

On Wednesday, the clergy of the diocese of Newcastle, headed by Archdeacon Hamilton, took leave of their old Bishop in an address which they presented to him at the church of St. Nicholas, which has now taken rank as a cathedral.

Considerable uneasiness was caused by the disappearance of the Rev. E. C. Hanmer, who had been living with the Rev. W. G. Southwell, of Frolesworth rectory, Leicestershire. His friends occupy good social positions at Manchester and Birmingham, and he was a gentleman of considerable means, but when he left Frolesworth he had only \$12 in his possession, and no change of linen. On Saturday, however, he was found at Holyhead.

The Rev. G. H. Somerset, rector of St. Mabyn's, Cornwall, died at the rectory on Thursday, at the age of seventy-three. He was the eldest son of the late Lord Arthur Somerset, who was the fifth son of the fifth Duke of Beaufort. He was educated at St. Mary Hall, Oxford, where he graduated in 1832. In 1835 he was presented to the rectory of St. Melion, in Cornwall, but in 1842 was transferred to St. Mabyn. He married, in 1835, Phillida, eldest daughter of the late Sir William Pratt Call; by whom he had a family of eleven children, six of whom survive.

The formal opening of Selwyn College and the installation of the Master, the Hon. and Rev. A. T. Lyttelton, took place on Tuesday, Oct. 10th. Owing to the regretted absence of the visitor, the Archbishop of Canterbury, his functions had to be delegated to the Bishop of Ely, who therefore performed the ceremony of installation. Bishop Heber's grand Trinity hymn, "Hail, Holy, Holy," was sung before the sermon, which was preached by the Bishop of Ely, from the text Judges xvi. 6, "Tell me, I pray thee, wherein thy great strength lieth." It was a singularly powerful and impressive statement of the "great strength" of the Church, beginning with the assertion of the Church's right to continue to "extend the line of the saints in uniform brightness through every generation."

Not a little flutter has been caused in the English Church circles by the address of a number of Bristol clergy to the Congregational Union. If the address is read quietly it will be found that it simply amounts to this, that in furthering good works the clergy of Bristol will heartily co-operate with Congregationalists. There was no call for such an empty declaration; it has misled many, and caused much time to be wasted over a somewhat deceptive and wholly useless document. "Jews, Turks, Infidels and Heretics" could sign such an address, the presentation of it, therefore, by clergymen simply amounted to—nothing.

The *St. James's Gazette* states that much indignation has been excited among Evangelical Protestants in Ireland by the appointment of the Rev. D. Weldon, curate of St. Bartholomew's Church, Dublin, to a canonry in Christ Church Cathedral. Mr. Weldon took a prominent part some years ago in circulating a book called "Portal's Manual," which advocated confession and other Catholic doctrines. The Protestant Defence Association have protested against the appointment, and also against a proposal to present the Archbishop of Dublin with a crozier. The extension of Ritualism to the much reformed Irish Church is, to say the least, surprising. To imagine a Catholic-minded priest obtaining a canonry in Dublin is, on the whole, to soar preposterously in the realms of fancy. But if correct, the all-important, vital, only, question we can put ourselves is—What will they do with him?

Oxford and Cambridge have been embarrassed with a bequest that neither of them cared to receive. By his will the late Rev. Lushington Pilson desired that the sum of £1,000 free of duty be offered to Oxford "for the proper authorities in that ancient university to apply, if the offer be accepted, to the payment of a sum yearly to a preacher to be selected by them (being of strictly Evangelical or Low Church views), and a Master of Arts of at least ten years' standing, who shall preach in the university pulpit two sermons at least annually upon the past history and religion of the Jewish nation, and upon the prophecies in Holy Writ relating to the return of that nation to Judea and the restoration to it of its former glory; and this bequest to be called 'the Lushington Pilson bequest,' and one of these sermons at least is to be published afterwards." If Oxford should refuse the offer, Mr. Pilson desired it to be made to Cambridge. Oxford did refuse it and the Cambridge Council has recommended that it be refused by Cambridge.

