

*Synod copy*

**Journal of Proceedings**  
OF THE  
**Third Triennial Council**  
OF THE  
**Church of England**  
IN THE  
**Diocese of Algoma**  
**1892**

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Held in the Town of Sault Ste. Marie, Ontario, on June  
29th and 30th, and on July 2nd, 4th, 5th and 6th,  
in the Year of our Lord MDCCCXCII.

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THE LORD BISHOP OF ALGOMA, - President.

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TORONTO:  
The J. E. Bryant Company (Limited)  
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# Clergy of the Diocese of Algoma.

## THE BISHOP.

The Right Reverend EDWARD SULLIVAN, D.D., Sault Ste. Marie, Ontario.

## COMMISSARY.

The Reverend THOMAS LLWYD, Huntsville.

## EXAMINING CHAPLAIN.

The Reverend JAMES BOYDELL, M.A., Bracebridge.

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 " ALFRED W. H. CHOWNE, B.D. .... Parry Sound and Nipissing.  
 " C. J. MACHIN, Mus. Bach. .... Thunder Bay.  
 " EUSTACE A. VESEY ..... Algoma.

## EDITOR OF "ALGOMA MISSIONARY NEWS."

The Rev. CHARLES PIERCY ..... Burk's Falls, Ontario.

NAME.	P.O. ADDRESS.	NAME.	P.O. ADDRESS.
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" H. C. Aylwin .....	Ilfracombe.	" T. Llwyd .....	Huntsville.
" J. Boydell, M.A. ....	Bracebridge.	" H. P. Lowe, M.A. ....	Aspden.
" W. A. J. Burt, B.A. ....	Port Carling.	" C. J. Machin, Mus. Bach. ....	Port Arthur.
" A. W. H. Chowne, B.D. ....	Emsdale.	" W. B. Magnan .....	Bruce Mines.
" A. J. Cobb .....	Broadbent.	" J. H. McLeod .....	Gore Bay.
" W. Evans .....	Parry Sound.	" Robt. Moseley * .....	Parry Sound.
" W. H. French .....	Gravenhurst.	" C. Piercy .....	Burk's Falls.
" F. Frost .....	Sheguandah.	" R. A. Sims .....	Cook's Mills.
" G. Gander .....	South River.	" E. A. Vesey .....	Sault Ste. Marie, Ont.
" G. Gillmor .....	Rosseau.	" E. F. Wilson .....	Sault Ste. Marie, Ont.
" J. Irvine .....	Garden River.	" A. J. Young .....	North Bay.

\* Superannuated.

## DELEGATES TO PROVINCIAL SYNOD.

Rev. THOMAS LLWYD. | His Honour JUDGE JOHNSTON.  
 " EUSTACE A. VESEY. | DR. PORTER.

## SUBSTITUTES.

Rev. E. F. WILSON. | MR. JOSEPH EDGAR.  
 " JAMES BOYDELL, M.A. | DR. BRIDGLAND.

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The Right Reverend the BISHOP.

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 " " CHOWNE, B.D. | MR. G. S. WILGESS.  
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 Ven. Archdeacon KAULBACH, M.A. .... Nova Scotia.



JOURNAL  
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**Third Triennial Council**  
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**First Day, Wednesday, June 29th.**

The Third Triennial Council met at Sault Ste. Marie on St. Peter's Day, Wednesday, the 29th day of June, 1892, at the request of the Right Reverend the Bishop of Algoma (Edward Sullivan, D.D.), at the Pro-Cathedral Church of St. Luke at 9.30 a.m. Morning Prayer was read Revs. A. J. Young and Gowan Gillmor, Rev. A. Allman reading the lessons.

At 10.30 a.m. the ordination service began, at which the Rev. Canon J. P. DuMoulin, D.C.L., Rector of St. James' Cathedral, Toronto, was the preacher. Rev. James Boydell, M.A., Examining Chaplain, presented the candidates. Mr. H. C. Aylwin was ordained to the Order of Deacons, and the Rev. W. J. Burt was advanced to the Order of Priests. Celebrant: The Right Reverend the Bishop.

At 3 p.m. the first business session was held in Turner's Hall, the Bishop in the chair. After prayers were read by the Bishop, it was moved by Rev. J. Boydell, M.A., and resolved, That the order of business be suspended. The Rev. Rural Dean Chowne then read the following illuminated address from the clergy to the Bishop, and on their behalf presented to him a robe case and a dressing case :

1882-1892.

*To the Right Reverend Edward Sullivan, D.D., Lord Bishop of Algoma :*

RIGHT REVEREND SIR,—This being the tenth anniversary of your consecration as Bishop of Algoma, we desire to mark the occasion by



congratulations expressive of the progress made in this missionary diocese during your episcopate. Your clergy can and do appreciate, as none others can, the arduous work which your duties demand, as well as the heavy and serious responsibilities which you have at all times to bear.

As a slight evidence of the reverence and affection we cherish towards you, not only as our Bishop, but also as our friend, we ask your acceptance of the accompanying robe and dressing cases, which we pray the Head of the Church may long spare you to use.

Believing that in your going out and coming in among us you will in the future, as in the past, ever be watched over and guided by God the Holy Ghost, we are, on behalf of the clergy of Algoma,

THOMAS LLWYD,

FRED. FROST,

ALFRED W. H. CHOWNE, EUSTACE A. VESEY,

JAMES BOYDELL,

CHARLES PIERCY.

St. Peter's Day, 1892.

The Bishop replied in feeling terms, accepting the presentation as the sincere expression of the sentiments entertained towards him by his co-workers in Algoma.

The roll was then called, the following answering to their names :

*Clergy*—The Right Rev. the Bishop, Revs. A. Allman, H. C. Aylwin, James Boydell, W. J. Burt, A. W. H. Chowne, A. Cobb, W. Evans, W. H. French, F. Frost, G. H. Gaviller, G. Gillmor, J. Irvine, M. C. Kirby, J. H. P. Lowe, C. J. Machin, J. H. McLeod, C. Piercy, R. Sims, L. Sinclair, E. A. Vesey, A. J. Young.

*Lay*—John Marks, Dr. Reid, W. Sharp.

The Bishop appointed the Revs. W. H. French and H. P. Lowe to examine the credentials of the lay delegates.

The Secretary read the rules of order adopted by the Provincial Synod, and adopted by the Bishop to govern the proceedings of this Council in so far as they apply.

Letters of apology, explaining cause of absence, were read from lay delegates, Messrs. W. B. Tindall and Frank H. Keefer.

The Committee on Credentials of Lay Delegates reported twelve as regular and one defective, as follows : Messrs. Wm. Sharp, Korah; W. B. Tindall, Parry Sound; F. H. Keefer, Port Arthur; B. G. Penson, Port Carling; W. C. Caverhill, North Bay; G. S. Wilgress,



Huntsville ; James Purvis, Sudbury ; Henry Newsome, Uffington ; Wm. Kirk, Bracebridge ; Edward Broadbent, Broadbent ; George Bunn, Ullswater ; J. P. Brown, Rosseau. The defective one was that of Mr. John Marks, of St. Joseph's Island.

On motion, Rev. G. H. Gaviller was re-elected Secretary. The Secretary appointed Rev. A. J. Young as his assistant. The election of a lay secretary was deferred until there should be a larger number of lay delegates present.

On motion of Rev. A. H. Allman, it was resolved, That the printed summary of the minutes of the previous Council be read by the Secretary. The minutes having been read, the Bishop delivered the following charge :

### **My Reverend Brethren and Brethren of the Laity :**

"In the name of the Father, the Son, and the Holy Ghost," the Blessed and Adorable Trinity, I bid you welcome to the Third Triennial Council of our Missionary Diocese in which we are to take counsel together concerning many things pertaining to the kingdom of God in the region committed to our keeping. May that Divine Comforter, "the Spirit of Truth," whose abiding presence is pledged to be "with us alway, even to the end," be in and among us at this time in the abundance of His indwelling energy, granting us a right judgment in all things, purging us of all pride and prejudice, clearing our mental vision of the fogs and mists begotten of a spirit of self-will and self-confidence, inspiring us with that large-hearted charity which is "the very bond of peace and of all virtues," and so fitting us the more perfectly for the grave and momentous duties that lie before us.

Some special features attach to our present Council which, I think, we may all accept and interpret as grounds of congratulation and devout thanksgiving.

First, we extend a warm and hearty welcome to our brethren of the laity, who appear among us for the first time in the history of the diocese. That the laity were not represented in either of our former Councils was due, not to any doubt on our part as to their ability, or willingness to co-operate with us, but simply to the fact that we have found it necessary to feel our way, cautiously, step by



step, towards a wise and judicious method of legislative action, such as would befit a dependent missionary diocese, moving slowly in the direction of a synodical organization similar to that prevailing in the older and more fully developed dioceses included within this Ecclesiastical Province. To-day, in recognizing the presence of lay delegates, we take a step which, unlike some others, need never be undone. Apart altogether from their legal right to participate in the councils of the Church, founded, as that right is, in reason, Scripture, and the practice of the primitive Church, the laity possess special advantages for membership in a body such as this. Their knowledge of the world, of business, of human nature; their oneness with the great body of the faithful, and their ability, therefore, to voice their sentiments; their habit of looking at things in the light of a strong common sense, unclouded by the prejudices and prepossessions too often inseparable from a life and training exclusively clerical—all these things specially qualify the devout and godly laymen of the Church, when duly elected, to represent their brethren in her councils. To-day, therefore, we feel the stronger for the presence of our lay delegates, and trust that in every discussion they will, both by voice and vote, exercise their rightful prerogative.

