H. M. Clark lovingly and tenderly arranged all for the last journey of the precious, worn, and weary form back to its earthly resting-place. We have all read of the woman who died of a broken heart, craving for an earthly love, making such a journey. "The little bed on which she died," the chariot bier. "What a contrast in this in some way similar journey. The little bed truly was there, the earthly form, the 'chariot bier,' as in an open carriage attended by two of her loved old Batala boys, like "those two brothers, slowly with bent brows, accompanying the sad chariot bier." Along the rough country road it passed on like a shadow through the bright sunshine of an Indian morn; yet, oh! so different. No jewels needed to deck that form, nor silken wrappings to betoken rank. All that had been given to her Master and Lord, in whose presence her glad spirit was safe and at rest: in death as in life she had ever realised, "I am my beloved's, and my beloved is mine." The journey ended, all that remained of her was reverently placed in the entrance of the Chancel. Loving hands placed white flowers upon her, her boys took their turn as true knights in the last watches with her, who had begotten in them true Christian chivalry.

OUR HOME LETTER.

(FROM OUR CORRESPONDENT).

Although there have been few vacancies on the Episcopal Bench of late, Mr. Gladstone has now to fill up two Deaneries and a Canonry of Westminster. He seems determined to do so on the lines of party—the Deanery of Ely having been filled by the appointment of the Rev. C. W. Subbs, of Waverley. This gentleman is a member of the Liberal Churchmen's Union an attenuated body which pins its faith to Mr. Gladstone and his party.

They are mostly Broad Churchmen, with a strong dash of Ritualism; men who like to be different from all that would naturally be expected of them. Beyond being advanced on Social subjects, the new Dean is well known but like Bishop Sheehans he has no great claim to scholarship, having been a junior Optime at Cambridge.

The Ilington Conference has just come to a conclusion. The subjects dealt with are those which go to the root of the Evangelical position—the Ministry of the Word and Sacraments. The paper by the Rev. E. A. Knox was perhaps the most notable, dealing very clearly with a question which divides us from both Dissenters and High-Churchmen. He gave us uncertain sound as to the grace of the Sacrament, whilst he completely routed the interpretation of regeneration insisted on by those who uphold the doctrine of the "opus operatum." The Conference was largely attended, and the number of young Clergymen was remarkable.

Africa still claims the sad attention of the Christian world. Scarcely had we realised the fact of the loss of Bishop and Mrs. Hill, when telegrams arrived telling of the removal of J. E. Mathis, only ordained in October, and James Vennall and Miss Mansbridge. Thus five of this little band are laid low by the fever, as in 1890 four of the Niger party died and in 1893 six were lost by the Congo Balolo Mission. It is a grievous blow but no sense of despair should creep over us. We recall the early days of the West African Missions and see how God has helped us hitherto.

The Archbishop, who took a deep interest in the Bishop, has shown his practical sympathy by offering with the least possible delay, the Rev. E. L. Tugwell, who has been out for some years, as his successor. Already offers of service from two Clergymen have been received, and we may rely on the word that has so often been a source of comfort in time of like trouble "Except a seed of corn die it abideth alone, but if it die it bringeth forth much fruit."

The House of Commons have given a feeble compromise obtained a brief recess, has left its unfinished works to the Peers. Never I think have the Lords occupied so commanding a position as they do now when all parties are looking to them to give practicable shape to the Parish Council's Bill. The need of a revising chamber, to check the hasty and ill-considered legislation of a party which occupies itself not in bringing about needed changes but in satisfying its political debtors is plain enough, but whether the lesson is taken to heart may be doubted. The interests of the Church will be well looked after by the Archbishop of Canterbury, who will endeavour to prevent the Churchwardens being done away with, at least as far as their trusteeship is concerned.

The incomes of the Clergy are now receiving attention from the House of Laymen. The facts brought out by your contemporary the "Record" have attracted general sympathy; some of the Clergy having to exist on £120, £100, or even £80 a year, owing to the depreciation of the value of land and tithes which has been going on for a long time. Temporary assistance has been given but nothing will be satisfactory but a general increase in the value of the Benefices.

