

The EDITOR OF THE DOMINION CHURCHMAN.

DEAR SIR,—Some time ago you did me the favor of admitting a letter of mine in your paper, in which I mentioned, incidentally, the wants of this Mission. I have seen those wants also plainly stated in other communications. I confess to possessing a rather sanguine temperament, and could not help thinking the appeals made in your paper would have some effect upon the minds of our brethren at The Front. Sir, there has been an effect—an effect I hasten to state through you to the public—an effect I am positively ashamed of writing.

I could not state more explicitly than I did, that the means of many of our members here were exhausted by the efforts put forth. I will not repeat what I then said, merely drawing attention to the fact "when the disciples heard that they of Judea were likely to be in distress, every man according to his ability, determined to send relief, which they also did." (Acts xi. 257-30.) But in these wiser (?) days it appears the duty of giving "for the love of Jesus," is put into the background. The people at one of my stations, Beatrice, with their own hands have erected for themselves the case of a building to use as a church, because they are too poor to pay for the work to be done. This room has answered well during summer. A Sunday school is very much wanted for our children there, too many of whom get to the meeting house. But unless we can get our building ready, not only our Sunday school, but even our Church services must be given up during the winter, unless we can, somehow, raise fifty dollars. I never beg for that which ought to be given spontaneously. If we cannot get the money we bow our heads, and wait our Good Father's pleasure to provide it. I told my trouble to the world in your paper—cause. Now mark, Sir, the effect,—go where I will, I am inundated with papers! At Rosseau I found several awaiting me, three and four at a time come to Port Sydney, etc., etc., etc. Had these papers come in the form of dollar bills, my heart would have rejoiced, and prayer would have been offered for the donors. As it is, I ask bread, and my so called brethren give me (literally) a stone; my heart is grieved, yet prayer is offered that the senders of the papers may have a right spirit put within them. I have so little time at home (frequently only two days in three weeks) that, I beg to inform those who are so ready to "give the Lord that which does cost them nought," I have no time to spend on their papers. In grief, believe me, Yours, etc.,

WILLIAM UROMPTON,
Curate in charge, Mary Lake Mission.
Port Sydney, Aug. 25th, 1876.

Editor of the DOMINION CHURCHMAN.

SIR,—The clergy are constantly being invited to attend church ceremonies where a procession is involved. They generally take their surplice, stole and hood, and so far appear "decently and in order." If they would always add the college cap, the uniformity would be much more complete. It is very much out of place for men to wear all kinds of head gear, from a stove pipe to a wide awake, on such an occasion. Faithfully yours,

UNIFORMITY.

ENGLAND.

In a newspaper, called the *English Laborer*, which is chiefly devoted to articles against the clergy and aristocracy, appears the following paragraph:—"There never was a time when the clergy could be less trusted than now. When the mass of them were cold, careless, and indifferent, their apathy was the people's safety. But now

they are for the most part terribly in earnest, working with the utmost zeal and diligence." If the clergy had been indolent, the writer would have said that the State Church was simply a useless and expensive incumbrance, instead of being, as it is now, a mighty power.

THE Bishop of London has addressed a letter to the beneficed clergy of his diocese, in which he draws special attention to the section of the Act of Parliament (37 and 38 Vict., c. 77) respecting the penalty incurred for allowing clergymen, ordained by bishops, not being bishops of a diocese in the Church of England or Ireland, to officiate in any church in England, without the consent in writing of the bishop of the diocese in which such church is situated.

THE prize of ten guineas, offered by the Chester Diocesan Open Church Association, for the best tract on "What is public worship, and how is it affected by the pew system?" has just been awarded to the Rev. J. Sidney Boucher, M.A., of the Carnarvon Training College. Although out of the 109 competitive manuscripts sent in, many were of considerable ability, such were the superior merits of Mr. Boucher's paper that the adjudicators, viz., the Duke of Westminster, the Earl Nelson, and Chancellor Esplin, had no hesitation in at once and unanimously assigning the prize to that gentleman.

