

Synod copy

Journal of Proceedings
OF THE
Fourth
Triennial Council

OF THE
CHURCH OF ENGLAND
IN THE
Missionary Diocese of Algoma,
1895.

*Held in the Town of Sault Ste. Marie, Ontario, on August
7th, 8th, 9th, 10th, and 12th, in the year of
our Lord MDCCCXCV.*

THE LORD BISHOP OF ALGOMA
PRESIDENT.

TORONTO:
THE BRYANT PRESS
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Clergy and Officers of the Missionary Diocese of Algoma



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

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" Venerable Archdeacon LLWYD.		J. G. KING, Esq.

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The Rev. Rural Dean MACHIN.		The Rev. Rural Dean RENISON.
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Clergy and Officers of the Missionary Diocese of Algoma--Continued.

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Clergy and Lay Representatives of the Council of the Missionary Diocese of Algoma, 1895.

MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Aspdin	Rev. T. C. H. Ulbricht (<i>d</i>), Aspdin	- Leefe, Aspdin
Lancelot		
Allansville		
Stanleydale		
Baysville	Rev. A. H. Hazlehurst (<i>d</i>), Baysville	
Stoneleigh		
Dorset		
Bracebridge	Rev. J. Boydell, M.A., Exam. Chaplain, A	A. Mahaffy,
Falkenburg	Bracebridge	Bracebridge
Bruce Mines	(vacant)	
Ottertail		
Poplardale		
Burk's Falls	Rev. Charles Piercy, Editor "A.M.N.,"	E. Bazett, Burk's
Sundridge	Burk's Falls.....	Falls
Katrine.....	J. Edgar, Sundridge
Cook's Mills	Rev. W. M. R. Seaborne, Cook's Mills	
Algoma		
Blind River		
Webbwood		
Walford, etc.		
Emsdale	Rev. A. W. H. Chowne, B.D., Rural Dean	Wm. Jenkins, Ems-
Ebberston	of Parry Sound, Emsdale.....	dale
Sand Lake		
Fern Glen		
Fort William	Rev. E. J. Harper, Fort William	
Fort William West		
Gore Bay, Manitoulin Island	Rev. J. H. McLeod, Gore Bay	
Mills		
Kagawong		
Gravenhurst	Rev. C. J. Machin, Mus. Bac., Rural Dean	
Northwood	of Muskoka, Gravenhurst	
Haileybury	Rev. D. A. Johnston, Haileybury.....	C. C. Farr, Hailey-
Liskeard		bury
Dawson's Point		
Montreal River		
Baie des Peres		
McDougal's Camp		
Gordon Creek, etc.		
Huntsville	Ven. T. Llwyd, Archdeacon of Algoma,	G. S. Wilgress,
Grassmere	Huntsville	Huntsville
Emberson		
Maganetawan	(vacant).....	J. Simpson
Midlothian		
Chapman Valley		
Spence		
Dunchurch		
Manitowaning	Rev. H. C. Aylwin, Manitowaning	
Little Current		
Purple Hill		
The Slash		
Marksville, St. Joseph's Is.	Rev. W. J. Eccleston, Marksville.....	B. Eddy, Marksville
Richard's Landing.....	B. Fuller, Richard's
Jocelyn		Landing
North Bay	Rev. A. J. Young, Rural Dean of Nipis-	Chris. Young, Jocelyn
Callander	sing, North Bay.....	J. Hannen, North
Bailey Settlement		Bay
North Seguin	Rev. A. J. Cobb, North Seguin.....	J. Bartlett, Broadben
Seguin Falls.....	- Vigrass, Dufferin
Broadbent		Bridge
Dufferin Bridge		

**Clergy and Lay Representatives of the Council of the Missionary Diocese of
Algoma, 1895—Continued.**

MISSION.	CLERGYMAN.	LAY REPRESENTATIVES.
Novar	Rev. J. Pardoe, Novar	
Ilfracombe		
Ravenscliffe		
Oliver	Rev. M. C. Kirby, Oliver	
Papouge, etc.		
Parry Sound	Rev. W. Evans, Parry Sound	F. Dowell, Parry Sound
Rankins		
Christie		
Port Arthur	Rev. C. W. Bradshaw	J. G. King, Pt. Arthur
Port Carling	Rev. W. A. J. Burt, Asst. Exam. Chaplain, Port Carling	
Gregory		
Port Sandfield		
Beumaris		
Brackenrig, etc.		
Port Sydney	Rev. A. R. Mitchell, Port Sydney	
Beatrice		
Ufford		
Newholme		
Powassan	(vacant)	
Commanda		
Nipissing		
Restoul		
Rosseau	Rev. G. Gillmor, Rosseau	J. P. Brown A. Briese
Ullswater		
Bentrivendale		
Cardwell		
Rosseau Falls		
Raymond		
Sault Ste. Marie	Rev. R. Renison, B.A., Rural Dean of Algoma, Sault Ste. Marie.....	Judge Johnston, Sault Ste. Marie
Korah		
Goulais Bay		
Schreiber	Rev. E. Lawlor, Schreiber	
Nepigon		
Rossport		
White River		
Sheguiandah (Indian)	Rev. F. Frost, Rural Dean of Manitoulin Island, Sheguiandah	
Sheguiandah (White)		
Sucker Creek (Indian)		
Birch Island		
Spanish River		
Collin's Inlet, etc.		
South River	Rev. G. Gander (<i>d</i>), South River.....	W. Ard, South River
Eagle Lake		
Trout Creek		
Sturgeon Falls	(vacant).....	H. Shaw, Warren
Cache Bay		
Warren		
Sudbury	Rev. W. H. French, Sudbury.	J. Purvis, Sudbury
Copper Cliff		
Cartier		
Thessalon	(vacant)	
Day Mills		
Blind River, etc.		
Uffington	Rev. A. H. Allman, Uffington.....	W. J. Kirkpatrick, Uffington
Purbrook		
Oakley		

JOURNAL
OF THE
Fourth Triennial Council
OF THE
MISSIONARY DIOCESE OF ALGOMA,
1895

First Day, Wednesday, August 7th.

The Fourth Triennial Council met at Sault Ste. Marie on Wednesday, the 7th day of August, 1895, at the request of the Right Rev. the Bishop of Algoma (Edward Sullivan, D.D.), at the Pro-Cathedral Church of St. Luke.

The Council opened with a celebration of the Sacrament of Holy Communion, at 10 a.m.; celebrant, His Lordship the Bishop of the diocese, assisted by the Rural Deans of Parry Sound and Nipissing, and Algoma, and the Examining Chaplain.

The first business session was held in Turner's Hall. The Bishop took the chair at 11.15 a.m. After prayers, at the suggestion of the Bishop, it was resolved that the two visiting clergy then present, viz., the Rev. Mr. Thursby, from England, and Rev. Mr. Bennetts, from Niagara Diocese, Ont., and Mr. McConnell, catechist, be permitted to take seats in the body of the hall at all meetings of the Council.

The roll was then called. There were twenty clergy and three lay delegates present.

Moved by Rev. Rural Dean Chowne, seconded by the Rev. James Boydell—

That the Rev. A. J. Young act as Secretary to this Council.—
Carried.

The Secretary appointed the Rev. W. A. J. Burt as his assistant.

The Bishop nominated Rev. A. W. Hazlehurst and A. J. Cobb as scrutineers to examine credentials of lay delegates, who reported the following as regular, viz. :

Mr. G. S. Wilgress, of Huntsville; Mr. J. G. King, of Port Arthur; and His Honour Judge Johnston, of Sault Ste. Marie.

The Bishop called attention to the printed Rules of Order, which were those of the Provincial Synod, with slight alterations to suit the particular needs of the Council.

The Bishop stated that as some of the clergy would not be present until to-morrow, he would defer the reading of his charge until then.

NOTICES OF MOTION

Were given in the order following :

(1) By Rev. Rural Dean Chowne, seconded by Rev. J. Boydell—

That it is a matter of the first importance that the Diocese of Algoma receives synodical organization, and that such steps be taken at this Triennial Council as will immediately secure this end.

(2) By Rev. J. Boydell, M.A.—

That a committee be appointed (to report early in the session) upon the relations which subsist between the branches of the Woman's Auxiliary in Algoma and the parochial organizations by law in force, with a view to harmonizing and methodizing their different functions.

(3) By Rev. J. Boydell, M.A.—

(a) That hereafter no incumbency or mission receiving aid from the diocese shall be entitled to become self-supporting and assume the title and privileges of a rectory until the sum of eight hundred dollars per annum has been subscribed in the mission or parish, and an agreement signed by the churchwardens binding themselves to pay that amount has been transmitted to the Bishop or proper authority; and also that the sole patronage shall, for the first year after such a mission declares its ability and willingness to become self-supporting, be vested in the Bishop.

(b) That should the incumbent of such a parish or mission deem it advisable, he may demand that a list of the subscribers with the sums subscribed be transmitted to the Bishop, as an evidence that such a wish is *bona fide* and not *ultra vires* on the part of the churchwardens.

(4) By Rev. C. Piercy—

That this Council recommends and hereby enjoins missionary meetings to be held annually in every station in every mission or parish within the diocese, and that the Bishop be requested to appoint deputations of at least two clergymen to attend such meetings, whose duty it shall be to diffuse missionary intelligence and encourage a more liberal response to the authorized appeals of the Domestic and Foreign Mission Board, the proceeds of these meetings to be devoted to the Domestic Mission Fund of the above-mentioned board.

(5) By Rev. R. Renison—

That an annual diocesan examination be held for all the Sunday Schools in Algoma at central points, to which, where possible, the other Sunday Schools in the surrounding districts may assemble; that printed diocesan certificates be awarded to those who answer a sufficient percentage of the questions, and that the Bishop be respectfully requested to appoint a committee to draw up a scheme for presentation and adoption by this Council providing for such annual examination; and that special papers be set for senior classes in the Prayer Book, Catechism, Church History, and Biblical Knowledge.

(6) By Rev. A. J. Young—

That the members of this Council desire to congratulate the Bishop upon having so far recovered from his serious illness as to be able to preside on this occasion, and, whilst humbly thanking Almighty God for past mercies, earnestly pray that it may please Him so to replenish the Bishop with health and strength that he may be able to continue Bishop of Algoma for many years.

(7) By Rev. A. J. Young—

That the Council, being of opinion that the time has now come for diocesan organization, respectfully requests the Bishop to ascertain the views of the Provincial Synod on the subject, and, with their concurrence, to take such steps as may be necessary toward the formation of a synod.

(8) By Rev. A. J. Young—

That this Council, being of opinion that the present deanery of Parry Sound and Nipissing, by reason of its extent, is unworkable, the Bishop is respectfully requested to divide the territory and form a new deanery, the deanery of Parry Sound to comprise the missions of Parry Sound, Rosseau, Novar, Maganetawan, Burk's Falls, Emsdale, and North Seguin; the new deanery to comprise the missions of South River, Powassan, North Bay, Haileybury, Warren, and Sudbury.

(9) By Rev. A. J. Young—

That this Council rejoices to know that since it last met a diocesan branch of the Woman's Auxiliary has been formed, with Mrs. Sullivan as president, and trusts that the clergy will urge upon the parochial secretaries the necessity of forwarding items of news to the diocesan secretary for publication in the monthly *Letter Leaflet*.

(10) By Rev. A. J. Young—

That this Council notices with regret the absence from *The Algoma Missionary News* of any matter of interest connected with the Diocesan Indian Homes, and desires to impress upon the management the necessity of keeping the work and its needs constantly before the notice of the public through the official organ of the diocese.

(11) By Rev. A. J. Young—

That inasmuch as *considerable uncertainty* exists in the minds of some clergy as to the rights of women to vote at vestry meetings, the Bishop is respectfully requested to state the law on the subject for the future guidance of all concerned.

(12) By Rev. W. H. French—

That a house-to-house collection be made in every congregation of the diocese annually at such times as may be decided upon—the proceeds to be sent to the diocesan treasurer for the Diocesan Mission Fund.

(13) By Mr. J. G. King, on behalf of Rev. Rural Dean Bradshaw, M.A.—

That one clerical and one lay delegate be elected by this Council (according to the Provincial Constitution, ss. 4 and 5) to represent the Diocese of Algoma at the next General Synod of the Church, to be held in Winnipeg in 1896; that the vote be taken by ballot by each order respectively; that the two persons having the next largest number of votes shall be declared substitutes; and that the Bishop and the Secretary of this Council certify to the election of said delegates and substitutes in the manner provided.

(14) By Rev. Gowan Gillmor—

That for the information of the Provincial Synod the voice of this Council be expressed against the dividing of the diocese or changing of its boundaries.

Moved by Rev. Rural Dean Chowne, seconded by Rev. Rural Dean Renison—

That the rules of order be suspended to give the Council opportunity of expressing their sympathy with the Rev. Rural Dean Llwyd in his severe illness, and its regret that his enforced absence from that cause has deprived it of his counsel and presence.—Carried by standing vote.

Moved and seconded, that the rules of order be suspended to allow the consideration of motion No. 6, of which notice had been given.

Moved by Rev. A. J. Young, seconded by Rev. J. Boydell—

That the members of this Council desire to congratulate the Bishop upon having so far recovered from his serious illness as to be able to preside on this occasion, and, whilst humbly thanking Almighty God for past mercies, earnestly pray that it may please Him so to replenish the Bishop with health and strength that he may be able to continue Bishop of Algoma for many years.

Motion carried by standing vote, followed by the singing of the doxology.

The Bishop replied briefly, thanking the Council for their hearty sympathy and welcome.

Moved by Rev. A. H. Allman, seconded by Rev. Rural Dean Renison—

That the members of this Council desire to express their deep and heartfelt sympathy with Revs. W. H. French, James Boydell, and Frederick Frost, in relation to the very severe loss and bereavement that has overtaken them in the death of their wives.

The Bishop, in referring to the cause of this motion, spoke in very feeling terms. The motion was then put, and carried unanimously.

It being 12 o'clock the Council adjourned.

AFTERNOON SESSION.

The afternoon session opened at 2.15 o'clock, the Bishop presiding.

The following reports were presented and read :

Standing Committee—By Rev. Charles Piercy.

Standing Committee on Temperance—By Rev. W. H. French.

Insurance Committee—By Mr. Wilgress.

Algoma Missionary News—By Rev. Charles Piercy.

REPORT OF RURAL DEANS.

Deanery of Algoma—By Rev. Rural Dean Renison, B.A.

Deanery of Parry Sound and Nipissing—By Rev. Rural Dean Chowne.

Deanery of Muskoka—By Rev. James Boydell, on behalf of Rev. Rural Dean Llwyd.

[A summary of these reports may be found under the heading, "Notes of Progress," on page 8 of the Bishop's report for 1895, to the Most Rev. the Metropolitan.]

Report of Delegates to Interdiocesan Conference—By Rev. James Boydell.

Report of Diocesan Librarian—By Rev. Charles Piercy, on behalf of Rev. Rural Dean Llwyd.

CONSIDERATION OF REPORTS.

Moved by Rev. Charles Piercy, seconded by Rev. James Boydell—

That the report of the Standing Committee be received and considered, clause by clause.—Carried.

REPORT OF STANDING COMMITTEE.

To the Triennial Council of the Diocese of Algoma :

This Standing Committee, appointed at the Triennial Council of 1892 "to advise and assist the Bishop in regulating the temporalities of the diocese," beg to report as follows :

(1) That Rev. G. H. Gaviller, having left the diocese in September, 1892, eased to remain a member of the committee, and the vacancy was filled by the appointment of Rev. Charles Piercy, who has ever since acted as its secretary.

(2) That by the Bishop's suggestion, Dr. Reid, of Sault Ste. Marie, one of the lay members of the committee, with his consent, has not been treated as an active member, owing to the fact that all the meetings of the committee have been held in the eastern portion of the diocese.

(3) Your committee has met at Burk's Falls, Emsdale, Huntsville, and Bracebridge, in all, fifteen meetings, some of which were required owing to emergencies arising from the absence of the Bishop.

(4) On several occasions your committee has arranged plans for the systematic supply of missions temporarily vacant.

(5) In November, 1892, with a view to emphasize the Bishop's letter to the public for financial help, your committee issued a special appeal to the same effect, which, they found, produced good results.

(6) Your committee made provision for giving standing instructions to catechists and students, and requiring monthly reports from them, for obtaining details of church properties, for making certain important additions (in *re* debts on church properties) to the ruridecanal reports, and for having the fire insurance on the buildings of the diocese annually reported on by the incumbents of the various missions to an officer appointed for the purpose.

