



**The Neepigon Mission.**

THE following extracts from a recent letter of the Rev. R. Renison, to the Bishop, will be read with interest by the friends of our Mission to the Indians at Negwenenang. After expressing the great regret felt by himself and his little band, for the unavoidable failure of the Bishop to pay his annual visit, which he describes as "to us, the brightest spot in the whole year," Mr. R. goes on to say:—

"I think I forgot to tell you that M— was compelled to give up one wife. His first wife's father is Chief of the Indians at the Neepigon post,—his name is Winchaub, and he was always angry with M— for ill-treating his daughter and her children; so he made a complaint to the Indian Agent, and when Mr. Donnelly arrived here last August to pay their annuities, he was very kind, and at the same time strict, and plainly told M— that the law of the land will not permit a *white* man to discard his first wife for the sake of taking a younger one, and that, since an Indian is no better than a white man, and the law now extends to the Mission, *he* cannot do so either; and that if he persisted in living with the two wives, he will be imprisoned for five years. This put an end to the matter, and M— is now living with his first and lawful wife. The Indians here are all very kind to Julia, the discarded wife, and her children, and I think that it is good for the Mission, as there will be an end to the quarrelling.

I also forgot to tell you that Joseph Esquimaux is sworn in as a Constable for this Settlement, as there are now Indian Constables on all the Reserves.

Mr. Donnelly was much pleased with the improvement here. The gardens are in good order, and there are plenty of potatoes this year. He promises to give them a yoke of oxen, a stumping machine, and a plough. He says that more has been done here than at any other Mission under his care, among 1900 Indians. This speaks well for them; and I am also delighted to be able to say that I see a great improvement lately in their spiritual life. He has also compelled the parents to send their children to school. \* \* \* \* I think that Mr. D. is a very good, just man. He will reward them and help them if they are willing to help themselves; but on the other hand, he is very strict, and

will not, under any circumstances, permit his rules to be broken. This will strengthen my hands very much here, as the Indians begin to see that the law and gospel agree. The Indian Agent also told the Indians, that, if they carry out his plans, and enlarge their gardens, and keep their houses in good repair, he will permit them to eat the bull next winter, and he will give them a yoke of oxen instead. He also gave me a new stove for the school, a new whip-saw for cutting lumber, and two barrels of lime for whitewashing and plastering their houses. \* \* \* \* I think I may safely say that the Mission is doing well, although there are great difficulties to be contended with sometimes. I often think of St. Peter's word, "The God of all grace (*after ye have suffered a while,*) make you perfect, stablish, strengthen, settle you."

And now, lastly, as to our new Mission House. You will be glad to hear that it will be quite comfortable this winter, though not complete. I managed to get 700 ft. (sq.) of lumber cut last August; it is now almost dry, and will be fit to work with soon. As M— gave up the job, another carpenter, who had been working at Red Rock, building a store, came up with Joseph and asked me to allow him to complete the work. He is now with us since Sept. 20th. He is cheaper and better than M—, only \$1 a day and board, this we consider cheap now. If I can get an Indian to saw lumber with him, I will try and have the house complete next spring. The house, when finished, will be a substantial one, and will add very much to the appearance of the place. Obeseeken has followed our example, and has built a neat house with bedrooms upstairs. So you see what a powerful thing example is for the Indians. In every way it will be a profitable thing for the missionary to have a decent house to live in. Mr. B— and lady, at B—, who sent me the £5 last spring, which I sent you, has lately sent me £5 more, and Mr. Wilson, \$41, which I have paid to the Indians for cutting lumber and bringing up Chicago paper and tar paper to line the building." Yours, &c., &c.,

R. RENISON.

In a letter to another friend, Mr. Renison says: "Your very kind letter and five bales of clothing



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

(xi.) 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.

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

(xiii.) 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.

#### Old Recollections.

THE first issue of the ALGOMA MISSIONARY NEWS, or rather its predecessor, for it was at that time called the ALGOMA QUARTERLY, was in the month of June, 1874. It was a little eight-page sheet, only 3½ by 8 inches in size. It informed the public that the Diocese of Algoma, which was at that time an infant of a few months, was 800 miles in length, 150 miles in breadth, and had a population of about 12,000.

