

DIOCESE OF ALGOMA

ABSTRACT OF PROCEEDINGS OF
THE FIRST DIOCESAN COUNCIL

Held in the Town of Parry Sound,
Ontario, August 4th - 9th
1887

President

THE LORD BISHOP OF ALGOMA

DIocese OF ALGOMA

FIRST DIOCESAN COUNCIL

Held at Parry Sound, Ontario, August 4th to
9th, 1887.

First Day

The Council opened with a celebration of Holy Communion in Trinity Church, by the Right Reverend Edward Sullivan, D.D., LL.D., Lord Bishop of the Diocese, assisted by the Rev. E. F. Wilson, Commissary, and the Rev. Thomas Llwyd.

The Chair was taken by the Lord Bishop of the Diocese.

The following Clergy were present:

The Rev. H. Beer,
The Rev. J. Boydell, M.A.,
The Rev. Alfred W. H. Chowne,
The Rev. J. S. Cole,
The Rev. William Crompton,
The Rev. C. A. French,
The Rev. Frederick Frost,
The Rev. G. H. Gaviller,
The Rev. F. W. Greene,
The Rev. J. Greeson, B. A.,
The Rev. Gowan Gillmor,
The Rev. F. Jephcott,
The Rev. S. E. Knight,
The Rev. Thomas Llwyd,
The Rev. C. J. Machin,
The Rev. J. Manning,
The Rev. Alfred Osborne,
The Rev. E. F. Wilson.

The Rev. G. H. Gaviller was duly appointed Secretary.

THE BISHOP'S ADDRESS.

His Lordship then addressed the Conference as follows:--

Reverend and dear Brethren.

In the name of Him whose stewards and ambassadors we are I bid you a hearty welcome to our first diocesan Conference, and thank you gratefully for your prompt response to my request for your presence for purposes of mutual consultation. Taking into consideration the great distance to be traversed by many, and the special difficulties to be encountered in arranging for even so brief an absence from pastoral duties as our Conference must necessarily involve, it is to me a ground for sincere thankfulness that save two or three, the whole clerical staff of the diocese has mustered here, to talk together of things concerning the Kingdom of God. For those who are absent I am sure I may say that they are with us "in the spirit."

Our meeting to-day brethren, is for us a notable event, in itself, and the issues destined to flow out of it. It marks, I believe the opening of a new era in the history of the diocese, and, by God's blessing, will lift us, I trust, to a new level of quickened courage, increased faithfulness, and more deeply realised responsibility. It was, indeed, high time that we should meet, and know one another in the flesh. For fourteen years the diocese has been struggling for an existence, against odds the most formidable, its life maintained very largely from beyond its own limits--its internal vitality

languid and lacking force--its cohesion very much the cohesion of frost, the ministrations of the church supplied to many fields, it is true, but each mission to all intents and purposes, a solitary independent unit, unconnected with the adjacent mission save by the accident of geographical juxtaposition, while the clergy have stood, each, like the prophet "in his own lot," bearing his own burdens, distressed by his own doubts, pressed with his own difficulties and discouragements, isolated from his brethren, longing vainly to know something practically of the strength and comfort that comes of that closer heart fellowship, of which it holds so true, in all phases of life, the most of all, in the sacred ministry that as "iron sharpeneth iron; so man sharpeneth the countenance of his friend." Doubtless, in many cases, the effect of his isolation, keenly felt, has been to drive the heart closer to the fountain of all true strength, to drink at the spring-head perhaps more deeply than it might otherwise have done, of God's consolation, but even thus the longing for human sympathy has still asserted itself, and, most legitimately. The Saviour of mankind, Himself, craved it in the agony of the garden, while the great apostle of the Gentiles found in it one secret, though not the chief one, of a brave patient endurance of the discomforts of his Mammerine dungeon. The adoption of measures looking towards a better satisfying of his great necessity has been one of my reasons, brethren, in asking you thus to meet face to face. Hitherto, you have been many of you strangers each to the other, feeling, each, as though he stood altogether alone, with no friendly hand to grasp his, and cheer him with its warm living pressure, no brother's voice to whisper in his ear strong brave words of encouragement. The brotherhood of the church has become for us practically a myth and a legend, theory

