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REPORT OF THE
Missionary Bishop
OF ALGOMA.

To the

Most Rev. The Metropolitan of Canada.

PROVINCIAL SYNOD, 1889.

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REPORT
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MISSIONARY BISHOP OF ALGOMA.

To the Most Reverend the Metropolitan of Canada.

MY LORD:—

I beg leave to submit to your Lordship, "for the information of the Provincial Synod," the report required of me by Clause 4 of Canon XL, "concerning the state and condition of the Church" in my missionary district. In doing so, I desire, on its threshold, to acknowledge, with reverent thankfulness, the goodness of Almighty God in preserving me from sickness or accident either by land or water, during the wanderings of the last three years, and still more, in granting the many tokens of divine favor and blessing that have rested on our poor efforts to extend His church and kingdom in the diocese.

OFFICIAL ACTS.

Baptised, 51; Confirmed, 431; Celebrations of the Holy Communion, 147; Sermons, 334; Addresses, 215; Consecrations, Churches, 7, Cemeteries, 4; Clergy ordained, Deacons, 9, Priests 4; Clergy received, 3; Transferred, 9; Dismissed for cause, 1; Candidates for Deacons orders, 2; Present number of missionaries, including the Bishop, 27.

The distribution of the clergy, with their centres and out stations, is as follows :

NAMES.	CENTRES AND OUTSTATIONS.
Rev. A. H. Allman, (<i>d</i>)	Port Sydney, Brunel, Ufford.
Rev. Jas. Boydell, M.A. Exam. Chaplain	Beatrice. Bracebridge, Bardsville, Falkenburg, Stoneleigh, Baysville.
Rev. H. N. Burden, (<i>d</i>)	Uffington, Lewisham, Purbrook, Oakley.
Rev. A. W. H. Chowne, B.D. (Rural Dean of Parry Sound).	Rosseau, Ullswater, Bent Riverdale, Bron-y Craig, Port Cockburn (<i>summer</i>).
Rev. W. Crompton,	Aspdin, Lancelot.
Rev. W. Evans, (<i>d</i>)	Schreiber, Chapleau, White River.
Rev. F. Frost,	Sheguiandah, Little Current. Sucker Creek, (Ind.) Birch Island, " Spanish River. &c "
Rev. G. Gander,	Sundridge, South River, † Eagle Lake.
Rev. G. H. Gaviller,	Parry Sound, Rankins, Neville's.
Rev. F. W. Greene, (Rural Dean of Algoma.)	Sault Ste. Marie, Korah, Goulais Bay, Tarentoras.
Rev. G. Gillmor,	North Bay, Sturgeon Falls, South East Bay, Nipissing.

NAMES.	CENTRES AND OUTSTATIONS.
Rev. I. Irvine,	Garden River, (Ind.) McDonald Tp.
Rev. M. C. Kirby,	Fort William West, " East, Oliver.
Rev. T. Llwyd, (Rural Dean of Muskoka.)	Huntsville, Ravenscliffe, Allensville,
Rev. C. J. Machin, (Rural Dean of Thunder Bay.)	Port Arthur.
Rev. J. H. McLeod, (<i>d</i>),	Gore Bay, Burpee, &c.
Rev. R. Mosley,	Waubamik.
Rev. W. T. Noble, B.A.,	Gravenhurst, Northwood.
Rev. Chas. Piercy,	Hilton, Jocelyn, Richard's Landing.
Rev. R. Renison,	Negwenenang, (Ind.) Neepigon, (P.O.)
Rev. P. G. H. Robinson, (<i>d</i>),	Thessalon, Bruce Mines, Ottertail, Kirkwood.
Rev. H. Rollings, (<i>d</i>),	Manitowaning, Purple Hill, The Slash, South Bay.
Rev. L. Sinclair, (<i>d</i>),	Ilfracombe, Hoodstown, Axe Lake, Stanley Dale.
Rev. E. A. Vesey,	Burk's Falls, Emsdale, Bethune, Starratts.
Rev. E. F. Wilson, (Commissary.)	Indian Homes.
Rev. A. J. Young,	Magnettawan, Pearcely, Midlothian, Dunchurch.

MISSIONARIES NEEDED IN THE FOLLOWING:

Sudbury, Stobie, Copper Cliff, etc.	Algoma, Blind River, Cooks Mills, Walford etc.
Broadbents, McKellar, Hurdsville, Seguin, Dufferin,	Silver Mines, near Port Arthur, Baysville, Stoneleigh, Lake of Bays,

CATECHISTS.

Mr. P. S. M. Podmore,	Port Carling, Port Sandfield, Gregory, Brackenrig, etc.
Mr. W. K. Lloyd,	Grassmere Quinn's Emberson, etc.

STUDENTS, ETC.

The student agency has been utilised, as usual, so far as our funds would permit, and with scarcely an exception, with much benefit to the interests of the church. The students have been drawn from Trinity and Wycliffe Colleges, and have uniformly shown themselves active and energetic, loyal to church principles, and faithful to the temporary trusts committed to them, in their ministrations "publicly and from house to house."