AMONGST THE MAGAZINES.

A STUDY OF DEATH.

(The Revue Chrétienne).

The new number contains a striking article by M. Aguste Sabatier on St. Paul's view of death. He begins by saying that the progress we are making in civilization, science, and general well-being does not help us to die. The modern man finds, in fact, the business more difficult than his predecessor. It becomes, therefore, more than ever important to understand and realise the resource which Christianity offers against the last enemy. M. Sabatier's study of St. Paul's view is based mainly on the passage in 2 Cor. v. 1-10, the teaching of which, he observes, differs in an important respect from St. Paul's earlier utterances. The primitive believers, the Apostle included, began by making their motive for vigilance and sanctification to lie, not in the expectation of death, but in that of the immediate return of Christ in glory. This doctrine is explicitly stated and enforced in the Thessalonians. The Second Epistle to the Corinthians introduces us, however, to a new standpoint. From its first chapter we learn how the Apostle at Ephesus had been brought face to face with martyrdom, and with the thought that his career would in all probability end not in an apocalyptic rapture into the clouds, but in death. In this situation he studies anew the problem of death in its Christian aspect, and ends by realising that the triumph of the believer lies not in the avoidance, but in the experience of it. For the present possession by believers of the Holy Spirit is nothing less than the earnest of a spiritual body by which they will be immediately clothed upon when the body of flesh is dissolved.

ABOUT GHOSTS.

(Blackwood's Magazine).

What is the present state of the ghost question? Mr. Andrew Lang discusses it, and he leaves us in a state of doubt; but he inclines to the belief that some ghost stories cannot be explained away as "coincidental hallucinations," dreams and the like. Hallucinations, for instance, "cannot draw curtains, or open doors, or pick up books, or tuck in bed-clothes," as stories told by sensible, unimagined people report ghosts to have done. The puzzling thing is, that many ghosts behave in an apparently objectless manner, and they convey information that is by no means trustworthy. Mr. Lang is acquainted with one case in which a dripping apparition announced its owner's death by drowning; with another in which a ghost pronounced a blessing on its widow (the owner of the ghost giving out that he had died of cholera); and with a third case in which a dead kinsman appeared to an acquaintance of his own and predicted her own decease. Now, Mr. Lang's friend is living yet; moreover, the owner of the first ghost of the three was not drowned; nor did the owner of the second ghost die of cholera. Mr. Lang himself met a "phantasm of the living" in the shape of a girl, a relative, dressed in dark blue serge. She was crossing a brilliantly lighted hall, and Mr. Lang spoke to her. He entered the room the girl had that moment left, and there she was, dressed for dinner, in white! He mentioned similar incidents that have occurred to other people. What are we to make of such deceptive ghosts and phantasms?

OTHER SUNS AND WORLDS.

(Nature).

Dr. Dallinger, says: "In the constellation of Hercules there is a small dull speck which looks like a star, but use a telescope of sufficient power, and there is revealed to you one of the most wonderful effects in all the mighty dome of heaven. The faint star breaks open into a sphere like a cluster of suns, and they are perfectly symmetrical in arrangement. From centre to circumference an inconceivable vast space is enclosed, and the mighty suns that make that sphere number 14,000, and have a diameter of forty-five thousand millions of miles. Let us suppose that the distance of each from the other is nine thousand millions miles. Now by analogy each and every one of these stars, or suns—and it is a fair inference—they are all of them the centres of separate systems of worlds like our own solar system. Imagine, then, a world like ours revolving about one of those suns placed in the centre of this immense sphere, and there would then be a light on such a world, derived from its own sun, probably as brilliant as ours; but beyond that, beyond the light of its own sun, there would be twelve other such suns, each of which, from an equi-distant position, would shine with a brightness 1400 times as bright as our dog-star. There would also be upwards of fifty more stars still further off, each throwing out a light 350 times as bright as the dog-star, and so the observer on such a world would see an immense number of stars going on increasing until the outermost sphere of the stars is reached, and every one of them would shine with a light as bright as our sun."

LOCAL OPTION LEAGUE.