The Conference of the Diocese of Gloucester and Bristol was held in the chapter-room of the Bristol cathedral, on October 10th and 11th, the bishop presiding. After a brief opening address reports were presented by committees on the New Education Code, on the Proceedings of the Central Council of Diocesan Conferences, on Middle-class Schools, and on Church Patronage. The report of the Committee on Middle-class Schools recommended that endeavours should be made to improve the schools already existing. On the second day, the Archdeacon of Gloucester read a paper on Indiscriminate Alms-giving, and a resolution

was carried to the effect that a committee be appointed to consider the best means of resisting the evils of unorganized charity. The relations of the Church towards the Salvation Army were fully discussed, Mr. W. Wilberforce reading a paper on the subject, in which he recommended that the Church should do the same work with something of the same method, but without its extravagance and objectionable features. The closing discussion of the conference was on the dwellings of the poor and their influence on the morality of the parishes, no vote being taken.

DIOCESAN CONFERENCES.—The Oxford Diocesan Conference was held at Oxford on October 5th and 6th. The bishop presided, and in his opening address spoke of the heavy losses which they had sustained during the year in the death of Canon Ridley, the Rev. Hugh Pearson, Vicar of Sonning, and the Rev. Dr. Pusey. Turning to more public and less personal matters, he remarked that the justice of the conclusion to which the conference came last year in its discussion on the marriage law had been amply vindicated by the debate that had since taken place in the House of Lords. The bishop in conclusion referred to Church legislation in the other House of Parliament. The morning session was largely occupied with a discussion of the question whether delegates should be sent to the Central Council of Diocesan Conferences. It was decided that every member might vote for three clergymen and three laymen. A motion to the effect that the Salvation Army ought to receive from Churchmen a kind and attentive but careful consideration, was carried by a large majority. On the second day a motion was adopted in favour of some scheme for the establishment of an itinerant mission in the diocese, and a committee was appointed to organize an opposition to the proposed legalization of marriage with a deceased wife's sister.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. What more do we profess respecting Jesus Christ?

A. That God's only-begotten Son, our Lord, was conceived by the Holy Ghost, born of the Virgin Mary.

Q. What word expresses this in the Nicene Creed?

A. Incarnate, [Read the whole clause.]

Q. Does this mean that He ceased to be God and was changed into a man?

A. Not at all. It means that He laid aside for a time, not His Godhead, but the glory of it, and having taken human nature into perfect unity with Himself, He was born, grew up, spoke, acted, and suffered as a man.

Q. What place has the Incarnation in the Gospel?

A. The very first place, for it is the first thing revealed in each of the four Gospels, and the first thing taught in such Epistles as those to the Romans and Hebrews.

Q. Read the words in which this mystery is revealed?

A. St. Matt. i. 20, St. Luke i. 35.

Q. What do these words mean?

A. That Christ's human nature (His body and soul) was prepared for Him by the Holy Ghost.

Q. What prophecy was hereby fulfilled?

A. Isa. vii. 14, (see St. Matt. i. 23).

Q. Where does St. John reveal to us the mystery of the Incarnation?

A. In St. John i. 1-14.

Q. What does this word mean?

A. Our Lord's flesh-taking; becoming flesh or man.

Q. If Christ is both God and Man, is He also two persons?

A. No: He has two whole and perfect natures, the Godhead and Manhood, but in One Person.

Q. Can you show that He was regarded as God and Man in One Person?

A. Yes; when born men and angels worshipped Him, (St. Matt. ii. 11; Heb. i. 6. "Inconceivable doth their God disclose." (Hymns A. & M.) He Himself affirms His one personality, (St. John iii. 13; v. 8.)

Q. Was God then in very deed amongst us?

A. Yes. When men saw Jesus, they saw God; when men heard Him speak, they heard God speak; when men handled Him, they handled of the Word of Life, (1 St. John i. 1); when men crucified Him, they crucified the Lord of Glory. (1 Cor. ii. 8.)