firmly believed, and in the pulpit forcibly asserted, but for ourselves, in its living powers, mere cloudland. So it has been. Well, brethren, so it must not be any longer. As leaders in the marshalled ranks of the church militant; as guides, commissioned to go before the wandering sheep of Christ's flock, and gather them in the fold of his kingdom; as brethren born of water and the spirit, into the same household of faith; we have common hopes and fears; common helps and hindrances; common consolation and discouragements. May this conference, by God's blessing, be the inauguration of a new era, drawing us all closer together with bonds of more loving brotherhood, and inspiring us with more of that holy fellow feeling which ought to animate a body such as this, whose members all hold the same sacred commission, preach the same, old, old story, minister the same sacraments, meet with the same trials and triumphs of faith, and hope bye and bye, when the evening comes, and the Master calls the laborers to receive their hire, to hear from his blessed lips, the same approving "Well done." Over and above the promotions of this general object of a closer acquaintance, and a more intimate fellowship among the clergy of the diocese, there are some specific topics which I desire to bring before you for free, full and careful consideration. They are all of an eminently practical character, and bound up very closely with the welfare of the church in Algoma. I have not evolved them from my inner consciousness at all. They have been gradually assuming shape in my mind, as I have gone to and fro, during the past years, on my missionary tours, with my ears open to multiplied trials and suggestions from many quarters. The first of these topics is that of the

CREATION OF SYNOD.

This, doubtless, is one of the gravest questions with which we have now to deal, and hence will need the fullest discussion at our

hands. For myself, I confess I am not at all sure that our present unorganized conditions brings with it such serious disabilities as to demand a Synod for their removal, or that a resort to Synodical action might not embroil disadvantages which would far out-weigh the imagined benefit. Under ordinary circumstances, doubtless the problem of church legislation, at least in the colonies, is successfully solved only in the joint, concurrent action of Bishop, Clergy and Laity in Synod duly assembled. The position, however, occupied by Algoma is not ordinary. First, the Provincial Synod called it into existence, stamping on it at the same time the special characteristic of being a Missionary Diocese, to be governed by the Provincial Canons. Query, is it competent to Algoma to take herself out of this position, and erect Canons for her own government. May it not be necessary, may it not be wise to ask it? Next, being a Missionary Diocese, Algoma is very largely dependent for her very existence on the older organized dioceses of this Ecclesiastical Province. Is it not just barely possible that any action taken in the direction of a declaration of independence may have the effect of eliminating more or less of the interest now taken in our work and of the sympathy now felt and manifested with our manifold necessities. These, it seems to me, are the two pivots on which a decision on this question should hinge. (The Bishop here read letters received from the Metropolitan, the Bishops of Montreal, Toronto, Niagara and Huron. Resuming, the Bishop said.) I confess I am not clear in my own mind as to the merits of the question, and hence shall leave the matter in the hands of the clergy for full and unbiassed discussion. Meanwhile I have read to you the letters received from my right reverend brethren, whom I have consulted on the subject. Subordinate ques-

tions of details, such as place and frequency of meeting, time and expense, all these have their weight but the two considerations just referred to are of primary importance.

Closely connected with the question of Diocesan Synod is that of Representation in the Provincial Synod. The one is necessary corollary to the other. Given a Synod in the Diocese of Algoma and it naturally falls into line with the other Dioceses in its relation to the general triennial Council of the Church. Pending this change of organization, however, some warm friends of our Diocese have been agitating this question in our behalf and feeling that our appearance in the Lower House, with the persons of our selected delegates, would bring Algoma nearer to the church's heart, and lend a new impulse to her interest in our missionary work, have devised a scheme which provides an ad interim solution of the problem, and which when confirmed at next Provincial Synod in 1889, will enable us to send six clerical and six lay delegates if we desire to avail ourselves of the privilege. The scheme is somewhat cumbersome and in its practical working may, I fear, be attended with difficulties, but this cannot well be avoided where problems not provided for by the Church's ordinary legislation, are solved by the aid of machinery specially constructed for the purpose. (The scheme is given below.)

WIDOWS' AND ORPHANS' FUND.

