



Our Endowment Fund.

THE Bishop desires to set this fund just now in the very forefront of all the different objects which he presses from time to time, on the attention and sympathy of Algoma's English friends, and for several reasons ;

1st.—It lies at the very foundation of the future of the Diocese ; without it there is no guarantee for its perpetuation. The Bishop's income is as eueubial to its existence as the Bishop himself. As at present provided, its greatest certainty is, like the English climate, its uncertainty, derived as it is from eight different sources, any one of which might at any moment dry up, viz.: the eight Dioceses of Nova Scotia, New Brunswick, Quebec, Montreal, Ontario, Toronto, Niagara, and Huron, each of which is assessed *pro rata* for that purpose, the vote of the Synod being the determining factor in the question. The sum total thus provided is \$4000. Up to the present, these assessments have been paid most faithfully ; but the feeling is gaining ground that this burden is heavier than these Dioceses should be required to bear, especially in view of the heavy pressure of their own local, or diocesan claims, and the still further demand made on them for the maintenance of Home or "Domestic" Missions, *i. e.*, stipends to missionaries in Algoma and the North-west. Hence, some of the Synods are growing a little restive, and there is no knowing how soon any one of them may see fit to reduce its grant, or, indeed, to withdraw it altogether.

There is, however, another ground on which prompt measures are demanded for the creation of a capital fund, sufficient to yield the necessary income. The amount required would be not less than \$80,000 or £16,000 stg.; of this a little over £6,000 has already been provided through private contributions, supplemented by grants of £1,000 each from the S.P.G., the I.P.C.K., and the Colonial Bishopric's Fund. With their wonted munificence, these three benefactors of our Missionary Diocese are prepared to give a further sum of £500 each, to enable us to make up £10,000 of the whole amount, but they set a limitation of time within which their promises hold good, requiring us to provide the balance (now about £2,500) by Dec. 31st, 1891. Should we fail to do so, their promises become null and void. Here then is our predicament, and here the ground on which the Bishop ventures to ask his English friends to come to the rescue as liberally and as promptly as possible. The crisis is a very serious one in the history of the Diocese. It is to England we must look for aid, because England has herself virtually created the Diocese, by sending us a large

proportion of the population that occupies it. The Canadian Church cannot do more than she is now doing. She is very heavily handicapped as it is, being inferior in wealth and numbers to the three leading religious communions round her. If Algoma is to be placed on a permanent basis at all, it can only be done by the creation of an adequate endowment fund; and if such a fund is to be raised, it is on English liberality we must build our hopes.

The Bishop's Visit to England.—Cont'd.

“WE are not intended to be all keepers of granaries, nor all to be measured by the filling of the storehouse, but many, nay, most of us, are to receive, day by day, our 'daily bread,' and shall be as well nourished, and fit for our labor, and, often also, fit for nobler and more divine labor, in feeding from the barrel of meal that does not waste, and from the cruse of oil that does not fail, than if our barns were filled with plenty and our presses bursting out with new wine.” So writes Ruskin in his "Stones of Venice," and how much not only of theology, but of plain common sense he embodies here! What a capital motto, if condensed into "daily bread" for missionary bishops at all times, but especially when confronting the problem of an appeal to the heart and purse of English churchmen! Better, after all, though not pleasanter, dependence than independence—daily bread served out for the supply of present necessity, than a well-stocked storehouse, dispelling all fears for the future! Be it so, but this does not alter the fact, for all that, that the function of the ecclesiastical 'solicitor,' we will say, is, *per se*, a very disagreeable one to be adequately appreciated only by those who have tried it ' *Crede experto.*' Oh, how one's whole nature rebels against the entire process and its necessary accompaniments—the mental struggle that precedes the final plunge—the sense of humiliation awakened by the reception sometimes given—the mingling relief and disappointment experienced, when the dreaded personal application is accidentally escaped—the anxious expectancy with which the mail is opened—the sinking sensation when a cold though courteous refusal comes instead of the hoped for 'bonanza,' and the frequently registered determination, once it is over for this time, never to try again. Indeed, if a simile is needed to describe it, the only one that seems most appropriate is that of the dentist, with this difference, however, that in our case, the operator frequently suffers more than his victim; and yet, one or two have been known who have actually enjoyed it, and found it as stimulating as a rattling walk in the pure atmosphere of a Canadian winter day! How we envy such rare souls! Alas, the