(7) Your committee has made the following recommendations :

(a) That the Eastern Convocation, which was to have been called for August, 1894, should not be held.

(b) That the diocese requires the immediate organization of a synod.

(c) That the stipend agreements be altered so as to conform to the Quebec system.

(d) That the present Triennial Council discuss the questions of the Diocesan Library, the Widows and Orphans' Fund, and the Superannuation Fund.

(8) That your committee has tendered its advice to the Bishop and his Commissary in several cases of emergency.

All of which is respectfully submitted.

(Signed) CHARLES PIERCY, Secretary.

Moved by Rev. Charles Piercy, seconded by Rev. Rural Dean Chowne—

That clause 1 of report be adopted.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. James Boydell—

That clauses 2, 3, 4, 5, and 6 of report be adopted.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. James Boydell—

That section (a) of clause 7 of report be adopted.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. James Boydell—

That clause 8 of report be adopted.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. Rural Dean Renison—

That the further consideration of report be postponed until after the reading of the Bishop's charge.—Carried.

REPORT ON TEMPERANCE.

Moved by Rev. W. H. French, seconded by Rev. James Boydell—

That the report of the committee be adopted.

It was moved in amendment by Rev. Charles Piercy, seconded by Rev. A. J. Young—

That the report be referred back to the committee for re-consideration. The amendment carried.

At this juncture Rev. H. C. Aylwin and Mr. Christopher Young, lay delegate from St. Joseph's Island, entered the Council room and took their seats, Mr. Young's certificate having been certified by the scrutineers.

REPORT ON INSURANCE.

MY LORD,—I have the honour to report that, during the year 1895, I have attended to the insurance of the churches, parsonages, and halls in the diocese vested in the Bishop.

I have kept a register showing in each case the amount of insurance effected, name of company carrying risk, date of last renewal, length of term, rate of premium, name of custodian of policy, name of local agents, and, whenever possible, their state of completion or repair. As the policies matured, I have notified the incumbent or warden in each case, and they have always willingly responded to my communications.

According to the information thus collected, 57 churches and furniture are covered by insurance, aggregating \$49,807.00. One church is not insured, because old and out of repair, a new structure there being in course of erection, two churches lapsed for want of funds, three vested in the Dominion Indian Department, and four which are not completed, are not on record for the reasons assigned.

Seventeen parsonages are insured for \$15,040.00. One parsonage vested in trustees, and two in course of erection, have not been placed on the list. Four halls are insured for \$2,400.00. Twenty-one companies carry risks, for three-year terms in most cases. The rates vary from $\frac{3}{4}\%$ to $1\frac{1}{2}\%$ for three-year terms in the eastern portion of the diocese, and from $\frac{3}{4}\%$ to 1% per year in the western part.

In one or two cases, owing to exceptionally hazardous situation of buildings, such as proximity to hotel, the rate is as high as 3% for one year.

In forty missions the policies are reported as being in charge of the wardens, who, as a rule, appear to look well after them.

The diocesan solicitor is said to hold two, the Treasurer two, myself three, the Bishop nine, the incumbent two, the company's agent one. The nine buildings in connection with the Indian Homes at Sault Ste. Marie are covered by insurance in four companies, to the extent of £1,980 and \$5,550.00, but I have not learned where the policies are deposited.

All of which is respectfully submitted.

(Signed) G. H. WILGESS, Insurance Officer.

CHURCHES INSURED.—Allansville, \$350.00; Aspden, \$1,800.00; Baysville, \$300.00; Beatrice, \$350.00; Beaumaris, \$600.00; Broadbent, \$650.00; Burk's Falls, \$1,390.00; Callander, \$500.00; Dorset, \$400.00; Ebberston, \$200.00; Eagle Lake, \$400.00; Emsdale, \$750.00; Fauquier Memorial Chapel, Sault Ste. Marie, \$2,000.00; Fort William, \$1,500.00; Fort William West, \$1,000.00; Gravenhurst, \$2,450.00; Gore Bay, \$500.00; Gregory, \$550.00; Hoodstown, \$550.00; Huntsville, \$3,000.00; Jocelyn, \$600.00; Lancelot, \$667.00; Little Current, \$1,000.00; Maganetawan, \$600.00; Manitowaning, \$800.00; Marksville, \$500.00; Midlothian, \$450.00; Newholme, \$600.00; North Bay, \$400.00; Novar, \$400.00; Oliver, \$400.00; Port Arthur, \$5,000.00; Port Carling, \$850.00; Port Sydney, \$1,200.00; Port Sandfield, \$600.00; Powassan, \$750.00; Purbrook, \$500.00; Ravenscliffe, \$800.00; Richard's Landing, \$300.00;

Rosseau, \$1,300.00; Sault Ste. Marie, \$1,850.00; Schreiber, \$1,000.00; Seguin Falls, \$300.00; Sheguiandah, \$1,000.00; South River, \$700.00; Stanleydale, \$300.00; Stoneleigh, \$300.00; Parry Sound, \$1,300.00; Sturgeon Falls, \$500.00; Sudbury, \$1,800.00; Sundridge, \$600.00; Thessalon, \$800.00; Trout Creek, \$400.00; Uffington, \$1,000.00; Ufford, \$300.00; Ullswater, \$300.00; Vankoughnet, \$400.00. Total, \$49,807.00.

PARSONAGES INSURED.—Aspdin, \$600.00; Bracebridge, \$1,500.00; Burk's Falls, \$550.00; Emsdale, \$700.00; Gravenhurst, \$700.00; Huntsville, \$960.00; Marksville, \$600.00; Maganetawan, \$400.00; North Bay, \$1,000.00; Port Arthur, \$1,500.00; Port Carling, \$600.00; Port Sydney, \$900.00; Rosseau, \$1,000.00; Sault Ste. Marie, \$2,000.00; Schreiber, \$750.00; Sheguiandah, \$300.00; Uffington, \$980.00. Total, \$15,040.00.

HALLS INSURED.—Aspdin, \$800.00; Huntsville, \$400.00; Port Arthur, \$1,000.00; Uffington, \$200.00. Total, \$2,400.00.

Moved by Mr. G. S. Wilgress, seconded by Rev. Charles Piercy—

That the report of Committee on Insurance be adopted.—
Carried.

Moved by Rev. James Boydell, seconded by Rev. Rural Dean Chowne—

That all insurance policies be deposited with one person to be appointed by the Triennial Council.

Moved, in amendment, by Rev. Charles Piercy, seconded by Rev. W. H. French—

That the words "that it is a recommendation to the churchwardens in the diocese" precede the first words of the resolution. The amendment was carried.

The Council adjourned at 6 p.m.

Second Day, Thursday, August 8th.

After Morning Prayer, in St. Luke's Church, the Bishop took the chair at 10.20, and read prayers.

The roll was called. There were 26 clergy and 3 lay delegates present—Revs. E. J. Harper, M. C. Kirby, and E. Lawlor having arrived from the west.

The minutes of the previous day were read, and, with one or two verbal alterations, adopted.

The Bishop then read a portion of his charge, reserving the remainder for the afternoon session.

It being 12 o'clock, the Council adjourned.

AFTERNOON SESSION.

The Bishop took the chair at 2 o'clock, and read the concluding portion of his charge, the full text of which is as follows :

My dear Brethren of the Clergy and Laity :

My first words, in meeting you once more face to face for the purpose of taking counsel together concerning the welfare of the

Church of Christ within the territory committed to our keeping, must be words of deep, devout, heartfelt gratitude to Almighty God that, after sundry delays and postponements, due to circumstances beyond our control, we are permitted to assemble once more, and in numbers not merely undiminished, but increased far beyond the limit reached three years since.

That sickness should enter our homes, involving, as in my own case, lengthened absence, seems only, when regarded on the human side, a sad and serious interruption of work urgently imperative; but, seen from a higher standpoint, it takes its place, for each of us, as a necessary element in God's providential plan, teaching us, first, the wholesome, because humiliating, lesson that He can easily dispense with our labours altogether, if He will, without loss or injury to His work; and, secondly, that there are times when it is well for us, as His disciples, to "come apart a while" and exchange working for waiting, and, while waiting, cultivate for our own spiritual life those graces of holy patience, and searching introspection, and uncomplaining acceptance of the Divine will in which we seek to educate our people. For of all the bitter, remorseful self-accusations that can haunt the soul of a Christian minister, none stings more sharply than to be compelled to look back and say: "They made me keeper of the vineyards, but my own vineyard have I not kept."

While we ourselves have been spared, however, three of our number have been called to pass through deep waters of affliction, in the taking away of "the desire of their eyes." To them and their motherless children we extend our deepest and most loving sympathy, and commend them to the guardian care and sustaining grace of "the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

I would be alike forgetful and ungrateful if, in the very forefront of multiplied details demanding my attention, I did not place on record the expression of my deep and abiding thankfulness, first, to the clergy, generally, for their kindly consideration in sparing me during my absence all correspondence save what was absolutely necessary, and specially to my Commissary for his valuable services to myself and the diocese generally—services rendered unsparingly, despite multiplied duties and difficulties; health more or less broken; the oversight of his own mission; the anxieties attendant on the erection of a new church, on the completion of which we all congratulate him heartily; the pressure of his ruridecanal work—despite all this, he has responded readily to every call, at whatever of personal fatigue or inconvenience, as prompt correspondent, true friend, and wise counsellor.

We sympathize with him deeply in the succession of attacks by which his nervous system has been so frequently prostrated, necessitating his absence to-day, as it did three years ago, and unite in the fervent hope and prayer that the "Giver of every good and perfect gift" may be pleased to restore to him the full measure of his wonted vigour. Meantime, I doubt not that I shall have your hearty and unanimous approval if, in partial acknowledgment of his faithful services as Commissary during my two recent absences, in token of his long and faithful missionary work in the diocese, dating back, as it does, almost to its birth, and in commemoration of the fact that during the past year the diocese has attained its majority, I hereby appoint the Rev. Thomas Llwyd, Incumbent of Huntsville, and Rural Dean of Muskoka, to the Archdeaconry of Algoma.

This appointment creates a vacancy in the ranks of our rural deans which will need to be filled when the time for election comes. The duties attaching to the office, which, I regret to say, must, for the present, remain a purely honorary one, will be carefully defined in due time.

I must not omit grateful acknowledgment of the valuable assistance rendered by the Standing Committee to my Commissary, entailing, as it did, no less than fifteen meetings held at various centres, and involving no little expenditure of time and thought on the various questions dealt with. The permanent, practical value of the different measures adopted sufficiently attests the wisdom of the appointment of such a committee as an Advisory Board to assist the Bishop in his administration of the diocese. Nor in my acknowledgments of valuable co-operation received from my brethren would I omit mention of the arduous and highly responsible duties discharged from year to year by my Examining Chaplain. Recurring only annually, they involve no light mental strain, as well as anxious weighing of the candidates' qualifications for their office. The preliminary ordeal of examination is, of course, rigorously insisted on, to the rejection of those who, after due allowance made for exceptional circumstances, fail to attain the required standard. With Mr. Boydell's permission, I will lighten his labours by appointing the Rev. W. A. J. Burt, Trinity College, Toronto, as his coadjutor.

General Synod.

Before touching on questions of a narrower, because purely diocesan, interest, let me make special note of one onward step taken by the Church at large which is destined, I think, to bear valuable fruit in the future. I refer to the fact that since we last assembled in Council the Canadian branch of the Church of England has completed her internal organization by the establishment of a General Synod, presided over by the Primate, who, with the Metropolitan of our own ecclesiastical province, has also been

created Archbishop. That this step was urgently called for, and that it will be prolific in advantage to the Church, is absolutely certain. Till September, 1893, the body of the Church in Canada was acephalous. The pyramid lacked its apex. The component members of the body, nominally one and undivided, were severed each from the other by legislative and administrative boundary lines which effectually debarred the possibility of common or united action. On no given subject and for no discoverable end could the collective voice of the Church of England be heard. Instead of a solid, compact unit, stretching from ocean to ocean, we had a congeries of autonomous organizations, dioceses, or provinces, almost as independent of each other as they were of the religious communions round them—a condition of things which entailed, not merely the weakness and inefficiency, but the reproach that always attends on high pretensions when accompanied by poor and unworthy performance. All this is now, however, a thing of the past, and through her General Synod, voicing, as it will, when fully organized, the mind of the whole body from the Atlantic to the Pacific, on all questions common to all the component members, the unified Canadian Church enters on a new career of influence and usefulness, completely equipped for the mission on which God has sent her.

The constitution of this body has been so constructed that our missionary diocese enjoys the privilege of representation in it side by side, though not, of course, equally, with the largest and most influential in the Dominion.

Provincial Synod.

The Synod, which will meet in Montreal next September, will be the most momentous in its bearings on the future of this diocese that has convened since that of 1873, which first called the diocese into existence. That its time and legislative powers will be largely occupied with the subject is morally certain. Doubtless, effect cannot be given to their decisions, be they what they may, till they have received the definite concurrent approval of the several dioceses constituting the province. My object just now is not to forecast the probabilities, even in faintest outline, but simply to emphasize the necessity for (1) a very thorough and careful investigation of the whole case among ourselves; (2) the attainment of the largest possible, if not perfect, unanimity in any decision arrived at; and (3) the most forcible presentation of our unanimous decision by our delegates to the Provincial Synod. As the Bishop and clergy of Algoma will be those most seriously and directly affected by any changes made, they are not merely most of all entitled to a hearing, but most certain to obtain it in both the Upper and Lower House. Who your delegates will be, we none of us as yet know; but, for the sake of the diocese, I trust they are gentlemen who, when on the floor of the Synod, will be prepared to present our case forcibly,

and convince their hearers that Algoma's faithful, self-denying missionaries and loyal laymen are also clear-eyed, far-seeing men, keen to detect the difficulties of a problem, but quick also to discover its solution.

Hitherto I have been myself studiously silent, desiring to leave room for free discussion, unfettered by any little weight that might attach to my official utterances. I now proceed to express my views freely. The whole ground to be covered by debate seems to me reducible to two heads, viz.: (1) The boundary lines of the diocese; (2) its further internal development.

Under the first head, the proposed alternatives of change are three in number: (a) Increase of territory by addition of counties ceded from Toronto and Huron; (b) this increase offset by transfer of Muskoka and Parry Sound to another new diocese, yet to be created; (c) division of the diocese simply as it is. Described arithmetically, these proposals might be known as those of (a) simple addition; (b) addition with subtraction; (c) division.

A word on each. (a) The purely addition theory would certainly (1) provide a number of larger and more popular centres which would be legitimate objects of clerical ambition, and (2) within certain narrow limits would supply surplus funds for missionary work in the poorer districts; but the largely increased need for episcopal supervision created by this addition would inevitably demand a coadjutor bishop, unless, indeed, episcopal visitations should become merely biennial or triennial events, in which case heavy loss and damage must ensue. This means, of course, a second episcopal income, and residence nearer the centre of the enlarged diocese. It implies also that the diocese of Toronto cede at least one county, that of Simcoe, as a connecting link with the Huronian section. To any such cession of territory I understand the Bishop of Toronto to be strongly opposed.

(b) The addition of this new territory, offset by the subtraction of Muskoka and Parry Sound for the benefit of another new diocese yet to be created, means simply that that of Algoma would be cut in two, necessitating its Bishop travelling through a brother bishop's jurisdiction in order to pass from one-half of his diocese to the other—an anomalous condition of things, surely, for which no parallel could, I think, be found in the whole Anglican communion.

(c) Division of the diocese as it is, the dividing line being Lake Nipissing and French River. This means (1) an allotment, according to your own returns of church members to one diocese, and of to the other; (2) a double episcopate with necessary maintenance; and (3) a subdivision of all our invested capital for Endowment and Widows and Orphans' Funds, each bishop being charged with the task of increasing his assigned quota to a figure commensurate with the needs of his newly-formed diocese. I am aware that the Provincial Synod of 1892 passed, in both Houses,

a resolution, or rather a portion of one, pointing in the direction of such a division. On page 34 of the Journal, I read as follows: "Resolved," etc., etc. But I am strongly of opinion that this clause voiced, not so much an intelligent judgment thoroughly familiar with the facts of the case, as rather a sympathetic consideration for my then illness, and a kindly desire to obviate its recurrence by the removal of its apparent cause. Observe, however, the resolution immediately following: "That in the opinion of this House," etc. Here, you see, a practical embargo is laid upon division on the very threshold, which rules it out as, for the present, wholly unattainable.