Of a second special feature attaching to our present special gathering I almost hesitate to speak, being largely of a personal nature, and more properly suggestive of silent, inner meditation for myself than of words addressed to my brethren. I allude to the fact that to-day, in God's great goodness, I am permitted to see the tenth anniversary of my consecration to the office of a Bishop in the Church of God. During the decade now expiring, a host of names that once occupied a foremost place in the roll of the Church's worthies, honoured alike for learning and usefulness, have disappeared from the ranks of the Church Militant—the scholarly Lightfoot; the eloquent Liddon; the cultivated Dean of St. Paul's; the able Archbishop of the Northern Province; and, almost before the grave had closed above him, his successor, the brilliant Magee. Nearer home, in our sister communion of the United States, the Church has lost some of her noblest leaders—the graceful, accomplished Harris, Bishop of the diocese adjoining our own, in the very prime of an episcopate, richly laden with the promise of long-lived usefulness; the



gentle, saintly Welles, who even as I sat by him in the Lambeth Council Chamber was suffering the agonies of the painful, incurable disease that so soon after laid him in the grave ; the youthful, impassioned Elliott, whose holy enthusiasm, in and out of the pulpit, proved infectious to all with whom he came in contact. Again, within our own Dominion, the sagacious, far-seeing Fuller ; the learned, dignified Binney ; the energetic, indefatigable McLean, who, for years, carried the sentence of death within him while traversing the interminable stretches of the far Saskatchewan ; and lastly, but very lately, the gentle, judicious, clear-eyed, sweet-voiced, but strong, well-balanced Williams, chief pastor of the old, historic Diocese of Quebec. All these, and a host of others, princes, every one of them, in "the household of faith," have gone, leaving their works to follow them, and the cherished fragrance of their names to keep their memories fresh and green in the earth, while my poor, weak, imperfect episcopate has been prolonged, and I am permitted to see the sands of its first ten years running out ! The thoughts suggested are those of deep humiliation and devout thanksgiving—thanksgiving to Almighty God for all that, by His divine blessing, has been accomplished for His Church within that period ; humiliation for the much more that might have been done but for the shortcomings inherent in poor human nature, and from which no privilege of exemption is granted even where the interests imperilled are those connected with God's own cause and kingdom. May God, of His great compassion, forgive the multiplied errors and omissions lying at the door of His unworthy servant, and for the residue of his ministry "so endue him with His Holy Spirit, that he, preaching God's Word, may not only be earnest to reprove, beseech, and rebuke with all patience and doctrine ; but also may be to such as believe a wholesome example ; that, faithfully fulfilling his course, at the latter day he may receive the crown of righteousness now laid up by the Lord, the righteous Judge," for all who "love his appearing."

### **Church Unity.**

From among the long array of subjects suggested by a retrospect of the last ten years—all of them closely associated with the history of the Church's unfolding life and advancing progress—there is one that, to my own thought, stands out in clear and bold relief above the



common level, for the breadth as well as the loftiness of involved interests and issues. I mean that of the restored organic visible unity of the Church of Christ. For though little tangible progress has been made towards this holy, happy consummation, the problem does not now stand where and as it stood ten years ago. It has at least forced itself to the front place in the minds and aspirations of all Christian men of all Protestant communions, and this is a great step gained. The prayer for its realization is on the lips and in the hearts of tens of thousands. Holy men and godly women are wrestling with the Lord for its coming, as Jacob wrestled with his mysterious visitant, at Jabbok, for a blessing. It was the burden that lay heaviest on the heart of the Great Intercessor ere He went up to meet the agonies of Gethsemane and Calvary, and who can doubt but He intercedes for it still? It cannot be that a petition such as this, which He has made His own—which touches the honour of God and the well-being of the body of Christ so closely—can *for ever* remain unanswered! But, like the husbandman looking for his harvest, we must have long patience for it. The visible progress made is not encouraging. Lines of preparation have, doubtless, been laid below the surface of the Church's history looking towards it, and destined, ultimately, to eventuate in its realization; but the perceptible advance, so far, is very limited. The steps taken as yet have been substantially as follows: (1) The declaration of the American House of Bishops, adopted at the General Convention of 1886, expressing themselves as prepared to enter into brotherly conference with all, or any, Christian bodies who might desire consultation on the subject, and laying down as the only admissible basis for such conference the fourfold condition of the acceptance of (a) the Holy Scriptures of the Old and New Testaments; (b) the Nicene Creed as an adequate statement of the essentials of the Christian faith; (c) the two Sacraments of Baptism and the Lord's Supper, administered with unfailing use of the words and elements prescribed by Christ; and (d) the Historic Episcopate, locally adapted in the methods of its administration to the varying needs of the nations and peoples called of God into the unity of His Church. (2) The substantial reaffirmation of this declaration by the Lambeth Council of 1888, composed of one hundred and fifty bishops. (3) One or two interdenominational



conferences, confined, I think, to the city of Toronto. And (4) a full and exhaustive discussion of the whole question in pulpits, the secular and religious press, Church magazines and reviews. All this has taken place, but merely with the effect of bringing the different aspects of the problem to the surface, and enabling the representatives of conflicting views to see where each stood. Utterance has been given to sentiments of the warmest and most courteous mutual regard; but, with these utterances, the champions have simply fallen back into the wonted attitude of disunion, discouraged from any further effort by the apparent hopelessness of the enterprise.

Meanwhile other solutions of the difficulty have been offered as preferable, such as an ecclesiastical federation or union, in which all evangelical communions should co-operate in general Christian work on equal terms, and non-sectarian, non-proselytizing lines, each still retaining its own right of independent self-government. But no such hollow or unreal truce could be the answer of our Lord's prayer for unity. Better remain as we are, conscious of the misery caused by these gaping wounds in the Body of Christ, than attempt a mere surface healing, leaving the foul gangrene of widespread schism festering below. Better let the reproach of our existing divisions continue than throw over them the cloak of a pretended unity. Let us not aggravate the existing evil by throwing dust in our own eyes. What our Lord prayed for was that His people might *be* one, not that they should agree together in *seeming* to be one. And so the Church must still hope, and pray, and wait as before.

Meanwhile, men and brethren, "What shall we do?" Nowhere better than in a diocese such as our own can the manifold misery attaching to our "unhappy divisions" be clearly realized; ay, even in our smallest centres and most thinly populated rural districts—villages containing scarcely churchgoing population enough to occupy one moderate-sized church boasting possession of three or four separate edifices, each the rallying point of its own little group of adherents, distinguished by their respective shibboleths; three or four ministers all but starving on stipends the whole of which, put together, would not furnish more than a decent maintenance for two; unholy competitions engendered by the inevitable struggle for denominational existence, and breeding strife and contention among



neighbours who ought to live in Christian charity ; expedients resorted to for raising money for religious purposes which are utterly contemptible in themselves, as they are a delight to unbelievers and a disgrace to the Christian Church—all these and more you have seen and suffered from, and been shamed by, in your several fields of labour. Well, brethren, the cure for it all will come, but not yet. You must in patience possess your souls. Some one has said that if two people are looking for one another, it is best for one to stand still. And it is. Stand, therefore, each of you, like Daniel, in your own lot, doing your Master's work under the inspiration of His approving smile ; holding fast your own conscientious convictions as to the essentials of the Church's faith and order, but exercising, individually and collectively, all Christian charity to those who are without ; refraining carefully from all public or pulpit attacks on, or disparagements of, the various "isms" by which you are surrounded, however far they may have departed from "the truth as it is in Jesus" ; teaching that truth to your own people positively, not controversially ; proving the superiority of your creed by the superior blamelessness and consistency of your own lives, and those of your families. Use these precautions faithfully, and the rest you can leave in higher hands. If we are true to our trust, God will take care of His Church. Just as the bush, though it burned, was not consumed, because Deity was in it ; so the gates of hell cannot prevail against the Church, because in her is the presence of the living, personal Christ, "who is God over all, blessed for evermore."

### **Diocesan.**

Contracting, now, the field of our observation, and coming to directly diocesan topics, I cannot but interpret it as a singular and probably unparalleled evidence of God's goodness that during the past ten years death has not been permitted to make any breach in the ranks of the clergy of the diocese. Many have fallen by their side while ministering to the sick and dying, but death has not come nigh them, or, with three exceptions, their dwellings. To two of our brethren, neither of whom is any longer with us, our hearts have necessarily gone out in loving sympathy with their bereavements. Mrs. Renison and Mrs. Crompton never met, but they were singularly alike in character and temperament, gentle in manner, thoughtful in



their consideration for others, both loving wives, judicious mothers, true friends, loyal churchwomen, and, best of all, consistent followers of the meek and lowly Nazarene. We thank God for the sweet and fragrant memories they have left behind them, and for the abundant entrance He has given them into the perfect rest and peace of Paradise. Another of our brethren has been called to see his little one pass out of his sight into the arms of the Good Shepherd. But "it is well with the child"; ay, and well also to those to whom such losses become transformed into links in the chain of the holy influences that ever draw upward and heavenward. While, however, the night of death has not overtaken any of our workers, it could not but be that the history of the decade just gone would record a great variety of clerical changes. Of the fourteen clergy ministering in the diocese in 1882, only four are with us still, viz., the Rural Deans of Muskoka and Parry Sound, the Rev. E. F. Wilson (absent, I regret to say, in search of health), and the Rev. R. Moseley, now past active service and superannuated, but fortunate enough to be entitled to receive a pension from the Toronto Commutation Fund, as having been a missionary in the originally undivided diocese. Of the other ten, two have removed to the United States (one, I am happy to say, meditating a return), four are in the Diocese of Toronto, one has retired into secular life, one has removed to Kingston, while two have gone to England. Over and above the original fourteen whom I found here, thirty-six others have been connected with the diocese for various periods, of whom twenty-one still remain at their posts, making, with the deacon added this morning, a working force of twenty-five, of whom *three* are deacons and *twenty-two* priests. Of the thirty-six referred to, fifteen were received by Letters Demissory from other dioceses. Twenty-two candidates for Orders have been ordained to the diaconate, of whom nineteen, with three others already deacons in the diocese at the time of my advent, have been advanced to the priesthood, Three deacons are now preparing to pass to the higher office in the ministry. Three catechists are also on probation with a view to ultimate ordination.

In this connection I desire, first, to place on record my grateful appreciation of the valuable services rendered to the diocese by the gentlemen who have severally acted as examining chaplains, the



Revs. E. F. Wilson, A. Osborne, and J. Boydell, M.A., in directing the studies and conducting the examinations of candidates ; and, secondly, to express the hope that a committee may be appointed, of which the present Examining Chaplain shall be chairman, to deal with the whole question of catechists or others who are intending candidates for Orders, and prepare some scheme of study, as well as rules and regulations covering the entire ground of the approach to the ministry, for use in the diocese. More than ten years since a series of rules was adopted on this subject by the House of Bishops (copies of which I shall be glad to furnish to the committee) ; but over and above these certain *local* provisions are necessary, adapted to our distinctive circumstances, as a guide to Bishop, Chaplain, and candidates alike. I need scarcely add that no cast-iron set of rules can possibly be framed which will, in every particular, fit into the special peculiarities of individual cases, and in such cases the Bishop must necessarily reserve to himself the prerogative of making such change or modification as, in his judgment, may consist with the well-being of the Church in the diocese ; but, apart from such exceptional instances, he will gladly adopt and carry out any scheme for the government of this most important branch of our internal economy which will commend itself to the general judgment of the Council as best adapted to meet the existing need.