Our volunteer lay-readers have rendered valuable aid in connection with our Sunday schools, and also by holding services where there was no resident clergyman. In some cases also, where there is a clergyman, they read morning or evening prayer, with a sermon, on the Sundays intervening between the clergyman's visits, and thus maintain the continuity of the only influence which can bind our people to their own church, and restrain them from wandering to other pastures.

Notwithstanding the wide distribution of our work, as shown by the above list, the ground is not yet adequately covered, the construction of railways and the development of our mineral industries having opened new fields that imperatively call for the sowing of the good seed. One of these is the silvermining region beyond Port Arthur. Here are hundreds of miners, and their families, to whom we have only been able as yet to send a student for the summer months. They need and desire something better, and more perma-

ment. A second is found at Sudbury, a village of from 600 to 700 inhabitants, which, with the adjoining copper mining region, north and south of the main line of the C.P.R. at its junction with the Algoma Branch, offers a commanding centre for missionary work. Here also the complaint is heard, that while other religious communions have their places of worship built, and their ordained representatives permanently on the spot, the Church of England can only send a student to care for the souls of her children during the summer. And the complaint is just. Meanwhile nearly \$300 has been raised towards the erection of a church. The "S. P. G.," with its wonted kindness, has responded favorably to my application for a grant of £50 towards the stipend of a clergyman for each of the centres just referred to. A third field, urgently needing the presence of a resident missionary, lies between Thesalon and Serpent River, on the north shore, and includes such places as Day Mills, Blind River, Algoma, Walford, Cooks Mills, etc. All through these districts there are numbers of scattered families, certain to be lost to the Church of England, if left any longer "as sheep having no shepherd." A clergyman is also needed at once for the Broadbents Mission, in the Parry Sound District. Thus, four ordained missionaries are urgently called for. "Who will go for us?"

One of the missions enumerated in the list given above has been maintained for more than two years by the gifts of a few friends specially interested in this part of the diocese, headed by a generous Toronto churchman. It comprises Sundridge, Eagle Lake and South River, while the missionary (Rev. G. Gander) holds occasional services at other points to the north. A very commodious church has been built at Sundridge, while another has been pushed far enough at Eagle Lake to admit of its being used for divine service. The circumstances of the latter congregation are very straitened, some of them having neither the seed for last springs sowing, nor the money to purchase it, yet they contributed over 150 days of voluntary labor to the erection of this little church. It is hoped that the report of the mission to be furnished before the close of the year to those who have so kindly nursed it thus far will be sufficiently encouraging to warrant the continuance of the aid already given.

Since writing the above, the gratifying intelligence has reached me by letter, from England, that in response to the appeal of the Rev. W. Crompton, the sum of £151. 3s. had been deposited in Drummonds to the credit of the Bishop of Algoma's Fund for a parsonage and church for Sudbury.

NOTES OF PROGRESS

Beginning at the South Eastern extremity of the Diocese, a new and substantial church has been built, furnished and paid for in Gravenhurst, at a cost of \$3,000, derived partly from the insurance on its predecessor, (destroyed by fire), and partly from special contributions raised elsewhere. The conflagration which all but obliterated the village two years ago has seriously crippled the financial resources of the little community, leaving the church element unable to contribute as much as they would fain give to the stipend of their clergyman, Rev. W. T. Noble, B.A., a graduate of Durham University, who, with three students, accompanied the Bishop from England last year.

The congregation at Bracebridge, (Rev. Jas. BoydeU, M.A., Lennoxville), have increased their contribution towards the stipend by \$200, and in so far relieve the Mission Fund. Subdivision of this Mission is urgently needed. A new mission must be organized at the earliest possible date, comprising Stoneleigh, Baysville and the district round the Lake of Bays. \$200 can be provided locally toward the stipend. At the two first named places great improvements have been made in both church and cemetery.

In Port Carling Mission, (Mr. P. S. M. Podmore, Catechist, and candidate for Orders) a church is about to be erected at Gregory. A boat has been presented to the mission, and sufficient money raised to purchase a bell,—also, from outside sources, enough to purchase the missionary a horse.

In Port Sydney Mission, the sum of about \$150 is now available, (the larger part from England), for much needed repairs in Christ Church. The church at Ufford is being improved by the addition of a chancel, a new roof, etc.

The congregation of All Saints, Huntsville, through the joint efforts of the Incumbent, (Rev. Rural Dean Llwyd), the Woman's Auxiliary, and the Sunday School, have erected a most commodious Parish Hall, purchased and paid for an excellent bell, and a very ornamental set of communion vessels, and also wiped out the balance of debt on the Parsonage, besides making sundry repairs and improvements in connection with it. Two churches and three cemeteries have been consecrated in this mission.

At Aspden, the Rev. W. A. Crompton has accomplished the erection of the bell tower of St. Mary's church, rendering the building one of the most complete and substantial in the diocese. At Lancelot, also, St. George's Church has been enlarged, and otherwise very much improved.

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In the mission under the charge of Rev. E. A. Vesey, the congregation of All Saints', Burk's Falls, have purchased a new organ, and furnished their chancel with choir seats. New matting has also been laid down, the gift of a member of the congregation, while the contribution to the clergyman's stipend has been doubled. The interior of the church at Bethune has also been completed.