THE foundation stone of the Church of St. Mary Magdalene, Manningham, was laid with due and fitting ceremony on Saturday, the 22nd ult. The church is intended to meet the wants of the populous district lying between Manningham lane and Westgate, and forming part of St. Jude's parish. The population of the parish is about 10,000, and of the proposed new district, 4,500. In 1871 the vicar of St. Jude's opened a Mission-room in Golden-Square, and placed it under the superintendence of the Rev. G. E. Redhead. Mr. Redhead's labours during the last five years in this, perhaps one of the poorest districts, have been as zealous as they have been markedly successful.

ARCHDEACON WRIGHT, Chaplain of the forces at Portsmouth, has been appointed Archdeacon of Vancouver's Island.

THE Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Ven. James Hunter, M.A., sometime Archdeacon in the Diocese of Rupert's Land, and now Vicar of St. Matthew, Bayswater, in consideration of services, linguistic and missionary, tendered by him to the Church of England in Rupert's Land.

A LADY has presented the Rev. Flavel Cook, late Incumbent of Christ Church, Clifton, with £2,000 st. Altogether, more than £6,000 have been given him, independent of law costs, which have also been paid.

IRELAND.

THE funeral of the Bishop of Meath (Dr. Butcher) took place on Thursday, 8th inst., at the parish church of Ardbraccan, which adjoins the palace of the See of Meath. The morning train from Dublin brought down a large number of former college friends and colleagues of the deceased prelate; and at twelve o'clock the long funeral procession emerged from the gate, headed by the clergy of the diocese in their robes. At the church, there was a large assemblage, and the Rev. Dr. Bell (rector of Kells), and the Dean of Cork (formerly Chaplain to the deceased prelate), read the burial service and

the lessons. After this, Archdeacon Reichel gave the following address:—

"Under ordinary circumstances, I do not think it advisable to add anything to the Burial Office of our Church. But the circumstances here are not ordinary. We have lost our friend, our father in God—a title never more deserved than it was by him. We have lost him by a blow, sudden, unexpected, appalling. To himself the manner of his death can make no difference, for he was as much struck down by the visitation of God, as little responsible for his own death, as if his life had been terminated by the attack of apoplexy, which might, probably, have otherwise supervened. The only difference it can make is to his family and friends. Their anguish is naturally increased by the way in which he was summoned hence. Yet it must be a consolation to them and to the whole Church, which has been profoundly affected by his irreparable loss, that he recovered his reason through the relief which the very act by which he died brought with it, and departed with the smile of perfect peace to his great reward. He has left behind him the inheritance of his actions and his character. Of his actions I need say nothing. They belong to the history of the Church, which owes to him, in a great measure, her recovery from the blows inflicted by the Act of Disestablishment. But of that character let me say a very few words, well weighed and not conceived in flattery. Our deceased Bishop seems to me to have been pre-eminently distinguished by one quality—absolute singleness of purpose, entire devotion to duty. As far as I knew him, and could observe him—and I have known him, in some degree, for four-and-thirty years, observed him closely during his episcopate, and especially since the disestablishment of the Church of Ireland—I think he was more entirely swayed by the one motive of duty than anyone else I ever knew. He seemed to act from no other motive; but of this he made no parade. It was his principle and his practice, but not his profession; and in thus acting he never spared himself. He was quite willing to spend himself, and be spent, in his Master's service. No labor was too much for him. He was never absent when it was possible to be present. Acting always from a sense of duty himself, he never resented conscientious differences of opinion and action in others. I had many opportunities of seeing and feeling this when sitting with him, sometimes for weeks together, in the counsels of the Church, especially when working with him on that committee to which was intrusted the task of revising our formularies. The inevitable change in the management of the Church, produced by its establishment, he accepted calmly, and at once threw himself with his whole heart, and mind and strength into the laborious work of reorganization, without after-thought, and without complaint. And in the progress of this work, no one ever heard one word of bitterness or unfairness from his lips. In heated debate he was always listened to, not only with the respect due to his position, his learning, and his ability, but the deeper feeling which arose from this—every one knew he spoke out of the depth of convictions not lightly formed, and with perfect fairness, with gentle firmness. No one had ever to complain of an unkind word or deed from him, whilst yet he never shrank from speaking out and rebuking, when rebuke was called for. But his whole worth appeared to those who knew him best. Persons at a distance might possibly misjudge him; but no one could do this who saw him in his home. Here I must stop, for I feel that I shall not be able to say more. May God in his infinite mercy comfort those he has left be-