(d) There remains one other solution of the problem, viz., to leave our present boundary lines undisturbed. This is the solution, I confess, which has most strongly commended itself to my own judgment, regarding the question purely on its merits, and in the light of its intrinsic necessities. Under existing circumstances, with the diocesan life in its present advanced condition of development; missions organized; clerical staff almost adequate; churches and parsonages multiplied; internal organization well forwarded by introduction of the Rural Deanery system, Convocation, and Triennial Council; with representation secured in both the Provincial and General Synods; with an invested capital of about \$70,000 towards two of our most important funds; and, added to all this, the provision of ample facilities for travel, both on land and water—with all this, by God's blessing, already accomplished, I see nothing to prevent the efficient administration of the diocese by one bishop possessing adequate health and energy. A few years ago, the diocese existed, as some one has said, "on paper." The double problem of organization and maintenance lay heavily on the shoulders called to bear the burden. Now, thank God, our organization is all but complete, and, apart from that which must "come upon him daily, the care of all the churches," the only question to vex the soul of the bishop, whoever he be, is that of ways and means for annual supports. I cannot help thinking that when the collective wisdom of the Church is brought to bear on the discussion of the problem, it will decide against any subdivision of the diocese as now constituted.

I now pass to the second division of this part of my subject, viz., the internal development of the diocese in the direction of further and more complete organization, assuming that its boundary lines remain undisturbed. In other words, has the time come for the assumption of synodical rights and responsibilities? Does the progress already made, and the attainment of our diocesan majority, justify another forward step, bringing us more nearly into line with the eight sister dioceses of this ecclesiastical province? Observe, I qualify my statement; I say not "into line," but "more nearly into line." The stern logic of facts does not justify me in going further. Diocesan ambitions and aspirations, like those of the individual,

the community, or the parish, are stimulants to progress so long as they are founded, not in mere impulse, but in a growth capable of serving as a stepping stone to higher attainments. They must not outrun our cooler and more sober judgment. The vision recently conjured up in the columns of *The Algoma Missionary News* is doubtless a glowing one—division of the diocese; creation of a synod; election of your bishop, nay, of two bishops, etc.; but there are certain limitations and restrictions which we cannot overpass, and which say to us, "Thus far shalt thou go, but no farther."

These restrictions lie mainly in the direction of our finances, and affect two of the prerogatives which ordinarily attend on synodical organization.

(a) One of these is the election of your bishop. This would still, and, literally, of necessity, remain vested in the Provincial Synod. As a missionary diocese, largely dependent for its very existence on the offerings of the older dioceses, and absolutely incapable of making even the most homœopathic provision for his maintenance, you could not, with any modesty, suggest that his election should be left in your hands. At this point, your right of self-government would still remain in abeyance till you are financially strong enough to stand alone and assume and maintain an attitude of diocesan independence.

(b) The election of your delegates to the Provincial Synod would be accompanied with the same numerical restriction as at present, and the existing canon on the subject would still remain in force, unless, indeed, what we have no reason to expect, our clerical delegates should, by that time, be in happy enjoyment of stipends so liberal as to render the payment of their expenses superfluous.

(c) But, further, difficulties would arise, I apprehend, out of the special provisions to be found in the civil legislation governing the organization of synods. An enabling Act was passed for this purpose in 1857. In 1858, a further and explanatory Act was passed entering more into detail. It treats as follows: "Whereas doubts," etc., etc. Observe specially the concluding proviso: "Unless at least one-fourth of the congregations within the same (diocese, that is) be represented by at least one delegate." Just there, I fear, would lie one of our most formidable difficulties. The law is a most reasonable one. It is designed to safeguard the rights of the laity, but prescribes a minimum of lay representation. There are, say, from sixty to seventy organized congregations in which, that is, churchwardens have been elected, and regular services are held. Can we always count on the presence of at least fifteen laymen? Yet, without this, no business can be transacted.

Such, briefly, is my view of the possibilities of the question.

If, now, you ask me my personal judgment as to the expediency of synodical organization, I answer, Yes, decidedly, provided these problems just specified can be successfully solved. (1) I fail to see

why a diocese that has attained its historical majority, manned, as I may say, by a body of missionaries who for long years have bravely and loyally "borne the burden and heat of the day," should not in that period have gathered up wisdom and experience enough to justify its being intrusted with its own internal government, subject, of course, to the reservations just specified. As a fact, we already govern ourselves, to all intents and purposes, though informally. Much better that we should do so regularly, and according to the prescribed law of the Church. We encroach on no prerogative of the Church at large. We take no liberty ungiven—claim no right now formally denied to us. All we propose is to harmonize our internal economy, as far as may be, with the methods in current use in the older dioceses of the Church of England in Canada. (2) I fail to see, further, why this natural development of our self-governing powers should, as some seem to apprehend it may, alienate even one dollar of the generous sympathy hitherto extended to us any more than a child's first attempt to stand on its own feet should involve the withdrawal of the father's or mother's supporting hand.

As to the action to be taken in the premises during the present session, I would make two suggestions as embracing all that is as yet possible: (1) The preparation of a memorial addressed to both Houses of the Provincial Synod, setting forth the facts of the case, and asking its consent to the organization of a synod. (2) The appointment of a strong committee to deal with the whole question, and report in the future; its functions to consist in the preparation of a Constitution, Canons, and Rules of Order, to be discussed, and adopted, with any necessary emendations, at the Council of 1898; and also, with legal advice, of an Act of Incorporation to be submitted to the Legislature, ensuring recognition of the proposed synod by the law of the land, and defining its rights, duties, and responsibilities.

Statistics.

My statistical support will naturally show, under the circumstances already alluded to, a serious falling off in my proper episcopal work, offset, however, by a marked increase in certain aspects of our diocesan growth. I have to report, of baptisms, 4; confirmations, 46; confirmed, 375; celebration of Holy Communion, 57; sermons, 146; addresses, 87; churches consecrated, 7; cemeteries consecrated, 2; ordained to the diaconate, 8, and to the priesthood, 4; clergy received, 8—withdrawn, 8; catechists, candidates for deacon's orders, 2; total number of clergy, including the Bishop, 29 (the maximum reached during my episcopate).

General Diocesan Statistics.

Church population (as per last census), 16,467; per ruridecanal reports, 7,595; communicants, 2,531 (vs. 1,579); Sunday schools,

52 ; scholars, 2,190 (vs. 1,636) ; teachers, 222 (vs. 162) ; baptized—adults, 91 ; infants, 1,419 ; total, 1,519 (vs. 1,022) ; churches, 76 ; parsonages, 22 ; parish halls, 6 ; offerings, for stipends, church and parsonage building, and other special objects, \$32,920.04.

And yet our critics tell us that Algoma is a failure, and that the funds supplied in aid of our work are squandered !

Clerical Changes.

I have to report a large number of clerical changes during the past three years, none, happily, by death, God having mercifully spared us this great sorrow. Of the clergy who were with us in 1892, eight have left the diocese, viz., Rev. Messrs. Gaviller, Magnan, Sims, Sinclair, Wilson, Vesey, Lowe, and Irvine. Their places, however, have all been occupied, in three cases by admission from other dioceses, and, for the rest, by the ordination of five deacons on Trinity Sunday, 1894, of whom one has since withdrawn. On last Trinity Sunday, through the courtesy of the Bishop of Toronto, I had the pleasure, in St. Alban's Cathedral, of ordaining three of these deacons to the priesthood, and of admitting two of our catechists to the diaconate. Among the most recent accessions to our strength, we hoped to have extended a hearty welcome to-day to the Rev. W. C. Bradshaw, late of the Diocese of Colorado, U.S., but I regret to say that the state of his health not only deprives us of his presence and counsel, but, I fear, will compel his return to his old home in the far west. He will take with him, if it should be so, our deepest sympathy, and earnest hopes and prayers for his full recovery. From the same diocese, we gladly receive into our brotherhood the Rev. E. J. Harper, as incumbent of Fort William, a parish which marked his advent by leaping to the dignity of self-support, willingly sacrificing its diocesan grant to enable its former incumbent to assume charge of an adjoining mission. The removal of the Rev. H. P. Lowe to St. George's Church, Toronto, involves a loss which we all sincerely regret. An indefatigable worker, a thoughtful preacher, a skilled musician, a systematic visitor, an effective organizer—in a word, an admirable all-round parish priest, Mr. Lowe leaves behind him in Algoma the record of a faithful stewardship well worthy of imitation.

Of the clergy who have been transferred from their respective fields to yet others within the diocese, I need not speak in detail. In every case the wisdom of the transfer has been vindicated by the results, in the infusion of fresh life and energy into their new congregations, and the development of sundry projects in church and parsonage building which were urgently needed.

In this connection, the question suggested itself whether it might not be desirable to adopt some general system regulating the duration of a missionary's occupation of his field. Should he remain there indefinitely, from year to year, working on, like a mill-

horse, in one continuous and unbroken groove, *or* would a species of itineracy be better, confined within fixed limits, by which, room being always left for the settlement of exceptional cases, to be determined by the Bishop, after consultation with his Advisory Board, missionaries might be transferred, say, after five years, to new fields, for another quinquennium, should they remain so long in the diocese? Much may be said for and against such a system; on the one hand, the relief secured for the clergyman, and, possibly, the congregation as well, and the introduction of new blood, with its new methods and energies; on the other, the expense of removal, the disturbance of ties which even five years suffice to render sacred, and the danger of contributing to the spread of that disease of "itching ears" which is so marked a characteristic of the present day. The subject, however, is well worthy of careful consideration.

Domestic and Foreign Missions.

I deeply regret to say that an examination of the tabulated report issued by the Secretary of the Domestic and Foreign Missionary Society, corroborated, as it is, by the evidence of our own Rural Deanery returns, convinces me that very serious shortcomings have to be overtaken among us in the matter of our duty to the Church's missionary work beyond our own bounds. I allude to the results of the Epiphany and Ascensiontide appeals. With the amounts reported from missions to which offertories are credited, I have no fault to find. The appeals were read, and the people responded according to their ability. I also take for granted that in yet other cases the two subjects were faithfully presented, and that the deduction from the offertories of the average Sunday offertory (always legitimate where absolutely necessary) left nothing behind—in such cases the ruridecanal returns should contain some marginal memorandum noting the facts—but this, I fear, will still leave not a few missions and congregations in which the appeals were *not* read, and the people were *not* asked to contribute. Now, in every such case I do not hesitate to say that the clergyman was responsible for a threefold offence: he violated a diocesan rule, neglected his own duty, and inflicted an injury on the spiritual life of his people. I am familiar with the customary objections, viz., "The people are too poor"; "They cannot supply their own local needs"; "The clergyman's stipend is unpaid"; "To ask them to give to missions is to take it out of my own pocket"; and so forth. But never was there a more short-sighted or suicidal policy. Paradoxical as it may seem, yet it is absolutely true, whether for congregations or individuals, that the best possible way of consulting wisely for self is to be *taken out of self*. Parochial selfishness draws down on its own head a terrible Nemesis. Show me a parish or mission where there is no life, no energy, and no religious vitality; where both clergyman and people move in the same dull, monoto-

nous round of duty, without zeal or enthusiasm; where everybody, shepherd and flock alike, seem wrapped in profound slumber, hands idly folded that might be busily at work for Christ and His kingdom, and, my word for it, you will find it to be one in which minister and people alike are indifferent to the progress of Christ's kingdom in the earth beyond their own local boundaries. For your own sakes, brethren, as well as your parishioners, I enjoin those of you who have been neglectful here not to perpetuate the condition of things of which I complain. Much is in your power. You cannot, doubtless, compel your people to give; but you can, and are solemnly bound to, tell them their duty. If you want arguments to use, they are all round you. Tell them of the seven hundred millions of heathen who have never yet heard the name of Him who died for them; remind them that their forefathers became Christians because St. Paul, the great missionary to the Gentiles, brought the Gospel to Britain long ago; tell them, further, that to-day their churches would be closed and their Sunday-schools scattered, and their infants unbaptized, and their sick and dying unvisited and uncomforted, but for the missionary zeal and generosity of friends in England and Canada. Give them a few facts out of the wealth of missionary literature that is available, illustrating the marvellous results wrought by the preaching of the Cross in pagan lands, and the heroic deeds its bishops and clergy have done, and the death so many of them have died in its defence. Above all, set before them Christ's explicit command to evangelize the world, and it will be strange, indeed, passing strange, if, after such teaching, the number of ominous, accusing blanks in the report of missionary offertories, alike domestic and foreign, is not largely diminished.

Yes; but you will say, What about your own stipend, meantime, and other local needs? You need not be in the least alarmed on that score. Neither will you suffer personally, nor any other object that lies very near your heart. Universal experience goes to show that where missionary objects are cared for with the most large-hearted generosity, their local needs are most liberally supported, and simply because such generosity enlarges the hearts, deepens and widens out the sympathies, and thus exercises a powerful reflex influence. Just try the experiment, and see if the result does not abundantly vindicate my theory.

Mission Fund.

The Mission Fund I have elsewhere called the "backbone" and mainstay of the diocese. According as it is in a sound or sickly condition, our work extends or contracts its borders. Its frequent fluctuations, and sometimes heavy deficits, the latter recurring now almost annually, cause me much anxiety. Algoma does not now receive as much as formerly from the Church in Canada, not because

she is losing interest in her firstborn—such an inference would be alike unjust and ungrateful on our part, contradicted by the gifts that we do receive both in money and “kind,” as I might call it; by the time and thought bestowed on us in the Provincial Synod, and the privileges extended to us there—but because (1) the sympathy till recently monopolized by Algoma is now shared, and deservedly, by the vast missionary field opened up in Manitoba and the Northwest, in response to personal and other appeals made by its official representatives; and (2) the growth of a feeling that Algoma has been receiving more than was justified by the amount of the living material which she yields, or the prospects she holds out in the future—a feeling which, as you are already aware, has been fostered by certain injudicious letters which have appeared, clothed with a quasi authority. But whatever its origin, the feeling certainly exists, and we are called to confront it, and either substantiate our claims or make some other provision for future necessities. Three facts are abundantly clear: (1) We cannot contract or condense our work by a reduction in the number of our missionaries, nor can we economize by increasing the burden of work borne by any one. We have not a single superfluous mission or mission station which could be abandoned without loss and injury. With our people thinly scattered over a large area, and in their isolation exposed to the peril of a too easy defection from the Church, we cannot afford to reduce our staff even by one. We need to *increase* it rather. We are undermanned as it is. Some there are who recommend, as a simple solution of the problem, the abandonment of outworks here and there, and the concentration of our strength on points where Church life is stronger and more vigorous. But what, then, is to become of our brethren and their children who are thus abandoned? Are they to be handed over to the “isms” by which we are surrounded? Would they not justly complain of any such violation of their rights in the Church? Nor would a satisfactory result be obtained by assigning, as is suggested, to each of the incumbents at the selected centres one or two deacons to work the outstations, the priest visiting them periodically for the celebration of the Holy Communion, they, in turn, occupying the centre during his absence. Where would your deacons be in a year or two? All advanced to the priesthood, unless, indeed, on the supposition of a perpetual diaconate for them—an order which the very phraseology of the Prayer Book proves was never contemplated by its compilers. Thus advanced to the priesthood, they would naturally seek independent parishes of their own, and a new supply of deacons must be once more provided, and so on year by year! (2) There are those who would reduce our expenditure by cutting down the stipends of the clergy. “This will relieve the pressure.” I have no doubt it would, but at the cost of eternal disgrace to the Church. To accentuate this argument, I was once told of a certain diocese

(which, for its own sake, shall be nameless) which had in it two or three clergymen whose stipends (and they had families) amounted to the magnificent sum of \$400 per annum, and I replied: "To the dishonour of the diocese be it told." No; two wrongs do not make a right. If any change is needed, it is increase rather than reduction.

(3) These solutions, then, of the financial problem being impracticable, how shall we provide against the deficiencies that are continually recurring? I answer, by a *larger development of our own internal resources*. In other words, our laity must come to the rescue; they must be taught, where able, to give more liberally. That many of them do give conscientiously, proportionately, and to the maximum of their ability, I well know—and I would not increase their burdens; but that many more do *not* give adequately, in some cases *at all*, I am equally clear. The most frivolous excuses are alleged. The churchwarden has not asked them to contribute, or they do not care for the clergyman, or the clergyman has not called to see them, or perhaps he has offended them, or he carries out a rubric, and they suspect him of being a Ritualist, or some member of the congregation has offended them, and they withdraw, and visit the punishment on the head of the innocent clergyman! Now, all this is wrong, and they need to be told so plainly, with such straightforwardness of speech as will leave no possibility of misunderstanding.