Rev. Rural Dean Chowne, B. D., has opened two new stations in his mission, called Bron-y-Craig and Bentrivervdale, and is preparing to build a small church at the former. St. Thomas', Ullswater, has been well lined and newly seated, while the cemetery (1 acre), has been cleared, well fenced, and consecrated.

The interior of Christ Church, Ilfracombe, (Rev. L. Sinclair), is being completed, and material is on hand for the erection of a church at Axe Lake. Novar will also rejoice shortly in the possession of its own church. This will be an important point, should the new railway to be built to Parry Sound intersect the North Western at this point.

Trinity Church, Parry Sound, (Rev. G. H. Gaviller,) has received several improvements, in the form of a new approach flanked by a solid parapet wall, a spacious vestry room, the elevation of the chancel arch, etc.

In Magnettawan, (Rev. A. J. Young), an excellent Parish Hall has been built, the congregation assisting very materially by voluntary labor.

At North Bay, the church of St. Michael and All Angels has been improved by the addition of a chancel and vestry, the local contribution to stipend increased by \$100, and nearly \$300 raised towards the erection of a parsonage.

At Thessalon, (Rev. P. G. H. Robinson,) a debt of more than \$600, contracted by the late Incumbent, has been reduced, through the active exertions of the missionary and his wife, to about \$250.

St. Luke's, Sault Ste. Marie, (Rev. Rural Dean Greene) has followed the good example set by St. John's, Port Arthur, and declared itself self-supporting. It will, however, need assistance in the erection of the new church, now rendered necessary by the rapid influx of population.

Port Arthur itself has also advanced beyond the point of self-support, its Incumbent (Rev. Rural Dean Machin) having organized a local branch of the S. P. G., as a stimulus to the cultivation of a missionary spirit among his people.

Indications of progress such as the above may be mere trifles in some eyes, but situated as we are, they seem to me to furnish a sufficient answer to the objection sometimes

heard, that the church in Algoma is not doing enough for herself. Doubtless in Algoma, as in other older, and more favored dioceses, there are individuals to whom this criticism would apply, but of the diocese as a whole, I am bound to say that, in my judgment, it is doing all that in the peculiarly unfavorable conditions of the case could reasonably be expected.

INDIAN WORK.

Nowhere are the alternating lights and shadows that attend on all missionary work more marked than in connection with our efforts on behalf of the Indians. Among the former is the recent arrival from the diocese of Rupert's Land, of the Rev. Jas. Irvine, who has taken charge of our old and long established mission at Garden River, and who, to the great delight of the red men, will be able to tell them "the wonderful works of God" in their own tongue.

The Rev. F. Frost still continues indefatigable in his labors, holding four services, two in Indian and two in English, each Sunday, with many miles to travel between his four stations. During the week, he succeeds, by means of the boat kindly given to him by the Sunday-School of Grace Church, Toronto, in keeping up continuous communication with several isolated groups of Indians on Spanish River, Birch Island, Cromlins Point, and others scattered along the North Shore. He also visits Gore Bay, 60 miles distant in one direction, and Manitowaning, 25 miles in another, to administer the Holy Communion, during the diaconate of their respective missionaries.

The Rev. R. Renison has been lengthening his cords, and also, strengthening his stakes by organizing a mission station at Nepigon (or Red Rock) at the mouth of the river Nepigon, for the benefit of the scattered white families resident there, and for this purpose has almost completed a very solid frame church to accommodate 100 persons, on a site generously purchased by N. Flanagan Esq., the resident Hudson's Bay Factor, who, with his family, have ever shown both Missionary Bishop and Presbyter the most kindly hospitality. Meanwhile, the original (Indian) station at Negweneuang has been receding somewhat, to Mr. Renison's great disappointment, owing partly to the removal of some members of his little band to other points, but mainly to a spirit of disaffection kindled by one member of the band in consequence of the Bishop's refusal to accept him as a Catechist. The

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relapse, however, is only temporary, as the same impulsiveness which carried the malcontents away from the mission is certain to bring them back again, when the pinchings of hunger and cold begin again to be felt. Meanwhile, though under much discouragement, and with many trials of his patience, Mr. Renison has succeeded in building a comfortable mission house, which will exclude the fierce winter winds, and also a new church, to which his Indians contributed 80 squared logs, the balance of the material being provided by friends in England and Canada. Among these gifts was one demanding special acknowledgment, viz., a cheque for £100 from Miss P. of Hampstead Heath, a well proved friend of the diocese.

Advantage was taken of my visit to Negwenenang last July to extend my travels as far as the Hudson's Bay Post on the North Western Shore of Lake Neepigon. Here I came in contact with a large number of Pagan Indians whose temporal and spiritual destitution made strong appeals to our sympathies. We hope to visit them again, but if Mr. Renison is to keep up communication with them, he must be furnished with a stout Mackinac sail-boat, for his lake voyages. A birch bark canoe is too frail a structure to battle successfully with the frequent storms on these far-reaching waters.