I shall also be glad if any committee appointed to deal with the question of students will also recommend some rules for the regulation of the office of lay-readers generally, covering *e.g.*, the question of their examination, if any, in the Bible and Book of Common Prayer ; their instruction, how far possible, in public reading and preaching ; their sermons as regards supply, preparation (where feasible), and inspection ; their reports, and to whom to be made ; their probation and its attendant conditions ; their relation to District Convocations, whether admissible or not, and any other aspects in which this most important problem of lay agency can be regarded.

### **Provincial Synod.**

The Provincial Synod of next September will mark an important era in the history of our Missionary Diocese ; for then, for the first time, will it be admitted in the persons of its duly elected clerical and lay representatives to a place in the deliberative Council of this



Ecclesiastical Province. I have not a doubt that they will receive an enthusiastic welcome. The certificate of their election has been for some time in the hands of the Secretary. The full rights of diocesan manhood will be ours only when we institute synodical action and elect our delegates as other dioceses do. The impossibility of doing so *now* is self-evident. Indeed, even the creation of a synod would not wholly overcome it. Meanwhile, should you desire any change in the present provisional arrangement for election, your delegates will expect and need instruction. That method is confessedly cumbrous and circuitous, and needs simplification in some way or other. It will, perhaps, save time and trouble if, in advance of any discussion of the subject, I rule out one solution of the problem, which may possibly be suggested, as impracticable and undesirable. It is that of selection by the Bishop. That function he will certainly decline. It must be, in some form, an elective office, as elsewhere. The delegates represent not the Bishop, but the whole body of the faithful. They must, therefore, be *their* appointees, not *his*.

### Internal Government.

A few words seem necessary on the question of our internal diocesan government in view of the growing feeling that it has not yet reached its full development. How far that development should extend is the question. As to the assumption of the responsibilities of synodical organization, I am firmly convinced that we are not yet ripe for such a forward movement, and in this judgment I am confirmed by a consensus of opinion gathered from the utterances of a number of leading clergymen and laymen whom I have consulted, and who, with one exception, deem it inexpedient, mainly because of the financial perils which, in their view, must necessarily grow out of it. Could these be sufficiently guarded against, I have no doubt that the consent of the Provincial Synod could easily be obtained to the creation of a synod in Algoma, such as could in all respects take its place side by side with the sister dioceses in this Ecclesiastical Province.

Diocesan autonomy, however, being as yet apparently out of our reach, are there any intermediate steps which can be taken in the direction of a larger participation, by the clergy and laity, in the internal affairs and interests of the diocese? I certainly think so,



provided they be taken wisely and cautiously. Time is a necessary factor in all such movements. Hasty legislation entails mistakes and confusion, sometimes not easily retrievable. The life of the Church cannot be measured by years or decades. No one generation can shape and mould her organization for all the future. Enough, if one step be taken at a time. In the present case that step might be, say, the appointment either of one Executive Committee, charged with several functions, or of two or three smaller ones, each having its own defined department of work assigned to it, within such limits as would in no way conflict with the Episcopal prerogative, and as an experiment to be tried on its merits, and judged at our next Triennial Council. Even in going so far some difficulties will have to be encountered, both geographical and financial. But, these provided for, I see no objection whatsoever to the creation of an Advisory Board and other appliances adapted to our internal economy, which would, doubtless, have the effect of lightening the Bishop's load, and of giving him increased opportunities of consultation with the clergy and laity. If this be what is meant by a Diocesan Constitution, the more thorough the ventilation the subject receives at your hands the better.

### **Our Sunday Schools.**

Our diocesan Sunday School work caused me grave anxiety, not so much for the present as for the future of the Church through all this vast territory. Estimated by the issues depending upon it, its importance cannot be exaggerated. If the child be father to the man, so surely is the Sunday School of the day the mother and nursery of the Church for all coming generations. If the Churchmanship of the future is to be intelligent, scriptural, conservative, and instructed on sound Prayer Book lines, then it is in the Sunday School its foundations are to be laid. I am fully aware of the difficulties to be encountered—the *absence of the clergyman*, occupied, as he is, with multiplied and widely-scattered services; *scanty lay co-operation*, and, even where it does exist, too often teachers needing that one teach them again which be the first principles of the oracles of God; the *wide dispersion of the children* over large areas; the *lack of proper appliances*, often, such as libraries and lesson papers; the strong and, to parents sometimes no less than to children, *irresistible attraction*



*of denominational Sunday Schools*—all these things are “against us” ; but just so much more is it impressed on my mind that if the numerical and moral strength of the Church is to be maintained ; nay, if her very existence is to be perpetuated in our midst, then must the clergy make the instruction of the children an *educational specialty*, not indeed by the abolition of the present system of instruction, defective though it be, but rather by supplementing it through the good, old-fashioned Prayer Book catechetical method, which makes the case of the young an integral factor in the Church's public ministrations. This, brethren, is one of your bounden duties, as the authorized representatives and mouthpieces of the “*Ecclesia docens*,” and its faithful, systematic discharge will bear manifold fruit. The children of the Church will receive *bona fide* religious instruction, such as they now fail to receive either in the common school, or, alas, in the majority of instances, in their own homes ; her adults, as they listen, fresh confirmation in their faith ; her services, new interest and attractiveness ; and her ministers, added and most practical evidence of their claims as successors to those on whom the Head of the Church imposed that solemn parting injunction, “Feed my lambs.”

I regret that I have to add that I cannot regard our Sunday School statistics as satisfactory or creditable, even taking into account the special difficulties just referred to. Only 1,664 are reported as under instruction. This falls far short of what might be. The clergy, doubtless, are faithful ; but their efforts are frustrated largely by the indifference of parents to their children's best welfare, or the half-heartedness of their allegiance to their Church. With such material it is difficult to deal. But the clergy will not have discharged *their* responsibility in the premises unless they are frequent and earnest in warning the parents of their several flocks that they are not true or loyal either to the communion of which they call themselves members, or to the solemn responsibilities under which God has laid them, unless they either themselves instruct their children in religious truth, or, failing this, they send them to the Sunday School—their *own* Sunday School—the school to which they rightly and properly belong. The parental relation is a directly Divine creation, and the trust it imposes an awful one, which reaches its final issues



only at the judgment seat. For there, to every parent, will be addressed the searching question, "Where is the flock that was given thee, thy beautiful flock?"

### Confirmation.

Closely connected with the Sunday School, even as the fruit-bearing tree is connected with the planted root, stands that important turning point in the religious life known to the Church as "Confirmation." Now, that Confirmation is the complement of Baptism, investing the recipient *de facto*, on condition of faith and repentance, with all the blessings guaranteed in baptism *de jure*; that it is also the ratification of a solemn covenant, in which God the Father condescends to meet the doubts and fears of His child half-way, and pledges Himself to the bestowal of the strength needed for the fulfilment of the vow entered into; that it is, further, though not sacramentally (the formularies and standards of the Church to which we have all solemnly sworn our assent forbid our so regarding it), a means of grace in which the devout soul receives the earnest, the first early instalment, so to speak, of the sevenfold gifts of the Holy Spirit—this threefold aspect of the rite is, or at least ought to be, clearly understood by every well-instructed parish clergyman. I fear, however, that I can discover, here and there, traces of a tendency to lower it from this high ideal, and reduce it practically to the dimensions of a decent ecclesiastical observance, furnishing the only available foot-rule by which to measure the Church's growth year by year, and, therefore, to be repeated annually, as a matter of course, with the Bishop's periodic visitations—demanding, necessarily, a certain knowledge of the Catechism, but terminating, practically in the first, which is too often the last, communion as the sole end and purpose of its administration. The presentation of a large class is something to labor for, and strive for, and great energy is expended to secure it. It looks well, sounds well, reads well when reported in the Church papers. The mission or parish must be prospering that presents so many of both sexes for the laying on of hands. And doubtless it does *numerically*. But, brethren, if that be our standard, then, with reverence be it said, the Saviour's own ministry was a humiliating failure. No; the *first* place belongs to moral and spiritual



results, above all others. It is these the Confirmation service everywhere emphasizes. It is to this rule it reduces the whole question of fitness. Every line of it from its beginning to its blessing is pervaded by a strong insistence on inward heart-preparation, evidenced by a solemn purpose of self-consecration to Christ, and the early blossom of an honest effort to serve and please Him in the daily life. Let a clergyman ignore this prime element, or even subordinate it to any other, and he virtually converts the rite into a solemn farce, an empty, unmeaning mockery. Where this element, the essence of the whole, is absent; where the life is careless, and the tongue knows no restraint, and the temper is uncontrolled, and the manner, even in God's house, light and frivolous, and the daily round is wholly unfamiliar with even the decent observance of the form of prayer, or the perusal of God's Word, and beyond attendance at the class there is not a solitary symptom of interest in spiritual things, *there* a clergyman betrays his trust, and does an injury absolutely irreparable, unless he firmly, though kindly, rejects the candidate. Refusal may doubtless diminish the number of his class and sorely disappoint, if not offend, both parents and friends; but his firmness, accompanied, of course, by kindly explanation of its cause, will effectually guard the avenues of approach to the full membership of the Church, and, while reducing her numerical strength, will increase his *moral* force, and screen her from the reproach which premature Confirmation too often brings on the body of Christ.

With regard to the question of the age for Confirmation, it has been asked, I believe, by some: What right has a Bishop to rule, as I have done, that, save in very rare and exceptional cases, it shall be *not under fifteen at the lowest*? I reply, Simply the right which my office confers, to determine for myself, within my own jurisdiction, and the right of my own judgment, *all* questions connected with the spiritual welfare of my diocese which the Church has not already determined for me in her recognized standards, or by canonical legislation. And ten years' experience has but served to confirm me, immovably, in my judgment, as to the wisdom of such a limitation. "Years of discretion" surely mean something more than the first dawns of a power to discriminate between right and wrong, and a parrot-like repetition of the answers in the Catechism. It means a



consciousness of sin, and repentance for it, and faith in Christ who has atoned for its guilt, and a solemn purpose to shun it in the future, and an intelligent appreciation of the length and breadth of the baptismal vow; and if so, and this is not all, how much of all this is to be found among the young people of your several congregations at fifteen?