How now is this to be done? Some would say, "Employ a clergyman as financial agent, and let him go up and down the diocese, working up the funds." Yes; but, first, do we possess the man, equipped, as he would need to be, with ready address, pulpit ability, a knowledge of human nature, great tact, and, not least, an average stipend, clear of all travelling expenses? The experiment has been tried in two adjoining dioceses, and in neither, I believe, with very satisfactory results, the increased receipts barely sufficing to meet the extra cost.

No; the only feasible suggestion that offers itself is that the duty be divided between the resident clergyman and the rural dean. I have been inclined to exempt the former from any participation in this duty, for obvious reasons; but, on more mature reflection, I have come to the conclusion that from no mouth can such an appeal come with more force than from that of God's own minister, rising superior to all mere personal feelings of hesitancy, and standing side by side with his people on the high level of their common relationship to God. Lift up the whole question, brethren, into that pure and heaven-born atmosphere. Putting aside all thoughts of self, tell them as plainly as you would say it for another than yourself that he who neglects to bring his offerings robs God; give them chapter and verse for the assertion; speak kindly, but plainly.

Here, I think, has lain the secret of our weakness hitherto. It has been the case of "the fear of man bringing a snare." We

have been afraid to offend our people and alienate their sympathies by telling them their duty plainly, and they have taken advantage of our time-serving silence, and inflicted the very punishment we meant to avert.

Doubtless, in a few isolated cases, where building projects are under way, reasonable allowance must be made for the increased demands made upon the parishioners; but these allowed for, it still remains undoubtedly true that our people, as a whole, do not contribute as liberally as they could in proportion to their means, or *at all* as liberally as Methodists and Presbyterians for the support of their respective systems. Some remedy for this sad and shameful condition of things is imperatively called for.

A very important problem suggests itself here in connection with the stipends of the clergy who occupy missions subsidized by the Diocesan Fund. Local deficits are of frequent occurrence, of various amounts, and proceeding from a variety of causes, such as apathy and indifference on the part both of congregation and wardens; offence, real or imaginary, on the part of the clergyman; the removal to other neighbourhoods, or by death, of former generous contributors. How are such deficits to be dealt with? The clergyman cannot afford to lose the amounts out of a stipend already, at its largest, too small. The diocese cannot afford to meet the shortage, heavily in debt as it is, even now, from the excessive demands on its resources. Can relief be found anywhere between the horns of this serious dilemma? I refrain from expressing any opinion at present, but must press it upon the committee dealing with this whole financial problem as a matter urgently demanding their attention.

Our obligations to the S.P.G. gather accumulated weight as the years go by. That noble "nursing mother" of the colonial Church still continues its large-hearted, open-handed aid in response to my annual applications, made, as they are, in fear and trembling lest the next official intimation should announce a reduction. This, even on a small scale, would be fraught with disaster. The withdrawal of even £50 would involve the abandonment of a mission, leaving churches closed, Sunday-schools scattered, and the poor sheep, shut out of the green, nutritious pastures provided for them in their own fold, left to starve on the dry and scanty herbage grown on the bleak hillsides of Canadian nonconformity. That we are able to maintain no less than fifteen of our missions, and in effective working order, through the society's assistance, means much more than can be expressed on paper. Would that we could adequately express our obligations! If nothing more, can we not transmit a letter of grateful acknowledgment to the committee, through the secretary; and in it convey the assurance of our cordial, heartfelt appreciation of the fostering care extended to our missionary diocese through all the struggles of its early years of existence?

The Colonial and Continental Church Society differs from the S.P.G., partly in its selected field of work, and partly also in the comparatively limited extent of its funds ; but it is not behind her elder sister in the uniform readiness with which its committee subsidizes Algoma up to the maximum of its ability. I have recently had the privilege of preaching the annual sermon in London in its behalf, and also of illustrating its colonial work at its public meeting in Sion Hall. Its grant of £285 is largely expended, as you are aware, on our Indian work, and there, considering the peculiar attendant difficulties, yields fruit quite as encouraging as those borne in other and apparently more promising fields. On both occasions, naturally and necessarily, I took the opportunity of acknowledging the deep obligations under which the society has laid us by its varied benefactions, but I think it would be well to deal formally with the matter during the session, as I have suggested in the case of the other society just referred to.

Churches and Parsonages.

One of the most gratifying features in the past history of the diocese has been the rapid multiplication of churches and parsonages. But a few years ago, the defectiveness of this department of our diocesan equipment very materially impeded our progress. Clergymen and congregations alike need "homes," and I am rejoiced to think that, while a few are still dwelling in tents, so many are comfortably housed. Our completed churches now number seventy-six, against forty-two in 1882. Two or three are still incomplete ; while a few others are urgently crying out for their successors. Of parsonages, we have twenty-two, against seven in 1882. We need at least half a dozen more. This statement of progress is soon and easily made, but not so easy is it to put into words the vast amount of faith, and patience, and self-sacrifice, and painful, persevering struggle, and hard toil, which it stands for on the part of both clergy and laity, or the ready response of the heart of the Church outside, never "wearied" by our "often coming." A little cloud, as of a man's hand, dims the brightness of our mutual congratulations at this point in the fact that our parsonages are not altogether paid for. Yet even here we can find a grain of comfort, I think, in the fact (1) that I question if a diocese can be found in the Dominion that has as little of debt to groan over ; and (2) that in most, if not all, of the cases in which it has been contracted, it was unavoidable, interests being at stake which would have been seriously imperilled had these obligations not been entered into. As a general principle, church debts exercise a most mischievous influence—they set a bad example ; violate the Scripture precept, "Owe no man anything" ; absorb parochial energies and resources, which should rather find scope in active, aggressive missionary work ; aggravate the burden, already a heavy one, laid on the clergy-

The Bishop's Charge.

man's shoulders; weary and worry a congregation with perpetual appeals for their liquidation; and yet they are sometimes, most of all in a diocese such as this, unavoidable.

I take this opportunity of restating the rule, already familiar to you, that before the first initiatory step is taken in any mission towards the erection of a church or parsonage, the question of site, plans, funds, every detail, in short, must be submitted to me, through the rural dean, for my approval. Experience only confirms me in the conviction that the rule is a wise and safe one. Varied and serious mischief has arisen from its violation. I now re-enact the rule, not by any means as a mere assertion of authority—you know me too well, I think, by this time to need that I should repudiate any love for an arbitrary exercise of my episcopal prerogative—but simply because a clergyman, proposing to build a parsonage, we will say, is apt to regard the whole question from a purely personal or domestic standpoint, ignoring altogether the necessities of his successor; or, again, if it be a church, is at the mercy of cliques amongst his parishioners, who all, with that bias towards self which is so characteristic of human nature, want it built as near their own doors as possible. Hence the need of some outside and entirely independent authority which can step in and, taking a larger view than the merely local or personal, mediate between all these conflicting claims and interests.

In connection with the subject of church building, I would be chargeable with a grave dereliction of duty did I not emphasize the weight of obligations under which the diocese at large, and we ourselves individually, have been laid by the generous, ever-ready sympathy of the Society for the Promoting of Christian Knowledge. Coming in various forms, for purposes of diocesan endowment, church building, grants of Bibles, prayer books, service books, tracts, libraries for Sunday-schools, etc., it has aided most materially in our general diocesan development, while in many a locality, where our members hung very loosely together in their allegiance to the Church, with no visible bond of unity—no centre round which to rally—no common home in which to gather round the Father's table, and worship reverently at His feet—small, but compact, bodies of loyal Churchmen and women have been organized into congregations, possessed of their own "houses of prayer," where "all things" are "done decently and in order," and our farmers, fishermen, miners, and railway men, equally with the most highly refined and cultivated of city congregations, realize the beauty and spirituality of the Book of Common Prayer. One of the latest and most valuable acquisitions of the diocese has come to it in the form of a magic lantern and accompanying slides, as the result of my application to the society, in compliance with the request embodied in the report of the Committee on Church History Lectures, to be found on page 43 of the Journal of our last Council. This new

appliance will, I am sure, become an invaluable educational agency, by clearing up the mist that envelops the average lay mind on questions of Church history, and so laying the foundations of a more intelligent and enlightened faith in the communion of which they profess themselves members. I trust that the committee charged with the pleasant duty of making our grateful acknowledgments to the societies already named will also remember our weighty obligations to the Society for Promoting Christian Knowledge.

Sunday Schools.

Our Sunday-school system causes me no little anxiety. We are collectively and individually trustees for the future of the Church of England within our own bounds, and, therefore, charged with a grave responsibility. That future depends mainly on our Sunday-school instruction. Just so surely as "the child is the father to the man," so surely is our Sunday-school system the mother of the Church's future, holding its destiny for good or evil, for strength or weakness, for loyalty to our recognized standards, or for looseness of religious knowledge and flabbiness of churchly principle, firmly enfolded in its embrace. The breaches made in our ranks by time and death can only be repaired by the steady advance of young recruits, "baptized for the dead," coming forward pledged to the King's service by their confirmation vows, and girt with the whole "armour of God." It is here I find only too much ground for anxiety. First, dependent, as we are, wholly on our laity for the instruction of the young, have the clergy any sufficient guarantee for the scriptural and churchly soundness of their teaching? May not the extreme difficulty of securing lay co-operation lead to the acceptance, for this function, of persons who, however zealous, are seriously lacking in their knowledge alike of Scripture and the Book of Common Prayer; who, perhaps, were they asked to give, in their own words, an account even of any one of the fundamental articles of the Faith, or of any one point in Church order or government, would be wholly unable to do so? When, for example, we hear the Incarnation defined by one Sunday-school pupil as a "turning of the spirit into flesh," and by another as an act by which "our Lord took our flesh and became part of the blessed Trinity," is it not to be feared that not a little vagueness and confusion of thought on the teacher's part may have combined with the scholar's inherent lack of religious apprehension to produce such a theological jumble? In view of this probability, I would impress on the clergy the absolute necessity of great caution in utilizing the services of teachers in Sunday-schools. True, the difficulty is to secure them at all. We are not in a position to pick and choose. We must not offend by rejection where they do volunteer, and perhaps drive them to teach elsewhere. But what about our trusteeship? If you cannot feed the lambs yourselves, surely you are at least bound

to see to it that those who do feed them know how to do so. No Institute Leaflets or other subsidiary help is here an adequate guarantee, unless, indeed, teachers confine themselves slavishly to the very words of the printed page, in which case the whole process of instruction reduces itself to the level of a schoolboy's parrot-like repetition of a lesson. The leaflet needs simplification and enforcement, and there it is the danger arises.

Again, do all our Church children attend her Sunday-schools? I wish I could think so, but I believe there is scarcely a clergyman here who, speaking for his own field, could answer in the affirmative. I fear that there are many who either receive no religious instruction at all, or receive all that falls to their lot through channels other than those provided by the Church of England. Now, God forbid that I should speak either indiscriminately or uncharitably, or knowingly cast disparagement on the ministrations of other religious bodies. But, for all that, *Union schools are not the places in which our Church children should receive their religious education.* As well expect your own children to learn law in a school of medicine, or music in a law school, as expect the children of the Church to acquire an intelligent idea of their own communion, or master the art of a loyal allegiance to her worship, discipline, and order, at the lips of any of the "isms." The past has known no more prolific fountain of leakage from the Church, and the future will attest it, if permitted, as a policy most suicidal. The question is one, not of personal taste, or opinion, or preference, it is one of fundamental principle, *the principle of loyalty to our own Church, to which we have all of us solemnly promised allegiance.* I know full well all the apologies that may be offered: No Sunday-school of our own; teachers not to be had; parents prejudiced or indifferent; superintendent of Union school a man of influence, to be conciliated rather than offended; and so forth. But over against them all stands the immutable facts that *the religious education of the children is a sacred trust that God has imposed on both parents and clergyman,* of which a strict account will be hereafter demanded. What now do I recommend? First, that the clergy speak kindly, and *privately*, to the parents, where necessary, pointing out the responsibility under which they lie. Should there be no possibility of a Church Sunday-school, ask them to teach their children the Catechism, which the Church had specially provided for this purpose long before Sunday-schools had ever been heard of, and should prejudices exist against it, as they sometimes do, from simple ignorance, enlighten their minds by a few words of kindly explanation. The Catechism, drilled into the juvenile mind, even, as an exercise of the memory, will lay a capital foundation for fuller teaching later on. Then, for yourselves, take every opportunity of giving the children a place in your ministrations wherever you can lay hold of them, whether in their own homes or

in your casual meetings with them by the wayside. Take a few minutes after the second lesson, as the Rubric directs, and devote them to the children, for the good, old-fashioned, but now almost obsolete, purpose of simple catechetical, or question and answer, instruction, and not only will they gradually respond to your efforts, but the parents will all unconsciously receive instruction through them. Only when you have utilized all your opportunities in their behalf will you have conscientiously discharged your trust in this all-important department of your work as stewards "found faithful."

Closely akin to this question lies the larger, broader topic of religious instruction in our common schools. Under this head, I have received from the Secretaries of the Synod of Toronto a copy of a resolution adopted by that body, setting forth, very concisely, the fundamental principles on which the whole question rests securely, and recommending a petition to the Legislature of Ontario "so to amend the school law as to make provision for such (religious) instruction being given, for one-half hour daily during school hours, by the minister of the various Christian communities, or their representative, to the children of their own communion"; and, further, requesting the co-operation of the other diocesan synods and of the several religious bodies in Ontario. Not one of us but will hold up both hands in favour of this movement. It touches every conceivable aspect of our national life, not religious only, but domestic, social, civil, and political. It is founded, not merely in Scripture, but in reason and experience as well, while it is absolutely impartial as between the various communions into which "our unhappy divisions" have rent us asunder. I commend it to my brethren of the clergy and laity as affecting the gravest interests of both alike, and hope that the movement will receive your unanimous endorsement.

Indian Work.

I deeply regret to say that our Indian work generally has not realized the hopes entertained three years ago, and this from a variety of causes over which we have no control. Occupying, as it does, a place distinctively its own in our diocesan operations, it is compassed about with difficulties peculiarly its own, which sometimes defeat our best efforts and darken our horizon with clouds and disappointment. Happy if all this only throws us back more completely on our faith in God, and the impossibility of His work, if done in His way, terminating in final failure. May it not be that this is the very lesson He intends to teach us?

Indian Homes.

The educational and industrial department of this work has passed through a specially severe ordeal. The appointment of a successor to Mr. Wilson, in the spring of 1893, having ended unsatisfactorily, the Homes were left for a time dependent on such

superintendence as could be obtained locally. To meet the emergency, I endeavoured to secure the services of a clergyman, from Winnipeg, of large Indian experience, but was disappointed. On his strong recommendation, I appointed a layman who had been his assistant in the management of an Indian school, but the condition in which he found the Home, aggravated, shortly after his arrival, by an outbreak of erysipelas, which necessitated a brief suspension of operations and the return of the female pupils to their homes, so completely discouraged him that he resigned January 1st. Since then, another layman, a Churchman, strongly recommended by the Indian Department in Ottawa, has taken charge, and is gradually bringing order out of chaos. A new Wawanosh is imperatively needed, but for the necessary funds, amounting to not less than \$5,000, we are largely dependent on the sale of the old property, three miles off. The condition of the land market, though steadily improving, forbids our disposing of it at present.

Garden River

has been vacant for some time, owing to the difficulty of securing a clergyman, or catechist even, familiar with the Ojibbeway tongue. During the last two summers it has been occupied, and very efficiently, in conjunction with McDonald Township, by Mr. Renison's eldest son, who is studying for Holy Orders, and bids fair to be a worthy successor to his honoured father in his interest in the red man. At present, Mr. Renison himself succeeds, I do not know how, with all the other demands on his time and strength as incumbent of Sault Ste. Marie, and Rural Dean of Algoma, in giving Garden River and other scattered points occasional services.

Mr. Renison's former Indian flock at Negwenenang, on Lake Nepigon, has necessarily been left unattended since his removal, owing to the isolated position of their homes, and the scarcity of clergymen familiar with the language; but his training has, by God's blessing, made them such staunch and loyal members of the "Church of the great white mother," as they call the Queen, that we have no fear of their being seduced from her fold by Roman blandishments which may be brought on them during the interval that may elapse before Mr. Renison's successor takes his place in their midst. They sustained a heavy loss a short time since by the death of Mugwa, their catechist, a thoroughly Christian young man, but the services are still maintained, their chief, I think it is, acting as reader.

Manitoulin and the North Shore.