The Rev. E. F. Wilson still prosecutes his Educational enterprise with all his wonted faith and fervor, firm in his conviction that it is a work given him to do, in his dependence, therefore, on divine direction, and in his belief in the possibilities alike of head, heart, and hand, latent in his young Indian wards. All these are being trained and developed in the Homes, of which there are now three, the Shingwauk, Wawanosh, and yet another opened recently, under favorable auspices, in Elkhorn, Manitoba. One of the Shingwauk pupils is now a clerk in the Indian Department in Ottawa, having passed the Civil Service Examination with honors. Others are learning various industries, tailoring, bootmaking, carpentering, etc. For the details, however, of Mr. Wilson's work I must refer my readers to his annual reports, and to the pages of "Our Forest Children" published monthly in its special interests. Contributions towards this work should be sent direct to Mr. Wilson.

THE EVANGELINE

Has abundantly realized all the expectations formed of her probable usefulness when first secured for the service of the diocese some five years since, enabling me, as she has done summer after summer, to reach places expeditiously and punctually, that, till recently, were accessible only by water, and thus to fulfil my engagements promptly. She has also done duty on Sunday School excursions at various places, and has frequently been freighted with clothing, and general reading matter, for free distribution.

Within the last year or two, however, the problem of locomotion has been solved along the North Shore, east of Sault Ste. Marie, by the construction of the Algoma Branch of the C. P. R., leaving only a few little centres on the mainland, such as Collins Inlet, French River and Byng Inlet, requiring special means of communication, and the islands, (St. Joseph, Cockburn and Manitoulin) for which the lake steamers will be available. Hence the probabilities are that the *Evangeline* will be disposed of ere long, should an appreciative purchaser be found. Meanwhile I am largely indebted to the "S. P. G.," for the service she has rendered me in my summer work. The Canadian Church has contributed to her maintenance during the past three years the sum of \$102.25. While on the subject of travelling, I would take the opportunity of making cordial acknowledgment of the uniform courtesy of the official representatives of the Canadian Pacific Railway Co, in responding favorably to a variety of applications in behalf of our missionaries, for passes, sites for churches, and lots for cemeteries: reduced rates have also been granted for freight on material designed for churches. The many kindnesses received have aided our progress materially. Seven years ago there was not a mile of railway in my diocese—to-day, thanks to the enterprise of the C. P. R. there are nearly 900, while the North-western (G.T.R.) has been extended from Gravenhurst to North Bay, so adding upwards of 100 more.

DIOCESAN COUNCIL.

Pending the solution of the question of synodical organization for our missionary diocese, the clergy have assembled twice, at the summons of the bishop, for purposes of council, since last Provincial Synod, and dealt with various important details connected with our internal economy, such as

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the management and control of Sunday Schools,—the introduction of the Rural Deanery system,—the regulation of the pensions to be paid from the Widows and Orphans' Fund,—the publication of our diocesan organ, the 'Algoma Missionary News', of which Rev. G. H. Gaviller, Parry Sound, has been appointed editor,—the formation and management of a Circulating Diocesan Library for the use of the Clergy, under the charge of Rev. Rural Dean Llwyd, Huntsville, as Librarian,—the creation of a fund to assist in the education of the children of our missionaries,—the admission of the laity to our Diocesan Councils and Rural Decanal Convocations,—the establishment of Diocesan and Parochial Branches of the "C.E.T.S.," and other practical questions bearing very directly on the church's welfare. During the Session of our last Diocesan Council, an ordination was held in Trinity Church, Parry Sound, on Trinity Sunday, at which six candidates were admitted to Deacon's orders, and three to the Priesthood.

WOMANS' WORK.

Under this head I naturally assign the first place to the work of the Woman's Auxiliary, in its various Diocesan and Parochial Branches. Of our indebtedness to this young, but active and energetic organization, words fail me wherein to make adequate acknowledgment. Already comprising in its membership a large measure of the Christian love and churchly loyalty that animates the hearts of the Churchwomen of this Ecclesiastical Province, it will yet be an influence for good which it would be impossible to overestimate. Of the sundry and manifold benefactions of its various branches to my own field, I cannot speak too strongly or gratefully. Suffice it to say, that wherever its gifts have gone—and there is scarcely a corner of the diocese into which they have not penetrated,—they have brought warmth and comfort in numberless cases, to families struggling with the pinchings of poverty, and awakened invariably a deep responsive thankfulness. Nor has the intrinsic value of these gifts been the only benefit conferred. The moral effect of this unceasing current of sympathy has been incalculable, binding our people, as it does, more strongly than ever in bonds of attachment to their own communion, and convincing them, as well as "those without," that the religion of the Church of England, so far from being the cold, formal thing it is so often painted, is rather, a warm, living, loving, life-giving principle, which, while believing firmly in the 'communion of the

saints,' as a bond of fellowship in the common faith and hope of the Gospel, believes also, with St. James, that "by works a man is justified, and not by faith only," and so feels constrained "if a brother or a sister be naked, and destitute of daily food" to "give them those things which are needful to the body." Among the organizations that have ministered to our needs are the following:

Ottawa ("20 Min. Soc'y." and W. A.); Quebec. (St. Michaels and St. Matthews, W. A.); Montreal, (Ladies Aid Cathedral and St. Georges' Young Ladies Association); Toronto, (C.W.A. : St. James, St. Peters, St. Pauls, Holy Trinity, Church of the Redeemer, St. Phillips); Kingston, (St. James); London, (St. Paul's Young Peoples' Society of Christian Endeavor, St. John the Evangelist, St. James' Young Peoples' Mission Band, Memorial Church); Guelph, (St. George's); Brantford, (Grace Church and St. Judes,); Sherbrooke; (St. Peters,) Brockville, (St. Pauls, St. Peters, Trinity,); Forest, Christ Church; Orillia, St. James; Port Hope, St. John's Mission Band; Niagara Working Party; Strathroy, St. Johns; Owen Sound, St. George's; Hamilton, Church of the Ascension; Dunham, Ladies Guild, and Young Girl's Sewing class; Ft. Erie, St. Pauls Ladies' Guild; Ailsacraig, St. Pauls; St. Catharines, (St. George's, St. Thomas, St. Barnabas); St. Johns P.Q., St. James; Shanty Bay, St. Thomas; Aylmer; Burford; Camden East; Windsor Mills, &c., &c.

