

gregational church, and at the close of the morning service the congregation of the latter church decided to send a letter of congratulation and sympathy to their Episcopal neighbors. The letter was read from the pulpit of St. Stephen's by the curate-in-charge, the Rev. H. Percival Smith, and the Church Council afterward passed a resolution reciprocating the kind feeling expressed by their Congregational brethren."

The Lord Primate has taken up his residence in the Palace of Armagh, where he has resolved to live. The palace of is not yet the property of the Church, not having been bought back from the Government, but it is hoped that the price for it and the curtilage will be raised before long. The late Primate Beresford purchased all the See lands adjoining, from the Church Temporalities Commissioners, and they now belong to his representatives. On Primate Knox entering into residence the joy bells of the cathedral rang out a merry peal. Mr. Drew, the eminent architect, has prepared plans for an extensive restoration of the cathedral, which is in a bad way; it has been discovered that the repairs effected by Lord George Beresford were very inefficiently carried out, in fact the work was scamped, and the timbers are now found to be rotten.

NEW YORK.—Bishop Potter died, January 3rd, of pneumonia. [Horatio Potter, D.D., D.C.L., was born in Dutchess County, N.Y., in 1802. He graduated at Union College in 1826, was ordained deacon in the Protestant Episcopal Church in 1827, and became minister of a church in Lancaster, Mass. He was appointed Professor of Mathematics and Natural Philosophy in Trinity College, Hartford, in 1829, rector of St. Peter's Church, Albany, in 1833, and Bishop of New York in 1854. He was the author of several sermons and addresses, etc.]

The Rev. E. A. Stuart, Vicar of St. James', Holloway, assisted by the blind son of the late Dean of Ripon, (Rev. Norman McNeile), has held a very successful mission in the Parish Church of Hull. The Sunday evening congregations were estimated at about four thousand people, and the final service and the final communion was attended by over five hundred. All ranks and classes were represented, including Nonconformists.

A meeting in the interest of the London Diocesan Deaconesses' Institution was held lately in Fulham Palace. Bishop Howe gave a history in outline of the movement. At the present time there are twenty-eight deaconesses and thirty associates connected with the Tavistock Crescent Home, and fourteen deaconesses, six probationers, and twenty seven associates connected with the East London Home.

A private meeting of clergy was held in Edinburgh on November 24th to consider the question of the restoration of the ancient office of Metropolitan in the Scottish Church. It was decided to appoint a committee, consisting of one clergyman and one layman from each diocese, for the purpose of drawing up a scheme to be considered, at a future meeting of churchmen. The Dean of Brechin was appointed convener.

The Bishop of Cashel does not favor musical services in his cathedral church of Waterford, in which city he resides. A correspondent writes to the *Irish Ecclesiastical Gazette*, to say: "The choral service which has been carried on for several years to the great satisfaction and spiritual benefit of the genuine Churchmen of Waterford has been discontinued in the cathedral. This retrograde movement has given great dissatisfaction, and disheartened many of the best supporters of the Church."

The Rev. Canon Wilberforce, a son of the late Bishop Wilberforce, who could not cross the ocean to take part in the New York Advent Mission, on account of prostration through overwork, has regained his strength. He is an eloquent missionary, and the great orator of the Church of England Temperance Society; and has recently commenced Church Army work at Southampton, England.

SOUTH AFRICA.—Full accounts have arrived of the reception of the Bishop of Bloemfontein in his diocese. On his entering Bloemfontein the cathedral bells rang out a welcome, and the Bishop was greeted with cheers from the people who had lined the approaches of the cathedral, and from the large body of horsemen which had preceded his carriage. The enthronement of the bishop was witnessed by a large congregation; the president of the Orange State was present, also three judges, the City Corporation, and other officials. At the end of the special ceremonial an

address from the laity was represented, in which occurred the following passage: "The people committed to your Lordship's care comprise congregations formed of colonists and their descendants, side by side with those of converts from the natives tribes. The whole diocese is a unit of the English Church through the province of South Africa, with its own constitutional government."

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.

THE INSTITUTE LEAFLET.

SIR.—The Institute Leaflet, Vol. VI., No. 7, for first Sunday after Epiphany, in the 11th and 12th questions appears to give the words "immersion" and "dipping" as synonymous. May I ask the compiler if he really means by "dipping" the immersion of the entire person to be baptized; if so, would he kindly explain the practicability of the Rubric in the office of "Public Baptism of such as are of riper years," particularly the words, "Then shall the priest take each person to be baptized by the right hand, and placing him conveniently by the font—shall then dip him in the water." Perhaps he would also kindly state if, when this Rubric was compiled, there is any probability that the Churches in England were provided with fonts sufficiently large in which to immerse the entire person of a grown man or woman.

I use and value very highly the institute leaflet in my Sunday School, but I cannot help feeling that just such teaching as is contained in No. 7 on immersion, tends to unsettle the minds of some of our people with respect to the validity of their own Baptism by pouring or aspersion; and further, such interpretations of the Rubric are greedily seized upon and dexterously used to make converts to the Baptist Society. My object in writing is not controversy, but light and truth.

Yours,

G. C. MACKENZIE.

WHAT NAME?