As you are already aware, the Indian work on Manitoulin Island has been for many years under the charge of the Rev. F. Frost, than whom I know of none more devoted or self-sacrificing among all my co-workers. Not only on the Island, but at several points along the North Shore, such as Spanish River and Birch

Island, has he gone in and out among our poor red men, "instant in season and out of season"—regardless alike of rain and wind and snowstorm—often in the depth of winter at the risk of his life, never so happy as when "preaching the gospel of the grace of God" to them in their own tongue. As the direct consequence of the exposure involved in his journeying, I grieve to say that Mr. Frost's health has been somewhat seriously, but we trust not permanently, impaired. For his own and his family's sake, I would, with you, impress on him the absolute necessity for guarding the precious gift of health more vigilantly, and pray that it may please God to restore it to him perfectly. As a slight recognition of his long-continued labours, and with the full concurrence of the Rev. R. Renison, in whose Deanery it has been hitherto included, I hereby appoint the Rev. F. Frost, Rural Dean of Manitoulin Island.

"The Algoma Missionary News."

In advance of any report to be presented by the editor of *The Algoma Missionary News*, I desire to reiterate what I have said substantially on other occasions as to the value I attach to the perpetuated existence and increased efficiency of our diocesan organ as an invaluable adjunct to our other machinery. It is a connecting link between the diocese and the Church, alike in England and Canada. Sever that link, as is sometimes proposed, and not a mission or mission station between Gravenhurst and Oliver but would feel the blow severely. With two solitary exceptions, those of Port Arthur and Fort William, the latter of which leaped to the honourable position of self-support last year, your very bread and butter depend, in great extent, on its circulation. So long as Algoma is so largely dependent for her very existence on the sympathy of the Church in other and more favoured regions, just so long will the existence of the paper stand abundantly vindicated, as the channel through which the story of our ever-recurrent wants is to reach the hearts and homes of those to whom we appeal. The established order is "first know—then feel—then give." It goes without saying, therefore, that just in proportion as the columns of *The Algoma Missionary News* are filled with simple straightforward narratives from the pens of our missionaries of the work they do—the visits they pay—the journeys they make—the prejudice they encounter—the difficulties and discouragements they have to confront, and, still more, the comfort and encouragement they receive in the infallible evidence of souls touched by the message of divine truth, and lives transformed by its indwelling power—in the same proportion will the mind of the Church at large be impressed with the conviction that the diocese is bearing its share in the fulfilment of Christ's first commission to His apostles, and her heart will be touched with the tale of our necessities. For the measure in which the paper now accomplishes this, we are indebted to the patient, untiring labours of

the editor, and those of the clergy who have contributed material for his columns. To those who have failed, either partially or wholly, in co-operating with him, I can only express my deep regret that they should so habitually disregard their Bishop's wishes, or show themselves indifferent to the success of an enterprise to which they are so largely indebted for their stipends.

Woman's Auxiliary.

I am glad to know that the fountain of benevolence opened by the formation of the Woman's Auxiliary has become perennial, and that the current of its benefactions still flows so hard by our parsonages and settlers' dwellings. Alas for us were it to be dried up or diverted for any cause into other channels! How many bales have blessed the several recipients, I have no means of knowing; but this I do know, that wherever they have gone, their advent not merely brought increased material warmth and comfort, but, even better still, has cheered and gladdened hundreds of hearts with the assurance of warm, loving, Christian sympathy that was written all over them. I need scarcely urge on the clergy the need of the utmost tact and judgment in their distribution of these gifts. Do what you will, complaints will still be made, probably by those least needy and deserving; but we owe it to our people, to ourselves, and to our benefactors, to discharge this sacred Christian trust with the utmost fidelity, and the most conscientious regard to the actual necessities of each case, without "respect of persons."

Prompt acknowledgment is made to the donors in every case, I presume—at least, I hope so—but there is one form in which our gratitude might be expressed, which, I regret to say, is not as prevalent as it might be, and that is the formation in every mission, wherever practicable, of a local branch of the W.A., organized on a simple basis, in which Churchwomen, however few in number, or limited in their resources, can meet periodically at the parsonage, if there be one—if not, at their own homes alternately, and do a little work, of whatever kind they can, for the benefit of their own church—better still, for some church poorer than their own; and so express their common loyalty to the Church, love to its divine Head, and unity and fellowship one with another. Seven or eight of these branches have already been formed. The number could easily be doubled if the clergy were alert to seize their opportunities. I know all about the difficulties; but if we wait till all the difficulties are removed for us, "what thanks have we"? Is not this what drones and cowards do? They have been already conquered in more than one mission. I am, of course, aware that various organizations of Churchwomen already exist here and there, known by other names than that of the W.A., and, moreover, that they are doing admirable work, in the payment of debts, the collection of funds for the erection of churches and parsonages, for their fitting

and furnishing when erected, etc.; but they might still do this and much more as branches of the W.A., working, even the feeblest of them, side by side with the most influential in the Dominion for the same or kindred holy ends, stimulated by the same holy motive—the love of Christ constraining them. I am jealous, brethren, for the reputation of my diocese in this direction, and cherish the hope that before September I shall be in a position to report to the Metropolitan that Algoma has largely increased the number of its branches of the Woman's Auxiliary.

The organization of our diocesan Auxiliary is necessarily the simplest possible, consisting, as it does so far, of two officers—a president and secretary-treasurer, viz., Mrs. Sullivan and Miss Begg, of North Bay. I trust we shall have the pleasure of hearing from the latter, through her clergyman as her spokesman, a report of the present position of the woman's work for the Church in the diocese. While urging the largest possible development of the faculty of our Churchwomen for work on behalf of Christ and His Church, I would recommend to any committee which may be appointed to deal with the subject the necessity for a clearer and more satisfactory definition of certain aspects of it which still create no little friction and misunderstanding, and not in Algoma only—questions such as these: (1) Should the clergyman be the president of the local W.A.? Even if he be, should he invariably attend its meetings, open them with prayer, or leave this duty in the hands of others? What is the relation of the W.A. to the local churchwarden? Have the latter any control over funds raised by the W.A.? Should the W.A. report annually before Easter to the wardens the amount raised during the year? In whose name should W.A. funds be deposited in a bank, or withdrawn from it? These and other questions demand not only clearly defined answers, but also, as far as possible, one common method through the whole diocese.

I would be alike forgetful and ungrateful were I not to place on record our deep appreciation of the invaluable benefit still rendered to many of our clergy in the educational blessings secured to their children through the agency of the W.A., accompanied, as it is, and pervaded by sound, systematic religious teaching. Apart altogether from the value of this movement in meeting a sorely felt need in many of our clerical households, and relieving the minds of the parents of one of their heaviest burdens of anxiety, I do not hesitate to give it a foremost rank among all the objects contemplated by Canadian Churchwomen, throwing every other comparatively into the shadow, because of the rich, ripe, and enduring issues which it is destined to yield in the future.

The Brotherhood of St. Andrew.

There is yet another organization which I am most anxious to see fairly floated in the diocese, wherever circumstances will admit.

I refer to the Brotherhood of St. Andrew. Two branches have already been planted in Sault Ste. Marie and Port Arthur, respectively, but the sooner they multiply the better. The progress which the Brotherhood has made since its inception in Chicago, a few years since, is marvellous, and can only be accounted for, first, by the abundance of the Divine blessing, and, next, by the fact that there was a crying need in the Church which only some such organization could satisfy, and that the "set time" for its inauguration was come. Its exclusive object is, as you know, the enlistment of the energies and sympathies of young men in work for Christ and His Church, and, through this, the creation of a sense of brotherhood linking them closely together in the promotion of the same high and holy cause. Its strength, humanly speaking, lies in the fact that it appeals directly to all that is loving, and generous, and chivalrous, and, above all, Christ-like, in a young man's nature. Unlike the methods too frequently adopted with young men, it does not look upon him, with a merely pitying glance, as a poor helpless waif, liable to be tossed about on a raging sea of temptation; it recognizes all the loftier possibilities of the nature God has given him—the power not merely to stand fast for himself in God's grace, but, better still, to be a tower of strength to others, and thus sets him on a higher level, and suggests higher aspirations and ambitions. So marvellously has the organization commended itself to the mind of the Church, that its chapters are formed, not merely in large and populous centres, but in the smaller towns all through the country, and now no parish, however limited in its scope, considers its organization complete without a branch of the Brotherhood. I rejoice to know that it has penetrated even to the so-called "Wilds of Algoma." I trust the example set in Sault Ste. Marie and Port Arthur may prove contagious. Our young men are too often lost to the Church, drawn away from her ranks into other communions, or, worse still, drift away into indifference and practical infidelity, because no interest is taken in them, no work is given them to do, no consideration is shown, either in the pulpit or out of it, for their peculiar difficulties and temptations. Young men are specially open to impression, whether for good or evil; and that clergyman fails to discharge the full measure of his responsibility who has on his tongue no word of kindly counsel for them, and in his heart no loving thought for the upward instincts and yearnings that stir and move within them. Alike in town and country, one of the best methods of holding young people, and, I may add, their seniors as well, is to give them something, however trifling, to do for, and in connection with, the Church. They take it as a mark of confidence, and appreciate it accordingly. It imposes, in its measure, a certain responsibility, and but few young men will be found who will not respond with alacrity to the call.

Ruridecanal Reports.

There is a direction in which improvement is called for in our Rural Deanery reports, viz., greater fulness as well as statistical accuracy. On some points it is all but unattainable, as of the general population, especially in rural districts, or even by our own Church membership. On the latter question there is always a debatable borderland in which Churchmanship seems to melt away into denominationalism, and by very easy gradations, as one color melts into another in the rainbow, where it is neither light nor darkness, but something indefinable between the two, where the man scarcely knows what to *call himself* or any member of his family, definite convictions being almost as rare as diamonds, and still more valuable. Then, added to this difficulty is the absence of any clear, sharp definition by the Church of England of the test that is to try her children. (1) Does mere Baptism suffice, or (2) is it to be Confirmation supplementing Baptism, even though the Confirmed are careless about Communion, or possibly may have wandered more or less into strange folds; or (3), shall we recognize only those who comply with the canonical requirement of at least three Communions annually; or (4), shall we throw our doors wide open, and recognize those as practically members of the Church of England who habitually attend her services, and ordinarily expect the ministrations of her clergy, and this with or without contribution? In a word, Where do we stand? How shall the Church identify her own children? Here, it must be admitted, there is much cloudiness of thought, and consequent divergence of practice. I think it is high time that we should deal with the question in some practical way, and adopt some principle which will guide our common action, and, whether for Rural Deanery reports or any other purpose, enable us to give more accurate statements of our friends numerically.

Statistics are not the main thing. They are to spiritual life what the body is to the soul; but the body being itself a divine creation equally with the soul, though on a lower level, we may not disparage or ignore it. Not the least important among our committees would be one dealing with the question of Church membership with a view to greater statistical accuracy.

But I must not detain you longer. Many and important matters of debate await your patient, careful consideration. I need scarcely counsel you in what spirit to approach them. Even the most trifling matter of detail becomes a sacred thing when linked with the interests of the Church, the mystical body of Christ. If, under the Hebrew economy, such little things as spices, shovels, snuffers, and curtains received a special consecration in the fact that God Himself took cognizance of them, and made provision for them in the erection and furnishing of the tabernacle, surely even the

smallest minutiae associated with the Church and worship of the living God become for us similarly sacred, and deserve at our hands the most careful and reverent treatment. To this high level I ask you to lift all *your* deliberations. Deal with every question, not from the narrow standpoint of personal feeling and preference, or of mere local or parochial interest, but in the clearer, purer light of the well-being of the Church, and of the honor and glory of God, in dependence on the promised guidance of the divine Spirit. Thus, and thus only, our deliberations ended, will we be able, on reviewing our action, to look back and, save as regards the infirmity that necessarily attends on all fallible human judgments, apply to our decisions, if we may without presumption, the language used of the issues of the first council of Jerusalem: "It seemed good to us and to the Holy Ghost." May God the Holy Ghost "direct and rule our hearts," and grant us "a right judgment in all things"!

Moved by Rev. Charles Piercy, seconded by Rev. James Boydell—

That the Bishop be requested to appoint a committee to which the various subjects treated of in his charge may be referred.—Carried.

The Bishop appointed the following committee: Revs. C. J. Machin, Rural Dean Frost, Rural Dean Chowne, and James Boydell.

The rules of order being suspended, the following motion, standing in the name of Rev. A. J. Young, seconded by Rev. W. A. J. Burt, was introduced—

That inasmuch as considerable uncertainty exists in the minds of some clergy as to the right of women to vote at vestry meetings, the Bishop is respectfully requested to state the law on the subject for the future guidance of all concerned.

The Bishop, in reply, stated that it was neither the custom nor the law of the Church to allow women to vote in the vestry meetings of the Church, but that in exceptional cases widows were allowed to vote by proxy.

While the Committee on the Bishop's Charge were absent, Rev. Charles Piercy gave further particulars in regard to the publication of *The Algoma Missionary News*, and read letters from the publishers giving detailed information on various points.

Rev. C. J. Machin presented the report of the Committee on the Bishop's Charge, as follows:

Your committee appointed to suggest subjects in your charge for the consideration of committee at this Triennial Council beg leave to report as follows:

- (1) Diocesan Synod for Algoma.
- (2) Diocesan Mission Fund.
- (3) Religious education in connection with the Toronto scheme.
- (4) Parochial organization, with particular reference to the St. Andrew's Brotherhood.
- (5) Thanks to the English societies.

(Signed) C. J. MACHIN, Chairman.

On motion of Rev. C. J. Machin, seconded by Rev. Rural Dean Chowne, the report was received and adopted.

The Bishop appointed the following committees :

(1) *Diocesan Synod*.—The Archdeacon of Algoma, Revs. Rural Dean Chowne, Rural Dean of Muskoka, C. J. Machin, James Boydell, A. A. Mahaffy, and Mr. G. S. Wilgress.

(2) *Diocesan Mission Fund*.—Revs. James Boydell, W. A. J. Burt, M. C. Kirby, and Mr. C. Young.

(3) *Religious Education*.—Revs. W. H. French, W. A. J. Burt, E. J. Harper, and Mr. J. G. King.

(4) *St. Andrew's Brotherhood*.—Revs. Rural Dean Renison, B.A., Charles Piercy, and W. H. French.

(5) *Thanks to the Societies*.—The Society for the Propagation of the Gospel in Foreign Lands—Revs. A. J. Young, W. Evans, and Charles Piercy.

Colonial and Continental Church Society—Revs. Rural Dean Frost, Rural Dean Renison, B.A., and J. Pardoe.

Society for Promoting Christian Knowledge—Revs. G. Gillmor, H. C. Aylwin, and J. H. McLeod.

CONSIDERATION OF REPORT OF EDITOR OF
"ALGOMA MISSIONARY NEWS."

The following is an abridged report of the editor of the Diocesan journal :

MY LORD,—When the Bishop's commission appointing me editor of our diocesan journal reached me in September, 1892, the duties fell to the lot of one who was gratified to know that an opportunity was presented to him of consecrating to the service of the Church a knowledge of "the art preservative of all arts," and an experience gained in former years in connection with the press of this province.

Since my appointment a few changes have been made in the make-up of the paper, all of which have added to its appearance typographically. Further on I purpose recommending a greater change. Knowing that no little importance would at some date, if not to-day, be attached to the early history of Algoma, I have endeavoured to obtain a complete file of our paper. I have been most successful, even though I have failed to secure any copies of the first four volumes, and do not know whether it was commenced as a monthly or quarterly publication. The first number of my file is dated January, 1882, and records the death of the first Bishop of Algoma. It may not be out of place to mention that in this same number the present town of Huntsville is included in the outstations connected with the mission of Mary Lake, in charge of the Rev. Mr. Clerk. Then the duties of editor were performed by the Rev. E. F. Wilson, who originated the paper principally in the interests of the Indian work, and published it as *The Algoma Missionary News and Shingwauk Journal*.

In 1882, the A.M.N. was published monthly, and was of uncertain size, though generally consisting of four pages. The file is minus the numbers for October and November of this year.

1883. Published monthly, eight pages, file complete.

1884. Published monthly, eight pages, file complete.

1885. Published bi-monthly, eight pages, file complete.

1886. Published bi-monthly, eight pages, file complete.

1887. Published bi-monthly, eight pages, file complete.

1888. Published monthly, four pages, file complete. There was no issue for September.

1889. Two numbers were published in January and April, then there is a gap until September; when the paper appears in new style, having for its editor the Rev. G. H. Gaviller, who retained editorial control until his departure from the diocese in 1892.

1890-95. The file is complete. There was a change in January, 1892, when the volume was made to commence with the beginning of the civil year—December, 1891, being No. 4, vol. 3, new series, and January, 1892, being No. 1, vol. 4. At the same date there was an enlargement of page.

