

limited to five or ten years, so as to enable you to see the actual working of such a plan, and afford the diocese of Algoma some breathing space for the creation of a fund of its own."

The result of the bishop's recommendation will be seen in an extract from the report of the subsequent proceedings of the synod.

"The disadvantage at which the clergy of the diocese of Algoma are placed because that diocese has no widows' and orphans' fund, came up for consideration. It was decided that during the next eight years all clergymen of the diocese who may remove to the diocese of Algoma may receive the benefit of the Niagara diocesan fund, on complying with the same terms as the clergy of the Niagara diocese. Eight years was named because it was expected that at the end of that time the Algoma diocese will have been provided with a widows' and orphans' fund."

This is all that we asked—more than this we could not have expected. Niagara, under the leadership of her second bishop, has been the first to recognise the claims of justice in behalf of her less favored sister of Algoma, by refusing to punish any of her clergy, who may be self-sacrificing enough to cast in their lot with us, with forfeiture of rights which would have been theirs had they still continued in her service. All honor to the diocese which in its legislative council gives such practical illustration of the sacredness of the golden rule.

### MISSIONARY BOXES.

We are at last glad to be able to inform our many friends who have been anxiously enquiring for them, that our missionary boxes have come. We mean collecting boxes. The supply is limited, and though there has not been a "run" on the store, still we would recommend our readers to make application as soon as possible to Messrs. Rowsell and Hutchinson, Toronto, who will forward by mail. In all probability several persons in one congregation may wish for them. In that case give your name to your clergyman, and he will be glad, we are sure, to select some one person to send for them, distribute them, and take charge of the contents periodically, as treasurer, forwarding the total to the general treasurer, A. H. Campbell, 9 Victoria street, Toronto, say every half year. As to the objects to be collected for each recipient of a box can select his or her own, and write the initials on the face of the box—whether W. & O., (widows' and orphans' fund) M. F., (mission fund) B. F., (boat fund) C. F., (church building fund) I. H. F., (Indian homes fund) or E. F., (endowment fund). All these need your help, and the best and largest help comes often from the little mites dropped lovingly into the modest, silent, yet suggestively open-mouthed **MISSIONARY BOXES.**

### TO OUR ENGLISH FRIENDS.

The Diocese of Algoma has a host of friends in England who periodically send out gifts of various

kinds for her benefit. For their information we beg to say that contributions of money; designed for the diocese generally, or any of its special funds, may be sent either direct to the Bishop of Algoma, Bishophurst, Sault Ste. Marie, Ontario, Canada, (by whom they will be promptly acknowledged) or to Messrs. Drummond, bankers, 49 Charing cross, London. In the latter case notice of the special fund contributed to should be sent to the bishop. (Gifts of clothing, books, or general reading matter, (Graphics, etc.,) may be sent to the care of the Colonial and Continental Church Society, 9 Sergeants Inn, Fleet street, London, E. C., marked for the "Diocese of Algoma."

Money gifts for the Indian Homes (Shingwauk and Wawanosh) may be sent to Mrs. Martin, 27 Bloomsbury square, London. Gifts of clothing for the Indian children to Miss Wilson, 9 Barnsbury park, Islington, London, N.

### MISSIONARY INTELLIGENCE.

#### NEEPIGON MISSION.

**T**HE friends of missionary work, both in Algoma and elsewhere, are sometimes impatient because its visible results are not always in proportion to the time and money and energy expended on it. The following extract from a letter lately received from the Rev. R. Renison, our indefatigable missionary at Negwenang, on Lake Neepigon, will serve to illustrate the difficulties and discouragements connected with even the most faithful efforts to bring the light of the gospel of Christ to them that are "sitting in darkness and the shadow of death," while they will also show that these efforts are not always in vain. Reporting as to the history of his winters work Mr. Renison says:

"The long and dreary winter is past, the ice has all drifted away, the lakes and rivers are navigable and myself, wife and children are once more safely landed at Neepigon. We had rather a pleasant time coming down, as the weather was remarkably fine. We left Negwenang on the 25th and arrived here on the 29th. We are all, thank God, enjoying pretty good health, Mrs. Renison and the children in particular.

The work at Negwenang through the past winter, on the whole, has not been very encouraging. The Indians wandered more than they have done since I first came among them, and I found it difficult to secure a regular congregation on Sundays. Of course we cannot blame them for hunting, though it leaves the missionary very little to do, when they sometimes stop away three and four months at a time. M., and his whole family, eleven in number, were absent from the mission from October till the end of April, and then what a pitiful sight when he did return! He brought in his arms a dead baby! It was about four months old, born away back in the wild bush, and there, through his own negligence, died without being baptised. This has been all very painful to me but what can we do with them if they wont settle