Correctious of errors and omissions in the above list will be thankfully received.

On the other side the sea, working parties have been busy for Algoma, in Edinburgh, Guildford, Stoke Newington, Mayfield, West Hadlow, Buxted, Lewisham Hill, Milnthorpe, Clifton, Milne Graden (Coldstream), etc., and have forwarded substantial contributions of clothing, religious and secular literature, etc.

The names of individual benefactors it is impossible to enumerate here. Let me include them all in one comprehensive statement, and for myself, and the encouragement received from their sympathy,—for my faithful co-workers, whose homes and hearts have been gladdened by substantial comforts otherwise unattainable,—for our poorer settlers, whose life is often one long struggle for existence, and finally, for our Indian wards, whose dreary, wandering existence the gift of a little clothing renders more easily tolerable,—tender the assurance of my heartfelt gratitude to all who have befriended us in any form, and among them, specially to those, not a few in number, who, though themselves in straitened circumstances, have found time and heart to fulfil the royal

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Under the head of Woman's Work, I would make special mention of a donation of \$200 from the Toronto Branch of the Woman's Auxiliary, to defray the expense of a student's summer work in the Lake Temiscamingue region, and also of a fund raised in Toronto for necessary repairs and improvements in Bishophurst, Sault Ste. Marie, viz., \$466.27, the proceeds of a sale held by a few ladies, and \$500, the contribution of a Toronto churchwoman, well-known for her good deeds. The sum of £15 was also contributed for this purpose by two friends in England. The details of the expenditure of these sums will be furnished to the donors in due time.

Before passing to another topic, I would commend to the grave consideration of Churchwomen generally, the question of the education of the children of our missionaries. It is a pressing practical problem, which calls for prompt solution. The scantiness of the stipends paid,—the blessings which have followed the experiment elsewhere—the wealth of possibilities waiting to be developed—and the certain waste of latent gifts and energies that must ensue if education be withheld, all point unmistakably to this as a fitting field of work for the "Woman's Auxiliary."

THE ENGLISH SOCIETIES.

I am thankful to say that the diocese still retains a strong hold on the sympathies of the great English societies that have aided it so generously in the past. The "S.P.G." not only continues its former grant undiminished, viz., £650 for stipends, and £100 for the missionary boat, but in response to two special applications, has voted £50 for each of two new fields, viz., (1) Sudbury and the mining district in its neighborhood, and (2) the silver mining region beyond Port Arthur. By these additional grants, the number of the Society's beneficiaries in the diocese will be increased to fifteen.

The committee of the "S. P. C. K." still continue their periodical grants towards the erection of churches, wherever their long established and most reasonable conditions are complied with. Thanks to their frequent and timely aid, services are now conducted "decently and in order," in churches plainly but substantially built, and entirely paid for, that must otherwise have been held in farmhouses, school buildings, Orange Halls, and other places equally unsuitable, while both young and old, of our own and other communions, are

learning lessons, and acquiring habits of reverence in public worship that formerly were unattainable. The Society has also been most generous in the matter of Service and Prayer Books, Sunday School Libraries, and general religious literature. Among all their benefactions, however, one of the most valuable and far reaching in the influence it is destined to exercise, is a scholarship of £30 per annum, granted during the last three years to Mr. H. P. Lowe, who has been a most successful student at Trinity University, and expects to present himself shortly for admission to the diaconate.

The "Colonial and Continental Church Society," still befriends us, out of its more limited income, to the extent of £285 per annum, and also renders good service to the diocese by receiving, packing and forwarding periodically, donations of clothing, books, etc., (intended for either our poorer settlers or the Indians), which are entrusted to its care.

The four clergy on the Society's list are the Rev. E. F. Wilson; R. Mosley; R. Renison; and L. Sinclair.

The "Religious Tract Society," has also sent me valuable contributions of books, etc., and recently forwarded, in response to application made, six sets (10 vols. each,) of "Present Day Tracts," for the use of our students in the department of Apologetics.

We are also deeply indebted to the "Church of England Book Society" for a donation of books for special purposes. Towards the formation of a Circulating Diocesan Library, now numbering nearly 800 vols., contributions have been kindly made by Ridley Hall, Cambridge, through the Rev. G. A. Schneider, Vice-Principal; the Rev. J. Edward Waldy, M.A., Rector of Claverton, Bath; —Trench Esq., of Kegan Paul, Trench & Co., Paternoster Square, and the widow of the late Rev. Johnstone Vicars, of the Diocese of Toronto. Our shelves stand invitingly open to yet other donations.