Among all the manifold departments of the financial organization of a Diocese, the Widows' and Orphans' Fund stands second to none. Its value is twofold. It "visits the fatherless and widow in their affliction" with its welcome, though limited, sympathy, while it lifts a heavy load of present anxiety from the mind of the toiling missionary, with the

assurance that those whom he leaves behind will not be wholly uncared for. Alone of all the nine dioceses of this Ecclesiastical Province Algoma was launched into existence without a dollar for this purposes. Happily, and by what I cannot help regarding as a special interposition of God's good providence in our behalf, not a single clergyman has died since then while engaged in active service. The lack of such a fund has furnished one of the most serious hindrances to the increase of the members of the clergy. Feeling this strongly, I have made this fund the subject of special notice in all my public appeals. The Rev. W. Crompton has also co-operated with me by urging it on the kindly notice of his friends in England. The present year has also witnessed a special effort in this direction, (inaugurated by Mrs. Boomer, wife of the Very Rev. Dean Boomer, of the Diocese of Huron, in honor of the arrival of the jubilee of the reign of her Most Gracious Majesty, our widowed Queen) which through the combined efforts of a number of faithful church-women in the various Dioceses, will bring a generous increase to the fund. At present it amounts to \$8669.57, a sum far from sufficient for our probably need, but still a foundation to build upon, and a germ certain, by God's blessing, to develop into yet greater fruitfulness. Happily thus far no emergency has arisen necessitating an administration of this fund. May God, in his goodness, avert it for many a year to come. Still in view of the precariousness of life, from which even God's servants and messengers can claim no privilege of exemption, it becomes our duty to devise a scheme according to which should necessity arise, the interest of this fund may be utilized to best advantage for the benefit of any who may have claim upon it. Such a scheme based upon the Canon adopted by other dioceses, has been kindly drawn out by the

Treasurer, and will be submitted for your consideration, the only substantial difference between it and them being that the smallness of our fund necessitates smaller pensions.

"ALGOMA MISSIONARY NEWS"

Another question with which I shall ask you to deal will be the management of our diocesan journal, the "Algoma Missionary News". A crisis has arrived in its history, its Editor, who was also its originator, having intimated to me that the pressure of his other multiplied duties prohibits his assuming any longer the burden and responsibility of its publication. I am not surprised at this decision on Mr. Wilson's part. Begun like all his enterprises, as a venture of faith, many years since, and more especially, if not indeed exclusively, in the interest of his educational work among the Ojibbewa Indians, it has done good service in awakening a lively interest on both sides of the Atlantic, in the Shingwauk and Wawanosh Home and has been the means of securing a substantial sympathy in the children cared for in both. A few years ago an effort was made to widen out the area of the paper's influence by making it more generally diocesan, commensurate, I mean, with the full breadth of our missionary work among both whites and Indians alike, but for a variety of reasons, the attempt has not been altogether successful, and the time has now come when decisive action must be taken either for its total cessation, or its continued and more vigorous maintenance. "To be or not to be, that is the question" In my judgment the disappearance of our little paper, unpretentious though it be, would be a great loss. To my certain knowledge, it has gone into districts where no living voice had ever told the story of Algoma, and awakened an interest and sympathy with out work which

but for it had never had an existence. Hundreds, on both sides the sea, would grieve were they to see its familiar face no more. True, suggestions of possible improvement, in various forms, reach me from time to time, but its very defects have helped us by illustrating the peculiar difficulties that attend upon the promotion of an enterprise even so unassuming in a diocese such as this. To make it a success, three requisites are demanded. 1st, A clerical editor, who will make the paper his special charge, and undertake its publication as a labor of love, for the church's sake; 2nd, A central position furnishing the necessary facilities for printing and mailing; and 3rd, a body of clergy pledged mentally, if not audibly, to give the paper their hearty personal co-operation. Let these conditions be satisfied and the "Algoma Missionary News" will become an invaluable auxiliary to our diocesan work.

RURAL DEANERIES,

Another very important phase of our diocesan life demands our gravest consideration with a view to prompt and emphatic action. Ours is a missionary diocese, one in which the Clergy discharge the functions not of Rectors, or in-cumbents, but simply of missionaries, doing missionary work among a population scattered sparsely over a wide area, outside our half dozen small centres, and in their worldly circumstances too straightened to bear the whole burden of the support of the ministry in their own midst. For some time, however, the question has been pressing itself on me, "Do our laity either understand or discharge their obligation adequately? Is the proportion borne by the local contribution to the supplementary subsidy that comes from without, in all cases, or even in a majority of cases, a fair one?"