faculty, like our railway ticket, is untransferable! And yet, to be perfectly impartial, there *are* some attendant compensations in the office, which, if they do not altogether extract its sting, certainly blunt much of its keenness—smiles and welcomes where refusal, if not polite rebuff, was expected—prayer and good wishes for the success of your work (I wonder do we enter the ‘prayers’ as carefully as the ‘pounds’ in our note-books,) little gifts from the poor, which lose all their littleness in the wealth of loving self denial out of which they spring—social courtesies and kindnesses born of true English politeness and refinement—stray meetings with some of England’s foremost scholars and pulpit orators; and, best of all, little opportunities of fellowship with minds, both lay and clerical, that seem as though already filled, to the full, with the mind of Christ, so then we “set our joy against our sorrow,” and allow that there are harder fates than that of a missionary Bishop visiting England for his Diocese. The difficulties this year were exceptional, owing to a variety of causes. 1st.—The number of ‘mitred mendicants’ in the field, all finding their ‘opportunity’ in the gathering of the Lambeth Conference, and each convinced in his own mind, and determined to persuade others, if possible, that his was “the neediest Diocese of them all.” To this was added the flood of annual home appeals, all pouring in during the season—missionary societies, great public charities, etc., etc. Over and above this, there was a widespread feeling of financial depression, traceable to depreciation of land values reductions of rents, and hence of incomes; while, finally one was often told that the country had not yet recovered from the exhaustion consequent on the demands of the Jubilee year—demands ranging through all conceivable demonstrations of loyalty, from the erection of benevolent institutions and other costly memorial monuments, down to the purchase, in one Welsh village, of a public hearse. Take further into consideration the difficulty of obtaining, especially on short notice, the “hospitalities of the pulpit,” carefully guarded there, as here, by argus-eyed wardens, afraid (so mistakenly) that parochial funds may suffer by any hearing given to Foreign claims. Indeed, in some cases, in order to secure a hearing at all, it is necessary to make written application a year or two in advance. This document is placed on file, and if deemed worthy of any attention, receives it in turn, so soon as the catalogue of “objects” agreed on by the Vicar and Wardens admit of its insertion—in other cases, a compromise is effected—the appeal may be made from the pulpit, but “no collection, remember”—only such stray responses as may happen to reach the incumbent for you. This was Algoma’s fate in more than one instance this year, notably so in St. Paul’s, Onslow Square, London, one of the best known, and most crowded Churches in the West end, of which the Rev. W. H. Webb Peplow is Vicar. Indeed, the ordinary Sunday congregation is not less than 2,000; but so thoroughly have they been educated in the “grace of liberality,” that after the appeal made on the occasion referred to, the sum of no less than £125 came in, in amounts ranging from one shilling up to twenty pounds, representing the gifts of the poor no less than of the rich “each according to his ability.”

But lack of space forbids any further review at present. In the present issue will be found the continued list of English contributions. Should mistakes occur as to either names or figures, correction will gladly be made on notification.

THE Bishop expects to devote the first half of December to a visitation of the North Shore and Thunder Bay Districts, and to hold services, and, where necessary, confirmation, at Port Arthur, Fort William, the Silver Mines, Oliver, Schreiber and Chapleau.

Echoes from Nepigon.

(Continued from Nov. Number).

THE delay at Red Rock was somewhat trying to our patience, but meanwhile we enjoyed, as often before, the warm-hearted hospitality of Mr. and Mrs. F., of the Hudson’s Bay House, and utilized the evening by holding a service, which was well attended, in the railway waiting room, Mr. Renison going round to notify those in the neighborhood. “All things,” however, as the proverb says, “come to him who waits,” and so by Thursday, one or two of our Indians having appeared, a start was effected with one canoe, heavily laden, Mr. Renison being left to follow, with his family, whenever he could. Our crew consisted of Mugwa and James Thompson, Mr. R’s helper in the erection of the new Mission House. Wind and tide were both against us as we crossed Lake Helen and ascended the river, so that, pull as we might, it was after nine before we reached our first resting place, at camp Alexander. Here we found Obeseeken, and his family camped very closely under the shelter of a half-moon birch-bark wigwam, a huge fire burning brightly in front, while the younger members of the household lay snugly wrapped up in their blankets. The hour was late and everyone tired out, but before seeking repose we all knelt round the camp fire, and committed ourselves, and all we loved, to the holy keeping of Him who cares for red and white alike.