At that time there were only seven missionaries at work, namely: Rev. J. S. Cole, at Bracebridge; Rev. R. Mosley, at Parry Sound; Rev. R. Hill, at Manitowaning; Rev. E. F. Wilson, at Garden River; Rev. C. B. Dundas, at Prince Arthur's Landing; Rev. E. Cooper, at Port Sidney; and Rev. Dr. Rolph, at Sault Ste. Marie.

In order to raise funds for the support of the Diocese, an "Algoma Missionary Association" was set on foot, with its branches in each Diocese, and a secretary-treasurer appointed over each branch to collect funds for Algoma. Mr. John Beard, of Woodstock, acted for Huron Diocese; Rev. H. H. Waters, Toronto, for Toronto; Rev. F. W. Kirkpatrick, Kingston, for Ontario; Rev. G. Slack, Montreal, for Montreal; Rev. John Walters, Point Levis, for Quebec. The amounts, when collected, were transmitted to the Bishop of Algoma direct.

The first contribution received in Canada towards the support of the Algoma Diocese, was, "Poor woman, \$1."

The first church that responded to the call was St. Matthews, Quebec, \$56.25.

Toronto Diocese guaranteed \$1600 per annum as its quota towards the support of Algoma Missions.

Bishop Fauquier arrived at Sault Ste. Marie to take up his residence as Bishop on the 4th of June, 1874. He occupied the late Col. Prince's house, about a mile below the village, that first summer.

#### Clergy List—Diocese of Algoma.

THE RT. REV. E. SULLIVAN, D.D., Bishop, consecrated July, 1882.

REV. E. F. WILSON, Bishop's Commissary, and Editor of ALGOMA MISSIONARY NEWS, ordained deacon, 1867, priest, 1868; Principal of the Shingwauk and Wawanosh Homes.

REV. A. OSBORNE, Examining Chaplain, Gravenhurst. RURAL DEANS—Thunder Bay, Rev. C. J. MACHIN, M.A., priest, Port Arthur; Algoma, Rev. H. BEER, ordained deacon, 1881, priest, 1883, St. Joseph's Island; Parry Sound, Rev. A. W. H. CHOWNE, Rosseau; Muskoka, Rev. THOS. LLWYD, ordained deacon, 1876, priest, 1878, Huntsville.

The Rt. Rev'd, Bishop of Algoma, Sault Ste. Marie, Ont. Rev. H. Beer, Hilton, St. Joseph's Island, Ont.

" F. C. Berry, (d. 1883, p. 1887) Bruce Mines, Ont.

" Jas. Boydell, Bracebridge, Ont.

" A. W. H. Chowne, Rosseau, Ont.

" J. S. Cole, B.A., (d. 1873, p. 1875) Manitowaning.

" W. Crompton, (d. 1875, p. 1879) Aspden, Muskoka.

" C. A. French, (d. 1880, p. 1883) Garden River, Ont.

" F. Frost, (d. 1881, p. 1883) Sheguiandah, Manitowling Island, Ont.

" G. Gander, (d. 1887) Sundridge, Muskoka, Ont.

" G. H. Gaviller, (d. 1885, p. 1886) Parry Sound, Ont.

" F. W. Greene, (d. 1881, p. 1883) Sault Ste. Marie.

" Gowan Gillmor, (d. 1884, p. 1885) North Bay, Lake Nipissing, Ont.

" F. Jephcott, Burke's Falls, Muskoka, Ont.

" M. C. Kirby, (d. 1887) Port Arthur, Ont.

" S. E. Knight, Port Carling, Ont.

" Thos. Llwydd, Huntsville, Muskoka, Ont.

" C. J. Machin, Port Arthur, Ont.

" J. Manning, (d. 1874, p. 1875) Ilfracombe, Muskoka, Ont.

" R. Mosley, Broadbents, Ont.

" A. Osborne, Gravenhurst, Ont.

" R. Renison, (d. 1881, p. 1883) Negwenenang, Neepigon, Ont.

" E. F. Wilson, Shingwauk Home, Sault Ste. Marie, Ont.