ENDOWMENT FUND.

The total amount of this Fund is now \$35,837.33. Of this the sum of \$30,000 has been invested. The position of the Fund causes me not a little anxiety, in view of the fact that the unpaid balance of the conditional grants of £500 each promised by the "S.P.G.," "S. P. C. K.," and the "Colonial Bishops' Fund," will lapse unless we are able to show by December, 1892, a sum total of £3500 from other sources towards the second £5000 of invested capital. Of this sum more than £1500 is

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still lacking. Contributions to this Fund during the last three years amount to only \$200, and this chiefly from England. That the church in Canada, heavily handicapped as it is with other claims, should contribute *very* liberally to this object, cannot reasonably be expected, but *something* surely might be done in its behalf, were churchmen more generally to make their giving a question of duty and conscience, to be solved in the searching light of the great final account — were they, still more, to remember the religious destitution of the missionary field, when making final disposition of their worldly substance. Failing, as it seems we must, in a solution of the problem of Endowment in Canada, no alternative is left save either on the one hand, the loss of the balance of the grants referred to, or on the other, the labor and distastefulness of another appeal to the patient, long suffering sympathy of English churchmen.

WIDOWS' AND ORPHANS' FUND.

This Fund exhibits a most gratifying increase, having grown from \$5,411.14 in 1886 to \$12,599.72 during the last three years. The principal element in this increase was the "Jubilee Memorial" scheme, prosecuted so successfully through the harmonious co-operation of churchwomen in all parts of the Ecclesiastical Province, under the leadership of one who, since then herself bereaved, found time in the midst of unceasing ministrations to one now "entered into rest," to care for the future widows and orphans of the clergy of our missionary diocese. Happily for us no claims have yet been made upon this fund. In view, however, of the possible occurrence of such a contingency at any moment, a scheme was adopted, at our late diocesan Council, providing pensions for the family of any missionary dying in active service, graduated according to the duration of such service, ranging upwards from a minimum of \$100 for any period of, or less than, five years, and increasing by \$25 for every additional five years, the maximum being \$175. Further, the sum of \$20 per annum is to be paid for every child under 15, but in no case is the sum so paid to exceed a total of \$60. These amounts are the largest which in the opinion of an experienced actuary, the present condition of the Fund, and the probabilities of the case, will as yet admit, but the fact that we are in a position to guarantee them, should necessity arise, has materially improved the status of the diocese, by removing one of the most serious obstacles to an

increase in the numbers of our missionaries. We recognize God's goodness in this auspicious fact, and desire also to thank very gratefully all those whose co-operation has yielded this happy result.

CHURCH AND PARSONAGE FUND.

The six churches reported in 1886 as in course of erection have been completed, and are occupied by their respective congregations. Two others are being rebuilt, and yet other two are advancing. Sites have been secured for several others, but lack of funds forbids active operations, church debts being contrary to the established rules of the diocese. Meanwhile "Union Churches" are being built at several points by the joint efforts of the members of other communions, and the danger of defection is very imminent for many of our people. Too poor to build their own church without liberal assistance from outside sources, and not sufficiently versed in church teaching and principle to resist the non-denominational blandishments brought to bear on them, numbers are certain to be lost to the Church of England unless congregations in other and more favored regions enable me to supplement local subscriptions for this purpose, and to build small, cheap churches, entirely under our own control, in which all things shall be done "decently and in order," and the children of the church, our solitary hope for the future, can be taught distinctive church principles, and trained in the love and service of Him who said "Feed my lambs." There are several points at which the Church of England will die out, unless we build churches promptly. The cost of each would be from \$600 to \$800. Surely congregations could be found, nay, individuals, each of whom could easily bear the cost of the erection of one! May I not hope to hear of them? Under this head I would make very grateful mention of a grant of \$120 voted by the Committee charged with the care of the "Burnside Trust Fund" in the diocese of Toronto.

The generous assistance of the "S.P.C.K." I have acknowledged elsewhere.

Only 12 of our 26 missionaries are fortunate enough to occupy parsonages. In other missions the married clergy have to pay from \$80 to \$100 for rented houses. This heavy tax ought not to be imposed upon them, with a total income of \$700 or \$800. It is paying too dearly for a roof to shelter them and their children. What wonder if, even with most rigid economy, the manifold miseries of debt should sometimes

be forced upon them? As a matter of just and righteous obligation, I ask our churchmen and churchwomen who dwell in their "ceiled houses," to furnish me with the means of supplying this urgent lack. A parsonage can be built for about \$800.

SUPERANNUATION FUND.

The retirement of one of our missionaries from active service, in consequence of advancing years, compels me to call attention to the fact that Algoma alone, of all the dioceses of this Ecclesiastical Province, has no means of making the provision absolutely necessary in such cases. The contingency has been expected for some time. We are now fairly confronted with it. On the one hand the Mission Fund cannot possibly be charged with such claims, belonging sacredly, as it does, to workers still in the field, but, on the other, is it right or just that a missionary who has toiled long and faithfully in the diocese, from its very foundation more than fifteen years ago, should be thrown aside, and left uncared for in his old age? I am reluctant to add another to the many claims we already make on the church's purse, but in pleading for the aged and infirm, who have spent their strength in her service, I plead a cause certain to appeal to her sympathies. I ask, therefore, for the beginning, at least, of a "Superannuation Fund."