Do our laity give as liberally as they ought to do, or might do, or indeed would be required to do, did they belong to any other communion than the Church of England? Is it not to be feared that the necessary result of the subsidy system, continued from year to year without reduction, is to eat at the very root of parochial effort, and develop a spirit of lazy, lethargic dependence on foreign sources of supply? Are we not in danger of pauperising our people when we ought rather to be lifting them gradually towards, if not into, the conscious dignity of self support? To all these questions the experience of the clergy will give an unanimous affirmative reply. The first is self evident. The evil extends to a majority, I fear, of our missions, and the clergy, though realizing its presence, have been powerless to apply a remedy. Faithful and forcible in urging the claim of other objects on their people, their mouths have been necessarily closed on the subject of the stipends justly due to themselves. Nor could any one else interpose in their behalf, save the Bishop, during his annual visit. Nor does his periodical remembrance avail much. His visitation safely over, churchwardens give a sigh of relief, while the congregation breathe more freely, and relapse once more into their old forgetfulness and indifference. Twelve months must elapse before the Episcopal staff descends again on their shoulders. Now, a remedy for this great wrong is imperatively called for, one that while not diminishing the Bishop's work at all, or arrogating to itself any of his proper functions, will bridge over the too long interval between his annual visitations, and furnish a local centre for needed sympathy and supervision as well,--some agency that being always within reach, can be invoked at any time, and utilized, should an emergency occur demanding its presence. Now

to secure this desirable end, I have decided, after careful consideration, to try the experiment of the introduction of the Rural Deanery System, subdividing the diocese into four deaneries, to be called respectively, those of Muskoka, Parry Sound and Nipissing, Algoma and Thunder Bay. With the exception of the last named, where as yet there is only one clergyman, the Rural Deans will be elected for a term of years, by the clergy of their several districts, and an election by a majority of the votes of the clergy resident within the boundaries of these districts, will receive their formal commission at the hands of the Bishop. The office will not have any salary attached to it. Necessary expenses must, of course, be provided for. The duties of the Rural Dean will be carefully defined. He will not be a Coadjutor Bishop, nor yet a Dean, nor even an Archdeacon, but simply the Bishop's officer and representative, commissioned by him to visit missions other than his own, for conference with the clergyman and his people on questions affecting the welfare of the mission, such as its financial growth and development. More especially the regular and honest payment of the stipend due to the missionary, the holding of missionary meetings, the harmonising of local differences, or misunderstandings between clergymen and people, the inspection of all church buildings, the collection of statistical reports. More especially the quarterly and annual returns required by the English societies from each of the missions receiving a grant from their funds, the arrangement of details for the Bishop's annual visitation, the formation of new missions whether by the inclusion of new territory, or the alteration of the boundaries of already existing missions within their several districts, subject to the Bishop's approval, the promotion of social and religious intercourse between the clergy--

these and other duties will come within the scope of the Rural Dean.

Collectively, also, these officers will discharge another important function, that, via:, of an advisory Board or Council, with which the Bishop may consult in any case where resort seems necessary to other judgments than his own. The need of this I have felt again and again. True, the distances that may divide the Rural Deans may interpose a bar to frequent consultations, but the very knowledge that they are ready and willing to advise, if necessary, will, of itself, lighten many a load that must otherwise press heavily on his shoulders.

Such is an outline of the ends which I hope to accomplish by the introduction of the Rural Deanery system into our Missionary Diocese. That it will realize all my expectations, I am not sanguine enough to believe. That it will commend itself to the judgment of my brethren, and receive their hearty co-operation, I do most earnestly hope. Just in proportion to that co-operation will be the success of the movement. Let self intrude--let petty personal offences and caprices be allowed to override the one supreme consideration of the welfare of the Body of Christ, and failure disastrous and humiliating, will blight our every effort, but let each ponder well, before he permits any mere personal consideration to entail so awful a responsibility.