#### Editor's Question Box.

THE Editor of ALGOMA MISSIONARY NEWS will be greatly obliged if some friends, lay or clerical, will answer the following questions. He wants to make his paper lively, interesting and useful; and in order to do this, he *must have* information. Perhaps some other readers of the paper and friends of the Diocese will take up the idea and put a few questions too.

1. What is the present population of Muskoka?

2. Next to Bracebridge and Gravenhurst, (before the fire) which places in Muskoka are of the most importance, and about what is their population?

3. What railway and telegraph facilities have you now in Muskoka?

4. How is the country between Parry Sound and



page out of order

has longed, hope being deferred from year to year, until people began to think that the locomotive would never be seen. But the good time has come, for on Sunday afternoon about 2 p.m., locomotive No. 210 of the C. P.R. line entered the eastern bounds of Sault Ste. Marie's corporate limits; about 4 p.m. on Monday the construction train was in the rear of the Bishop's residence; at noon on Tuesday it crossed the Northern road, and on Wednesday it reached across the town from east to west. Two hundred men were busy at work hauling rails and ties, laying them down, spiking, riveting and doing all the busy work incidental to railway construction.

On Monday night at a meeting of the Council a deputation was appointed to wait on Capt. Wilson to ask him to have a salute fired on Tuesday afternoon. The Captain on being waited upon, willingly consented. The celebration was afterwards delayed till Wednesday at 2.30 p.m.

On Wednesday the whole town was alive, everyone going in the direction of Trelawn Walk, at the railway crossing. The battery was drawn up on the south side, facing the track. There was a delay for a short time, but at 3.25 the engine came along from the western end with a full head of steam, whistling, and as soon as it arrived at the crossing, Capt. Wilson gave the word of command, and bang! went off the first gun. There were ten shots fired, the engine going down the track, and on her return ringing cheers broke out from the assembled crowd. This was the whole programme, at the conclusion of which the people dispersed. Thus it was that the long-looked-for arrival of the railway was celebrated by the citizens of Sault Ste. Marie."

Widows' and Orphans' Fund.

THE Bishop's scheme for the maintenance and administration of the Widows' and Orphans' Fund in the Diocese of Algoma, as amended by the adoption of the report of the committee on the same, at the late Conference held in Parry Sound.

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

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

(iii.) On the death of any clergyman qualified as above, a certificate duly attested by two clergymen of the diocese, stating the time of his decease, name of his widow and the names and ages of his children, together with a statement of the income of such widow or orphan from all sources, shall be forwarded to the

Bishop within six months of the decease of such clergyman.

(iv.) On the receipt of such certificate, the Bishop will take the same into his consideration, and grant such annuity as in his judgment the circumstances of the case demand, and the state of the fund permits; but in no case shall 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.

(v.) The following is the scale upon which, saving in exceptional cases, it is proposed to assign the pensions.

LENGTH OF SERVICE.	AMOUNT TO WIDOW.
Under 5 years	\$75.00
5 to 10 "	100.00
10 to 15 "	125.00
15 to 20 " and over	150.00

In addition to the pension named above, the sum of \$20 per annum shall be paid for every child under the age of 15; but in no case shall the total sum paid under this clause exceed \$60.

(vi.) In cases where the life of a clergyman has been insured (by special arrangement with the diocese) and the premium paid out of the Widows' and Orphans' Fund, the amount received from such insurance shall be paid into the Widows' and Orphans' Fund, together with all bonuses on such policies which may accrue; and the widows and orphans in all such cases shall come under the ordinary rules regulating the disposition of such fund.

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

(viii.) 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. ; that I am still a widow, and that my income for the past twelve months from all sources has been \$

Signed before me.

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

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

Signed before me.