SIR.—Supposing the name in law of our branch of the church was changed to "The Catholic Church of Canada," what would the members of the church be called by the mass of Canadians? Hardly Catholics; for Romanists are generally called by that name, and there is no reason to suppose that the mass of our countrymen (who are not church people) would transfer the name to us. Certainly the Romanists would not. If the name were "Canadian Catholic Church," we might—I don't say we would—be called "Canadian Catholics," and, of course, the fact that the Church of Rome is a schismatic and foreign body would be brought out. Then, too, just as the English Church fostered the feeling of English unity, so our being all "Canadian Catholics" might do the same with us.

But is there not something else which the name should imply? The great difference between the churches in communion with the Church of Canada is, I take it, that we have kept pure the faith once delivered to the saints, while Rome has added to it what she says are "developments," but which we all believe to be human innovations. And which most of us believe to be either harmful or corrupt innovations. The "Old Catholics" have this expressed in their name, and I think it would do a great deal towards the general understanding of the church's position if we had it expressed in our name. People would misunderstand and take offence at "The Church of Canada" or "The Canadian Church," and there would be no name to call us by except "Churchmen," but I'm afraid we wouldn't be called by that. The name "Old Catholic Church in Canada" (or according to apostolic use "of Canada") would give us the same name as the European old Catholics. There would then be the Old Catholic Church of Germany, of Canada, of Austria and of Switzerland, contrasted with the new or Roman Catholic Church. There is something to be said for and against this, but I'm sure you haven't room for my handling of it. We would then be called "Old Catholics," which would bring out clearly the difference I spoke of, between us and Romanists. So would "Primitive Church of Canada," or "in Canada," and this name would, on some accounts, be better than "Old Catholic."

Will all deference to the vastly superior learning, knowledge and wisdom of those who do not think our name should be changed, I think it should. All Canadians are not of English race—not Englishmen even in the sense of being English-speaking. Why the Canadian branch of the Church whose members are Can-

adians of perhaps Irish, Scotch, or French descent, should be called the Church of England, I don't know. The Church of Scotland was not called the Church of Ireland—an analogous case. It certainly would be well if the church all over the empire had the same name. But England is not the empire. There is no one more loyal to the empire than I am, no one more loyal to England as a part of that empire, and no one with a greater regard for England, but I don't think our branch of the Catholic church should have a name which, according to the analogy of the Church of England, it should not have, and which is in the way of some countrymen.

C. C.

SKETCH OF LESSON.

1ST SUNDAY AFTER EPIPHANY. JANUARY 9TH, 1887.

A Sign of God's Power.

Passage to be read.—Exodus vii. 8-13, 19-22.

God calls men very often. At first gently—if they will not listen, louder—and if they go on refusing to hear, something startling or painful is usually sent to rouse them.

Pharaoh had been gently called, but he scornfully rejected it. Now comes a louder call—something to startle and arrest him.

1. *A Sign of God's Power.*—Again the chosen leaders Moses and Aaron stand before Pharaoh. Their boldness no doubt surprises him. He has power to kill them, or to punish them as he may think fit—but they are not afraid. Why? Has their God power? Yes, He has shewn their leaders that He will work wonders by them for Israel. And now the trial comes (v. 10).

The shepherd's staff which Aaron carries is cast upon the ground in sight of Pharaoh, and at once becomes a serpent. Here is a sign of Jehovah's power. Here is a call, but not a judgment. No one is hurt, though many fear.

Does Pharaoh heed it? Nay, he is thinking of his own sorcerers and magicians. Can they show forth similar power? By means of magic or by the aid of the Evil One, the sorcerers produce serpents also. But they cannot destroy Aaron's serpent; on the contrary all fall victims to the first, and this itself disappears at Aaron's touch! God alone can bring danger—God alone can remove it! The call is given, but the sign is unheeded!

II. *A Sign of God's Wrath.*—Another, and a louder warning. Pharaoh visits the great river Nile—perhaps to offer sacrifice. The river is one of Egypt's gods. It was their chief source of wealth, it gave them drink, it supplied them with fish. It made their land fruitful and abundant. No doubt Pharaoh's heart is proud as he looks on it.

There on its banks Moses and Aaron stand. Again they speak, giving their message that the children of Israel should be suffered to depart. Another call is given, yet it is unheeded (v. 16-17). Now Aaron stretches forth his rod over the water, and a stream of blood flows at Pharaoh's feet.

Here was a judgment on their god, on their means of subsistence, on the comforts of daily life. For seven days the plague remained—time enough for the Egyptians to feel acutely the curse, and to consider their ways. But this call too is neglected—they would not hear. Fortunately the judgment was only temporary, otherwise they and their country must have been destroyed.

Family Reading.

FAREWELL TO THE OLD YEAR.

BY SARAH DOUDNEY.

Farewell, old year, we walk no more together;
I catch the sweetness of thy latest sigh,
And, crowned with yellow brake and withered
heather,
I see thee stand beneath this cloudy sky.

Here in the dim light of a gray December
We part in smiles, and yet we met in tears;
Watching thy chilly dawn, I well remember
I thought thee saddest born of all the years.

I knew not then what precious gifts were hidden
Under the mist that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the plash of icy rain,
And in that winter gloom I found no token
To tell me that the sun would shine again.

O dear old year, I wronged a Father's kindness;
I would not trust Him with my load of care;
I stumbled on in weariness and blindness,
And lo, He blessed me with an answered prayer!