Next morning, the “long portage” (two miles) lay before us, and everything, canoes included, must be carried across; but owing to the quantity of baggage, and a variety of delays, the process occupied the entire day, and so we camped for the second night, the black flies having already been apprised of our coming, and swarming round us with attentions we would fain have been spared.

On Friday morning we were rejoiced to hear Mr. Renison’s familiar voice. By dint of hard work, he and his party had overtaken us here. Still our progress was very slow, the winds being contrary, and so we were compelled to camp at the narrows, only four miles from the resting place of the night before. The detention was specially vexatious, as we had hoped by this time to land at Negwenenang, but here we were, on Saturday night, more than forty miles from our destination. Seeing, however, that “*He* blew with *His* winds,” no room was left for grumbling; and so, after an open air service in front of the tent, we waited as patiently as possible for the lulling of the storm. It came in due time, and we pushed on by water, to Pine Portage, camping again for Sunday night, half way across, with the music of the rapids in our ears, as they splashed and tumbled over their rocky pathway. But further details of the journey are unnecessary, one day’s journeying being much like another’s. Suffice it to say that Negwenenang was at last reached in safety, by 2 p.m., on Wednesday, the 12th, after six days’ continuous camping, canoeing and tramping, during which a kind and watchful Providence had preserved the whole party, numbering not less than thirty at the least, from even the slightest accident. In our next the Mission itself will figure largely. Meanwhile it will probably occur to some of our readers to ask why the Mission is in a region so difficult of access? Why not remove it to some point involving less of labor in reaching it? Well, 1st—Good Bishop Fauquier planted it there; 2nd—The Indians have built their houses and are cultivating their gardens there; 3rd—Fish is a staple commodity in the Indian’s food, and the bay on which the

Mission stands is celebrated for its bountiful supply ; 4th—The Government agent, to whom the Mission is deeply indebted, has had the land surveyed, and staked out for the Indians, and an exchange for others elsewhere might not be an easy matter. But the difficulty is likely to be surmounted in another way. The Government, in consequence of the agent's representations, are opening up a road direct from Red Rock to Lake Nepigon, and its most southerly point, leaving only 15 miles of bush to the Mission. This the Indians will cut through, and that done, Mr. Renison's hopes may one day be realized. "I hope," he said, "to see the day when I will be able to drive down in my buggy to meet the Bishop at Red Rock!"

(To be continued.)

An Appeal from England.

I HAVE two requests to make of the clergy in Algoma: The first is, that they will from time to time send to the Editor of the ALGOMA MISSIONARY NEWS an account (if only a brief one) of the progress of the work in their mission stations. I think they hardly realize how important this is in the interests of the Diocese. To look at it only from an English point of view, there are many scattered here and there throughout the length and breadth of Great Britain, who for some reason or other are interested in Algoma, of course I do not use the word "many," comparatively; Algoma, I fear, would not compare favorably with other Dioceses in the number of her adherents. Two days ago a friend said to me, speaking of Algoma, "It is not a place you often hear of," and I had to assent. Still, if we could take them collectively, we should find "quite a few" who either know something of the work or are personal friends of the Bishop, or one or other of the clergy, or settlers, and therefore, in whom a good foundation of sympathy is already laid. But how is this sympathy to express itself in any practical way, or how, indeed, is it even to be kept alive if the supply of information fails; and fails, too, exactly in that channel in which it is most to be looked for, namely, the publication issued by the Diocese for the express purpose of making known the work that is there carried on? This little paper, to fulfil the expectations suggested by its title, should give accounts from time to time of *all* the mission stations throughout the Diocese, in such manner, that if a friend in the old country, feeling a special interest in some one place, desires information regarding the church work carried on there, or wishes to help forward that work, he may be able to find such information in the paper to which, judging by its name, he would naturally turn. Only the other day I searched (and searched in vain) through old numbers of the A.M.N., reaching back four years, endeavoring to find out something about a certain place, to the missionary at which a lady had undertaken to forward a magazine monthly. Beyond the name and address of the missionary, I have not been able to find one item of information, and could not even tell his unknown friend whether he ministered to white men or red! I should have liked to have taken the opportunity of arousing an interest in that mission by an account of the church services, the number of out-stations, the Sunday schools (if any), the class of people forming his congregation, and perhaps a brief sketch of a Sunday's labour or of an afternoon's visiting. An interest thus started and kept alive by means of an occasional A.M.N., containing a short letter from the said clergyman, or scraps of further news regarding his sphere of work, would certainly prove far more fruitful in practical help than that which, if awakened at all, has been so by means of very