There was no paper published in August, 1892.

I beg to present you with the statement of publishers in regard to subscriptions; also statement of our account with the publishers since last contract was entered into, dated in October last, which, with correction, crediting us with \$1.00, leaves a balance due the firm, at end of nine months, of \$38.04.

I wish also to read letter from publishers (with statement of account), which refers to the financial standing of *The Algoma Missionary News*, as well as to another matter of importance, namely, that of circulation.

With a view to make the journal attractive and interesting, I have compared it with diocesan journals published in the Dominion of Canada, and the papers published in the interests of the See of North China, and of the Universities' Mission in Central Africa, and submit that it compares very favourably with them all, especially during the last few months, when our columns have been filled without the aid of reprints.

There is one feature which I feel confident we should do well to adopt. I refer to illustrations. I have, again and again, received letters from friends of Algoma in England, who want to know Algoma in a way that photographs only can reveal to them. Having made a few enquiries concerning the cost of photographs, which for such purposes have supplanted woodcuts, I find the cost to be so small that I urgently advocate their reception in the columns of the A.M.N. at an early date.

An accompanying letter from Mr. Bryant gives some information. We might, from photographs, illustrate one feature of this mission and another of that—a church, a portrait, a picnic party—and especially our Indian fields, in a manner which, with descriptive and historical notes, would greatly add to the interest of the reader, and to our subscription list.

Though we have almost reached the point at which our diocesan journal would be self-sustaining, I had hoped to have been able to report that the subscription list was sufficient to pay our running expenses. I do not forget the fact that *The Algoma Missionary News* is indirectly the means of much support reaching us. But it should pay its way. Indeed, it might produce a revenue, if only the clergy in the diocese would interest themselves in its behalf. One hundred and fifty copies within the diocese is a statement one does not like to make public.

Our circulation is slightly smaller than it was three years ago. That is almost wholly accounted for by the striking off the list of the names of some who were years in arrears, and others who had died, but to whose last address the paper had been sent, and of others who had gone away and left no address. May I not now respectfully suggest to my brother clergy, and bretheren of the laity, too, that we make a determined effort to raise our home diocesan list of subscribers from 150 to 500? Our success would, I am sure, result in much more interest in the Church than is at present exhibited over this scattered diocese. Knowledge of names and work in other missions would add to the life in our own.

Discussing this matter recently with the Rev. Rural Dean Llwyd, I received from him the suggestion that, where practicable, the editor should visit a mission at a time arranged by the incumbent, and at, say, some week-night service or meeting advocate the claims of *The Algoma Missionary News* upon the support of the laity.

The editor hereby records his appreciation of and thanks for the efforts of those who have in the past aided him to fill his columns with news. Amongst his contributors, the Bishop has been most regular. Those who never send a line, or do so but once a year, will, it is hoped, soon be numbered amongst the regular contributors.

It would scarcely be fair to close this report without commending the work of our publishers. Our paper is well printed, and sometimes on short notice, and always in a style that can only be accomplished in a large establishment.

This report is respectfully submitted with the hope that the duties devolving upon me have been so performed as to meet with your general approval.

(Signed) CHARLES PIERCY.

Moved by Rev. Rural Dean Renison, seconded by Rev. M. C. Kirby—

That the incumbent of each parish, or a member of his congregation appointed by him, write a letter to *The Algoma Missionary News* at least once in every three months, giving particulars of various departments of Church work, and also that a layman be appointed in each mission, where possible, for the purpose of securing subscriptions for *The Algoma Missionary News*.—Carried.

Moved by Rev. W. Evans, seconded by Mr. Wilgress—

That the report of the editor of *The Algoma Missionary News* be adopted, and that the matter of extending the paper by illustrating it be left in the hands of the editor.—Carried.

On the further consideration of the report of Standing Committee, it was moved by Rev. Charles Piercy, seconded by Rev. Rural Dean Chowne—

That section B, clause 7, of report, having reference to the organization of a synod, be adopted. (See page 12.)

The hour set by the Bishop for closing the day's session, namely, 5 o'clock p.m., having arrived, further discussion on the subject was deferred until to-morrow.

The Council adjourned.

Third Day, Friday, August 9th.

Morning Prayer was read in St. Luke's Church. The Council met for business at 10.20 a.m. The Bishop presided, and read prayers.

The roll was called; there were twenty-six clergy and three lay delegates present.

The minutes were read, and, with two verbal alterations, adopted.

Under a suspension of rules of order, the three appointments named by the Bishop in his charge were placed upon record in the proceedings of the day, viz., the Rev. T. Llwyd to be Archdeacon of Algoma; the Rev. F. Frost to be Rural Dean of Manitoulin Island; and the Rev. W. A. J. Burt to be assistant Examining Chaplain.

PRESENTATION AND CONSIDERATION OF THE REPORT OF STANDING COMMITTEE ON TEMPERANCE.

Your committee beg to report that far less use has been made of their services during the past three years than they had hoped or expected. In 1892, shortly after their appointment, they, through *The Algoma Missionary News*, issued an address to all interested in the work. The only result, so far as they know, has been the establishment of a branch at Sundridge, still in existence, and one at the Murray Mines, in the Sudbury Mission, now defunct by the closing of the mine. At Powassan there is a Band of Hope, and they learn there is a branch society at Port Arthur. They beg to refer members of the Council to the society's constitution at page 34 of proceedings of last Council. They recommend the appointment of a sub-committee, composed of one clergyman and one layman, by this Council to act as organizers in each rural deanery, who shall, at the request of the clergyman, attend as a deputation from the Diocesan Committee in all cases where requested, and that they shall make their annual report to the Diocesan Committee. All of which is respectfully submitted.

(Signed) W. H. FRENCH, Chairman.

Moved by Rev. W. H. French, seconded by Rev. A. H. Allman—

That the report be received and adopted.—Carried.

At the request of Rev. Rural Dean Chowne, the Bishop added the name of Rev. Charles Piercy to the Committee on Diocesan Synod.

On the further consideration of the report of Standing Committee, permission was given to Rev. Charles Piercy for the joint consideration of clause 7, section B, and the motions of which notice had already been given. (See pages 8, 9, and 12.)

Moved by Rev. James Boydell, seconded by Rev. Rural Dean Frost—

That the whole subject of synodical organization be at once referred to the committee appointed by the Bishop to report to this Council.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. Rural Dean Boydell—

That section C, clause 7, of report of Standing Committee, referring to the Quebec system of stipend agreements, be adopted.

During the debate that followed the Council adjourned.

AFTERNOON SESSION.

The Bishop took the chair at two o'clock. The discussion on section C, clause 7, of report of Standing Committee, in reference to the adoption of the Quebec system of stipend agreements, was resumed.

It was moved, in amendment, by Rev. Rural Dean Chowne, seconded by Rev. James Boydell—

That the subject be referred to the Committee on Diocesan Mission Fund.—Carried.

Permission was given to Rev. W. H. French to refer motion No. 12, on the same subject, of which he had given notice, to the Committee on Diocesan Mission Fund.

The discussion of the report of the Standing Committee being continued, it was moved by Rev. Charles Piercy, seconded by Rev. W. A. J. Burt—

That the report of the Diocesan Librarian be adopted.—
Carried.

The report is as follows :

My Lord, Rev. Brethren, and Lay Delegates :

In presenting my report of the Diocesan Library for the three years past, I feel it to be a matter of regret that I have nothing to present to the Council of a cheerful or inspiring nature, either in the shape of income as per clergy subscriptions, nor yet in the way of books borrowed.

First, I would say, we have now on the shelves some 900 books, of which about 100 have been added since the last Council. Of these, a selection are new purchases. The greater number are, however, donations from Rev. H. N. Burden (on leaving for England), Miss Tucker, and unknown donors per the Bishop.

The additions are many of them modern and standard works, or reissues of selections from the Fathers. The books are all in excellent condition, and are insured in the Norwich Union Fire Insurance Company for \$700, expiring 4th January, 1896. The income for the three years past is as follows: 1893, \$19.00; 1894, \$14.00; 1895, *nil*. Total, \$33.00.

In view of the fact that the Council has a resolution on its books to the effect that "clergy or catechists subscribe \$1.00 per annum to the Library funds, to be applied to cost of mailing, purchase of new books, and insurance," the amount received since last Council is significant and ridiculously small.

The total number of books borrowed for the three years is 65. My report to the last Council was in a pessimistic vein, and, if I may say anything to-day, it is that, while I should be very sorry indeed to see the Library dispersed abroad, I would suggest that the question be relegated to a committee to be named by your lordship to deal with.

(a) Subscriptions—Does the resolution on the books of the Council call for a subscription of \$1.00 per annum, or is it a voluntary matter?

(b) Is it best to keep the library, in its present form as a lending library for clergy and catechists, not too plentifully supplied with books, or what? As I have said, I shall be sorry to see it dispersed, yet it does not appear to me to be appreciated, or to be answering the end for which it was called into existence.

All of which is respectfully submitted.

(Signed) THOMAS LLWYD, Chairman.

The following committee was appointed to deal with the questions referred to by the Librarian: Revs. A. R. Mitchell, J. H. McLeod, and Mr. G. S. Wilgress.

Moved by Rev. A. J. Young, seconded by Rev. W. A. J. Burt—

That clause 2 of resolutions for administering the Widows and Orphans' Fund be amended by adding the following words: "And has paid the annual sum of \$2, as provided in clause 8. Should any arrears of subscriptions be unpaid on death of clergyman, such sums shall be deducted from the first annuity payable to the dows or orphans."—Carried.

Moved by Rev. A. J. Young, seconded by Rev. Rural Dean Renison—

That clause 5 of resolutions for administering the Widows and Orphans' Fund be amended by substituting "eighteen years and unmarried" for "fifteen years."—Carried.

At this point, Mr. John Hoodless, a member of the Niagara Synod, entered, and was invited to a seat on the floor of the Council.

Moved by Mr. J. G. King, seconded by Mr. C. Young—

That special assessments be yearly levied on the laity of each parish or mission to provide the income and principal moneys necessary to fulfil the demands of the Superannuation Fund, and the subject be referred to the Standing Committee to take such action as they may deem necessary.—Carried.

Moved by Rev. Charles Piercy, seconded by Mr. G. S. Wilgress—

That clause 8 of report of Standing Committee be adopted.—Carried.

Moved by Rev. Charles Piercy, seconded by Mr. G. S. Wilgress—

That the report of the Standing Committee be adopted as amended.—Carried.

In accordance with notice, it was moved by Rev. James Boydell, seconded by Rev. C. J. Machin—

That a committee be appointed to report early in this session upon the relations which subsist between the branches of the Woman's Auxiliary in Algoma and the parochial organizations by law in force, with a view to harmonizing and methodizing their different functions.—Carried.

The Bishop appointed the following committee: Revs. James Boydell, Rural Dean Renison, and Mr. J. G. King.

Rev. James Boydell asked and received permission to amend his motion, No. 3, of which he had given notice, and moved it in the following form—

That in section (a) the words, "an agreement signed by churchwardens binding themselves," be struck out, and the following words substituted, "resolution passed by a legally called vestry, and signed by the wardens, binding the vestry."—Carried. See page 8.

In amendment to section (b), it was moved by Rev. James Boydell, seconded by Rev. Charles Piercy—

That a list of the Church members, with the sums subscribed, be transmitted as evidence that such a wish is *bonâ fide*.

It being 6 o'clock, the Council adjourned for the day.

Fourth Day, Saturday, August 10th, 1895.

Morning Prayer was read in St. Luke's Church at 9 a.m.

The Council reassembled for business at 10 a.m. The Bishop presided, and read prayers. The roll was called, and twenty-three clergy and two lay delegates answered to their names.

The minutes were read, corrected, and confirmed.

Moved by Rev. A. J. Cobb, and seconded—

That a vote of thanks be sent to the members of the Algoma Association in England for the liberal spirit shown in the sacrifice of time and means for the welfare of the diocese.—Carried.

On motion of Rev. James Boydell, seconded by Rev. Rural Dean Chowne, the rules of order were suspended to allow of the election of delegates to the General Synod and Provincial Synod, members of Standing Committee, and also Rural Deans.

By consent of the Council, motion No. 13, having reference to the election of delegates to the General Synod, was here discussed, and, in the absence of Rev. W. C. Bradshaw through illness, it was moved by Mr. J. G. King, seconded by Rev. J. Pardoe—

That two clerical and two lay delegates be elected by this Council (according to the Provincial Constitution, ss. 4 and 5) to represent the Diocese of Algoma at the next General Synod of the Church, to be held in Winnipeg in 1896; that the vote be taken by ballot by each order respectively; that the two persons having the next largest number of votes shall be declared substitutes; and that the Bishop and Secretary of this Council certify to the election of said delegates and substitutes in the manner provided.—Carried.

The Bishop appointed Rev. W. H. French and Mr. G. S. Wilgress as scrutineers of the vote for the election of delegates to the Provincial Synod, who reported the following as the result of the election:

Rev. James Boydell, Ven. Archdeacon Llwyd, Revs. C. J. Machin, Rural Dean Renison, Charles Piercy, W. H. French.

The Bishop declared the above gentlemen elected delegates and substitutes.

The Council adjourned at 12.10 p.m.

AFTERNOON SESSION.

The ballots for the election of lay delegates to the Provincial Synod having been transmitted, unopened, by the Secretary of the Council to the scrutineers, in conformity with the requirements of Canon 20 of the Provincial Synod, the scrutineers retired for the purpose of examination.

During their absence, the chairman of the committee appointed to deal with the subject of

RELIGIOUS EDUCATION IN PUBLIC SCHOOLS,

as presented in a letter sent to the Bishop by the Secretaries of the Synod of the Diocese of Toronto, presented the following report :

That whereas, in the opinion of this Council, any system of education which fails to provide for the religious instruction of the young, in definite doctrine, and in the primary obligation of their duty towards God and towards their neighbour, fails in the chief aim and object of all education ; and whereas in the Public School system of this Province no provision has been made for such instruction during the usual school hours : Resolved, that this important question be referred to a committee of this Council, to be appointed by the Bishop, with power to act with committees appointed for the same object by the synods of other dioceses, as well as with the other religious bodies of this Province. And that this Council do petition the Legislature of Ontario to so amend the school law as to make provision for such instruction being given, when and where practicable, daily or otherwise, for one-half hour during school hours, to the children of their own communion, by the ministers of the various Christian bodies or their representatives ; provided always that no child shall be required to attend such religious instruction, in any case, where parents or guardians object, and that such children as are thus exempted shall, however, be instructed in morals by their school teacher, or by the said ministers or their representatives.

(Signed) W. H. FRENCH, Chairman.

Moved by Rev. W. H. French, seconded by Mr. J. G. King—

That the report on Religious Education in Public Schools be adopted.—Carried.

The Bishop appointed the following Standing Committee on Religious Education in Public Schools :

Revs. James Boydell, C. J. Machin, W. H. French, Messrs. G. S. Wilgress and A. A. Mahaffy.

The Rev. Robert Renison presented the report of the Committee on

ST. ANDREW'S BROTHERHOOD,

as follows :

The committee beg to report that they recommend most cordially the establishment of Chapters of the St. Andrew's Brotherhood throughout the diocese, wherever practicable, being fully convinced of the great good accomplished by their means, and that a Standing Committee be appointed to take action in this matter.

(Signed) R. RENISON, Chairman.

Moved by Rev. Rural Dean Renison, seconded by Rev. Charles Piercy—

That the report on St. Andrew's Brotherhood be adopted.—Carried.

The Bishop appointed the following Standing Committee on St. Andrew's Brotherhood :

Revs. Rural Dean Renison and D. A. Johnston, and Mr. J. G. King.

The scrutineers reported the result of the election of lay delegates to Provincial Synod, as follows :

Mr. G. S. Wilgress, Dr. Bridgeland, A. Sidney Smith, William Kirk, F. H. Keefer, J. Purvis.

The Bishop declared the above gentlemen elected delegates and substitutes.

The Rev. A. R. Mitchell, Chairman of Committee on

DIOCESAN LIBRARY,

presented his report, as follows :

Your committee appointed to consider the questions submitted in the report of the Diocesan Librarian beg to report as follows :

(1) By the rules of the diocese at present in force, the annual payment of \$1.00 toward the library is a voluntary act required of every clergyman, catechist, and licensed lay reader who makes use of the books therein, but not compulsory upon any one.

(2) The library being, in its present form, as accessible to those entitled to its use as appears possible, and no better use being apparent, your committee beg to recommend that the library be still kept up and managed in its present form.

