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ed much of the material, but when he began his pre-  
sent residence in Peterborough he had written very  
little of it.

The Bishop of Calcutta and Metropolitan of India  
will summon the Bishops of the province to meet  
him in synod at the beginning of next year. They  
are to be in Calcutta by Sunday, January 15th, and  
it is expected that by that time the Bishop of Luck-  
now will have been consecrated, so that he will be  
able to take part in the Synod. It is not, however,  
yet determined whether the consecration will take  
place in India or in England.

It having become known that the Duke of Devon-  
shire had made a present to the Pope, some thought-  
ful persons forthwith concluded that his Grace must  
have joined the Roman Communion. The Duke ex-  
plains himself in a letter to a correspondent, who  
had called his attention to this notable piece of rea-  
soning. "That the fact of a book of historical inter-  
est, which was published with the assistance of the  
late Duke, being sent to the Pope, does not, in the  
Duke's opinion, form any ground for a report of his  
conversion to the Roman Catholic Church."

The Bishop of Jerusalem wishes to build a college  
and chapel on a site now offered for a limited period  
on favourable terms. The buildings would be occupied  
by the bishop and a staff of clergy whose chief duty  
would be the study and comparison of Eastern and  
Anglican Christianity, with a view to minimizing the  
points of difference. They would translate works of  
eminent leaders in both churches, and try by every  
means in their power to bring the ancient Church of  
Jerusalem out of present error and ignorance back  
to its early purity.

In the course of his presidential address at the  
Armagh Diocesan Synod recently, the Lord Primate  
of All Ireland said the duties which devolved upon  
diocesan synods were almost exclusively of a finan-  
cial character. The great drawback they had to  
contend with in that diocese was the difficulty in  
many parishes of maintaining the full assessment,  
and that difficulty would always exist so long as the  
middle class and well-to-do farmers contented them-  
selves with contributing to the support of their  
Church a moderate pittance. From the landlords,  
with some few exceptions, the Church had always  
received a generous, a liberal, and a cheerful support,  
and if they could not look to them for the same  
amount of support in the future, the fault did not lie  
at the landlord's door, but it lay with the legislation,  
which had unjustly deprived the landlords of a large  
portion of their property. Even when the assess-  
ments were paid the Church of Ireland suffered, and  
would suffer so long as the dead level of the prefer-  
ment remained with no reward or annual increase  
after many years' service.

NEW ZEALAND.—(From a Correspondent.)—On Sun-  
day, Aug. 28, another of the few remaining "Canter-  
bury Pilgrims" of 1850 passed away to his rest at  
the ripe age of eighty-six. Archdeacon Dudley was a  
graduate of St. Catharine's, Cambridge, where he  
took his degree in 1837. Ordained to the curacy of  
Earnly, near Chichester, he was soon removed to  
the curacy-in-charge of Titchhurst, where he remain-  
ed hard at work and much beloved for twelve years.  
Attracted by the scheme of the Church Colony in  
New Zealand launched by the Canterbury Association,  
he set sail with his wife and family in 1850, be-  
ing appointed to the barque *Oressy*, one of the first  
four ships which bore the first pilgrims to the future  
home. For eight years he was incumbent of Lyttel-  
ton, which, however, he resigned in 1859 on account  
of his wife's health, a change to Auckland being re-  
commended. After a temporary charge at Otahuhu  
for nearly a year, he returned to Canterbury and be-  
came incumbent of Rangiora, where he has remained  
ever since. He was made Rural Dean and Canon in  
1866, and Archdeacon in 1876. Although he resign-  
ed the charge of Rangiora some four and a half years  
ago, when eighty-three years of age, he could not re-  
main idle, and a difficulty being experienced of filling  
up a neighbouring cure, he threw himself into the  
breach and took services regularly at Fernside and  
at the Maori Church of St. Stephen's, often preach-  
ing three times on the Sunday. The day before his  
death he had paid sympathetic pastoral visits, and  
on the Sunday had got up intending to take duty,  
but the Master called him home as a labourer who  
had well earned his title of rest. The Archdeacon's  
zeal and energy were unbounded, and his generosity  
proverbial. No more earnest advocate of the tem-  
perance cause could be found in New Zealand. At  
his funeral on September 1, in spite of storm, there  
was a large concourse of people, representing every  
shade of opinion and religion. All places of business  
were closed, and the streets were lined with sympa-  
thetic spectators. The Bishop of Christchurch and  
Dean Jacobs conducted the funeral service, the lat-  
ter giving a most feeling address. Some twenty of  
the clergy were present and three Nonconformist

ministers. Many of the early settlers were to be seen.  
At the conclusion of the funeral service the Bishop  
read the following telegram which had been sent:—

"To Ven. B. T. Dudley, Rangiora.—The Wesleyan  
Church of New Zealand gratefully recognize the  
beautiful character, faithful services, and catholic  
spirit of your late father. Accept Christian sym-  
pathy. Regret inability to attend funeral.—Geo.  
Bond, Kaiapoi, President of Conference."