The 90th Anniversary of General Neal Dow's birthday will be on the 20th inst.—next Tuesday. To celebrate this, the New South Wales Local Option League and the twelve Church and Lay Temperance organizations working with it, have arranged to hold a large meeting in the Centenary Hall, York-street, Sydney, at 8 p.m. Throughout the world where English-speaking people dwell, similar gatherings will be held to honor the Nonagenarian Father of Prohibition. Miss Francis Willard is the originator of this tribute to the grand old man of the Temperance army. Mr. F. N. Charrington, member of the London County Council has kindly consented to be Chairman. His wonderful work amongst the poor and outcast of London is a household word; and, though his great self-abnegation in refusing to accept of a full share in the mammoth brewery business bequeathed him by his father, is beyond doubt unique—the value being estimated at a million pounds sterling—yet a nobler offering he is making by devoting his young life in the Christ-like work of rescuing the poor and needy. His great Hall in London will hold 5000 people. Here Mission Services are held. More than 1000 people have been sent to Canada, where many are now well off, and some of them are wealthy Citizens in that Dominion. He takes the chair to show his practical sympathy with Temperance work here, and hopes his attendance will be an answer generally to all those kind friends who have invited him to assist them in their work. His health will not permit him to do more. What he has to say will be said at this meeting, and in a few days after he will leave for England. We hope there will be a full attendance.

THE LATE MRS. TOZER.

A correspondent has forwarded us (*Evening News*) some particulars respecting an old and highly esteemed colonist who recently died at Campbelltown. The deceased was Mrs. Tozer (mother of the Colonial Secretary of Queensland). She came to Sydney fifty-seven years ago, having spent her childhood in Walmer and Cork. After her marriage in Sydney, she went to reside at Port Macquarie, where, by her gentle ways and philanthropic kindness, and by her practical sympathy with the distressed, she won the esteem and affection of all classes. After her husband's death she removed to Sydney with her family, of whom six survive her, namely, Horace (Colonial Secretary of Queensland), Vivian (Government Surveyor), and Jonathan (Manager of the Bank of New South Wales, Crookwell), and three married daughters. Mrs. Tozer's death came as a shock to many. She had always taken a deep interest in Church work, and closely identified herself with promoting Choir music, having a very fine voice, which maintained much of its purity, freshness, and power up to her last days. She had attended both morning and evening service on the Sunday previous to her decease. She was taken suddenly ill early on the following Wednesday morning, and passed peacefully away. Her remains were interred, in accordance with a wish she had expressed, between those of two of her daughters in the Campbelltown Cemetery, her coffin being literally covered with floral wreaths. The service at the grave was conducted by the Rev. T. V. Alkin, M.A., Incumbent of Campbelltown, a son-in-law of the deceased lady, and the Rev. G. H. Allnutt, Incumbent of Cobbitty, an old Port Macquarie friend. Mrs. Tozer was the daughter of the late Jonathan Croft, Staff-Surgeon in the Imperial Army, and a hero of Waterloo.

THE LATE MR. SETH F. WARD.

At a meeting of the Ruri-decanal Chapter of East Sydney, held at St. John's Parsonage, Darlinghurst, on the 8th inst., the following resolution was carried unanimously: "That this Chapter regrets the loss it has sustained by the death of Mr. Seth F. Ward, and desires to record its appreciation of his life and character and to express its sympathy with his friends." The late Mr. Ward was for many years Head-Master of Christ Church Schools and to the last retained his great influence amongst numbers of his old pupils and friends. He was a consistent hard worker in the Church and Lay Representative of the Parish of St. Laurence to the Chapter of the Rural Deanery of East Sydney.

THE BRIGHT WITH THE DARK.

Man was made for joy and we;
And when this we rightly know,
Safely through the world we go.

THE SAFE WALK.

A footprint right, a footprint wrong,
May to the endless go;
A footprint gives eternal song,
The footprint changeless woe.

To walk with God in starless night,
On truth's most rocklike way,
Shall bring us to the cloudless light
Of the immortal day!

THE HIGHER CRITICISM.