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

(x.) The Bishop will from time to time revise the



arrived here safely on the 14th inst. And first of all, I must thank you for your very kind and sympathetic letter. I was in a state of dependency at the time it arrived, so that it was like a draught of cold water in a thirsty land; and I honestly confess that it has cheered my heart and spirits, and has given me new energy for my work. If the friends of the Mission only knew how much we prize such letters as that which you have now so kindly sent me, they would, I am sure, feel amply rewarded for their trouble in writing. I am sometimes ashamed of my weak faith, and that I should ever be discouraged, seeing that the Lord is so good and kind to us, and has honored us by calling us to this work. But then I remember that it is in "earthen vessels" that we have got the heavenly treasures, and these vessels sometimes droop and give way *because they are earthen*, and then the sympathetic letter and word in season holds us up, and strengthens our hands, and we start with new vigor to confront the difficulties, and run afresh the heavenly race.

And now in reference to the bales, I desire, for my own family and for the poor Indians, to offer you our most sincere thanks. Nothing could have been more suitable for us than the things you have sent. We shall all feel quite happy and comfortable this winter, and I am quite sure it must add to your happiness, and also that of your many friends who have helped you, to know that *you have made us happy*.

Our congregation looked quite respectable in church to-day, and I have no doubt that they feel more and more every year that it is good for them to be here; and that the God who offers them free salvation for their souls, does not neglect their bodies, and this, I need hardly say, has great weight with the Indian. And, therefore, may we not safely conclude that those who are helping us with gifts of clothing and other necessaries, are *as much engaged in missionary work as I am*, although, perhaps, they have a chance of denying themselves in ways that I have not, and so may expect greater honor. I must say, as St. Peter said, "Silver and gold have I none," but I hope the Lord will accept the little that I can give, and use my "little day" for His glory. \* \* \* \* Although I cannot just now thank you for all the good things (one by one) which you have sent for myself, wife and children, I must thank you for the nice books, especially the ones on "Medicine" and "Surgery," "The Day of Rest," "The Leisure Hour," and many others; and don't forget to thank Mrs. R. for "The Secret of a Happy Life," and also the nice letter for Mrs. Renison. \* \* \* \* We must not forget to thank you for the nice carpet. It will make quite an improvement in our house, and add greatly to the comfort of our bedrooms."

We are sure that the friends of Negwenenang need no better acknowledgment than the above of the many and substantial gifts of money, clothing, etc., which are sent in from time to time, in behalf of this interesting and rapidly improving Mission. But, as Mr. R.

tells us above, a word of cheer, now and then, "doeth good, like a medicine." May we not hope that he will receive many of them, even though the writers may have naught else to offer?

#### The First Train.

IN the year 1876, when the Editor of this paper had occasion to go to England in the winter time, he had to travel 130 miles through the State of Michigan, and cross the Straits of Mackinaw, (5 miles wide) on the ice with a dog sleigh, in order to reach Petoskey, which was at that time the nearest railway station. A few years later the train reached Mackinaw, about 70 miles from the Sault, and a daily stage was run between the two places which made travelling easier. A few weeks ago the first railway whistle was heard on the American side of the river, and on Monday, the 28th November, there was an engine puffing and screeching only half-a-mile back from the Shingwauk Home. The boys all had a half holiday given them in honor of the occasion. It was a bright, frosty morning, the snow-covered ground sparkling in the sun, and the glass nearly down to zero. The boys went first to tramp a track for us, and then we all followed in single file through the bush. Long before we reached the spot we could hear the snorting of the engine and the clang of the rails as they were thrown down upon the ties, and the quick strokes of the men's heavy hammers as they drove in the spikes. Then we emerged from the thick cover of the bush, and there indeed before us was the first train,—one engine and half-a-dozen or so flat cars loaded with ties and rails. About a hundred men were at work. In advance of the train was a hand car or "lorrie," to which the rails were transferred, and then the rails were laid down in pairs without fastening, and the "lorrie" drawn over them till its load was all deposited, when it returned to the train for another supply. In the meantime, the rails which had thus been laid loosely on the ties, were all spiked firmly by the men who were in attendance; and as soon as all were made good, the engine snorted and puffed and backed up to the flat cars over them; thus the work kept advancing with great speed, and we stayed and watched it with much interest for a couple of hours. Two days later the track was completed to the bridge, and guns were fired in honor of the occasion. We have now direct railway communication with Ottawa and Montreal, and by a branch line, with Toronto. The railway bridge across the St. Marie River is a steel structure, resting on ten stone piers; it connects the Canadian with the American side just at the head of the St. Marie Rapids, and is about three-quarters of a mile in length. The bridge was commenced last May, and is now nearly completed.