Archdeacon Dudley leaves a widow and four chil-  
dren by his first wife—viz., Ven. B. T. Dudley,  
Archdeacon of Auckland, and formerly member of  
the Melanesian Mission, and still its treasurer; Miss  
Dudley, of Rangiora; Mr. Chas. T. Dudley, of Christ-  
church, and the Rev. H. T. Dudley, Vicar of Brad-  
well, Derbyshire.

## Correspondence.

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

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

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

### Increased Episcopate.

SIR,—It is evident that if we want an increased  
episcopate we must agitate, agitate, agitate, for the  
next three years, and show their lordships that pub-  
lic opinion is against them in the matter of large  
endowments for new sees. The Church's work is  
hampered on all sides by the present inadequate  
number of Bishops, and we must continue to lose  
ground unless we can have our chief pastors with us  
much more frequently than at present. I have had  
experience now in three dioceses, and in each the  
Bishop has been little more than a confirming ma-  
chine, spending only a day or even half a day in the  
parish every two or three years. He arrives by train,  
is driven to the church, confirms, has dinner at the  
rectory, drives to an out-station in the afternoon,  
confirms there, and is then picked up by the rector  
of the next parish. There are many country con-  
gregations who are never spoken to by their Bishop;  
he addresses five or six children (confirmation can-  
didates), sitting in the front seats, but never preach-  
es to the whole congregation as their chief shepherd.  
And by the way, is this perpetual addressing of con-  
firmation candidates necessary? There is no provision  
for it in the Prayer-book, and surely if only one  
sermon can be given in each church, those who have  
been confirmed in former years, those who have  
neglected the rite, and those who have not yet pre-  
pared for it, might receive a little advice occasionally  
from the Bishop.

I mean in no way to speak disparagingly of the pre-  
sent House of Bishops—they all work nobly and un-  
tiringly, but it is impossible for one man to do the  
work of three and to do it well. I believe all our  
diocesans would be glad to see a largely increased  
episcopate, but they want the dignity of the office  
kept up by a large stipend. The American Church  
has shown us that her Bishops lose none of their  
dignity because their salaries are small. Socially  
they may not be such "heavy swells," but they are  
loved and respected and supported by their clergy  
and laity, and are not a whit behind the wealthiest  
English Bishops in spirituality. Why should we have  
four or five or six thousand dollar Bishops over six  
or seven or eight hundred dollar priests? Let each  
see have an endowment yielding \$1,000 or \$1,200 per  
annum, so that there will be no fear of the Bishop  
starving, and then leave the rest to the congrega-  
tions; they will soon willingly support a Bishop  
whom they all know, who visits them frequently, is  
easily accessible to any who want advice, and is  
never in a hurry when he comes to a parish. And  
how cheered would the country clergy be if their  
Bishop was a real Father in God to them, sympathiz-  
ing with their troubles, encouraging them in their  
work, advising them in difficulties, visiting wayward  
parishioners when necessary, and understanding  
thoroughly all the ins and outs of the congregation.  
Let us agitate for more Bishops, one for every forty  
clergy at least, and let us agitate until we get them.  
And now I ask for information. Is there no way in  
which the present endowment funds of the various  
sees could be divided so that as each Bishop dies,  
the four or five thousand dollars he gets may be used  
for two successors instead of one? I believe the late  
Metropolitan during the last eleven years gave half  
of his stipend to the coadjutor, and both these  
Bishops seemed none the worse for their compar-  
atively small pay. Let us all write and talk the  
matter up, so that by next Provincial Synod we shall  
be prepared for definite action.

PRESBYTER.

## Notes and Queries.

"Holy Ghost"—"Passion"—Hebrew.