FINANCIAL STATEMENT.

In furnishing the customary Financial Statement, I regret to have to announce the retirement of A. H. Campbell, Esq., from his position as Hon. Treasurer, in consequence of broken health. The loss to myself and my diocese will not be easily repaired. Thanks to Mr. Campbell's unwearied devotion to our interests, despite other and very pressing claims on his time and attention, our books have been kept in perfect order—monthly balance sheets have been prepared—stipends have been paid punctually, some monthly, others quarterly—contributions have received prompt acknowledgment—a voluminous correspondence conducted, and most important of all, financial statements drawn out for three successive Provincial Synods—all involving an amount of labor rendered doubly valuable by being rendered gratuitously, as a "labor of love." The appended statement was prepared by the Hon. Treasurer while lying on a sick bed, just before sailing for England. The duties of the

Treasurership have been assumed by D Kemp, Esq., Secretary-Treasurer of the diocese of Toronto, with the approval of its Bishop and Executive Committee, and at a mere nominal salary. To prevent any trouble, however, in connection with the trust attached to the investment of our Endowment Fund, the trust deed being drawn in the name of the "Honorary Treasurer for the time being," in conjunction with the Bishops of Toronto and Niagara, Mr. Campbell has kindly consented to retain that position for the present.

I cannot conclude my report without bearing a willing, hearty witness to the faithfulness of my co-laborers in their several fields. Their difficulties and discouragements are manifold, but their patience and perseverance never flag. The calibre of our clerical staff has never been better. Varieties of thought and "use" exist among us, as elsewhere, but the law of charity bears rule, and party spirit is wholly unknown. The diocese is at peace and unity in itself. Solid foundations are being laid, and work done quietly for Christ and His Church which will abide. We leave it in His hands, humbly trusting that the seed we have sown, however imperfectly, may not be found fruitless on the last great day of account.

All which is respectfully submitted.

E. ALGOMA.

September 13th 1889.

COMMISSARIES IN ENGLAND.

Rev. Canon Duckworth, D.D., St. Mark's, St. John's Wood, London.

Rev. C. W. Wallace, M.A., Holy Trinity, Clifton, Bristol.

Rev. G. A. Schneider, M.A., Vice-Principal, Ridley Hall, Cambridge.

DIOCESAN COMMISSARIES IN CANADA.

Quebec, Rev. A. Von Iffland, M.A.

Montreal, Rev. G. Osborne Troope, M.A.

Toronto, Rev. J. D. Cayley, M.A.

Huron, The Very Rev. The Dean of Huron, M.A.

Ontario, Rev. J. K. McMorine, M.A.

Niagara, Rev. Canon Curran, M.A.

Nova Scotia, Rev. Rural Dean Moore.

Fredericton, Rev. Canon Brigstocke, D.D.

DIOCESE OF ALGOMA.

STATEMENT OF RECEIPTS FROM 1ST JULY, 1886, TO 30TH JUNE, 1889.

<i>Whence Contributed.</i>	<i>General.</i>	<i>Stipend.</i>	<i>Objects.</i>	<i>Amount.</i>
Quebec Diocese	\$ 559 47	\$ 750 00	Diocesan Fund.....	\$ 43,592 74
Toronto ".....	7,256 61	3,000 00	Churches and Parsonages	2,956 27
Montreal ".....	3,376 54	1,500 00	Widows and Orphans	7,493 19
Huron ".....	3,532 18	2,100 00	Parry Sound District	1,513 69
Ontario ".....	341 83	1,200 00	Superannuation	25 00
Niagara ".....	836 18	1,500 00	Nepigon Mission	1,242 80
Fredericton ".....	1,235 10	900 00	Episcopal Endowment	6,729 47
Nova Scotia ".....	275 70	900 00	" Income	11,850 00
Algoma ".....	1,101 62		Special Purposes	4,955 19
Domestic and Foreign Mission Board.....	10,471 77		S. P. C. K. Grants.....	749 39
" S. P. G.".....	12,226 07		General Purposes	347 08
" S. P. C. K.".....	1,233 83		Boat Fund.....	1,352 79
" C. C. C. S.".....	4,141 20		Indian Homes.....	209 08
Col. Bishopric Fund	1,097 19		Investments	400 00
English Collections	12,131 84			
Sundry	11,749 56			
Episcopal Income	11,850 00			
	\$ 83,416 69			\$ 83,416 69

RECEIPTS AND EXPENDITURES FROM 1ST JULY 1886 TO 30TH JUNE, 1889.

Investments, July, 1886.....	\$ 40,900 00	General Diocesan Fund	\$ 43,939 01
Cash in Bank	9,280 23	Nepigon Mission	1,373 56
“ “ London	396 52	Churches and Parsonages	2,478 06
Advances on Salary.....	240 00	Widows and Orphans	304 61
Suspense Account	15 00	S. P. C. K. Grants	963 05
Receipts to June, 1889	83,416 69	Missionary Boat Fund	1,600 45
		“ transfer to Sault.....	693 81
		Special Purposes	5,352 22
		General Purposes.....	399 88
		Indian Homes.....	296 01
		Parry Sound District Mission	1,013 70
		Episcopal Endowment	29 34
		“ Income.....	12,000 00
			\$ 70,443 70
		Investments.....	\$50,000 00
		Cash in Bank	5,378 78
		Special Deposit.....	8,000 00
		Cash in London	110 96
		Episcopal Income	75 00
		Suspense Account	190 00
		Advance on Salary	50 00
	\$134,248 44		\$ 63,804 74
			\$134,248 44

BALANCE SHEET, 30TH JUNE, 1889.