### Rural Deaneries.

A word now on the subject of our Rural Deaneries. That they have already vindicated their creation, the history of the experiment abundantly proves. Manifold advantages have flowed from it which would otherwise have been unattainable, such as *the collection of statistics*, inaccessible by other means; the supervision of *general Church work*, in a systematized form, by means of local overseers, clothed with a delegated semi-episcopal authority; *the lightening of the Bishop's labours* by the diversion of the lesser matters of Church life and work—its “mint and anise and cummin”—into ruridecanal hands, abundantly able, as they are, to give them wise and judicious treatment; *the encouragement of a stronger, closer sense of brotherhood* through the Chapter meetings, giving opportunity of social intercourse and frequent informal consultation—all these and other benefits accrue necessarily from an energetic administration of the Rural Deanery system. For the benefit which the diocese has derived so abundantly in these various directions, I desire to express my grateful obligations to those who have thus far discharged this laborious office, only regretting most sincerely that our financial position forbids our attaching to it even the smallest honorarium. I see on the notice paper a motion looking towards a change in the present mode of appointment. It may not suffice to meet every conceivable difficulty, or possible objection; but what mode will? Rural Deans are supposed to be, and ought to be, men of energy, experience, judgment, and sound Churchmanship, which refuses, in its official capacity, to recognize any theological party or school as such, and stands as ready to counsel and assist and sympathize with a High Church brother as a “Low,” or *vice versa*. These considerations alone, to the stern exclusion of every personal feeling as to superiority of place or influence, should determine every vote cast under the elective system which we have inaugurated. True, the field of administra-



tion is small, the term of office brief, the office itself, here, at least, a thankless one, but none the less are the interests involved as sacred as any connected with "the Church (of Christ), which is His Body," and not to be imperilled, much less sacrificed, at the promptings of an unholy jealousy, or a friendly, partial complaisance.

I regret to have to call the attention of the clergy to the necessity for more care and promptness in filling and forwarding the annual statistical returns furnished by the Bishop through the Rural Deans. Much and serious inconvenience has arisen from the neglect too often displayed here. The Bishop is under the necessity of transmitting annual reports to the great English Societies, and it is solely from the Rural Deanery returns he can obtain the necessary statistics. These withheld, or even delayed, the English committees might any year withhold the grants usually given towards the prosecution of our missionary work. Yet in many cases these returns do not reach the Rural Deans for weeks after the specified date, and even when forwarded fail largely to give the information required and asked for. You owe it, brethren, to yourselves, to your missions, to the Bishop, to the diocese, to display the utmost promptness and carefulness here. The forms themselves are merely tentative. Experience has proved them capable of sundry improvements. I hope the matter will find its way into the hands of a committee, to report during the present session.

Before leaving the subject, there is one item in these statistical returns to which I must call your *special* attention. I allude to the question of special offertories. Here is room for much improvement, judging by the number of empty, ominous blanks that occur. Four special offertories, as you are aware, are called for, exclusive of that on Christmas Day, viz., for Foreign and Domestic Missions, for the Jews, and for the Widows and Orphans' Fund. Now, taking three of these returns for the past year as the basis of my enquiry and designating them respectively as *A, B, C*, I find as follows :

*A* covers a district occupied by seven clergymen, and includes thirty-four stations. Offertories have been received for Foreign Missions at only seven of these stations ; for Domestic Missions, four ; for the Jews, five ; and for the Widows and Orphans' Fund, four.



*B* contains twenty-four stations, served by eight clergy. Of these twenty-four, eleven send offertories for Foreign Missions; six for Domestic Missions; nine for the Jews; and seven for the Widows and Orphans' Fund.

*C* embraces twenty-three stations, ministered to by six clergymen. Of these twenty-three, ten forward offertories for Foreign Missions; seven for Domestic Missions; six for the Jews; and four for the Widows and Orphans' Fund.

In other words, summarizing the contents of the ruridecanal reports referred to on the subject, I find reported, instead of a possible 324 offertories from a total of eighty-one stations, actually only eighty, viz., twenty eight for Foreign Missions; seventeen for Domestic Missions; twenty for the Jews; and fifteen for the Widows and Orphans' Fund!

Here, however, let me not even seem unjust, or indiscriminating. I know what it is in your minds to say in explanation. In some stations the services are infrequent, and at irregular intervals; in others, the people are too poor to survive these constantly recurring appeals—indeed, they fail to discharge their obligations to their clergymen; in yet others, the changes in the incumbency upset parish arrangements, and offertories drop through between the departure of one clergyman and the advent of his successor. All this I know; but after allowing all that can justly be claimed on these and other grounds, and cutting down the maximum of 324 possible special offertories to *one-half*, surely, brethren, the fact of only eighty being reported, instead of, at least, more than double that number, indicates the existence, somewhere, of something wrong. Where it is to be found, I will not undertake to say. Churchwardens and the laity, generally, have much to answer for. We all know how strongly the instinct of self-preservation asserts itself in presence of an all but empty alms-plate on which some extra parochial object has the first claim; but all this granted, as simple truth and justice require that it should be, it still holds true that the clergy have a duty to discharge here, viz., the education, however slow and difficult it may be, of their flocks, not merely to the duty of sending to others, according to their ability, however limited it be, the Gospel for which they themselves stand indebted to others, but, still more, the



exercise of a large faith in the Divine assurance, "It is more blessed to give than to receive." "There is that scattereth, and yet increaseth; there is that which withholdeth more than is meet, but it tendeth to poverty."

### **Woman's Auxiliary.**

The notice of motion which I see among the agenda, contemplating an extension of the Woman's Auxiliary movement in the diocese, is peculiarly timely, and just what I have for some time longed to see. I do hope it will meet not only a unanimous vote from this Council, but universal adoption, if possible, by the diocese. Considering what the Auxiliary in other dioceses has done for Algoma, and the fact that there is scarcely a corner of it in which the hearts, hands, and homes of clergy and laity alike have not been gladdened by its benefactions; remembering, further, how profusely its gifts have flowed in to intensify, for the Church's children, the holy joy natural to the Christmas season; bearing in mind, further, what a rich revenue of blessing, temporal and spiritual, its extension in our own midst would yield for the increase of our resources, and the deepening of the spiritual life of its members, I know of no forward step which would be so prolific for good as the creation, wherever possible, of a branch of the Woman's Auxiliary in every mission in the diocese. Doubtless the godly women of the Church are already at work in several missions for one object, and under one name or other; but why should we not fall into line with our brethren elsewhere by the adoption of a name and organization which the Church has officially approved and recognized, especially when its adoption in no way fetters local liberty or action in the minute details of parochial effort? Here is a point, surely, where individual preference, whether on the part of the clergy or laity, may well be subordinated to the expressed will and verdict of the Church. Difficulties may, doubtless, attend the organization of such a movement in the rural and thinly-populated parts of the diocese; but that these can be overcome successfully has been shown by actual experiment in one scattered mission, from which I hope we shall hear.

Circulars explanatory of methods and objects can be obtained from the Secretary.



The subject of the Woman's Auxiliary reminds me of an imperatively bounden duty which I must not fail to discharge, that, namely, of making cordial acknowledgment of the untold benefits attending on what is now familiarly known as the educational movement in favour of the children of our missionaries, and of placing on record the expression of my own gratitude, and, I am sure I may add, yours also, for the lasting, lifelong blessings which, in God's good providence, are sure to grow out of it. Private individuals, principals of private and college schools, congregations, diocesan and parochial branches of the Woman's Auxiliary, have all contributed their offerings of substance and practical co-operation, giving the children, sons and daughters alike, of our missionaries the same warm place in their sympathies that has been uniformly extended to their parents. The heart of the Church has been turned to the children, and as the result young lives are being moulded and characters formed that will one day repay the wealth of loving care and kindness bestowed on them with a rich harvest of wholesome Christian influence for the well-being of the Church, and the moral and religious betterment of their day and generation. No less than eleven children, six girls and five boys, are reaping the advantages of this thoughtful, far-seeing form of Christian beneficence. Heaven's richest benediction rest on all who participate in it !

### **Church Buildings.**

One of the most gratifying tokens of progress is in the direction of church building. In 1882 our church edifices numbered forty-two ; of these, ten have been rebuilt (two of them having been destroyed by fire), while twenty-six others have been erected and completed. When four others now in course of erection are finished, the total number of church edifices in the diocese will be seventy-two. True, they are for the most part simple, architecturally unpretentious buildings, plainly furnished, but they suffice for our purposes. They are almost entirely our own—only a very few having a trifling legal or equitable claim hanging over them. The majority of them are insured and consecrated, while all of them are occupied by congregations as devout and reverent in their demeanour and as appreciative of their spiritual blessings as any to be found in the most crowded centres of population. They are, still further, free churches. There is not a rented pew in the diocese.



For this rapid increase in the number of our church edifices we are indebted, under God, (1) to the zeal and self-sacrifice of our own laity, from whom must always come the first voluntary offerings of money, material, or labour; (2) to the push and energy of the clergy in stimulating the people's efforts; (3) to the donations of a host of friends, especially in England; and (4) to the prompt and generous responses made to our applications by the S.P.C.K., that noble nursing mother to the Church, which, where we have complied with her most reasonable conditions, has never yet turned a deaf ear to our petitions for financial assistance. How deeply we are indebted to this Society you will understand when I inform you that apart from her other gifts, such as £1,500 to our Endowment Fund; £100 towards the purchase of the "Evangeline"; £60 for a studentship; £253 7s. 7d. for libraries, service books, Bibles, Prayer Books, for the diocese generally, and also for use of all the lake steamers, she has further given us a sum total of £955 for church building purposes. Benefactions such as these, amounting, in the last ten years, to upwards of \$14,000, may well inspire us with a deep, abiding, overflowing gratitude. I am sure that I only voice your feelings equally with my own when I unite with you in tendering the assurance of our heartfelt gratitude to this and to the other English Societies elsewhere referred to, and wish them a hearty Godspeed in their world-wide efforts to build up the Church of Christ, and make the race ready for His second coming.

I shall not be drawing invidious distinctions if I state that for two of our churches we stand indebted to two special gifts sent from England. St. Mary's, Aspden, one of the best built and best equipped in the diocese, was erected at the entire cost of one generous donor, who contributed £700 for that purpose. She has since entered into rest. Holy Trinity, Little Current, was built and furnished with font, holy vessels, etc., by R. A. A. Jones, Esq. (now of London, England), and other members of the family of the late Honourable Robert Jones, of Montreal, as a memorial of an honoured and beloved father.