(3) The expenses of the librarian in connection with the library being trifling, and the number of those making use of it being very small and becoming less, your committee beg to recommend that the fee for membership be \$1.00, payable every third year when the Council meets, and that it be compulsory upon every clergyman and student catechist in active duty in the diocese.

All of which is respectfully submitted.

(Signed) A. R. MITCHELL, Chairman.

Moved by Rev. A. R. Mitchell, seconded by Rev. J. H. McLeod—

That the report of the Committee on Diocesan Library be adopted.—Carried.

The Bishop appointed Rev. W. R. Seaborne and Mr. J. G. King as scrutineers of the vote for election of delegates to the General Synod.

The ballot was taken. During the examination of the ballots the Committee on thanks to the

COLONIAL AND CONTINENTAL CHURCH SOCIETY

presented its report, as follows :

The Triennial Council of the Missionary Diocese of Algoma, Canada, assembled at Sault Ste. Marie, desires to express its deep sense of gratitude to the Colonial and Continental Church Society for the financial assistance given by it to different missions in this diocese for past years, knowing, as it does, that the ministrations of the Church could not have been carried on without this help, and while heartily wishing that the financial position of the diocese would admit of curtailment, yet knowing, as it does, the poverty of those missions which have received help, comprised, as they are, chiefly of Indians and other poor settlers, who have no immediate prospect of improvement in their circumstances, though working faithfully for the Church and its welfare, the Council most humbly and earnestly asks for a continuance of help to those missions which are still in urgent need.

(Signed) F. FROST, Chairman.

Moved by Rev. Rural Dean Frost, seconded by Rev. Wm. Evans—

That the letter of thanks to the Colonial and Continental Church Society be adopted.—Carried.

The scrutineers reported the following elected delegates to the General Synod : Rev. James Boydell, Ven. Archdeacon Llwyd, Rev. C. J. Machin, Rev. Rural Dean Renison.

The Bishop accordingly declared the above gentlemen elected delegates and substitutes.

The Bishop, having been requested by two of the three lay delegates present to appoint the lay delegates to the General Synod, consented to do so, but deferred the appointment for the present.

The Council adjourned at 6 o'clock p.m.

Fifth Day, Monday, August 12th, 1895.

After Morning Prayer in St. Luke's Church, the Council assembled in Turner's Hall. The Bishop presided and read prayers.

The roll was called, twenty clergy and two lay delegates being present. The minutes were read, corrected, and adopted.

Moved by Rev. Charles Piercy, seconded by Rev. Rural Dean Chowne—

That a Committee on Unfinished Business be appointed, to report as soon as possible.—Carried.

The Bishop appointed the following committee : Revs. Rural Dean Chowne, James Boydell, Charles Piercy, and Mr. G. S. Wilgress. During the absence of the committee the clergy placed their letters of orders and licenses before the Bishop for examination.

Moved by Rev. W. H. French, seconded by Rev. A. H. Allman—

That an evening session be held this day, Monday, to commence at eight o'clock.—Carried.

The Committee on Unfinished Business presented its report, which recommended that certain subjects on the agenda be now dealt with, others of less moment being laid over.

Moved by Rev. Charles Piercy, seconded by Rev. Rural Dean Chowne—

That the report of Committee on Unfinished Business be adopted.—Carried.

The election of the Standing Committee was then proceeded with.

The Bishop appointed Rev. W. R. Seaborne and Mr. J. G. King scrutineers.

During the examination of the ballots, the request of Rev. W. H. French that his name be withdrawn from the list of Standing Committee on Religious Education in Public Schools was granted. Rev. Charles Piercy's name was substituted.

Moved by Rev. A. J. Young, seconded by Rev. W. H. French—
That the rules of order be suspended to allow of the introduction of motion No. 8, of which notice had been given.—Carried.

Rev. A. J. Young, having received permission to amend motion No. 8, moved as follows, seconded by Rev. W. A. J. Burt—

That this Council, being of opinion that the present Deanery of Parry Sound and Nipissing, by reason of its extent, is unworkable, respectfully requests the Bishop to divide the territory and form two deaneries, one to comprise the civil territory of Parry Sound, the other that of Nipissing.—Carried.

The scrutineers of the vote for the election of the Standing Committee reported the result of the ballot as follows: Rev. James Boydell, Ven. Archdeacon Llwyd, Revs. Rural Dean Chowne and Charles Piercy, and Messrs. G. S. Wilgress and A. A. Mahaffy.

The Bishop then declared the above the Standing Committee. The Council adjourned at 12.25 p.m.

AFTERNOON SESSION.

On reassembling, the first matter taken up was the nomination of rural deans.

The Bishop appointed the following scrutineers:

For the Rural Deanery of Muskoka—Revs. A. J. Young and Charles Piercy.

For the Rural Deanery of Parry Sound—Revs. James Boydell and W. A. J. Burt.

For the Rural Deanery of Algoma—Revs. W. H. French and A. J. Cobb.

The result of the ballot was as follows:

Rural Dean of Muskoka—Rev. C. J. Machin; Rural Dean of Parry Sound—A. W. H. Chowne; Rural Dean of Algoma—Rev. R. Renison.

The Bishop made the appointments in conformity with these nominations.

The appointment of rural deans for Thunder Bay and Nipissing was left in the hands of the Bishop.

The Rev. F. Frost was appointed Rural Dean of Manitoulin Island.

On motion of Rev. W. H. French, seconded by Rev. W. Evans, Rev. Charles Piercy was re-elected editor of *The Algoma Missionary News*.

On motion of Rev. A. J. Young, seconded by Rev. Rural Dean Chowne, Mr. G. S. Wilgress was reappointed insurance officer.

The Chairman of the Committee on

DIOCESAN SYNODICAL ORGANIZATION

presented the following report:

The whole subject of synodical organization, as brought up in the Bishop's charge, the report of the Standing Committee, and the notices of motion standing in the names of Rev. Rural Dean Chowne and Rev. A. J. Young, having been referred for consideration to the committee, we beg to report as follows :

1. That while we recognize the difficulties which have to be met, we recommend that steps be now taken to organize a synod for this diocese.
2. That first, in order to attain this end, a memorial be prepared and presented to both Houses of the Provincial Synod at its forthcoming session, asking for their consent to such synodical organization.

All of which is respectfully submitted.

(Signed) A. W. H. CHOWNE, Chairman.

Moved by Rev. Rural Dean Chowne, seconded by Rev. James Boydell—

That the report of Committee on Synodical Organization be adopted. Carried.

The Chairman of the Committee on the

DIOCESAN MISSION FUND

presented its report, as follows :

We beg to recommend :

1. That the contributions of each mission towards the clergyman's or catechist's stipend be transmitted at stated intervals to the Diocesan Treasurer, in accordance with an agreement mutually assented to by the congregation and Bishop, or his representative.
2. That the stipends of the clergy or catechists, composed of said contributions, together with the diocesan grant, be paid to them by the Diocesan Treasurer.
3. That a committee be appointed by the Bishop and Council to act, when necessary, as a Board of Enquiry, to report upon the amounts which each mission should contribute to the stipend fund ; also, when occasion requires, at the discretion of the Bishop, to enquire into the reasons of non-fulfilment of agreement, and to adjust any differences that may arise in reference thereto.
4. That the envelope system be encouraged and adopted where possible.

All of which is respectfully submitted.

(Signed) JAMES BOYDELL, Chairman.

Moved by Rev. W. A. J. Burt, seconded by Rev. James Boydell—

That the report of Committee on Diocesan Mission Fund be received and discussed clause by clause.—Carried.

After considerable debate, clauses 1, 2, and 3, on motion, were severally put from the chair, and lost. Clause No. 4 was carried.

The Committee on Thanks to the

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE

reported, through its Chairman, as follows :

To the Rev. the Secretaries, the Society for Promoting Christian Knowledge, Northumberland Avenue, Charing Cross, London, England :

REV. AND DEAR SIRS,—The Triennial Council of the Diocese of Algoma, assembled at Sault Ste. Marie, the Bishop presiding, desire to convey to the

Society for Promoting Christian Knowledge the heartfelt thanks of the Bishop, clergy, and laity, for the invaluable grants made them, from time to time, for the past twenty-one years, since the formation of the diocese. They thank the society in particular for its most generous donation of £1,500 towards the endowment of the bishopric, a matter of so great and vital importance for the welfare of the diocese; also £100 towards the purchase of the Bishop's steam yacht, the "Evangeline," and £60 for a studentship. They cannot too fully express their deep obligation for grants in money for many new churches, built by poor and struggling congregations, and also for bountiful supplies of Bibles, Prayer Books, hymn books, maps, tracts, and books for Sunday School libraries. They also desire specially to express their appreciation for the recent gift of a fine magic lantern and slides, illustrating the history of our Church, whereby many a lecture will be made intensely interesting and instructive to our people. The earnest prayers of Bishop, clergy, and laity will be offered up to our Father in heaven for His blessing on your noble and generous society.

(Signed) G. GILLMOR, Chairman.

Moved by Rev. G. Gillmor, seconded by Mr. G. S. Wilgress—
That the letter of thanks to the Society for Promoting Christian Knowledge be adopted.—Carried.

On motion of Rev. Rural Dean Renison, seconded by Rev. A. J. Young, the subjects embodied in motion No. 5, of which notice had been given, were referred to a Committee on Sunday Schools, with a view to action at the earliest possible date.

The Bishop appointed the following Standing Committee on Sunday Schools: Revs. A. J. Young, W. H. French, Rural Dean Renison.

The Council adjourned at 6 p.m.

EVENING SESSION.

On reassembling at 8 o'clock, the Bishop presiding, it was

Moved by Rev. G. Gillmor, seconded by Rev. A. J. Cobb—

That, for the information of the Provincial Synod, the voice of this Council be expressed, hoping that the necessity may not arise for dividing this diocese or changing its boundaries, unless the urgent requirements of the welfare of the Church in this ecclesiastical province demand the same.—Carried.

Moved by Rev. A. J. Cobb, seconded by Rev. A. R. Mitchell—

That a vote of thanks be accorded to D. Kemp, Esq., Treasurer of the diocese, for the prompt and obliging manner in which he has always considered the welfare of the clergy, and more especially in connection with his financial communications.—Carried.

At the suggestion of the Rev. Charles Piercy, the letter of thanks to the Society for the Propagation of the Gospel in Foreign Parts, which, owing to pressure of business, the committee appointed for the purpose had not had time to prepare, was referred to the Standing Committee.

Permission was given to Rev. Charles Piercy to withdraw motion No. 4, of which he had given notice.

On motion of Rev. A. H. Allman, seconded by Rev. Rural Dean Renison, the subject of printing the report of this Council was left in the hands of the Standing Committee.

Moved by Mr. G. S. King, seconded by Rev. A. H. Allman—

That it is most desirable to have established an order of lay helpers in this diocese, that the clergy in every parish or mission may be provided with efficient and competent assistance, clothed with diocesan authority, and that the matter of such organized lay help be referred to a committee on St. Andrew's Brotherhood.—Carried.

Moved by Rev. Charles Piercy, seconded by Rev. James Boydell—

That the thanks of this Council be tendered to the members of St. Luke's congregation who have so kindly entertained the members during the present session, and that the incumbent of St. Luke's be requested to convey the same.—Carried.

Moved by Rev. Rural Dean Chowne, seconded by Rev. W. Evans—

That the editor of *The Algoma Missionary News* receive such remuneration for his services as, in the Bishop's judgment, the diocesan treasury will permit.—Carried.

Moved by Rev. G. Gillmor, seconded by Rev. A. J. Cobb—

That the best thanks of this Council are due to the Rev. Rural Dean Renison, incumbent of Sault Ste. Marie, for his care in the preparation of the services, and for his great kindness and forethought in looking after the welfare and comfort of the visiting clergy.—Carried.

Moved by Rev. Rural Dean Chowne, seconded by Rev. Rural Dean Renison, that the next Council meet at North Bay.—Carried.

The hour for adjournment having arrived, and all the business having been disposed of that the Committee on Unfinished Business had reported as urgent, the Bishop rose and addressed the Council as follows :—

Before our proceedings come to a close, there is a subject of a personal nature which I am constrained to bring to the notice of my brethren and co-workers. I studiously avoided all allusion to it in my opening address, unwilling to cast a shadow, even "of the size of a man's hand," over our deliberations. As you are already aware, the question of my resignation has been freely discussed—indeed, on the other side the Atlantic has been so gratuitously taken for granted, that on the strength of mere newspaper gossip my name appears in the Church almanac of the S.P.C.K. among those of bishops who have resigned their sees, a statement the only foundations for which are the fact that the then state of my health, in the judgment of my medical advisers, seemed as though it must necessitate retirement from my missionary work. Last May, within a few days of my departure for Canada, a high medical

authority in London repeated and emphasized their judgment, pronouncing that I could not with safety to myself continue my present work under existing conditions—those, namely, of almost incessant travel (accompanied by constant dietary and other changes), weighty financial anxieties, and exposure to the severities of winter.

These conditions are not merely incidental to the office of a bishop in Algoma; they are inherent in it, and inseparable from it. No man who is unwilling or unable to cope with them can conscientiously accept or retain a trust burdened with such a weight of responsibility. For myself I am compelled to say I cannot longer carry them. Various possible solutions of the problem have suggested themselves, such as (1) the appointment of a coadjutor; or (2) the transfer of a portion of any territory to another diocese; or (3) the diminution of the number of visitations to the winter portion of my jurisdiction, viz., Parry Sound and Muskoka, making them biennial instead of annual; but the determining voice must be that of the Provincial Synod. Accordingly I am about to write to the Archbishop of Ontario, requesting his Grace to bring the whole question under the notice of the House of Bishops, and, stating plainly, that unless some relief can be granted me with regard to the winter portion of the work, I must finally terminate my connection with Algoma, and request them to take action for the election and consecration of my successor. The *vox ecclesie* shall be for me now, as it was thirteen years since, the *vox Dei*, commanding my implicit obedience. The severance of the holy links that have bound us together so long in unbroken bonds of loving brotherhood is repugnant to my deepest innermost instincts; but, should God, in His providence, appoint this as my destiny, I will accept it as His will for myself and my diocese, and transfer the reins of government to the hands of another. A few weeks will suffice to bring the whole question to a final settlement. Let us, meantime, to our knees, brethren, very frequently, in earnest prayer that God may be pleased to direct the issue for the highest welfare of the Church, and His own honour and glory. Just now the future seems dark, and the path apparently hedged around with difficulties. But He who delivered Israel when the Red Sea raged before them, and the Egyptian hosts pressed closely in the rear, and the mountains hemmed them in on either hand, still lives, and His resources are more than equal to His people's sorest needs. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God."

The members of the Council heard these parting words of the Bishop, standing on their feet, and in a silence that was intense and not broken until after the Bishop had pronounced the Benediction.

The Diocesan Missionary Meeting.

The regular Diocesan Missionary Meeting was held in Turner's Hall on the evening of Thursday, August 8th. The Bishop occupied the chair. The other speakers were Revs C. J. Machin, W. H. French, G. Gillmor, and R. Renison.

APPENDIX.

A.—RESOLUTIONS REGULATING THE WIDOWS AND ORPHANS' FUND.

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

(2) Every clergyman who, at the time of his death, is duly and canonically exercising his ministry in the diocese, or has been placed by the Bishop on the superannuation list, and has paid the annual sum of \$2.00 (two dollars), as provided in clause 8, shall be entitled to the benefits of this fund. Should any arrears of subscriptions be unpaid on the death of the clergyman, such sums shall be deducted from the first annuity payable to the widow or orphans.

(3) 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, names and ages of his children, shall be forwarded to the Bishop within six months of the decease of such clergyman.

(4) 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 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.

(5) The following is the scale upon which it is proposed to assign the pensions:

LENGTH OF SERVICE.	AMOUNT PAYABLE TO WIDOW.
Under five years,	\$ 75 00
Five to ten years,	100 00
Ten to fifteen years,	125 00
Fifteen to twenty years,	150 00

And there shall be added to the above amounts such additional sums as an actuary may find to be safe.

In addition to the pension named above, the sum of \$20.00 (twenty dollars) per annum shall be paid for every child under the age of 18 years and unmarried, but in no case shall the total sum paid under this clause exceed \$60.00.

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

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

DECLARATION OF A WIDOW.

I.....do hereby
declare that I am the widow of the late Rev.....
and that I am still a widow.

Signed before me.

DECLARATION TO BE MADE BY THE MOTHER OR GUARDIAN OF CHILDREN.