A PAPER READ BY CANON MORETON AT THE MEETING OF THE RURI-DECANAL CHAPTER OF PETERSHAM, ON FEBRUARY 6TH.

If I had been left to myself to select a subject upon which to prepare a few notes to read at this meeting of my brethren, that of the Higher Criticism would, most assuredly, not have been the subject.

In presenting these notes I am doing as I have been requested, rather than as my own judgment would have guided me. If I shall be so far successful as to lead to some profitable conversation my efforts will not have been in vain.

The term "Higher Criticism," is modern, but the particular line of teaching contained under it, is far otherwise. It may be said to be as ancient as the Bible itself. It takes it for granted that, the Holy Scriptures require, in these enlightened days, being submitted to the same process as that of some of our banks—a course of "reconstruction." To our banks this has been a stern necessity as many of their constituents know to their cost. But with the Holy Book of God, which has lighted the path of millions through this dark world, to a blessed immortality, there seems to me to be no comparison.

We, as Ministers of the Church of England, at some of the most solemn moments of our life, have declared that we unfeignedly believed all the canonical books of the Old and New Testaments, that these "Holy Scriptures" contain all doctrine required of necessity to eternal salvation. We took the Holy Book into our hand, from the hand of an ordaining Bishop, at our admission to the sacred priesthood, and "received authority to preach the same to the congregation, etc." At the commencement of every service, we tell our people that "the Scripture moveth us etc." We have stated our belief in the XXXIX. Articles, the Vth among them, and in Prayer we tell the "Blessed Lord" that He has caused all Holy Scripture, etc.

Without my reminding my brethren of other parts of our official documents these are sufficient to show how much we, as Ministers of the Church of England, are pledged to this Holy Book in its entirety. If so, it surely becomes us to be on our guard against tampering with it. Let me not, however, for a moment be thought to recommend that we should turn aside from the light, which the modern discoveries, in science, travels, exploration, etc., may have thrown upon the Bible. We owe very much to these "side lights," and the reverent earnest student will ever feel thankful that he lives in a day when our Heavenly Father has permitted man's intelligence and investigation to shed such rays of light upon these venerable records of eternal salvation. How much we owe to Geology for the light it has thrown on Genesis i, and to discovered M.S.S., for the restoration of precious readings which had become lost. We have aid to the study of the Bible now, which our fathers may have sought in vain. But between the reverent and prayerful study of the Bible here advocated, and much which passes under the name of "Higher Criticism," I see no connexion. The one reverently receives the Bible as having been given by "inspiration of God," and the other sees much of a human element in it, and like all other ancient record, must be submitted to the rigid crucible of this nineteenth century.

Since the early part of the seventeenth century, the Bible has been submitted to much adverse criticism both in England and on the continent of Europe. One main difference, however, between many of these, as Hobbes, Hume, etc., and some of the present day writers is this; the former class approached the Bible as its determined foes; and the latter as its friends. Still the result may be the same, whether the pen is in the hand of a Gibbon or a Colenso, viz: the confidence of many has been shaken in the Bible as a whole.

In nothing, possibly, has this second half of the present century been more remarkable than in the amount of unfriendly criticism brought, to bear on the Bible by its professed friends.

During the fifties say 1856—the Venerable Thomas Hartwell Horne, feeling himself, from age and infirmity, unable to respond to the public call for a new edition of his work "The Critical Study of the Holy Scripture," sold the copyright to Longman & Co., who placed it into the hands of Drs. Tregelles and Davidson, to edit the edition. Davidson unwrote in his part, the 50 years of Horne's work. The new edition was suppressed, and Davidson's part came out as a separate work, one which is said to have unsettled the minds of many students for the Congregational Ministry and others.

A decade later, the Christian world was shocked and unsettled by *Essays and Reviews*, then came Colenso with his daring handling of the Pentateuch and other parts of the sacred volume. Much in these works could be traced to German sources. Later on, came Dr. Robertson Smith, who wished to make it appear that "the Word of God" is to be found in the Bible, implying that the Bible, as a whole, is not the Word of God. And now, in these days, we have Dr. Cheyne, Dr. Driver, Professor Ryle and others, whose gifted pens have been used in what, I fear, can only be regarded as adverse handling of God's Holy Book. This remark may be regarded as extending beyond the limits of both charity and truth. A few illustrations may prove the contrary.

