

services, and the Rev. Dr. Sullivan, of Montreal, preached an eloquent and impressive sermon from the text, Psalm lxxv., 1-11. At the conclusion of the service, the following address was presented to his Lordship Bishop Fuller:—

*"To the Right Rev. Thomas Brock Fuller, D.D., D.C.L.,  
Lord Bishop of Niagara:*

"We, the clergy and laity of the Diocese of Niagara, desire to meet you on your return from England with our heartiest welcome, and to assure you of our united feelings of loyalty and respect. We recognize the good hand of a merciful God in preserving both you and Mrs. Fuller from the imminent peril of your outward voyage, and for His like mercy in restoring you to your diocese and people in health and strength; and we sincerely hope that you will find us united in the future as we have endeavoured to be in the past, in upholding your lordship's hands and carrying out your wise desires for the temporal welfare and spiritual advancement of that portion of the Church of God committed to your charge. Wishing you and Mrs. Fuller every family and social happiness on your return to your home circle."

The address is signed by the clergy and leading laymen of the diocese. It is needless to say that the decorations were most elaborate and beautiful. The ladies of the cathedral spared no pains to make the church look equal to the occasion. The pulpit was made to appear to stand upon a mound of moss ornamented with flowers, while fruit and flowers and other products of the soil, combined with appropriate emblems and texts of Scripture, were made to lend their share in adding to the bright appearance that the church everywhere presented.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

His Lordship the Bishop has arrived home from the Provincial Synod. We expect all our clergy will resume their parochial work on Sunday, strengthened by the counsel of their brethren. The Sunday School Convention will, we hope, meet without delay, and closer uniformity be established on a sound Church basis.

### ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

ROSSEAU, MUSKOKA.—The Alfred W. H. Chowne begs to acknowledge with thanks the following sums towards the Parsonage Fund:—

John Monteith, 5.00; Dr. Burnham, 50c.; Friends, 1.00; J. W. Fitzgerald, 1.00; A. Charlesworth, 1.00; H. L. Hopkinson, 25c.; A Friend, 25c.; Alfred H. Drew, 25c.

September 11, 1880.

ALGOMA.—The Rev. W. Crompton wishes gratefully to acknowledge the receipt of a beautiful carpet for the Sacrament of St. Peter's Church, Midlothian, and an altar cloth for St. John's Church, Stisted, from Miss Girdlestone, of Galt. Also an altar cloth given by the late Miss Davidson, of Galt, per Miss Girdlestone, for St. Mary's Church, Aspidin, and \$1 from a "Friend," who wishes to send a mite from Hamilton, towards the erection of an Episcopal Church, Magnetawan.

He would at the same time remind those who mean giving towards the Magnetawan, Pearcey, or Enisdale Church, that it would be best to send at once, as our building season is a very short one, and if funds do not come in, the work must come to a standstill.

The Bishop has returned to this Diocese and has been making a tour through the Mantoulin Island, where he was on Sunday last.

His Lordship has issued his Triennial Report, which shows a very satisfactory amount of effort made and work done in his Diocese, although from want of men and means so very little has been effected compared with the requirements of the Diocese. There are now thirteen clergymen there and several more are wanted immediately. There were seven when the Diocese was first set off. There are 34 churches, with eight in the course of erection. There were only nine when the Diocese was originally formed.

The Bishop adverts feelingly to the precarious method of obtaining funds in carrying on the work of his Diocese, as still existing. The source of supply has been very fluctuating—"and this especially in the quarter whence the largest and most reliable source is to be looked for, viz.: those organized Diocese which were instrumental in setting apart and forming the Missionary Diocese of Algoma." The Colonial and Continental Society has this year increased its of £270 in the past by £75 towards the support of an additional missionary in Muskoka. The Society for the Propagation of the Gospel has increased its original grant of £100 to £250 for the year 1881.

The Bishop's urgent appeal for more funds from without is one which must receive the attention it demands, or the Church in Algoma cannot be expected to make anything like the progress it ought to make.

## Correspondence.

All Letters will appear with the names of the writers in full.

### MISSION OF NORTH FRONTENAC, ONTARIO.

DEAR SIR,—This recently opened mission comprises the whole of the northern part of Frontenac, commencing 29 miles north of Kingston, the cathedral town of the Diocese, and consists of the townships of Barrie, Clarendon, Miller, Canoto, Palmerston, Kennebec, Olden, Oso, Hinchinbrook and Bedford, sufficient area to cover 1,600 square miles of territory. This country is settled by people from all parts of Ontario, or from the Old Country. Many of these have been living here for 20 or 25 years. They were baptized, many of them, in the Church of England. Some of them had been communicants. While a portion had remained true to the Church, and had hoped, though hope was deferred, that a clergyman would be sent them, the hope had died in the hearts of others, and they had permitted themselves to be absorbed by the Charybdis of the sects.

Into this rocky, woody region the Lord Bishop of this Diocese has been pleased to send me to labor as a travelling missionary. There are 12 stations where Sunday services are held, besides several others where week-day services are available. The children of the Church are not extremely numerous now, and the sparse population is widely scattered. Our congregations are, therefore, necessarily small, yet they are steadily and quietly increasing, and we can afford to wait for results.

Good library books for Sunday Schools are sorely needed, but we shall be able to secure them in time.

During the 20 months that the mission has been opened, I have baptized into the Church three adults and ninety children. Some of these had to be baptized privately for want of proper raiment in which to appear in public, or on account of the great distance from the place doing duty as a church.

At Oso we shall soon have a neat little frame church completed, and expect to hold services in it this fall, and to open it with a Confirmation by the Bishop.