Q. But must we believe and confess all this?

A. Yes, because it is the way in which God gave His Son for our salvation.

Q. What was the consequence of being conceived of the Holy Ghost, born of the Virgin Mary?

A. That Christ was free from all stain of original or birth sin.

Q. Of what family was the Virgin Mary?

A. Of the family of David, (Rom. i. 3).

Q. Why was our Lord the seed of the woman?

A. Because born of a virgin. (Gen. iii. 15.)

Q. In what condition was our Lord born?

A. One of great poverty.

Q. Did He continue in it?

A. Yes: He had not where to lay His head, (St. Matt. viii. 20); and certain women ministered to Him of their substance, (St. Luke viii. 3).

Q. Some ancient heretics held that our Lord's divinity was to Him instead of a human soul or Spirit—can you tell where they are confuted?

A. Yes: in St. Matt. xxvi. 38; St. Luke x. 21; ii. 22.

Q. For what great reason did our Lord come amongst us in the flesh?

A. 1. That He might suffer for us in the flesh. 2. That He might feed us with the spiritual food of His flesh and blood, (John vi. 53). 3. That we might be one flesh with Him, in real, though mystical union, (Ephes. v. 30-32).

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

The Rev. J. A. LOBLEY, of Bishop's College, Lennoxville, writes:—

SIR,—I see that your Montreal correspondent this week calls attention to the fact that our hoods have been altered, and doubts whether the alterations have been made public. I beg leave to state that at the time the alterations were made (three years ago), a description of the new hoods appeared in print. The following extracts from the statutes may be of interest to some of our graduates:—The hoods of Bachelors of Arts shall be of black stuff lined with violet and bordered with white fur; those of Masters of Arts, of black silk lined throughout with cardinal red."

"Bachelors of Divinity shall wear . . . a hood of black cloth lined with scarlet. Doctors of Divinity . . . a hood of scarlet cloth lined with silk of the same colour." The Young Women's Guild of St. Matthew's Church, Quebec, will furnish a list of prices for the various hoods. May I also say that if any graduate of Lennoxville among your readers would like to have a copy of the revised statutes, I shall be happy to send him one.

A CRY FROM ALGOMA.

DEAR SIR,—Will you allow me space in your columns to make, on behalf of Algoma, an appeal of a very special and urgent nature.

I need at the present moment three co-workers to join our little band of missionaries, and occupy some of the many waste places still to be found in this widely scattered diocese.

There are now lying on my desk, staring me mute-ly but eloquently in the face, six several letters and petitions from the members of the Church in one neighbourhood, entreating of me to send them resident clergymen, and to each and all has gone, to my great grief, one and the same answer, "I have none to send." This, however, is only one of several districts waiting, nay, longing for the ministrations of our Church. Is their longing to be in vain?

Hitherto the cry has been (as it still is and must be for many a year to come), "More money for Algoma," but louder than even this, and in tones that refuse to be silenced, rises just now the cry, "More men." But they must be "men"—young men, if possible, in their prime—men who can eat anything, and sleep anywhere—men of ready resources, who can wield an axe, or wear a snow-shoe, or groom and harness and ride or drive a horse, or meet any other of the multiplied contingencies incident to missionary life. Still more, men of tact and judgment, knowing something of human nature, and possessing enough sanctified common sense not to alienate a parishioner's affection and confidence for the sake of some petty theological peculiarity, or nonessential whim—men, still further, qualified intellectually to command the truth to the minds of the shrewd, clear-headed, and in many cases, well-educated settlers in the wilds of Algoma—men, most of all, who, with the love of Christ in their hearts as their impelling motive power, and the simple Gospel of Christ on their lips as their solitary weapon, and the coming of Christ's kingdom in the earth as their all-absorbing aim, are prepared to "endure hardness as good soldiers of Jesus Christ," and like the great missionary Apostle, content to wait for their full reward till "that day."

This is the stamp of men we need in Algoma. Are there not three or four such to be found in the Church of England in Canada, who, like Peter of old, can hear the Spirit saying within them, "Arise, and go with them, doubting nothing."

Hoping and praying for a speedy response to my appeal,

I remain, Mr. Editor,
E. ALGOMA.