Dr. Driver admits that there was a historic Moses, and that he left behind him certain annals of his own times and times which preceded him, and also, that he was the author of the first elements of a code of laws. But here his authorship is said to end. In long subsequent ages these brief Mosaic remains of History and of Law, were elaborated by additions from three sources, viz: "A Jehovist," "An Elohist," and the authors of "a Priestly Code," and these were edited by some unknown writers into our present Pentateuch about the time of Manasseh, —B.C. 699—644. Dr. Driver has given in an analysis several passages in which he professes to apportion the part of the E. and the P. Code in the same way as the German writers have

professed to distinguish, what they are pleased to call "the original document," from the editorial expansion, in the Gospels. Bishop Barry, on one occasion, said you might almost imagine these German writers stood behind the chairs of the Evangelists and watched the operation. Our modern critics appear to be equally familiar with the composition of the Pentateuch. If they are correct in their statements, recently put forward, the Hexateuch (the writings of Moses and of Joshua) assumed its present form about 1000 years after those good men were laid in their graves. Other parts of the Old Testament equally require "reconstruction." So our modern writers tell us.

Job, in both the Old and New Testaments, is spoken of as a historic personage, Eze. xiv. 14-20. St. James v. ii. He is thought to have lived, perhaps, in the time of Abraham, when every man was the priest of his own family, and a marginal note in the A. V., not in the R. V., would make Moses the author of his book in its present form. But Dr. Driver regards "Job"—"as a type of a suffering godly Israelite," and places the composition of the book in the time of the captivity!

The prophecies, the learned Doctor teaches, grouped under the name of "Isaiah" owe their origin to several authors, some of whom wrote as late as the Maccabees. The Psalms he tells us must be placed in the age of the later Prophets, and during the captivity; and the Books of Samuel and of the Kings, cannot be assigned to an earlier period. If these, and many similar statements, are correct, then it must be evident that the authorship of the Old Testament is a much later date than that which has been received by the Church in past ages, and a work largely of unknown authorship. Such discoveries may be regarded as a triumph of "Higher Criticism." But to the minds of many, it will convey very sad impressions.

"May, however, be asked,—Does it follow that because Drs. Driver, Cheyne, and other learned Bible critics find themselves bound to entertain such views of the date and authorship of the Old Testament that such views are correct?"

Those who are at all familiar with German theological writers, will remember much rash criticism, strange theories of investigation etc., and then after a few years all is set on one side or forgotten, and the Bible majestically rides over this surging sea of "Higher Criticism." And we may rest certain that the books which now tend to unsettle people's minds in the old paths of the Bible-teaching will, in a few years, be as much forgotten as "Essays and Reviews," or the works of Colenso.

In the meantime a few inquiries may be made:—

(1) Have any ancient records been discovered which would make it probable that any one book of the Old Testament was written at a much later date or by any other person than hitherto received by the Church?

(2) Is there anything in the composition of the Pentateuch such as to render it likely that it was not written by one man?

This does not imply that ancient documents may not have been incorporated in it.

(3) Is not the Pentateuch constantly quoted or referred to from the reputed time of Moses until the close of the canon of Scripture, and that such writers never express or imply any doubt as to its Mosaic authorship?

(4) So far as we know, was it constantly read—as the work of Moses—in the public religious assemblies of the Hebrews?

(5) Does not the natural and familiar manner in which the early history of Egypt is mentioned, especially in the Book of Genesis, suggest that it was written when that mysterious people had but recently embarked on their eventful mission?

(6) Does not the simple style of the Hebrew employed in the Pentateuch lead to the conclusion that it was written before the language had entered on the ornate period of its history? Let any one contrast the Hebrew of the Pentateuch with that of the prose of parts of Isaiah.

(7) Is it likely the Lord would have left His people for long ages without any authentic record of His Holy will?