Such, brethren, are some of the topics which are to occupy us. I am sure you will bring to bear on the solution of them your wisest judgment and ripest experience. May I not also express the confident assurance that a spirit of Christian charity and mutual forbearance will animate every heart

through all our discussion. We meet for the first time, and hence at a disadvantage perhaps from the unfamiliarity of some, at least, with the methods of procedure customary in deliberative bodies, but on the other hand we meet under conditions most favorable to a happy issue because unfettered by the prejudices and bitter partisan strife that have elsewhere separated brethren, begotten unseemly strife and dissension, and brough deep reproach on the Body of Christ. May the God of peace preserve us from the uprising of any such spirit. Wide diversities of thought and feeling must necessarily characterize even a body of clergy so small as this, but our very feebleness would suggest that the strength we possess should not be still farther weakened by our own blundering--and even on the lowest ground lack of charity is a blunder--still more is it a sin against our own souls, against our brother, above all, against Christ. The ~~most~~ of it lies in that proud, conceited thing we call self. By all means let each be fully persuaded in his own mind, but let him see to it that this mind of his is also the mind of Christ, who pleased not himself, and then each, "esteeming other better than himself" will extend to his or others judgment the same fair play, the same kindly, impartial hearing that he would ask or expect for his own. May God give us grace to conduct our deliberation, as we hold the faith, "in the unity of the spirit, and in the bond of peace." May the presence of God, the Holy Ghost, Sanctifier of the faithful, be with us, preserving us from error, and granting us a right judgment in all things.

After the Bishop had read his Charge, he stated that those rules of order of the Provincial Synod which might be found applicable would govern the proceedings of the Council.

It was resolved, that in the opinion of this Conference, the time for the organization of a Synod within this Diocese has not yet arrived.

Committees were appointed to consider and report on the following:

- (1) The management of "The Algoma Missionary News," and
- (2) The organization of regular Diocesan Councils and District Convocations.

Second Day
August 5th

After Morning Prayer in Trinity Church, the Bishop took the Chair.

The Report of the Committee on "The Algoma Missionary News" was presented as follows:

"1. Your Committee, having read the statement of the Rev. E. F. Wilson, and carefully considered the present position of the Algoma Missionary News as a diocesan organ, beg to say, that in our opinion the paper should be the official organ of the Diocese, and that the Rev. E. F. Wilson should continue the editorship for at least another year.

2. That the Diocesan receipts should be published as frequently as possible in the diocesan organ, and that a balance sheet should appear at the end of each financial year, with full information as to the investment of the different funds.

3. We are of opinion that the disabilities under which the present Editor labours would be detrimental to the success of the

paper as a diocesan organ under any change of management.

(signed) Alfred Osborne
Chairman.

The Report of the Committee on District and Diocesan Councils was, after some amendments had been offered and accepted, adopted as follows:

1. That the proposed conferences should be held annually in the Eastern and Western portions of the Diocese, and the Diocesan Conference Triennially, and that in the year of the Diocesan Conference there be no District Conference.

2. That one laymen, who shall be a communicant, from each mission, be admitted to the Conference held in his own district, and also to the Triennial Conference.

3. We have difficulty in advising as to the manner in which the lay delegates should be elected, but would suggest that the mode of election of the laity to the Conferences be dealt with in each Rural Deanery in accordance with the circumstances of each mission.

4. Your Committee are of opinion that the Bishop should bring the question of the formation of a Synod for Algoma before the next Provincial Synod.

(signed) E. F. Wilson,
Chairman.

B. B. - I dissent from the above, unless legislative power exists.

(signed) C. J. Machin.

(Note - The provisions of the above report for election of lay delegates were reconsidered and materially altered at the

Fourth Day
Monday August 8th

After Morning Prayer in Trinity Church the Council re-assembled, the Bishop in the Chair.

His Lordship stated that he had divided the Diocese into the four following Rural Deaneries, namely,

- (1) Thunder Bay District
- (2) Algoma District
- (3) Parry Sound & Nipissing Districts,
- (4) Muskoka District.

The following instructions were furnished by the Bishop for the government of the election of Rural Deans:

- (1) Two scrutineers to be appointed by the Bishop for each Deanery, the scrutineers to be chosen from another Deanery.
- (2) Every Clergyman must poll his vote.
- (3) A majority of votes polled necessary for an election.
- (4) A majority of votes polled to decide the election.
- (5) Scrutineers to destroy ballot papers as soon as they have reported to the Chairman of the Council.

The election was then held, and the following were found to have been chosen by their respective Deaneries:

- , For Algoma District - The Rev. E. F. Wilson
- For Muskoka District - The Rev. T. Llwyd
- For Parry Sound & Nipissing - The Rev. Alfred W. H. Chowne

There being only two missionaries in Thunder Bay District, the Bishop appointed the Rev. C. J. Machin of Port Arthur as Rural Dean of Thunder Bay.

The Rev. E. F. Wilson resigned the office

of Rural Dean, and a fresh election was then held, the Rev. H. Beer being elected.