SIR,—How did it ever originate in translating the  
scripture text to call the third person in the Trinity  
a "Ghost"? "Passion"—The Church of England and  
the Roman Catholic Church, in referring to Christ's  
death on the cross, always use the word "Passion."  
What does His "passion" mean? How was it that  
in the early Church, among the fathers, Origen was  
the only Christian teacher down to the fourth cen-  
tury who understood Hebrew? A. B.

Ans.—1. To the earlier translators of the scriptures  
the word Ghost, from the Anglo-Saxon *gast*, was the  
most natural rendering of the Greek, *Pneuma*. They  
might have taken up the Latin, *Spiritus*, as in some  
cases they have done, but our English translation of  
the Bible is happily more Saxon than Latin.

2. Passion is purely a Latin word, with no Saxon  
equivalent; suffering is also from the Latin, and  
would be a poor substitute for the Mediæval Latin,  
*Passio*. At the Reformation the Church of England  
took up the familiar ecclesiastical term, and we do  
not know a better.

3. Your third query refers to a topic that is most  
interesting and would require an extended article.  
During the first three centuries of the Christian era  
the Christian writers appear to have had but the  
barest knowledge of Hebrew, and when they suggest  
any Hebrew explanation it is usually assigned to  
some Jewish source. Their Scripture text was the  
Septuagint, and they had no critical knowledge of  
the Hebrew; what little they knew was traditional,  
and their etymologies are nearly as often wrong as  
right. S. Jerome is the first who appears really to  
have known and made a study of Hebrew, and older  
writers like S. Cyril of Jerusalem, Ephraim the Syrian,  
Origen, Clement of Alexandria, Theophilus of Anti-  
och, Irenæus, Tertullian and Justin Martyr, were  
content with delivering the thoughts of Scripture  
that they had received. The ignorance of the  
Hebrew can only be accounted for by the depression  
of the Jews, and the antipathy between the Jews  
and the Christians. S. Jerome, however, was the  
first to open the mine of Hebraic wealth, when he  
was engaged in his cel. at Bethlehem in the end of  
the fourth century.

## Sunday School Lesson.

22nd Sunday after Trinity. Nov. 13th, 1892.  
THE LORD'S SUPPER.—THE CONDITIONS.

Have seen why we ought to go to Holy Communion.  
Now let us see how we ought to go. If going any-  
where, or about to do anything, we must prepare be-  
forehand. [Illustr.—Preparation for school, voyage,  
work, etc.]

### I. "EXAMINE YOURSELVES."

Thus is it with Holy Communion, we must not go  
without getting ready. [Illustr.—Going for new milk,  
take a clean jug.] See what S. Paul says (1 Cor. xi.  
28). *Examine yourselves.* "Look into yourselves,  
see that you are ready." See what he says of those  
who do not prepare. (1 Cor. xi. 27 and 29). What  
does he mean by "unworthy"? We cannot be  
"worthy." "We are not worthy so much as to gather  
up the crumbs, etc." (*Prayer of humble access—Com-  
munion Office*). We have done nothing, and can do  
nothing to make us "worthy." What God wants  
is that we should come with a deep sense of our  
"unworthiness," knowing why we are "unworthy,"  
not merely because of general sinfulness, but because  
we have committed actual sins, which sins we have  
discovered by self-examination. With a sense of  
this unworthiness, yet of God's willingness to receive  
us and with a steadfast purpose of amendment, He  
wants us to come, and thus to come is to come in a  
"worthy manner," "trusting not in our own right-  
eousness, but in His manifold and great mercies"  
(*Prayer of humble access*). If we come without pre-  
paration, without self-examination, that we may  
know, confess, and seek for grace to forsake our sins,  
then we come in an "unworthy manner," we eat and  
drink "unworthily." Let us see what is necessary  
in preparation for Holy Communion—what we must  
examine ourselves about that we may come "holy  
and clean to such a heavenly feast," and may eat  
and drink in a "worthy" manner.

### II. REPENTANCE.

Two things only shut out God's grace, viz., (1) Im-  
penitence; (2) Unbelief. That we may receive bene-  
fit of Holy Communion, opposites of these are re-  
quired, *Repentance and Faith*. "What is required of  
them that come to 'Lord's Supper'?" Count up  
different answers. (i) "To examine themselves  
whether they repent them truly of their former sins;  
(ii) steadfastly proposing to lead a new life." These  
two belong to Repentance. [Don't forget three