(8) The writers on the "Higher Criticism" seem to relegate the authorship of the Old Testament to the closing period of Hebrew history, and some parts even subsequent to the Captivity, and even later than the time of Alexander the Great. Is it likely these wonderful books would have been written after national decadence had set in, and when the Hebrew had ceased to be a living language?

(9) Those who maintain the later authorship of the Pentateuch have thrown upon them the responsibility of proving that the Samaritan translation of it was made at a much later date than that generally received.

(10) These reasons, and others which it would be easy to add, sink into insignificance when compared with the testimony of our Lord to the Old Testament as received in His day. It is clear that He received and ever spake of all those books as *The Scriptures*.

I am aware that German writers have long since been in the habit of casting a doubt upon the extent of our Lord's knowledge, and that Colenso had the unenviable notoriety, so far as I am aware, of introducing it to the English reader. But now, alas! it is not uncommon; and a new word, from the Greek, has been coined, or rather introduced into our language to convey the idea which to me seems to verge on blasphemy. In these refined days we do not read in this class of writers of the "ignorance" of Jesus, but how far did His *gnosis* of the Old Testament extend! That blessed One, on the other hand, in the days of His life on earth, spoke of these Books as being the revelation from God; and after His resurrection, when He had returned from the unseen world, and when all would suppose that His knowledge was perfect, He declared of Moses, the Prophets and the Psalms as having spoken of Him. St. Luke xxiv. 44.

I may add that when our Lord spoke of the utterances of the Old Testament He generally uses the verb in the perfect tense. "They have spoken and they still speak"—implying that the statement was true and is still in force.

From these and other considerations, we may view in

confidence the passing of this wave of "Higher Criticism" as it rolls over us, and rest assured that the Word of our God will stand fast for ever.

I conclude these notes with a few suggestions—

(1) Let us pray for the teaching of the Holy Spirit that, our faith be not shaken in the Divine authority of *all Scriptures* as the living Word of God,—"to teach our congregation out of the same Scripture."

(2) We should not be hasty in judging others, who may differ from us as being necessarily dishonest. They believe what they teach.

(3) Let us imitate them in their thoughtful and patient study of the Holy Scriptures. They, from long years of study, are mighty in the Scriptures.—Are we? Can we say that we are more familiar with our Greek Testament than we were when we were admitted to Holy Orders? Have we sought, in some degree, to acquaint ourselves with the Hebrew Bible? Are our people conscious that our Sermons have cost "reading, study and prayer"? Or are they painfully conscious that, "We aim at nothing," to use Archbishop Whately's words, "and hit the mark at which we aim—Nothing!"

The good Lord grant us grace so to live, so to preach,—in these trying times, that, when our Ministry shall have closed, we may receive "the crown of life which fadeth not away!"

Mrs. Calap goes to see Mrs. Mills.

And it was not for an hour's chat over a cup of tea that she went to see her, but on a much more serious matter. For Mrs. Mills had been quoted in the newspapers as having said something which might be of importance to Mrs. Calap, and also to others. Now the newspapers print so many things that nobody can make head or tail of, that Mrs. Calap thought the only sure way was to go and see Mrs. Mills, and ask her if it was true what was said. What Mrs. Mills told her is contained in the annexed statement, made about a year afterwards:

"I, Jane Calap, of 3 Vincent-street, York-road, Leeds, do solemnly and sincerely declare as follows:—