### **Parsonages.**

A parsonage means, ordinarily, permanence of occupation, a settled, stable continuance of spiritual ministrations, exercising a



steadily cumulating force which tells, silently, but surely, on the Church's interests, alike financial, social, and religious. A parson without a parsonage is a visitor—a pilgrim and sojourner—he never “continueth in one stay.” Liable to frequent fluctuations and removals, and largely at the mercy of circumstances, he lacks that home feeling which plays so large a part equally in domestic comfort and parochial efficiency. This diocese is not adequately equipped in this direction, and we have suffered accordingly. All the progress has been made during the past ten years that could naturally be expected with the resources at our disposal, but the supply still falls very far short of the existing and pressing demands. Beginning in the year 1882 with six (one of the seven previously reported, viz., that at Port Sydney, having been destroyed by fire), we are now in possession of *sixteen*, all of them frame buildings, in various conditions of repair. Measures are being taken at Rosseau, Aspdin, and Port Carling to add to the number. Extensive repairs are urgently needed in the parsonages at Huntsville, Port Sydney, Gravenhurst, and Sheguiandah. That at Sudbury is a parsonage only as yet in the germ, and has been purchased by the congregation. Let me here urge upon the Rural Deans the necessity of (1) emphasizing the parsonage subject among the people wherever they find a mission unsupplied with so necessary an appliance; and (2) of everywhere propounding the sound and wholesome, but little understood doctrine, that all charges upon local church property, whether for repairs, insurance, or municipal taxes, are to be defrayed, not by the clergyman, but by the general funds of the congregation remaining over and above after the payment of his stipend.

Did time permit, I would emphasize as further elements in the spiritual power of the Church a larger spirit of self-denial for Christ's sake, yielding as its natural and necessary fruits more liberal offerings for the extension of His kingdom at home and abroad. But I merely name this that I may hasten to one other and concluding thought, addressed more specially to my brethren in the ministry. It is this: that the central, innermost secret of the Church's power must ever lie in the preaching of Christ crucified and raised again. I yield to no man in my estimate of the true value of the Church's sacramental system; here I believe that antagonism to certain extreme sacra-



mental theories by a certain school has carried its opponents frequently into the opposite and equally mischievous extreme of an undue appreciation, which has voided them of all grace and blessing altogether. While granting this, I also maintain that, whether in sermon or sacrament, there is, and can be, no healing virtue for the souls of men except in so far as the living, personal Christ is Himself set forth before men's eyes, and brought near to their hearts and consciences by the power of the Holy Ghost. Let the unction of His Name be lacking, and sermons sink to the level of idle tales, while sacraments become mere empty, hollow, lifeless ceremonials. By all means, my younger brethren, especially cultivate the mental and other gifts necessary to your pulpit duties—breadth of thought, variety of culture, knowledge of human nature, readiness of utterance ; but understand that with these only as your equipment, your voice will be but the jingle of the “sounding brass and tinkling cymbal,” so far as the true end of preaching is concerned. Your first, highest, and holiest function is to “preach the gospel,” at least if you are successors to those to whom the original commission was delivered. The Church is simply a means to this end—“that by the church,” writes the apostle, “might be declared the manifold wisdom of God.” “Christ *is* the power of God and the wisdom of God to every one that believeth,” and in Him, therefore, must the preacher's message begin, continue, and end. Than His cross you need no better balm to heal the wounds made in consciences pricked with a sense of sin ; than His resurrection no mightier power to wake dead souls to a new life of righteousness. This was the doctrine that in the Apostles' days conquered persecuting Jews, and scornful Greeks, and haughty Romans, and led them, like captives, to the foot of the cross ; and it has lost none of its pristine power. “Time writes no wrinkles on its brow.” Like Him whom it preaches, it is “the same yesterday, to-day, and for ever” ; as fresh and forceful now as when angels sang its advent, or the martyred Stephen sealed his testimony to it with his blood. The ministry you exercise is distinctly a “ministry of reconciliation,” which breathes in its every sentence the fragrance of the name of the great Reconciler. It was the ministry St. Paul gloried in discharging. For any other he cared not ; of this he was keenly, intensely jealous. To touch this in terms of disparagement



was to touch the apple of his eye. Of aught that interfered with him here, he showed himself impatient, nay, intolerant. While proclaiming this Gospel, a holy enthusiasm possessed his soul which laughed even the most formidable obstacle to scorn. He *must* preach "Christ and him crucified." "Woe is unto me," he says, "if I preach not the gospel." All else was subordinate of that. "Christ sent me," he adds, "not to baptize, but to preach the gospel." Over and over again, he repeats, "Whereunto I was ordained a preacher," etc. This *is* the one unvarying burden of his song; this is the master thought that links the chequered experiences of his apostleship into one continuous, consistent whole, and gives them their marvellous inner unity.

Can we doubt its all-conquering, all-subduing power? The history of the Church is one long record of the triumphs it has gained, telling, as they do, of poor sin-stricken hearts that have leaped in glad and grateful response to its simple story, and of lives that have been lifted up out of the depths of sin and vice, and set on high levels of goodness and self-sacrifice. Question the power of the story of Christ crucified as a moral lever for the world's redemption? Nay, is it not this that will be the inspiring theme of the grand doxology that will go up from the countless hosts of God's redeemed ones when the "ministry of reconciliation" shall at last have finished the work God gave it to do? "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

The Bishop's charge was referred to a committee composed of Revs. Rural Dean Chowne, Charles Piercy, G. Gillmor, W. Evans, and W. H. French, to consider the topics therein mentioned with a view to bringing them before the Council.

The Council then adjourned for the day.

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### Second Day, Thursday, June 30th.

After Morning Prayer in St. Luke's Church, the Council reassembled, the Bishop in the chair. Prayers were read by the Bishop. After roll call, it was moved by Rev W. H. French, and resolved, That Mr. Marks, of St. Joseph's Island, be allowed to take his seat



as lay delegate to this Council. There having been no clergyman in Priests' Orders stationed at St. Joseph's Island, Mr. Marks was unable to communicate the three times as required.

The minutes of yesterday's session were then read, corrected, and confirmed.

Mr. G. S. Wilgress, lay delegate for Huntsville, then entered and took his seat.

The Rev. Canon DuMoulin also entered, when, on motion of, Rev. Rural Dean Machin, he was invited to take a seat on the platform. Canon DuMoulin accepted the invitation.

#### REPORTS OF COMMITTEES.

Under this head, Rev. Rural Dean Chowne presented and read the report of the Committee on the Bishop's Charge, as follows :

Your committee appointed to consider topics mentioned in the Bishop's Charge beg leave to report as follows : That the following be treated as notices of motion after printed order of business : Proposed Consolidation of the Church in British North America ; recommendation of appointment of a committee to consider the status of students and lay readers ; Sunday Schools as per address, and unfinished business ; *The Algoma Missionary News*, in connection with the Editor's report ; and the Superannuation Fund.

ALFRED W. H. CHOWNE, *Chairman*.

On motion of Rev. Rural Dean Chowne, the report was received and adopted.

#### NOTICES OF MOTION.

By the Rev. G. H. Gaviller : "That the following be and is hereby appointed a committee to draft a constitution for the Diocesan Council ; The Bishop of the diocese, Revs. J. G. Machin, James Boydell, Alfred W. H. Chowne, Thomas Llwyd, G. H. Gaviller ; Messrs. W. B. Tindall, J. G. S. Wilgress, T. H. Keefer, Wm. Kirk."

The following six notices of motion were given in accordance with agenda :

By the Rev. Rural Dean Chowne, for Rev. Rural Dean Llwyd : "That the resolution *re* election of Rural Deans be rescinded, and that the Bishop be respectfully requested to make his own appointment of these officers."

By the Rev. Rural Dean Machin : "That it is of great importance to the future welfare of this diocese that the clergy and laity



should unite in the effort to procure lands while they are held at a low price for the purpose of endowment."

By the Rev. Rural Dean Chowne: "That all motions and recommendations hitherto passed with reference to the distribution of the Widows and Orphans' Fund be and are hereby rescinded, and that a committee of five—three clergymen and two laymen—be appointed to draft a scheme for the equitable administration of the same; said committee to report from day to day until the business is disposed of."

By the Rev. Rural Dean Chowne: "That seven clergymen be appointed a committee to devise a plan for the delivering of a series of lectures on Church History throughout the several deaneries of the diocese."

By the Rev. Chas. Piercy: "That a committee composed of three clergymen and two laymen be appointed to draft amendments for submission to and adoption by this Council, containing recommendations to Provincial Synod to amend Canon 20 ('On representation of the Missionary Diocese of Algoma' in the Provincial Synod of Canada); looking (1) to larger representation; (2) to a more satisfactory mode of election of delegates thereto; and (3) to the general revision of said canon."

By the Rev. Rural Dean Vesey: "That more branches of the Woman's Auxiliary be formed in the diocese."

#### MOTIONS.

Moved by the Rev. W. H. French, and resolved, That the consideration of Sunday Schools, being unfinished business remaining over from the last Triennial Council, be postponed until the subject of Sunday Schools referred to in the Bishop's Charge comes up for discussion, as per report of special committee.—Carried.

Moved by Rev. Wm. Evans, and resolved, That the Revs. W. H. French, R. Sims, and J. H. McLeod be appointed a committee to further the progress of the C.E.T.S. in the Diocesan Council.

Moved by Rev. A. J. Young, and resolved, That it is expedient that a diocesan branch of the Brotherhood of Saint Andrew be established, and that the Rev. Canon DuMoulin be asked to address the Council on the subject.—Carried.



The Rev. Canon delivered an address explaining the nature of the Brotherhood, the Bishop adding a few remarks.

The Council adjourned at 12.25 p.m.

AFTERNOON SESSION.

The afternoon session opened at 2.30 p.m., the Bishop in the chair.

A letter was read from Mr. James Purvis, lay delegate from Sudbury, regretting his inability to be present, after which it was moved by the Rev. James Boydell, and seconded by the Rev. Alfred W. H. Chowne, That this Council desires to express its sympathy with the Rev. Rural Dean Thomas Llwyd in his illness, and it regrets that his enforced absence through that cause has deprived it of his counsel and presence, and that a copy of this resolution be sent to the Rev. Rural Dean Llwyd by the Secretary.—Carried.

Rev. Mr. Gaviller then moved his motion for a committee to draft a Constitution for the Diocesan Council, notice of which was given in the morning. (See page 27.) The motion was carried.

Rev. Rural Dean Chowne moved the motion of which he had given notice *re* election of Rural Deans. (See page 27.) The motion was lost.

Moved by Rev. C. J. Machin, and resolved, That it is of great importance to the future welfare of this diocese that the clergy and laity should unite in the effort to procure lands while they are held at a low price for the purpose of endowment.—Carried.