It was resolved, that the Rural Deans be elected in the future at the last chapter meeting of the Rural Dean in office.

After-noon Session

The Report of the Committee appointed to consider the Bishop's scheme for the administration of the Widows & Orphans Fund was received and discussed clause by clause, and the following regulations were adopted:

WIDOWS & ORPHANS FUND

The Widows and Orphans Fund of the Diocese of Algoma shall consist of all rents, issues or profits of lands or tenements now held, or that may hereafter be given, for the relief of the widows and orphans of clergymen who at the time of their decease were duly licensed to the cure of souls in the said diocese, and actively engaged in parochial duty therein, or who had been placed on the superannuated list by the Bishop thereof, and of all monies and securities of whatsoever kind now held, or that may hereafter be given or granted for the same purpose, unless special provision be made by the grantor or donor of the same for the distribution thereof.

2. Every clergyman who at the time of his death is duly and canonically exercising his ministry in the diocese, or who has been placed by the Bishop on the superannuation list shall be entitled to the benefits of this fund.

3. On the death of any clergyman qual-

ified as above, a certificate duly attested by two clergymen of the diocese, stating the time of his decease, name of his widow and the names and ages of his children, (together with a statement of the income of such widow or orphans from all sources), shall be forwarded to the Bishop within six months of the decease of such clergyman.

4. On the receipt of such certificate the Bishop will take the same into consideration and grant such annuity as in his judgment the circumstances of the case demand and the state of the fund permits, but in no case shall the capital be applied to the payment of annuities, all monies in hands of the Treasurer not required for the payment of annuities being treated as capital.

5. The following is the scale upon which, saving in exceptional cases, it is proposed to assign the pensions:

Length of Service	Amt. to be paid to widow
Under 5 years	\$75.00
5 to 10 years	\$100.00
10 to 15 years	\$125.00
15 to 20 years	\$150.00

In addition to the pension named above the sum of \$20.00 per annum shall be paid for every child under the age of 15, but in no case shall the total sum paid under this clause exceed \$60.00

6. In cases where the life of a clergyman has been insured by special arrangement with the diocese, and the premium of insurance paid out of the Widows and Orphans Fund, the amount received from such insurance shall be paid into the Widows and Orphans Fund.

phans Fund, together with all bonuses on such policies which may accrue, and the widows and orphans in all such cases shall come under the ordinary rules regulating the disposition of such fund.

7. That the payment of any such annuity granted from the fund shall be made quarterly on the first days of January, April, July and October, and shall date from the beginning of the quarter in which the clergyman died.

8. No annuity shall be paid until the claimant shall have forwarded to the Bishop a declaration made and signed in the presence of a clergyman or magistrate the form following, as the case may be:

"Declaration of a Widow"

"I, do hereby declare, that I am the widow of the late Reverend, that I am still a widow, and that my income for the past 12 months, from all sources, has been \$.... Signature"

"Signed before me,Witness."

"Declaration to be made by Mother or Guardian of Children"

"I, do hereby declare that I am the duly appointed guardian of the children of the late Reverend whose names and ages are respectively written below, and that their income for the past twelve months, including grant from Widows and Orphans Fund, has been \$.....

Signature"

Signed before me (Signature of witness)."

9. If the widow of a clergyman re-marry, she shall thereby forfeit all claim upon this fund for herself, the children's claims still being recognized.

10. The Bishop will from time to time re-

view the list of annuitants, and make such alterations in the amount of the several annuities and in the condition attached thereto, as may be considered expedient in the interest of the diocese.

11. If any clergyman who has ceased from active service marry and die, leaving a widow or children by such marriage, such widow or children shall not derive any benefit from the Widows and Orphans Fund.

12. Upon the death of any clergyman in the diocese, leaving a widow and orphans entitled to the benefit of this fund, a special collection shall be taken up in every congregation in the diocese, as soon as conveniently may be after such death, for the immediate benefit of such widow or orphans, such collection to be in addition to any annuity or payment they may be entitled to receive from the aforesaid fund.

13. Should any case arise nor provided for in any of the sections above enumerated, the Bishop shall deal with such case in such manner as he may deem just and reasonable.

The Conference closed after the morning session of Tuesday the 9th August.

(Further information respecting this session, will be found in the Algoma Missionary News, September and November 1887).