"In the early part of November, 1887, I fell into a low, weak state. I was tired, languid, and weary, and felt as if something had come over me. All my bones ached, and I had so much pain that I did not know where to put myself. I was constantly vomiting, sometimes a green, bitter fluid came away, at other times frothy water. I had a dull, heavy pain at the right side, the whites of my eyes were a yellow colour, and my skin was as low as if I had the sun on it. I had an awful taste in the mouth, my tongue and teeth being covered with slime so thick that I had to scrape it away. My appetite fell away, and after eating the simplest and lightest food I had so much pain that it nearly killed me. I had always great pain and weight at my chest and throat, and to my back; also a gnawing, sinking sensation at the pit of my stomach. I was greatly troubled with wind, which rolled all over me, and gave me so much pain it was like spasms, for I could not straighten myself. I gradually got weaker and weaker, and felt so weak and exhausted that I could scarcely drag myself along. As time went on I wasted away until I got as thin as a match and could barely walk across the floor. I felt so downhearted that I used to say I shall never get better any more in this world. I took all sorts of medicines, but finding myself getting worse, I got a recommendation to the Leeds Infirmary, where I was attended to by several doctors, who gave me medicines, which I took month after month, but I got no better. The doctors sounded my chest and lungs, and seemed puzzled with my sufferings, for they frequently changed my medicine. Getting no better, I next went to the Dispensary in North-street, and persevered taking their medicines, but it was all to no purpose. I now gave up taking physic, for I had lost all faith in it, and my sufferings continued until January, 1891, when I heard a neighbour of mine, Mrs. Ann Mills, 40 Broad street, had been cured (after the doctors had given her up) by a medicine called Mother Seigel's Curative Syrup. I went with my daughter to see Mrs. Mills, who told me that Seigel's Syrup had saved her life, and would do good. I got a bottle of the medicine, and after taking a few doses I felt relief. I continued with the Syrup, and after taking three bottles all the pain left me, my food agreed with me, and I gradually gained strength. I can now take any kind of food and never feel any distress, and am as strong as ever I was. After my recovery, a lady customer of mine said to me, 'Mrs. Calap, what ever have you been taking, for you do look so well?' I told her, as I tell everyone, that Seigel's Syrup has made me a new woman, and but for it I should not be alive. I wish others to know of the benefit I have derived from the medicine, and I give full permission to the proprietors to use this statement as they may think fit, and I make this solemn declaration conscientiously believing the same to be true. By virtue of the provisions of the Statutory Declaration Act, 1835 (Will. IV. c. 62)."

"Declared before me at Leeds, this 25th day of Jan., 1892. (Signed) J. E. M. Major of Leeds. (Signed) ALF. COOK, J.P., (Signed) JANE CALAP, (Signed) M. J. Major of Leeds."

The public may remember the account of Mrs. Mills illness and recovery, published some time ago. We are glad that Mrs. Calap heard of it and went straight to that lady herself for the information she wanted. The visit resulted just as might have been expected. Both our good friends had suffered from the same disease—indigestion and dyspepsia—and the remedy which cured in the first case was equally successful in that of her neighbour. No wonder Mrs. Calap had lost all faith in physic, and if Mother Seigel's Syrup were "physic," we should not look for people to have faith in it either. But it is a remedy, not "physic." It doesn't upset and disgust, it soothes and heals. Me fall ill, to be sure, but women bear most of the pain in this sad world, and when once acquainted, they and "Mother Seigel" are ever the best of friends," like Joe and Pats in Dickens.

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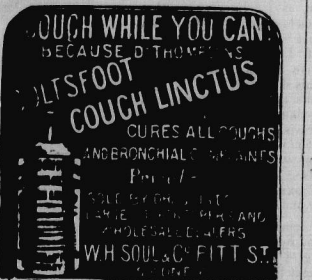
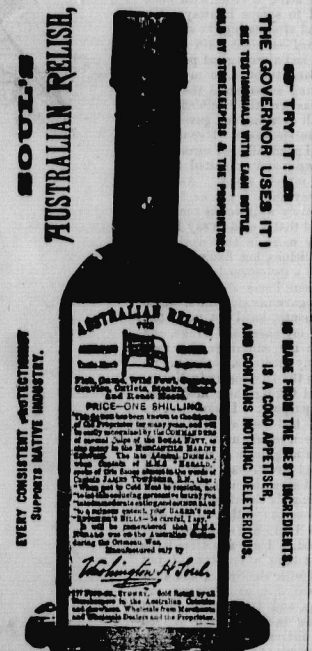
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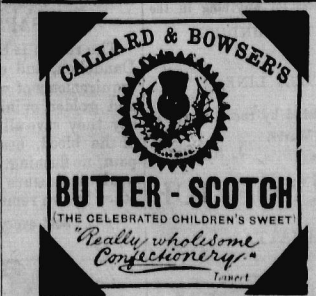
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