The Council then adjourned until July 2nd at 10.30 a.m.

**Third Day, Saturday, July 2nd.**

Morning Prayer was read at St. Luke's Church at 9.30 a.m. The Council met for business at 10.30. The Bishop presided and read prayers. The roll was called and the minutes read, corrected, and confirmed.

Moved by Mr. G. S. Wilgress, and resolved, That in view of the fact that the reports of the Rural Deans have not been presented, said reports be made a special order of the day for this afternoon at 4.30 o'clock.—Carried.

Moved by Rev. W. H. French, and resolved, That the question of Consolidation of the Church in British North America be a special order of business immediately after the adjournment.—Carried.



Under the head of notices of motion, Rev. Mr. Boydell gave notice of a motion dealing with the question of lay readers, and another having reference to the scheme for the Consolidation of the Church in British North America, both of which, with a notice of motion by Rev. G. H. Gaviller *re Algoma Missionary News*, appear in full in the proceedings of the sessions at which they were disposed of.

Moved by Rev. A. W. H. Chowne, and resolved, That all motions and recommendations hitherto passed with reference to the distribution of the Widows and Orphans' Fund be and are hereby rescinded, and that a committee of three clergymen and two laymen be appointed to draft a scheme for the equitable administration of the same; said committee to report from day to day until business is disposed of. The Bishop named the following as the committee: Revs. A. W. H. Chowne, James Boydell, W. H. French, and Mr. W. Sharp and Dr. Reid.

The Council adjourned till 2.30 p.m.

#### AFTERNOON SESSION.

On reassembling it was moved by Rev. James Boydell, That the scheme for the Consolidation of the Church in British North America drawn up by the conference of the delegates held in Winnipeg in the year 1890 be concurred in by this Council.

Moved in amendment by Rev. C. J. Machin, and resolved, That the consideration of the scheme for consolidation, etc., be referred to a committee to report on Tuesday next.

The Bishop appointed the following as a committee: Revs. C. J. Machin, James Boydell, and H. P. Lowe.

The Rural Deans read and presented their several reports treating of the condition of every mission in the diocese.

The Council adjourned at 6 p.m. until Monday, July 4th.

#### **Fourth Day, Monday, July 4th.**

After Morning Prayer in St. Luke's Church, at 9.30 a.m., the Council again met in Turner's Hall. The Bishop took the chair at 10.30 and read prayers.

After roll call the minutes were read, amended, and confirmed.



The Rev. A. W. H. Chowne presented the report of the Committee on Widows and Orphans' Fund, and gave notice that he would move its adoption.

Moved by Rev. J. Boydell, and resolved, That a committee be appointed to consider the best method of securing the regular and liberal contributions of the people of the Church.

The Bishop appointed the following as a committee : Revs. J. Boydell, W. H. French, and C. Piercy.

On motion of Rev. G. H. Gaviller, the reports of the Rural Deans were adopted.

The Bishop appointed 5 p.m. as the hour for the election of Rural Deans, and at the same time appointed the Rev. C. J. Machin Rural Dean of Thunder Bay.

The Council adjourned at 12 o'clock noon.

AFTERNOON SESSION.

The Bishop took the chair at 2.30 p.m.

It was moved by Rev. A. J. Young, and resolved, That a committee be appointed to revise the form of making annual parochial returns to the Rural Deans.

The following were appointed a committee by the Bishop : Revs. Rural Dean Chowne, W. Evans, and L. Sinclair.

In accordance with notice, it was then moved by Rev. Rural Dean Chowne, seconded by Rev. Gowan Gillmor, That three clergymen be appointed a committee to devise a plan for delivering a series of lectures on Church History throughout the several deaneries of the diocese.—Carried.

The committee appointed were : Revs. A. W. H. Chowne, W. H. French, and Gowan Gillmor.

The next motion was one of which notice had been given by the Rev. Charles Piercy : That a committee, composed of three clergymen and two laymen, be appointed to draft amendments for submission to and adoption by this Council, as recommendations to the Provincial Synod to amend the canon (Canon 20) on representation of the Missionary Diocese of Algoma in the Provincial Synod of Canada, looking (1) to a larger representation ; (2) to a more satisfactory mode of election of delegates thereto ; and (3) to the general revision of said canon.



The motion was seconded by Rev. G. H. Gaviller, and carried, when the Bishop appointed the following committee : Revs. Charles Piercy, F. Frost, and M. C. Kirby ; Messrs. William Sharp and G. S. Wilgress.

Pursuant to notice given on the second day of the Council, Rev. James Boydell moved, That great care should be exercised in the selection of lay readers ; that, before appointment, they shall declare themselves willing to be governed by the incumbent in the selection of sermons, in the manner of conducting divine worship, and in all matters pertaining to the office which they hold ; that their appointment shall be by license from the Bishop of the diocese, and shall be renewed every year at Eastertide, such license to set forth their duties and limitations.

The following was moved in amendment by Rev. R. A. Sims, seconded by Mr. G. S. Wilgress, That a committee be appointed to consider the duties of lay readers and students, with special reference to points referred to in the Bishop's charge.

The amendment carried.

The Bishop appointed the committee as follows : Revs. James Boydell and W. H. French, and Mr. Wilgress.

The Rev. G. H. Gaviller made a verbal report as Editor of *The Algoma Missionary News*, and presented the report of the business manager. He subsequently moved, seconded by Rev. A. J. Young, That it is expedient in the interest of the diocese that *The Algoma Missionary News* be continued, and that the report of the editor and business manager be received and accepted.—Carried.

Moved by Rev. Rural Dean Chowne, seconded by Rev. F. Frost, That the Editor of *The Algoma Missionary News* receive a cheque for \$50 for his services.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. J. Boydell, That the Rev. G. H. Gaviller be re-elected editor of *The Algoma Missionary News*.—Carried.

It being 5 p.m., the hour appointed for the election of Rural Deans, the Bishop appointed the following scrutineers : For Muskoka, Revs. Charles Piercy and A. J. Young ; for Parry Sound and Nipissing, Revs. A. J. Burt and J. Boydell ; for Algoma, Revs. W. H. French and H. P. Lowe.



The ballots being counted, the following were declared elected :  
Rev. Thomas Llwyd, for Muskoka ; Rev. A. W. H. Chowne, for Parry  
Sound and Nipissing ; Rev. E. A. Vesey, for Algoma.

Rev. A. W. H. Chowne presented the report of the Diocesan  
Librarian, Rev. Thomas Llwyd :

DIOCESAN LIBRARY REPORT, AUGUST, 1889, TO JUNE, 1892.

MY LORD AND BRETHREN,—At the Council of 1889 it was decided to form a library for the use of the clergy and catechists of the diocese. A committee was named, rules drawn up and approved by the Council, and the librarian appointed, the choice falling upon Huntsville. As soon as possible after my return from the Council the books were got to Huntsville, six portable cupboards filled with shelves were provided, several donations of books were obtained, and a special donation of \$100 for the purchasing of new books was received. As far as could be, the books were assorted and catalogues printed and mailed to all clergy, catechists, and lay readers as far as I could get the addresses of the latter, special attention being drawn to Rule 1. The financial statement appended to this brief report presents an analysis of the receipts and expenditures. Subscriptions are due January 1st each year ; fifteen subscriptions were received the first year, eleven the second, and twelve the present year. The number of books borrowed each year were : In 1889, 3 ; 1890, 53 ; 1891, 11 ; 1892 (to date), 8 ; total, 75. At the present time there are two books out. I append the financial statement, made out by my vestry clerk.

(Signed)            THOMAS LLWYD,  
                                 Librarian.

The financial statement showed an expenditure of \$202.01, and equal receipts, less \$2.62.

Moved by Rev. W. Evans, and resolved, That the Librarian's report be adopted, with the best thanks of the Council for his trouble.

The Council adjourned at 5.45 p.m.

**Fifth Day, Tuesday, July 5th.**

Morning Prayer in St. Luke's at 9.30. The Bishop took the chair at 10.30.

After roll call, the minutes of the previous day were read and confirmed.

The Committee on the Constitution having failed to report, it was Moved by Rev. C. Piercy, and resolved, That the Committee on



the Constitution be discharged, and that the Bishop be asked to appoint a committee to deal with the question, said committee to report to the Council.

The Bishop appointed Revs. Messrs. Machin, Boydell, Llwyd, and Chowne, and Messrs. Wilgress and Sharp.

The Committee on the Church of England Temperance Society submitted the following report :

(1) That a Diocesan Society, under the presidency of the Bishop, be established.

(2) That one or more supply depots be established for the distribution of literature on the working of the society and supplies for parochial branches.

(3) That all supplies be procured from the parent society in England.

(4) That funds for the work be drawn from the following sources :  
(a) Special donations (\$10 constituting a vice-president); (b) profits on sales, lectures, etc. ; (c) that each parochial society pay annually either a small fee or a capitation fee.

(5) That we recommend that an annual sermon on behalf of the society be preached in every congregation, and that all surplus over the average offertory be devoted to the Diocesan Society's work.

(Signed) W. H. FRENCH,  
*Chairman.*

On motion of Rev. C. Piercy, the report was considered clause by clause. After discussion, it was

Moved by Rev. J. Boydell, seconded by Rev. G. Gillmor, That the report be adopted as a whole.—Carried.

It being 12 o'clock, the Council adjourned.

#### AFTERNOON SESSION.

The first matter taken up at 2.30 p.m., when the Bishop took the chair, was a report of the Committee on the Consolidation of the Church in British North America. After some discussion, on motion of Rev. G. H. Gaviller, the report was referred back to the committee.

Moved by Rev. A. J. Young, and seconded by Rev. W. H. French, That in future the harvest offerings throughout the diocese be devoted to the Clergy Superannuation Fund, and that the sum of \$5 be contributed annually by each clergyman to the fund, to be deducted by the Treasurer from stipends on the first day of January in each year.—Carried.



The rules of order were suspended to allow the following resolution of sympathy to be moved :

Moved by Rev. J. Boydell, seconded by Rev. W. H. French, That the Bishop, clergy, and lay delegates of the Diocese of Algoma, in Council assembled, desire to express their sorrow in the loss the Church in this Dominion has sustained by the decease of the late revered Bishop of Quebec, and also to give utterance hereby to their respectful and sincere sympathy with Mrs. Williams and her family, earnestly desiring for them sustaining grace in their affliction, and commending them to the care of their Heavenly Father, their God and ours.—Carried by a standing vote.