The "Sault Express", says:—

"The days of the dog train are over, and the reign of the iron horse has begun. Never has there been a place which has longed for so many years for a railway to come and relieve it from isolation as Sault Ste. Marie



but the palace means a question of the work of the diocese. It is a large house. It is, and ought to be, a large centre and suitable for the clergy and laity to gather and ordain candidates; for archdeacons and rural deans to assemble in; and there is no gathering which gives me so much delight as when they are, as the poet describes, 'forty feeding like one.' But then it was these things, you know, the large house and the large dining hall are for, and for this and no other purpose, it seems to me, that the palace of a Bishop is a part of the plant of the diocese, and you might as well talk of the 'bloated' factory of a manufacturer as of the 'bloated' palace of the Bishop.—

I am perfectly willing to surrender my palatial abode, which, I may tell you, has cost me about £6500 for repairs and building charges. Being a man of moderate desires, I venture to say that I might have bought a house in a more central and convenient part of the diocese, which I could have left to my own family, free of all those dilapidations which hang like a cloud on the palace. Of course it is very picturesque. But you remember what Dickens said of his house when the ladies came to sketch. The ladies said, 'It is very picturesque, but there is no weather.' My house is said to be a very picturesque one, but I should be glad to get rid of the picturesque and expense too. I am told we should be surrendering historic houses. I am not insensible to the value of history, but there is one thing we have to do, we have to make history; and if the Church surrenders these palatial abodes for the sake of the work of the Church there would hang over them during all time to come a halo even more interesting than the history now attached to them. I, for one, am perfectly willing to do it. I think I have now given you what is not often given in public—a Bishop's balance-sheet, which, I think, is not all to the credit side, but that there is something to the debtor side as well. I am always willing to bear my share in any scheme for Church Redistribution in which I think the Bishops ought and will take their full share.—From Bishop of Peterborough's charge.—*Church Bells.*

#### Pan-Anglican Synod.

THE Archbishop of Canterbury has convoked the Pan-Anglican Synod at Lambeth, on July 3rd, 1888. Its sessions will continue until July 6th, when the Synod will adjourn until July 23rd, to enable the committees to deliberate upon the matters referred to them. The Synod will, in accordance with the Archbishop's call, reassemble on July 23rd, and conclude on July 27th. The subjects for discussion are designated as follows:—

*First.*—The practical work of the Church in relation to intemperance, the purity and care of emigrants, socialism.

*Second.*—Definite teachings of faith to various classes and the means thereto.

*Third.*—The Anglican Communion, its relations to

Eastern Churches, Scandinavian and other reformed Churches, old Catholics and others.

*Fourth.*—Polygamy, heathen converts, divorce.

*Fifth.*—Authoritative standards of doctrine and worship.

*Sixth.*—The mutual relations of Dioceses and branches of the Anglican Communion.

It is expected that 200 Bishops will be present.

#### Jottings.

THE Bishop's winter address is 47 Gould Street, Toronto.

JANUARY, April July, October are the eight page quarterly issues.

IN February, March, May, June, August, September, November and December the paper is only 4 pages.

KEEP your long articles generally for the quarter months.

St. Martin's Church Sunday School, Montreal, has undertaken the support of an Indian girl at the Wawanosh Home.

MATTER for print should be in the editor's hands not later than the 16th day of the month preceding publication.

SEND for a copy of the Christmas number of OUR FOREST CHILDREN, price 15 cents, before they are all sold.

H. H. CHAMPION proposes that London workhouses should be converted into homes for organizing and training labor.

THE two Saults (American and Canadian) are proposing to unite in a grand international celebration when the bridge across the St. Mary River is completed.

DURING November 1887, upwards of 22 vessels per day passed through the Sault Ste. Marie canal. 3,660,000 bushels of wheat were shipped through the canal during the same month.

A NUMBER of bound copies of the A.M.N. for 1882, 1883, 1884 with index, on hand for sale at 40 cents each. 1885, 1886 and 1887 are not bound, but the three years together may be had for 70 cents.