scanty and meagre information. Moreover, if we would strike while the iron is hot, now is the time to follow up by means of an interesting missionary paper, the meeting or sermon with which many a congregation has this summer been favored. But the paper, to be read and appreciated, must contain facts fresh from the mission field. This is always the demand, and surely a very just and laudable one, and one which those would do well to comply with who, from the forefront of the battle, naturally look for sympathy and support to their brethren that "tarry by the stuff." Were the A.M.N. worthy of its title, meeting and satisfying this demand in regard to Algoma, I know many to whom I would send a copy, and who, in all probability, would thenceforward subscribe regularly to the paper; but how can I forward to them as *Algoma Missionary News*, an account of "the first skylark in Australia"! (See the July number). It is very evident that the Editor has no easy task to keep the paper going, and I do not wonder he finds it very discouraging. Of course there is the other side of the picture: A missionary in the backwoods leads a busy life; some hours of each day must often be spent in actual manual labor, such as grooming, watering and harnessing his horse, cleaning the stable, &c., &c.; and then the visiting from house to house, as we speak of it in England, is generally a very lengthy process, involving many miles of travel. I have known twelve hours spent in paying only two visits, a thing unheard of in the old country, and a proceeding which, if of frequent occurrence, would leave but small margin for surplus work of any sort! However, "many a mickle makes a muckle," and it is only a "mickle" that we ask from each missionary. It would not take long to jot down and post to the Editor an account of a meeting, or a resume of a day's work, or a description of a church building, or, better still, one or two facts such as must often come to notice, proving the need of the preaching of the Gospel among the scattered settlers of the backwoods, and the marvellous adaptability of that Gospel of Jesus Christ to every human soul, in whatever circumstances, and this should be enough to stimulate our energies and prayers and keep alive our interest.

Among other London Churches, Bishop Sullivan preached one Sunday this summer, in St. Paul's, Onslow Square. The Vicar, however, told him he could not give him a collection, as his congregation had just then so many claims laid before them. So the sermon was preached and no collection followed. Such, however, was the interest excited that donations were sent in afterwards for Algoma to the amount of over £100, the first shilling of which was, I am told, contributed by a servant girl. Surely now is the time to circulate in that parish further accounts of the work.

Rosseau.

DURING the past summer, the mission of Rosseau has been visited by the following clergy, who have kindly assisted in the services:—The Very Rev. the Dean of Huron and the Rev. A. J. Broughall, M. A. The Dean of Huron, who was staying for some weeks in the neighborhood of Rosseau, took service each Sunday at Rosseau and one of the out-stations, thereby affording both pleasure and profit to incumbent and people. Among the many others who have kindly helped, are the members of the Coate and Professor Brown's families, Ch. Coate, Esq., conducting the choir and acting as lay-reader, and Miss Mary Brown assisting Mrs. Chowne with the organ, and so contributing much to the beauty of the services. Whilst it may appear invidious to name some members only, we cannot pass over certain who have given a firm and helping hand, as in the case of Messrs. Frederick and Stenning Coate, who are always ready to help when called upon to do so. Miss Thurtell, late of Guelph, a lady who has for the past two summers been spending her time in Rosseau, and famous for her ability as an artist, again took charge of the weekly decorations, and whether she was able to get much or little foliage, always showed that she was possessed of great refinement and taste, and elicited the admiration of all who saw her work. During the summer, the new altar cloth, the gift of sister Caroline, was placed upon the altar, and added much to the chaste beauty of the church. We deeply regret to have to record that an altar, the gift of the Rev. J. H. Barnard, of Tonawanda, N.Y. State, whilst waiting an opportunity to be shipped to Rosseau, and stowed in a carpenter's shop, was destroyed by fire. We heartily thank the Rev. gentleman for his generous gift and deplore its end.

At Ullswater, the work progresses in its usual steady manner. We would ask any who will to give us some money with which to finish lining the church, and make it warm for the coming winter.

A. W. H. C.

The Bishop's Visitation.

SHEGUIANDAH MISSION, MANITOULIN ISLAND.