I.....do hereby
declare that I am the duly appointed guardian of the children of the late Rev.
.....whose names and ages
are respectively written below.

Signed before me.

(8) If the widow of a clergyman remarry, she shall thereby forfeit all claim upon this fund for herself, the children's claim still being recognized.

(9) The Bishop will, from time to time, revise the list of annuitants, and make such alterations in the amounts of the several annuities, and in the conditions attached thereto, as may be considered expedient in the interests of the diocese.

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

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

(12) Should any case arise not provided for in any of the sections above enumerated, the Bishop shall deal with such case, in such manner as he may deem just and reasonable.

B.—RESOLUTIONS RESPECTING CLERGYMEN'S PAYMENTS TO WIDOWS AND ORPHANS' AND SUPERANNUATION FUNDS.

That an annual charge be made upon the clergy of the diocese of \$2.00 per annum by the Treasurer, who shall deduct the same from all cheques at midsummer.—(*Adopted by Triennial Council, 1892.*)

That in future the harvest offerings throughout the diocese be devoted to the Clergy Superannuation Fund, and that the sum of \$5.00 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.—(*Adopted by Triennial Council, 1892.*)

C.—CANON NO. XX., PROVINCIAL SYNOD—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 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 a vestry meeting shall be held (seven days' notice being given) in each regularly constituted station 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. ✓

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.....

Signature of Clergyman {

Signature of two persons {
present at meeting. {

Date.....

D.—RULES AND INSTRUCTIONS RELATING TO STUDENTS, CATECHISTS, AND LAY READERS.

(Report of Committee adopted by Triennial Council, 1892.)

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 13th, 1880 : *

*RULES RELATING TO DIVINITY STUDENTS WHO ARE CANDIDATES FOR HOLY ORDERS.

(Adopted by the House of Bishops, at Montreal, September 13th, 1880.)

(1) Every person desiring to be admitted a Candidate for Holy Orders shall, in the first instance, consult his spiritual Pastor.

(2) If, after such consultation, he shall persevere in his intention, such person shall then apply to the Bishop of the Diocese, first stating whether he has ever applied for admission as a candidate in any other Diocese, and, second, transmitting a Certificate of his Baptism and a medical certificate of soundness of health, together with the following *Testimonials* :—“ We, whose names are hereunder written, testify, from our personal knowledge and belief, that A. B. is pious, sober, and honest ; that he is attached to the doctrine, discipline, and worship of the Church of England, and that he is a Communicant of the said Church in good standing ; and, furthermore, declare that, in our opinion, he possesses such qualifications as fit him for entrance on a course of preparation for the Holy Ministry.”

(3) Such testimonials shall be signed either by the Clergyman and Churchwardens of the Parish or congregation to which the Postulant may belong, or, in circumstances justifying such alternative, by at least one Presbyterian and four respectable laymen communicants of the said Church.

(4) A Bishop may not receive such application from a person who has been refused admission as a candidate in any other Diocese, or who, having been admitted, has afterwards ceased to be a Candidate, until he shall have caused such a person to produce a certificate from the Bishop in whose Diocese he has been refused admission, or has been a Candidate, declaring the cause of refusal or of cessation of Candidatship.

(5) It is also at proper opportunities to be made known to every Candidate, and enforced upon his consideration, that the Church expects of him—what can never be brought to the test of an outward standard—an inward fear and worship of Almighty God, a love of religion, a habit of devout affection, and, in short, a cultivation of all those graces which are called in Scripture the fruits of the Spirit, and by which alone His sacred influences can be manifested.

(6) After personal conference with the Candidate, the Bishop, if he desires to proceed further, shall examine him, or cause him to be examined, as to his knowledge of Holy Scripture. And no person shall be admitted as a Candidate for Holy Orders who does not exhibit such knowledge of the Word of God as may fairly be expected from one of his age who aspires to be a teacher of it.

(7) If thus satisfied of his fitness, the Bishop may admit him to be a Candidate for Holy Orders, and shall thereupon record his name, with the date of admission, and such other particulars as may be deemed expedient, in a book to be kept for that purpose.

(8) When a person not having had Episcopal Ordination, but acknowledged as an Ordained Minister or Licentiate in any other body of Christians, desires to become a Candidate

(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.

for Holy Orders in this Church, he must give notice of his desire to the Bishop of the Diocese in which he seeks ordination, stating, first, whether he has applied for admission as Candidate in any other Diocese; and, second, the grounds and reasons of his desires; and, third, furnishing sufficient evidence of his standing in the denomination in which he has been Minister or Licentiate.

(9) With the aforesaid notice of desire must be forwarded a written certificate from at least two Priests of this Church, stating that, from personal knowledge, they believe that his desire to leave the body to which he belonged has not arisen from any circumstances unfavourable to his moral or religious character, or on account of which it may be inexpedient to admit him to the Ministry of the Church; and they shall also add what they know of the circumstances leading to the said desire.

(10) If, on receipt of such notice and certificate, the Bishop authorize further procedure, such Candidate must next produce to the Bishop: first, Certificates of his Baptism, Confirmation, and admission to Holy Communion; second, a Testimonial from members of the body from which he comes, or of the Church, or in part of each, satisfactory to the Bishop, certifying to the moral and religious character of the Candidate, and covering the space of three years last past; 3rd, a Testimonial from at least two Priests of this Church, certifying that they believe the Candidate to be pious, sober, and honest, and sincerely attached to the doctrine, discipline, and worship of the Church; and that, in their opinion, he possesses such qualifications as fit him for usefulness in the Ministry of the Church.

(11) The Bishop may then admit him as in section 8.

OF ADMITTED CANDIDATES.

(12) The superintendence of Candidates for Holy Orders and direction of their Theological studies shall pertain to the Bishop of their respective Dioceses.

(13) It shall be a necessary condition of the ordination of any one who has thus been admitted a Theological Student that he shall have remained in connection with the Diocese. And it is to be understood that at any time the Bishop may give notice to any such Candidate that he will not be prepared to proceed any further when the time for Ordination shall arrive.

(14) A Candidate may be licensed by the Bishop to act as a Lay Reader in his own Diocese, and without such License a Candidate may not take upon himself such function.

(15) With the consent of his own Bishop, a Candidate may receive such License for temporary use from any other Bishop, for the Diocese of such Bishop only.

(16) A Candidate so licensed shall submit to all the regulations which the Bishop licensing him may prescribe.

INSTRUCTIONS FOR STUDENTS AND CATECHISTS IN THE CONDUCT OF SERVICES.

(Issued by Standing Committee, September, 1893.)

The following general Regulations are laid down for the guidance of all Students and Catechists working in the Diocese of Algoma:

E.—SPECIAL OFFERTORIES.

By order of the Bishop, there are special offertories in all churches at the times and for the objects below mentioned :

Epiphany	Foreign Missions.
Good Friday	The Jews.
Ascensiontide	Domestic Missions.
Thanksgiving	Superannuation Fund of the diocese.
Christmas	The Clergyman.

F.—QUALIFICATION OF RURAL DEANS.

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.—(*Resolution adopted at Triennial Council, 1892.*)

(1) No student or Catechist shall read any portion of the Communion Office, or stand at the Holy Table except for the sole purpose of receiving the alms, after which he will return to the desk.

(2) No Student or Catechist shall pronounce any Benediction or Absolution, but will close the service, if Morning and Evening Prayer has been already said, by the following prayer, said kneeling at the desk :

THE Lord bless us, and keep us ; the Lord lift up the light of his countenance upon us, and give us peace, now and for evermore. Amen.

(3) Students or Catechists shall wear a surplice upon all occasions when conducting divine service.

(4) In all the public offices of the Church Students or Catechists shall confine themselves to the Book of Common Prayer and other Prayers appointed by due authority.

(5) Before taking any service, the Lessons of the day should be carefully read over, to secure their reverent and clear enunciation.

(6) The sermons used must be of a plain, non-controversial character, dealing with the great primary foundations of Christian doctrine and practice. Students or Catechists are not at liberty to teach on controverted matters in the churches to which they are sent.

(7) Students or Catechists shall use sermons authorized or provided by the Bishop or Incumbent in charge. They may, however, use such sermons as the groundwork of their own sermons, clothing with their own words the themes and thoughts suggested by them in simple and devotional language.

The following works are recommended :

Sermons on the Epistles and Gospels (S. P. C. K.).

Sermons for the People (S. P. C. K.).

Sermons for the Christian Year.

Alford's Sermons.

Wilmot Buxton's Sermons.

Hare, Village Sermons.

Benham, Sermons for the Church's Year.

How (Walsham), Plain Words.

Woodford (Bp.), Sermons on the Old Testament.

Woodford (Bp.), Sermons on the New Testament.

(8) Students or Catechists are not permitted to alter the ritual methods usually observed in the congregations to which they are appointed.

(9) Students or Catechists shall in all cases of doubt or difficulty consult and defer to the incumbent under whose supervision they may be working.

(10) Students or Catechists shall carefully fill up the blank forms of report furnished them, and forward them, duly signed, to the respective Incumbents on the last day of each month.

(11) Students or Catechists should always bear in mind, throughout their ministrations, that they are the servants of God and His Church, and should, therefore, strictly avoid any self-assertion or obtrusiveness in their manner of leading the devotions of the people.

G.—FINANCIAL STATEMENT.

DIOCESE OF ALGOMA.

STATEMENT OF RECEIPTS FROM 1ST JULY, 1892, TO 30TH JUNE, 1895.

WHENCE CONTRIBUTED.	GENERAL.	STIPEND.	OBJECTS.	AMOUNT.
Quebec Diocese.....	\$ 689 07	\$ 200 90	General Diocesan Fund.....	\$45,994 44
Toronto “.....	14,380 53	2,750 00	Churches and Parsonages.....	676 39
Montreal “.....	2,498 28	1,500 00	Widows and Orphans' Fund.....	1,668 33
Huron “.....	2,948 56	2,100 00	Superannuation Fund.....	821 18
Ontario “.....	718 29	1,200 00	Episcopal Endowment Fund.....	9,441 52
Niagara “.....	990 16	1,750 00	“ Income.....	11,375 90
Fredericton “.....	656 89	975 00	Special Purposes Fund.....	17,210 09
Nova Scotia “.....	1,088 21	900 00	Domestic Missions.....	267 84
Algoma “.....	2,830 35		Foreign Missions.....	465 90
Domestic and Foreign Mission Board.....	11,702 34		H. Covert Mission Fund.....	3,500 00
S. P. G.....	12,089 67		Suspense Account.....	900 77
S. P. C. K.....	1,913 77			
Colonial and Continental Church Society.....	4,140 11			
Colonial Bishopsrics Fund.....	1,032 41			
English Collections.....	10,108 50			
Sundry “.....	13,159 32			
Episcopal Income.....	11,375 90			
	\$92,322 36	\$11,375 90		\$92,322 36

Appendix.

RECEIPTS AND EXPENDITURE FROM 1ST JULY, 1892, TO 30TH JUNE, 1895.

<i>Receipts.</i>		<i>Expenditure.</i>	
Investments, 1st July, 1892	\$ 60,000 00	Canadian Bank of Commerce	\$ 1,492 73
Cash in Bank	1,068 86	General Diocesan Fund	51,579 88
“ Episcopal Endowment Fund	5,216 12	Church and Parsonage Fund	1,707 05
“ with Treasurer	13 50	Episcopal Income	12,000 00
“ in London	110 96	Special Purposes Fund	19,195 95
Advance on salary	199 00	Domestic Missions	477 08
Receipts to 30th June, 1895	100,181 94	Foreign Missions	601 29
			87,053 98
		Investment	\$78,000 00
		Cash in London	110 96
		Episcopal Income	1,224 10
		General Purposes Fund	270 99
		Church and Parsonage Fund	54 35
		Advance on salary	76 00
			79,736 40
	\$166,790 38		\$166,790 38

DIOCESE OF ALGOMA.—BALANCE SHEET, 30TH JUNE, 1895.

Cash with Treasurer.....	\$ 13 50	Canadian Bank of Commerce	\$ 1,492 73
Cash in Bank, Episcopal Endowment Fund.....	5,216 12	Suspense Account.....	487 57
“ in London.....	110 96	Superannuation Fund.....	1,094 36
Special Deposit.....	8,000 00	Parry Sound District.....	174 99
Investments.....	70,000 00	Widows and Orphans' Fund.....	17,488 91
Episcopal Income.....	1,224 10	Episcopal Endowment Fund.....	50,000 00
Advance on Salary.....	76 00	“ “ open Account.....	5,216 12
General Diocesan Fund.....	3,049 57	Special Purposes Fund.....	1,976 24
Church and Parsonage Fund.....	54 35	S.P.C.K.....	79 67
General Purposes Fund.....	270 99	Missionary Reserve Fund.....	10,000 00
		General Fund, special.....	5 00
	\$88,015 59		\$88,015 59

Appendix.

D. KEMP, Treasurer.

DETAILS OF ACCOUNTS.

GENERAL DIOCESAN FUND.

Receipts.

1892.			
July 1st—	Balance overdrawn	\$ 3,818 72	
	Receipts to 30th June, 1895.....	48,879 67	
			<u>\$52,698 39</u>

Expenditure.

	Paid Stipends to Missionaries and Students	\$41,528 27	
	“ Special Grants to Missionaries and Students.....	2,451 00	
	“ Outfits, Rural Deanery and Travelling Expenses, Freights, etc.....	3,331 14	
	“ Insurances, Guarantee Premium, etc.....	481 35	
	“ Printing Accounts and Expenses, A.M.N.....	1,232 06	
	“ Treasurer’s Salary, three years	600 00	
	“ Petty Cash.....	25 00	
			<u>49,648 82</u>
	Balance overdrawn 30th June, 1895.....	3,049 57	
			<u>\$52,698 39</u>

CHURCH AND PARSONAGE FUND.

Receipts.

1892.			
July 1st—	Balance in hand	\$ 929 65	
	Receipts.....	589 00	
			<u>1,518 65</u>
	Balance overdrawn 30th June, 1895.....		<u>54 35</u>
			<u>\$ 1,573 00</u>

Expenditure.

	Paid Grants Parsonages and Churches.....	<u>\$ 1,573 00</u>
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SUPERANNUATION FUND.

Receipts.

1892.			
June 30th—	Balance in hand	\$ 273 18	
	Receipts.....	821 18	
			<u>\$ 1,094 36</u>

Expenditure.

1895.	June 30th—	Balance in hand.....	<u>\$ 1,094 36</u>
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WIDOWS AND ORPHANS’ FUND.

Receipts.

1892.			
June 30th—	Balance in hand	\$15,623 13	
	Receipts.....	1,903 33	
			<u>\$17,526 46</u>

Expenditure.

1895.
June 30th—Balance in hand \$17,526 46

EPISCOPAL ENDOWMENT FUND.

Receipts.

1892.
June 30th—Balance 45,774 60
Interest from Investments 6,603 25
Sundry Subscriptions 377 02
Colonial Bishopsrics Fund 966 66
S. P. G. 1,014 59
S. P. C. K. 480 00
----- \$55,216 12

Expenditure.

1895.
June 30th—Balance in hand \$55,216 12
(55,000 invested in debentures.)

Paid grants to Churches, Parsonages, and other objects, from the General Fund, Church and Parsonage Fund, and Special Purposes Fund :

Aspdin.....\$ 79 06	Manitowaning.....\$ 50 00
Bracebridge 146 93	Marksville 105 63
Burk's Falls..... 290 54	Newholme 38 88
Emsdale 19 74	Novar 40 02
Education—Rev. F. Frost's	Port Carling..... 363 45
children..... 97 33	Powassan..... †1000 00
Fort William West..... 146 00	Sheguiandah 553 73
Garden River..... 100 00	Sudbury..... 50 00
Grassmere..... 10 00	Uffington..... 30 00
Hilton, St. Joseph's Island .. 18 00	
Huntsville *1071 52	
Macdonald 75 00	
	Total.....\$4285 83

D. KEMP, Treasurer.

*This amount includes a special appropriation of a legacy of \$1,000.

†These figures include a special donation of \$700 for church building, the balance representing local offerings.

AUDITOR'S STATEMENT.

Toronto, July 15th, 1895.

To the Right Rev. the Lord Bishop of Algoma :

MY LORD,—I have the honour to inform you that I have carefully audited the books and vouchers of the diocese, and that the balance sheet herewith, certified by me as correct, shows the balance of the various accounts.

The securities held on account of the *investments* for the different funds not being in the possession of the Treasurer, I am unable to certify or offer any report on them.

I am, my Lord, your obedient servant,

J. WHITEHEAD, Auditor.