THE Rev. C. A. French of Garden River has had Mr Cracknell and assistant, from Sault Ste Marie, doing up the parsonage. What with railways, and now a "paper wall" between us and the Roman mission, we are advancing all along the line.

THE teachers and pupils of the Shingwauk and Wawanosh Homes sent \$17.96 to the Rev. A. Osborne, to help repair losses sustained during the Gravenhurst



**Port Carling—Muskoka.**

**H**IS Lordship the Bishop, paid his annual visit to this station on the 30th and 31st of October. On Sunday morning he held service here, and a confirmation; when two candidates were confirmed. In the afternoon, he went on to Port Sandfield in Mr. Lowe's steamer, *Lady of the Lake*, and preached there. In the evening, he preached again in the church of St. James here.

On Monday, his Lordship went down to the church of the Holy Cross, on Lake Muskoka; preached there, and celebrated Holy Communion. In the evening, His Lordship held a vestry meeting, and then went on to Rosseau.

**Correspondence.**

*The Editor* ALGOMA MISSIONARY NEWS.

DEAR SIR,—You will naturally desire to know how we are getting along. Gravenhurst is building up, and the store-keepers are looking forward to business in their new stores, on the new year. Some of the sufferers from the fire are offering their lots for sale, as they do not intend to rebuild. This leaves large gaps on the main street (Muskoka Street).

We hope to secure the two lots, on which the Public Schoolhouse stood, next to the church. If we cannot do this, we must remove, and seek another site for our church, for in the old church we seldom passed a week without broken windows. At present, we do not know what the school trustees will do; nor are they in any hurry to take action. I shall not rebuild until that point is settled.

We shall need, at least, from \$200 to \$300 for the purchase of the lots; and for our church, at least, \$3,000; as we hope to place Sunday school-room and church under the one roof.

I must tell you how we stand, up to date (Dec. 9, '87). You remember, we received \$1221.67 from Insurance. I have, besides this, as follows: contributions in Gravenhurst, \$81; contributions outside, \$909.68; which makes a total of \$2212.35. This is available cash, after all expenses of stationary, journeys, and of collection have been deducted. It may be that the Hon. Treasurer has received a contribution, but I don't, as yet, know officially. The \$1221.67 is in the hands of the Hon. Treasurer of the Diocese, and the remainder in my hands. So soon as the spring will allow, I shall commence work on the building. At present, I have no plans suitable, but I hope to see to this shortly.

Every contributor has received from me, acknowledgment *by letter*, of his or her contribution; and when requested, notice has been sent to the papers. Some requested no *public* acknowledgment; and so I cannot remember those who desired public acknowledgment, and those who did not. I cannot send you the list for publication; but, from time to time I will write you, stating our position.

Allow me, sir, to express my grateful thanks to all

who have so kindly remembered us; and I am sure, that when we are enabled to meet again, as a congregation, in a church of our own, our hearts will overflow with gratitude to those who succoured us in our tribulation.

I am, Sir, yours fraternally,

ALFRED OSBORNE.

**The Diocese of Old London.**

THE Bishop, premising that he had now been Bishop of the Diocese two and a half years, stated that the episcopal work proper had consisted of the consecration of seventeen new churches, four enlargements of churches, two new churchyards, four enlargements of churchyards, the ordination of 149 priests and of 150 deacons, and the confirmation of 19,249 men and boys and of 38,474 women and girls. He had, of course, had a great deal of other work, which was needed for the government of the church and aid of the clergy; but the statistics mentioned supplied from time to time the surest indication of general progress or retrogression in the fulfilment of the church's task. From the returns made by the clergy for this visitation he gathered the following particulars, which might be considered to supply the corresponding statistics for their part of the work, with the difference that the figures referred to one year only, and not to two and a half years. The number of communicants at Easter this year was 99,000, the average number at other times was 47,714; the number of baptisms was 81,894; the average number of services on each Sunday was 2,047, and on week days in each week 3133; the average number of sermons in each week was 1,638: the estimated average of persons present at Sunday morning services was 200,890, and at Sunday evening services 205,496; and on week days 11,833.—*Church Bells.*