THE Bishop of Algoma visited this mission soon after his return from England. At one time it was thought that he would not come this fall, but the Incumbent of the mission was agreeably surprised to receive a communication from His Lordship to the effect that he would be there on Sunday, Oct. 7th; accordingly notice was given on the preceding Sunday. A later communication led us to expect him early in the preceding week, and on Tuesday, Oct. 2nd, he arrived at the parsonage in company with his son.

The next day the Bishop visited an Indian settlement at White Fish River, some twenty miles distant, on the North Shore, one of the outlying stations belonging to Sheguiandah mission. The journey was made in a sail boat in rather unpleasant weather. Service was held in an Indian house, where a large congregation of Indians (the whole inhabitants of the village, with the single exception of one old woman, who was too old and feeble to come) assembled to worship with the Bishop and listen to the word of God from his lips. The night was spent in a tent which the Indians had erected for that purpose, and the next day we returned to Sheguiandah.

On Sunday, the Bishop preached and administered Holy Communion in St. Andrew's church, Sheguiandah, Indian Reserve. Service commenced at 9 a.m. A large congregation of Indians assembled here, some coming from a considerable distance in bands on the previous day. The church was decorated by the Indians in honor of his Lordship, and looked very nice indeed. The sermon was excellent, simple, plain, full of illustrations explaining and impressing the subject, eminently suited to the audience, who listened with devout attention. At eleven o'clock a.m., service was held in St. Peter's church, Sheguiandah, where a white congregation assembled to meet the Bishop. This church is a little over a mile distant from the Indian Reserve. A number of people had already arrived when the Bishop drove up, and soon the church was filled to its utmost capacity. The Incumbent read the service and the Bishop preached with his usual ability.

The next station visited is an Indian Reserve about ten miles distant from Sheguiandah. The road rather rough and stony. We reached it at 3 p.m. There is no church here, or at least the church is utilized for a school house, there being no other building available. The Indians were on hand and glad to see the Bishop; a few were absent from home, yet a good number came to church. The singing was remarkably good; there is no organ at present. One of the hymns sung was "Come ye sinners, poor and wretched," in the Ojibway language. The Bishop preached and the Incumbent interpreted the sermon to the Indians in their own language. Holy communion was administered.

After service we pushed on to Little Current, some four miles away, reaching the place just at dusk, and after tea repaired to the church. It is a nice building, built by a gentleman in England. Long before service-time the church was full of people waiting for the service to commence. Evening prayer was read by the Incumbent and the Bishop preached a good sermon; and after service spoke to the people about their duties to their clergyman, chiding them for past remissness in this direction.

The next day we intended to visit La Cloche and Spanish River, but the day turned out to be too stormy. On the Tuesday, however, we made a start, and we reached the Hudson Bay Post, where the Bishop preached from the text "Not slothful in business, fervent in spirit." The following day his Lordship reached Spanish River by birch bark canoe, preached at the Indian village in the morning, and in the evening at a place about six miles down the river. All these places are part of the Sheguiandah mission. The journey from La Cloche to the Spanish River was very pleasant, the weather cold, but otherwise everything that could be desired. The first part of the journey there is a portage of some distance, where the canoe and baggage had to be carried; the road led through very pretty woods, glowing with the peculiar tints of autumn. The Bishop enjoyed the walk, carrying his baggage as well as the rest of us. Soon we arrived at a very fine inland lake of some extent, surrounded with hills and dotted with rocky islets. The weather was so calm and the water so clear that every island and every tree was reflected as in a mirror. After about three miles of this we came to another short portage, then another lake is crossed, smaller than the first, and after another portage of a mile long we reach the Indian village on the river.

The return trip was fully as pleasant, but too much was crowded into one day, or rather a day and night, for we did not reach Sheguiandah until 2 a.m. on Friday morning, notwithstanding the fact that part way we were favored with a heavy wind astern.

Jottings.

THE Bishop would call the special attention of the clergy to the "appeal from England" printed in this issue. It voices most accurately what has been felt and said, in many quarters, as to the lack of missionary information in this paper. The remedy lies altogether with the clergy.

THROUGH the munificence of the "S.P.C.K.," one of our two loving "nursing mothers" in the old world, the Bishop has been enabled to place the sum of £75 in the hands of the Incumbent and Wardens at Gravenhurst, for the completion of the church. It is expected that all will be in readiness for the ceremony of consecration, December 23rd.