Rev. Rural Dean Vesey moved the following, of which he had given notice: That more branches of the Woman's Auxiliary be formed in the diocese. The motion was seconded by Rev. Rural Dean Chowne, and carried.

Rev. J. C. Machin then moved a motion of which he had given notice on the fourth day. It was seconded by Rev. W. Evans: That no clergyman shall be deemed eligible for the office of Rural Dean in the diocese unless he shall have served as priest in this diocese for five years, except in the case of a priest of ten years' standing in this Ecclesiastical Province; provided always that the Bishop may suspend this rule whenever clerical changes in any deanery may, in his judgment, render it necessary.—Carried.

Moved by Rev. W. H. French, seconded by Rev. J. Boydell, That the Bishop, clergy, and laity of the Diocese of Algoma, in Council assembled, beg most respectfully to congratulate the Bishop of British Guiana upon the almost unprecedented event which will transpire on the coming 24th of August, viz., the attaining of His Lordship to the jubilee of his episcopate, and earnestly hope and pray that he may be spared for years of usefulness in the Church of the living God.—Carried by a standing vote.

Moved by Rev. A. W. H. Chowne, and resolved, That the Secretary be requested to place on record the fact that there are thirteen women's working societies in the diocese, of which seven are in connection with the Woman's Auxiliary.

The Council adjourned at 5.45 p.m.



### Sixth Day, Wednesday, July 6th.

The Council met at 9.30 a.m., the Bishop in the chair. After prayers, the roll was called, and minutes read and confirmed.

The following were appointed a standing committee for furthering the Church of England Temperance Society : Revs. Messrs. French, Boydell, and Allman.

In reference to this subject, it was moved by Rev. R. Sims, and resolved, That in the event of any member of the Committee on the C.E.T.S. Work being unable to act, he at once communicate with the Bishop, who is hereby empowered to appoint a substitute.

Reports of committees were presented as follows :

On Systematic Giving—Rev. J. Boydell.

“ Parochial Returns—Rev. A. W. H. Chowne.

“ Consolidation of Church in B.N.A.—Rev. C. J. Machin.

“ Lay Readers—Rev. J. Boydell.

“ Representation in Provincial Synod—Rev. C. Piercy.

“ Lectures on Church History—Rev. A. W. H. Chowne.

On motion of Rev. J. Boydell, seconded by Rev. W. H. French, the report of the Committee on Systematic Giving was adopted. The report is as follows :

Your committee appointed to consider the best method of securing the regular and liberal contributions of the people to the Church beg to report :

(1) The committee recommend that a deputation consisting of two visiting clergymen, or of one clergyman and one layman, be appointed in each rural deanery at its next chapter to personally interview every member of each congregation in each mission—a list of such members being furnished by the incumbent—for the purpose of securing increased contributions to the Church.

(2) The committee also recommend that, wherever practicable, the people be enjoined to adopt the envelope system for the weekly offertory.

JAMES BOYDELL,  
*Chairman.*

The following report of the Committee on Parochial Returns was adopted, on motion of Rev. A. W. H. Chowne, seconded by Rev. C. J. Machin :

Your Committee on Parochial Returns beg to submit their report as follows :



They recommend that the following columns be added to form for annual returns :

- (1) Column for the name of the church.
- (2) " " " student or lay reader.
- (3) " " " churchwardens.
- (4) " " Superannuation Fund.
- (5) " " Sunday School Offering.

A. W. H. CHOWNE,  
*Chairman.*

AFTERNOON SESSION.

The Bishop took the chair at 2 o'clock.

Rev. Rural Dean Chowne moved the adoption of the report of the Committee on Widows and Orphans' Fund.

On motion of Rev. J. Boydell, the report was taken up clause by clause.

Moved by Rev. W. H. French, seconded by Rev. W. Evans, That clause No. 1 of report, amending clause No. 3 of scheme, adopted in 1887 for the maintenance and administration of the Widows and Orphans' Fund, read as follows: "On the death of any clergyman qualified 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, shall be forwarded to the Bishop within six months of the decease of such clergyman."—Carried.

Moved by Rev. J. Boydell, seconded by Rev. W. Evans, That clause No. 2 of report, amending clause No. 4 of scheme, read as follows: "On the receipt of such certificate and the other declarations hereinafter provided, the Bishop shall take the necessary steps for the payment to the widow and orphans of such a sum as in the judgment of a professional actuary the state of the fund may permit, but in no case shall the capital be applied to the payment of annuities; all moneys in the hands of the Treasurer not required for the payment of annuities being treated as capital."—Carried.

Moved by Rev. J. Boydell, seconded by Rev. W. Evans, That in clause No. 5 of scheme the words "in exceptional cases" be struck out, and that the following words be added thereto: "And that there shall be added to the above amounts such additional sums as an actuary may find to be safe."—Carried.

Moved by Rev. G. H. Gaviller, seconded by Rev. W. H. French, That in clause No. 8 of scheme the words, "And that my income



for the past twelve months from all sources has been \$       "; also that the words, "And their income for the past twelve months, including the Widows and Orphans' Fund, has been \$       ," be struck out."—Carried.

Moved by Rev. James Boydell, seconded by Rev. W. H. French, That an annual charge be made upon the clergy of the diocese of \$2 per annum by the Treasurer, who shall deduct the same from all cheques at midsummer.—Carried.

Moved by Rev. G. H. Gaviller, seconded by Rev. C. J. Machin: That clause No. 6. of scheme be expunged, viz., "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, together with all bonuses on such policies which may accrue, and the widow and orphans in all such cases shall come under the ordinary rules regulating the disposition of such fund."—Carried.

Moved by Rev. J. Boydell, seconded by Rev. W. H. French, That the report of the Committee on the Widows and Orphans' Fund be adopted as a whole as amended.—Carried.

Rev. Rural Dean Machin read the report of the Committee on the Consolidation of the Church in British North America :

The committee appointed to consider the question of the consolidation of the Church of England in British North America beg to report as follows :

They recommend that this Council pass the following resolution, to be presented to the Provincial Synod of Canada :

"That we, the Bishop and other clergy and lay delegates of the Diocese of Algoma, in Council assembled, accept and endorse the scheme put forward by the conference of delegates held in Winnipeg in August, 1890 ; but in reference to clause "h," section 5, of that scheme, our earnest conviction is that the whole of the civil Province of Ontario should be included in the Ecclesiastical Province of Canada."

On motion of Rev. C. J. Machin, the report of the committee was adopted.

Moved by Rev. C. J. Machin, seconded by Rev. A.W.H. Chowne, That the resolution embodied in the above report be presented to the Provincial Synod by the Bishop and delegates.—Carried.

Rev. J. Boydell read the report of the Committee on Students and Lay Readers :



*Students.*—With regard to students, they recommend that the following rules be established, supplemental to the rules relating to divinity students who are candidates for Holy Orders adopted by the House of Bishops at Montreal, September 13, 1880 :

(1) That every person who wishes to become a catechist in missionary work in this diocese, besides possessing the qualifications required by section 6 of rules above mentioned, must pass a preliminary examination in subjects to be fixed by the Bishop and examining chaplain.

(2) That every catechist having passed examination as aforesaid shall be notified by the chaplain of the subjects required for the diaconate, and shall be entitled at the expiration of one year from date of his admission to present himself for examination in such subjects, and, if approved of by the Bishop, admitted to Holy Orders.

(3) That every catechist shall be subject to the supervision and directions of the incumbent of the mission to which his station is attached, and is to use sermons provided by such incumbent, or prepared by himself and duly approved by such incumbent.

*Lay Readers.*—With regard to lay readers, they recommend that the following rules be established :

(1) That every lay reader be recommended by the incumbent who shall forward his name to the Bishop for appointment, in accordance with the canon in that behalf.

(2) Every lay reader must be a male communicant in good standing.

(3) Every lay reader is to use sermons provided by the incumbent, or authorized by him, and is to be amenable to him in all matters pertaining to the office.

(4) Every lay reader shall be entitled to sit in the District Convocation within which his mission or station is situate, and to vote therein.

(Signed)

JAMES BOYDELL,  
*Chairman.*

On motion, the report was received for consideration, taken up clause by clause, and adopted without amendment.

A motion for the adoption of the report as a whole, made by Rev. J. Boydell, was then carried.

The report of the Committee on Representation in Provincial Synod was read by Rev. Charles Piercy, as follows :

The committee appointed to draft amendments for submission to and adoption by this Council, as recommendations to the Provincial Synod to amend Canon 20 ("On representation of the Missionary Diocese of Algoma" in the Provincial Synod of Canada), looking (1)



to larger representation, (2) to a more satisfactory mode of election of delegates thereto, and (3) the general revision of said canon, beg to report as follows :

That the delegates from the Diocese of Algoma to the Provincial Synod of Canada be and are hereby instructed to urge upon that body the erasing of said Canon 20 as it now exists, and the substitution of the following therefor :

CANON NO. — ON REPRESENTATION OF THE MISSIONARY  
DIOCESE OF ALGOMA.

The Missionary Diocese of Algoma shall be represented in the Provincial Synod by three clerical and three lay delegates, and for the purpose of electing such delegates the following regulations shall be adopted :

(1) The clerical delegates shall be priests, having cure of souls within said diocese.

(2) The lay delegates shall be male communicants in good standing, *i.e.*, shall have communicated at least three times in the year.

(3) At the meeting of the Algoma Triennial Council, immediately preceding the regular meeting of the Provincial Synod, the clerical delegates and substitutes shall be elected by the clergy present. The vote shall be by ballot, and a majority of the votes cast shall be required for an election. If no candidate shall receive a majority on the first ballot, the candidate receiving the smallest number of votes may be dropped. Balloting shall continue until only three have a majority.

(4) For the purpose of determining the above vote, the Bishop of Algoma, at the first session of the said Council, shall appoint two scrutineers, one being a priest having a cure of souls in the diocese, and one a layman resident therein and a communicant. Such scrutineers shall together, immediately after the vote is taken, examine the voting papers and report forthwith to the Bishop or chairman.

(5) The lay delegates shall be elected in the manner following :

(a) During the month of January preceding the meeting of the Triennial Council, vestry meetings shall be held (seven days' notice being given) in all regularly constituted stations in missions for the purpose of nominating persons for said office. The clergyman in charge shall preside at such meetings, but shall have no vote thereat. In the absence of the clergyman, a chairman shall be elected by the meeting. Those present and entitled to vote (*i.e.*, communicants in good standing) may nominate one person for election as lay delegate to the Provincial Synod. Should the meeting not be held within the period mentioned, said station or mission shall be held to have made no nominations.