**Bishops' Incomes and Bishops' Outgoings.**

I HOPE I may be forgiven if I say that I believe there is no public income of which so large a portion goes back to the public as the income of a Bishop. There are those who maintain that the reduction of the episcopal expenditure would be injurious to the church, and there are others who think it would be better to have more Bishops and less income, smaller subscriptions and smaller expenditure, and that such a course would lead to a great increase of strength. For myself I confess that I am certainly inclined towards the latter course. It has been said that Bishops live in 'bloated' palaces, magnificent abodes, and surrounded by wanton splendour. Whether that refers to a modern Bishop I leave it to you to judge, but I have a word or two to say about the large house of a Bishop. If people suppose it is a comfort to a man to live in a large house they make a great mistake. For three months in the year I live in a very small house, about one-fifth of the other, and we are very happy there. It is not, however, the question of comfort or of luxury for the Bishop,



Byng Inlet? Is it becoming settled at all?

5. How is the Ilfracombe Mission progressing? We visited it some years ago, when Rev. Mr. Sweet was in charge, but have heard nothing of it for a long time.

6. Is there anyone in Port Arthur who will occasionally correspond, and tell us how the work of the church is progressing?

7. What progress is the church making up the line from Port Arthur.

8. What is the western boundary of our Diocese?

9. What is the extent of the Rev. Mr. Beer's Rural Deanery; how many clergy, and how many churches; and when does he intend to call his first Ruri-decanal meeting?

10. We ask the same information as to the Rev. Mr. Chowne's Rural Deanery.

11. And we ask, also, the same of the Rev. Thomas Llwydd.

#### Rosseau Mission.

THE following may be of interest to those who have kindly helped in one way or another the mission of Rosseau. It is well known by this time, that its main strength is in its summer visitors; and these people, from all parts of the continent, resort for pleasure of one kind or another—boating, fishing, bathing, and in the autumn for hunting. At this beautiful spot there is a nice little church which is out of debt—a thing of which the church people ought to be proud. The number of church-families in this village are unfortunately very few. There are five out-stations which call for clerical attention, as well as the lumber shanties in the winter. This is one of the most lively parts of the mission work, and it is cheering to see with what expectation the men look for the evening when the service is to be held; it is astonishing with what reverence they attend, and with what decorum they behave; in fact, in many cases they would compare well with any city church for order and reverence. Of course if the foreman be a God-fearing man, as many are, the clerical visit is made most welcome, and looked for by all. The fact is that this migratory population has been too long allowed to come into the bush in the autumn, stay all winter, and go out in the spring wholly unprovided for by the church; and because when they come into the villages and delight in the sudden change from the solitude of the woods to the intercourse with their fellow men who are settlers, can we wonder that they shout as they go along the roads, which no doubt gives them a wild sound? I think not. The station of Ullswater is some ten miles from Rosseau; there is a church consecrated which will hold quite a nice congregation, and there the people attend very well. Through the kindness and liberality of George Thurtell, Esq., of Guelph, who gave \$50, we are enabled to build a driving shed 50 feet long. The churchyard is now fenced in, save at the front, and we look forward to having the yard consecrated this winter.

The incumbent would be glad to receive any help

for his mission that the readers of this short notice may feel disposed to give; he herewith thankfully acknowledges the following newspapers and church papers, viz.: "The Guardian," "Church Times," "The Standard," "Banner of Faith," "Our Work," "The E.C.W. Gazette," "The Sunning Hill and Sunning Dale Banner," "Dawn of Day," "Little Papers," and many other useful church papers for distribution in the mission. Trusting that all who have hitherto sent, will continue to do so, and kindly attach their names and addresses, as it is impossible to know whom to thank without it is done. May all enjoy a Merry Christmas and a Happy New Year, when the season comes.

ALFRED W. H. CHOWNE,  
Rosseau.

#### Mission of Huntsville.

THIS Mission was favoured with a special visit from the Bishop of the Diocese, on the 2nd inst., for the purpose of church and cemetery consecration.