WE disclaim all responsibility for the following missionary conundrum. It was perpetrated by a Niagara Canon: "Why is the Bishop of Algoma the richest of all the Canadian Bishops?" *Ans.*:—Because he is the only one of them that owns a 'Soo'! We may explain that Sault Ste. Marie, the Bishop's summer headquarters, is familiarly known as the 'Soo.' Will the worthy Canon try another?

CONTRIBUTIONS to any of our funds (endowment, missionary, stipend, widows' and orphans', church and parsonage building, &c., &c.) can be paid either (1) to Messrs. Drummond, Bankers, Charing Cross, London; or (2) to the Treasurer, A. H. Campbell, Esq., 17 Manning Arcade, Toronto; or (3) to the Bishop of Algoma, Huntsville, Muskoka, Canada.

Acknowledgments.

The following is a continuation of the Bishop's receipts in England:

Mrs. Page, £2; Rev. F. Young, £1; Robert Hampson, £5 (W. and O.); Mrs. Turner, £20; Mrs. Gurney, £5; Mrs. W. Harnett, 6s.; Lady Augusta Onslow (for M. Fund), £10 10s., and (for Endow. Fund), £5 5s.; Lieut.-Col. Fenning, £10; Mrs. Almond, £1; Off'y St. Paul's, Maidstone, £19 2s. 6d.; Do., All Saints, Eastbourne, £11 13s. 2d.; Miss. Mg., St. Nicholas, Guildford, £25; Miss Wilson, £50; Rev. E. F. Wigram, £21; J. Farraner, £2 2s.; Thos. Rutt, £6 6s.; Mrs. Maitland, £2; Dr. Room Mg., Chestnut, £10; Thos. Scott, £40; Anon., per Rev. — Richardson, 4s. 6d.; Off'y St. Mark's (Rev. Canon Duckworth), £42 6s. 6d.; Off'y St. Jude's, Kensington (Rev. Prebendary Forrest), £43 8s. 11d.; Baroness Roemer (for W. and O.), £1; Anon. (for Sudbury Ch.), 14s. 6d.; Anon. (for W. and O.) £5; Mrs. F. Eyre, £5; Mrs. Jackson, Windsor, £10; Rev. A. Styleman Herring, £2 10; Miss Peache, £20; Rev. A. Peache, £10; Rev. E. Tritton Gurney, £2; P. Blessig, Esq., £20; Dr. Room Meeting, St. Michael's Rectory, Clifton, £6 9s.; Do do., Miss Charles, £4 0s. 1d.; Miss Dorrien, £10; per Miss Tucker (for Gen. Fund), £27, and (for Special), £3 10s.; R. N. Younghusband, £10; Off'y Emmanuel Church, Clifton, £27 4s. 8d.; Do do., St. Werburgh's, £9 8s. 6d.; per Mrs. Stubbs, Basket Sale, £10 7s. 6d., and Donations, £5 2s. 6d.; Mrs. A. Woods, 10s.; Miss. Mg., Bath, and Sundry Donations, £50 10s.; Rev. — Waldy, £1 1s.; Mrs. Tarrat (for Nepigon), £10, (for Boat), £5, and (for Gen. Fund), £30; Mrs. Clarke, Cambridge, 12s. 6d.; Rev. G. Nickson, £2 2s.; H. N. Heald, £25; Mrs. Rogers (for Ch. and Pars. Fund), £5; Off'y Holy Trinity, Bournemouth, £37 5s.; per Rev. T. G. Luckock, £1; Off'y St. Mark's, Tollington Park, £5; Per Anon., "Sermons in Stones and good in Everything," £2; Miss — Bexhill, £1; Master Daniels, £1; Anon., £5; Messrs. Drummond, £25; Chas. Bonsfield, £50; S.P.C.K., for travelling expenses of two students, £50; S.P.C.K., for do. do., £30; Mrs. Phelps (for W. and O.), \$100; W. C. Spiller, \$30.27; per do. do., Rev. A. Peache, £1; and four sundries, £1.

Owing to the illness of the Treasurer, Canadian acknowledgments are held over till next issue.

The Bishop would also thankfully acknowledge the receipt, per Venerable Archdeacon Marsh, of \$12, for the new church at Negwenenang, being the offertory in St. John's Church, London Township, on Thanksgiving Day; also, a Friend, \$5; for the same object, A.T., N. Brunswick, \$10; Mrs. Freer, \$10.

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