Many thanks are due the friends of the mission cause in Kingston for the kind and substantial aid afforded us in donations of money, books, and other things which will be appropriated to their several uses as soon as we find places for them. Drought and grasshoppers for successive seasons have left the people very poor. Almighty God has, however, blessed us with an abundant harvest this year, and all feel cheerful.

A trip to Barrie in December last may furnish the readers of the DOMINION CHURCHMAN with a parallel to Algoma experiences.

I left Gull Lake and travelled northwards to McLaren's depot farm, a distance of 7 miles; thence westward through Clarendon, and through dense woods by little better than a bridle path, down hills steep as house roofs and rocky as stone quarries for 14 miles. My horse could walk but very slowly the whole distance. The cold December rain descended in torrents. At dusk, drenched, chilled, hungry and weary, I reached Perry's Mills. To reach my destination 6 miles more must be made; to go further was next to impossible, to stay was tempting, so I yielded. At Mr. Perry's I was most kindly treated. I had to keep on my wet raiment till it dried. Sunday morning rose bright and clear. After breakfast and prayers, I had to foot it 6 miles through slush and mud to my first appointment,—3 miles more to my second, and 3 miles more to my third. On Monday, back again to Perry's. My faithful horse was badly chafed and very sore with the rain. On my way from Cloyne to Perry's, I called at a small school house; found a young woman teaching four children possessing amongst them one pair of boots, too large for the largest, and evidently mother's. The door was barred with a stick of wood, in room of a latch. Talk of love in a cottage—literature in a hut. In summer this place had to be reached, hitherto, in a boat by rowing 17 miles. Now there is a new road which makes the journey easier.

I have no desire to exaggerate difficulties; I desire to show our people of the Church of England in Ontario what a field there is to be worked. Further, I am anxious to impress it on their minds that there are a large number of people in this mission who are now sectarians, who, if they had been occasionally visited by a travelling missionary would have been ours yet. They were baptized into the Church in infancy.

Again, that there is a large number of people of all ages who still remain true to the Church and her traditions. Will the Churchmen of Ontario help us? Indians need to be converted in Algoma, and the children of the Church—our own spiritual flesh and blood—require pastoral oversight and small churches in which to worship; and we want a parsonage. My family are living in a tenement far too small for anything like comfort, for which I have to pay a heavy rent. There is no other house in the mission fit for a missionary to live in. What is to be done? We want a parsonage; we are too poor to pay for one. What we will do is to ask the Churchmen and Churchwomen to assist us for Christ's sake. Surely it cannot be that we will appeal in vain? All we require is the paltry sum of \$500 to pay for a parsonage house. As for other objects, money, donations of books, of altar furniture, fonts, &c., will be most welcome gifts.

All donations forwarded to the Rev. H. Wilson, B. D., Curate of St. George's Cathedral, Kingston, or to the Rev. F. W. Kirkpatrick, M.D., Rector of St. James', Kingston, Rural Dean of Frontenac, will be gratefully acknowledged.

Yours in Christ,

H. FARRER.

Parham, Sept. 16, 1880.

### THE CONSTITUTIONAL CHANGE.

DEAR SIR,—The letter of the Rev. Freeman Harding, which appeared in your issue of the 16th inst., in reply to mine, presented some points at issue in a very questionable light, and a little further consideration of them may be of interest to your readers.

He states that "I assume the Rural Deans are much more dangerous in Huron, because they are appointed by the Bishop." I did not assume anything of the kind, but because they hold their positions upon the sufferance of the Bishop, they differ in that respect from similar officials in the Diocese of Toronto. This is important, as then freedom of action is jeopardized. Every one knows that those who hold a position in dependence upon one mind, are more or less in bondage to that mind, and their actions are thereby influenced. It would only be a personal matter with them if no interests beyond their own were concerned, but when they can exercise an influence over the interests of others, the independence of legislature is endangered. For instance, what a pretty nice lot of dignitaries and clergy the Church would have, if the former could be dismissed at pleasure, and the latter at six months' notice, or with six months' pay. It is of no moment that the office of Rural Dean does not give the holder any greater right than others to a place on the Standing Committee. The evil is, that when there, his independence of action may be interfered with, and others may suffer. I believe the principle to be wrong, for safety in any office is generally considered the best security for the conscientious performance of duty. The circumstance of the number of Rural Deans corresponding with the number of the counties in the Huron Diocese, has only reference to territorial division, and is beside the question altogether.

Concerning the central power existing in London, and its ability to exercise an undue influence at the Standing Committee, the tabular statement I gave will satisfy most minds. The comparison made by Mr. Harding between the laymen elected by seven congregations in London, and a similar number elected by congregations in Grey and Bruce, is invalid, from the simple circumstance of the former being on the spot, whilst the others are prevented from attending the Committee, owing to distance and expense.

If, as your reverend correspondent stated, the patronage is practically with the laity, but nominally with the Bishop, then it is immoral to allow a Canon to remain on the statute book of the Church which is habitually broken, and the Bishop is made an assenting party thereto. Such a Canon should be repealed, and the Bishop made to depend upon his moral power in making appointments to parishes; at any rate, by Mr. Harding's own shewing, the Canon is useless, and anything useless should be done away by lawful means. At the last Synod, I understand, a resolution was made to change this very Canon, and the result was to "lay it on the table." Your readers will understand what that means.

Mr. Harding informs me that the Synod does appoint one committee in addition to those I mentioned, viz.: the Audit Committee. Well, they are paid officials, just as much as Secretary-Treasurer, and need not necessarily be members of the Church at all. I fail to see that I was astray in the statement that the Bishop appoints all the committees, except the two I mentioned.

Respecting the sentence Mr. Harding could not comprehend, it was the "printer's" mistake.

I now come to that portion of his letter which deals with the matter of the "Surplus Commutation" fund. I perceive that Mr. Harding does not like the term