The Bishop, attended by Rev. T. Llwydd, Incumbent of the Mission, on Thursday, Nov. 3rd, at 10.30 a.m., consecrated the church of St. Michael and All Angels, Allensville. Matins was then said, the Bishop preaching an effective and appropriate sermon, on "Worship," and celebrating the Holy Communion.

On Friday, the 4th, at 10.30 a.m., Ravenscliffe was visited. The churchyard was first consecrated, for the burial of the christian dead. And then, the church was duly "set apart in solemn manner, to the performance of the several offices of religious worship," by the name of St. John the Baptist. Morning Prayer followed, with the celebration of the Holy Communion; the Bishop addressing the congregation upon the subject of "The Church, and its sacred uses."

The Bishop and clergyman, with several members of the congregation, were afterwards hospitably entertained to dinner by Mrs. Tippers.

At 3 p.m., on the return journey to Huntsville, the cemetery of five acres, pertaining to the Congregation of All Saints, Huntsville, was consecrated. The day had turned out to be bitterly cold, but a goodly gathering of the membership from Huntsville was awaiting us. The solemn service of consecration of the cemetery was said by the Bishop and people alternately, and the "burial lesson" read by the missionary while the circuit of the whole ground was made, inside the fence. The Bishop then spoke a few suitable and impressive words, and closed with the benediction.

On Sunday morning and evening, the Bishop preached powerful sermons to large congregations, in Huntsville. Subject of the morning, "The Uplifted Christ," John xii, 32; Evening, "The Use and Misuse of the Tongue," James i, 26. In the afternoon, an address on "Training" was given to the teachers and scholars, in the Sunday School. The Bishop left by midnight train for Toronto; thus ending a visit of unusual profit and interest.



fire; the money was collected in the chapel on Thanksgiving day and the following Sunday.

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November 8th, 1887.

THE missionary at Port Carling begs to acknowledge the receipt of a bag of clothing from the C. W. M. A. Society of Toronto, through the president Mrs. O'Riely. The contents were acceptable to aid a poor family who lost all they possessed.

SHORT jottings may be sent direct to our printer, Mr. John Rutherford, Owen Sound, up to the 22nd of any month; but all matter for print of more than five or six lines must come to the editor by the 16th of the month preceding issue.

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#### Diocesan Receipts.

The Treasurer begs to acknowledge the following receipts:

Per Rev. E. F. Wilson, Miss Bacon, for Neepigon, \$4.  
FOR THE WIDOWS' AND ORPHANS' FUND—HUNTSVILLE—Per Rev. Thos. Llwydd, \$7.89; St. Stephens, Toronto, \$16.10; Rev. J. Francis, \$4; W. A. M. S., \$10; per the Misses Wilgress, Cobourg, \$37.25; W. A. M. S., per Mrs. Skae, \$34; Mrs. Gibb, \$5; Synod office, Toronto, \$73.91; Mrs. Marter, Gravenhurst, \$1; St. John's, London Township, per Archdeacon Marsh, \$7.46, Diocese of Niagara, per J. J. Mason, Esq., \$179.99; Anon, St. Barnabas, per Rev. H. W. Clarke, \$1.

FOR PARRY SOUND DISTRICT—"F. J. T.," \$15; Robt. Jenkins, Esq, \$50.

FOR MISSION FUND—A. F., New Brunswick, \$20; C. J. Bloomfield, Esq., \$1; Miss B. Shannon, \$5; per Rev. H. Beer, from Holy Trinity, Jocelyn, \$2.25; Trinity Church, Galt, per Rev. J. Ridley, \$75; Quebec Churchwoman, \$6; Petrolea, per Miss Kirkpatrick, \$19.56, (and \$2.80 for Shingwauk); from England, per Mrs. Stubbs, £5 5 0; Miss Wright, Stourbridge, £1; per Miss Hall, Guildford, £3 17 8.

MISCELLANEOUS—H. A. B., for Mr. Eaton's horse, \$1, and for Neepigon Shingles, \$2; Miss McKnight, Aylmer, for Neepigon, \$5; St. John's, Port Arthur, per Rev. C. J. Machin, for local endowment, \$26.50; per H. P. Lowe, Esq., for Port Carling parsonage, \$5.

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