(b) It shall be the duty of the incumbent of a mission, or, in his absence, the chairman of the January meeting, to forward the names of the nominees to the Secretary of the Council within seven days.

(c) The Secretary shall have printed a ballot paper containing a list of all persons so nominated, with the names of their respective missions attached, and shall forward to the clergyman in charge a copy for each regularly constituted station in his mission at least two weeks before Easter in said year.

(d) At the Easter vestry meeting following the reception of ballot paper for each station in each mission, those present and entitled to vote shall, by a majority vote, select three names from said list as their choice for lay delegates to the Provincial Synod. The marked ballots shall be forwarded within seven days by the clergyman or chairman to the Secretary of the Council in a sealed envelope, and shall be by him transmitted, unopened, to the scrutineers appointed at the Triennial Council.

(e) At the meeting of the Triennial Council, the scrutineers shall examine the lay vote immediately after the clerical delegates are elected. The three nominees having the highest number of votes shall be declared the elected lay delegates, and the three having the next largest number of votes shall be declared substitutes. In the event of an equality of votes, the lay scrutineer shall have a casting vote. In case of any "deadlock" in the election of lay delegates, the decision shall rest with the Triennial Council.

(f) All lay nominees, at the time of their nomination, must signify to their own vestries their willingness to attend the Provincial Synod, if elected, and, without such signification, no nomination shall be received.

(g) Should any circumstance prevent the attendance of a delegate, clerical or lay, he shall at once notify the Secretary of the Council, who will inform the first substitute entitled to the seat.

(6) The Secretary of the Council shall within fourteen (14) days after the close of the Triennial Council send to the Secretaries of the Provincial Synod a report certifying the names of the clerical and lay delegates and substitutes elected; such report shall be countersigned by the Bishop of Algoma. The Secretary of the Council shall also transmit to each delegate and to each substitute a certificate of election.

(7) The delegates, and, in their absence, their substitutes, who are so certified as elected, shall have the like right to sit and vote at meetings of the Provincial Synod as clerical and lay delegates from dioceses other than that of Algoma.

(8) Each delegate and substitute shall remain in office for three years from the date of his election.



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Voting papers for the lay vote shall be in accompanying or similar form :

NO.	NAME OF NOMINEE.	NAME OF MISSION.
1	Thomas Brick.....	Burk's Falls.....
2	William Clay.....	Sudbury.....
3	Charles Wood. ....	Emsdale .....
4	Frederick Steele.....	North Bay.....
5	Arthur Brass.....	Sault Ste. Marie.....
6	Edwin Stone.....	Gravenhurst.....

Signature of Clergyman { .....

Signature of two persons { .....  
present at meeting. { .....

Date.....

(Signed)

CHARLES PIERCY,  
*Chairman.*

The motions for the adoption of the several clauses of the report were moved by Rev. C. Piercy, and, after discussion, were carried without amendment.

Moved by Rev. G. H. Gaviller, seconded by Rev. C. J. Machin, That the report of the Committee on Canon 20 be adopted as a whole.—Carried.

The Rev. C. J. Machin, on behalf of the Committee on the Constitution of the Diocese, reported as follows :

The Committee on the Constitution of the Diocese beg leave to report that, in their judgment, all that is immediately practicable is to request this Council to adopt the following resolution :

“That a standing committee of four clergymen and two laymen be appointed to advise and assist the Bishop in regulating the temporalities of the diocese.”

(Signed)

C. J. MACHIN,  
*Chairman.*

The report of the committee was adopted, on motion of Rev. C. J. Machin.

The Rev. C. J. Machin then moved, That the resolution embodied in the report of the Committee on the Constitution for the Diocesan Council be adopted. The motion was seconded and carried.



The election of the Standing Committee was then proceeded with, with the following result :

*Clerical Members :*

- Rev. James Boydell, Bracebridge.
- “ A. W. H. Chowne, Emsdale.
- “ Thomas Llwyd, Huntsville.
- “ G. H. Gaviller, Parry Sound.

*Lay Members :*

- Dr. Reid, Sault Ste. Marie.
- Mr. G. S. Wilgress, Huntsville.

On motion, the rules of order were suspended, and the Rev. Caveris Brown, Canon of Chichester, and Lieutenant-Colonel Cotton, of the Canadian Artillery, were invited to take seats in the Council.

The Rev. A. W. H. Chowne read the report of the Committee on Series of Lectures on Church History, as follows :

The committee appointed to devise a plan for the delivering of a series of lectures on Church History throughout the several deaneries of the diocese, having met together and considered the matter, beg to report :

- (1) We strongly recommend that lectures be delivered on Church History among the congregations throughout the diocese, the ignorance on the subject being very great indeed.
- (2) That application be made to one of the home mission societies for a suitable lantern and slides, and that the Bishop be requested to apply for the same.
- (3) That the chapter in each deanery appoint their own lecturers, who shall not necessarily confine their labours within the bounds of their own deaneries.

It is understood that the lecturers will visit missions only on the invitation of the respective incumbents.

All of which is respectfully submitted.

(Signed)

ALFRED W. H. CHOWNE,  
*Chairman.*

Each clause of the report was discussed and passed as above, when it was

Moved by Rev. A. W. H. Chowne, seconded by Rev. W. Evans, That the report of the committee on a scheme for a series of lectures on Church History be adopted.—Carried.

Moved by Rev. C. J. Machin, That the proceedings of this Council be printed in pamphlet form, together with statistics of the diocese, as may seem fit to the Standing Committee.—Carried.

On motion of Rev. A. W. H. Chowne, it was decided to hold the next Triennial Council at North Bay.

Moved by Rev. J. Boydell, seconded by Rev. A. J. Young, That this Council desires to tender its grateful acknowledgments to the various branches of the Woman's Auxiliary for the ready sympathy and assistance they have extended to the diocese during the past three years, and that this resolution be understood as embracing all other similar institutions.—Carried.

Votes of thanks were also tendered to the Bishop and Mrs. Sullivan, the Incumbent of Sault Ste. Marie, and the choir of St. Luke's Church; also to the hostesses and hosts who kindly entertained the delegates; to Rev. Canon DuMoulin, the Secretary and Treasurer.

In *re* the English societies, it was moved by Rev. L. Sinclair, seconded by Rev. G. H. Gaviller, That the subject concerning the various English societies which have so generously aided the Diocese of Algoma be left in the hands of the Standing Committee.—Carried.

The minutes of the last sessions were read and confirmed, and the Council, which, with the exception of an hour, had been in session from 2 p.m. to 11 p.m., was briefly addressed by the Bishop, who pronounced the benediction, and the Council adjourned *sine die*.



# DIOCESE OF ALGOMA.

STATEMENT OF RECEIPTS FROM 1ST JULY, 1889, TO 30TH JUNE, 1892,

<i>Whence Contributed.</i>	<i>General.</i>	<i>Stipend.</i>	<i>Objects.</i>	<i>Amount.</i>
Quebec Diocese.....	\$ 429 68	\$ 950 00	Diocesan Fund.....	\$41,353 24
Toronto ".....	8,452 74	3,000 00	Churches and Parsonages.....	2,212 71
Montreal ".....	3,356 84	1,375 00	Widows and Orphans' Fund.....	3,023 41
Huron ".....	1,308 71	1,750 00	Parry Sound District Missionary Fund...	100 00
Ontario ".....	441 85	1,100 00	Nepigon Mission.....	735 97
Niagara ".....	323 17	1,000 00	Superannuation Fund.....	248 18
Fredericton ".....	1,079 60	825 00	Episcopal Endowment.....	10,624 77
Nova Scotia ".....	64 80	300 00	Do Income.....	10,475 00
Algoma ".....	2,182 81	/	Special Purposes Fund.....	10,054 37
Domestic and Foreign Mission Board ....	10,119 01		General Purposes Fund.....	1 21
S.P.G.....	11,953 26		Indian Homes.....	6 00
S.P.C.K.....	2,781 56		Foreign Missions.....	257 69
Colonial and Continental Church Society..	4,190 77		Domestic Missions.....	289 92
Colonial Bishopric Fund.....	483 33		Suspense Account.....	66 07
English Collections.....	10,744 86			
Sundries.....	11,236 55			
Episcopal Income.....	10,300 00			
	\$79,449 54	\$10,300 00		\$79,449 54

RECEIPTS AND EXPENDITURES FROM 1ST JULY, 1889, TO 30TH JUNE, 1892.

<i>Receipts.</i>		<i>Expenditure.</i>	
Investments, 1st July, 1889.....	\$ 50,000 00	General Diocesan Fund.....	\$ 46,094 52
Cash in Bank .....	12,701 13	Church and Parsonage Fund.....	2,511 40
“ London.....	110 96	Special Purposes Fund.....	8,600 85
“ with Treasurer.....	550 00	General Purposes Fund.....	283 26
Advances on Salary.....	600 00	Episcopal Income.....	12,000 00
Suspense Account.....	213 39	Foreign Missions.....	257 65
Receipts to 30th June, 1892.....	79,449 54	Domestic Missions.....	289 92
		Widows and Orphans' Fund.....	3,023 31
			\$ 73,060 91
		Investment.....	\$60,000 00
		Cash in Bank.....	2,187 73
		Special Deposit.....	8,000 00
		Cash in London.....	110 96
		Episcopal Income.....	24 35
		Advances on Salary.....	175 00
		Suspense Account.....	66 07
			\$ 70,564 11
	\$143,625 02		\$143,625 02



BALANCE SHEET, 30TH JUNE, 1892.

Canadian Bank of Commerce.....	\$ 2,187 73	Domestic Missions.....	\$ 128 40
Standard Bank.....	8,000 00	Foreign Missions.....	89 04
Investments.....	60,000 00	Superannuation Fund.....	273 18
Cash in London.....	110 96	Parry Sound District.....	174 90
Episcopal Income (due by Dioceses of Niagara, Nova Scotia and Quebec).....	1,624 35	Church and Parsonage Fund.....	929 65
Advances on Salary.....	175 00	Widows and Orphans' Fund.....	15,623 13
General Diocesan Fund.....	3,818 72	Episcopal Endowment Fund.....	40,000 00
General Purposes Fund.....	270 96	Do do Open Account.....	5,774 60
		Special Purposes Fund.....	3,049 02
		S.P.C.K.....	79 67
		Missionary Reserve Fund.....	10,000 60
		Suspense Account.....	66 07
	<u>\$ 76,187 75</u>		<u>\$ 76,187 75</u>