Bank of Commerce.....	\$ 5,378 78	Mission Fund	\$2,292 99
Standard Bank.....	8,000 00	Superannuation	25 00
Suspense Account	190 00	Parry Sound District.....	499 99
Advances on Salaries	50 00	Church and Parsonage Fund	813 54
Episcopal Income, due by Quebec.....	75 00	Widows and Orphans	12,599 72
Drummond's Bank	110 96	Episcopal Endowment Investment.....	30,000 00
Investments	50,000 00	“ Open Account.....	5,837 33
		Special Purposes.....	1,644 23
		S. P. C. K	79 67
		General Purposes.....	12 27
		Miss. Reserve.....	10,000 00
	\$63,804 74		\$63,804 74

DETAILS OF ACCOUNTS.

GENERAL DIOCESAN FUND.

Receipts.

1886.		
July 1.—	Balance on hand.....	\$ 2,639 26
	Receipts.....	43,592 74
		\$46,232 00

Expenditure.

	Salaries of missionaries and students....	\$39,751 69
	Outfits, travelling expenses, &c.	3,071 58
	Printing, stationery, A.M.N.....	940 72
	Insurance	129 45
	Freight and entry on boxes	25 77
	Map of Diocese.....	19 80
	Balance on hand.....	2,292 99
		\$46,232 00

NEPIGON CHURCH AND MISSION FUND.

Receipts.

1886.		
July 1.—	Balance on hand.....	130 76
	Receipts	1,242 80
		\$1,373 56

Expenditure.

	Paid on new church and parsonage.....	1,108 99
	“ towards missionary’s salary	264 57
		\$1,373 56

1889
June 301886
July 1

PARRY SOUND DISTRICT MISSION.

Receipts.

1889.
 June 30.—Received from subscribers..... \$1,513 69

Expenditure.

Paid missionary's salary 1,013 70
 Balance on hand 499 99
\$1,513 69

GENERAL CHURCH AND PARSONAGE FUND.

Receipts.

1886.
 July 1 —Balance on hand \$ 335 33
 Receipts..... 2,956 27
\$3,291 60

Expenditure.

Grants to various parishes..... \$2,478 06
 Balance on hand 813 54
\$3,291 60

WIDOWS AND ORPHANS FUND.

Receipts.

Balance on hand..... \$5,411 14
 Receipts..... 7,493 19
\$12,904 33

Expenditure.

Premiums on Insurances..... \$ 304 61
 Balance on hand..... 12,599 72
\$12,904 33

EPISCOPAL ENDOWMENT FUND.

Receipts.

1886.		
July 1.—	Balance on hand.....	\$ 29,137 20
	S. P. G.....	969 99
	S. P. C. K.....	484 44
	Col. Bishopric Fund.....	969 99
	Interest on Investments.....	4,104 29
	Subscriptions.....	200 76
		<u>\$ 35,866 67</u>

Expenditure.

	Paid Cost of Trust Deed.....	29 34
	Balance on hand.....	35,837 33
		<u>\$ 35,866 67</u>

STEAMER EVANGELINE.

Receipts.

1886.		
July 1.—	Balance on hand.....	941 47
	From S. P. G.....	1,191 10
	Collections in England.....	59 44
	“ “ Canada.....	102 25
		<u>\$ 2,294 26</u>

Expenditure.

	To wages, fuel, insurance, etc.....	1,600 45
	Transferred to bank at S.S. Marie.....	693 81
		<u>\$2,294 26</u>

Paid grants for Churches and Parsonages from the
 "S. P. C. K." General Church and Parsonage Fund, and
 Special Purpose Fund.

	\$	c.		\$	c.
Bethune.....	17	23	Gravenhurst.....	16	07
Grassmere.....	25	00	Little Current.....	1,129	15
Purbrook.....	30	00	Eagle Lake.....	25	00
Lewisham.....	50	00	Schreiber.....	125	00
Ilfracombe.....	419	64	Midlothian.....	97	33
Manitowaning.....	20	00	Sundridge.....	217	33
Magnettawan.....	518	23	Chapleau.....	212	78
Nepigon.....	1,143	99	Ullswater.....	62	09
Port Sydney.....	488	89	Broadbents.....	165	00
Falkenburg.....	100	00	Ottertail.....	132	00
Uffington.....	25	00	Huntsville.....	144	35
Bruce Mines.....	144	00	Hoodstown.....	13	00
Bracebridge.....	65	00	Red Rock.....	50	00
Sheguiandah.....	272	65	Thessalon.....	200	00
Novar.....	152	40	Uford.....	52	43
				\$7,708	11

A. H. CAMPBELL,

Honorary Treasurer.

Toronto, July 16th, 1889.

E. & O. E.