

The members appeared in full regalia. After returning to the lodge, a hearty vote of thanks was tendered to Brother Newell for his excellent discourse. The choir have also the thanks of the lodge for their kind attendance and valuable services. The church was well filled by members of all denominations.

ALGOMA.

ST. JOSEPH ISLAND.—On Sunday, July 11th, the Bishop confirmed a class of twelve persons at Holy Trinity Church, Jocelyn. Three of the candidates were married men, and two were married women. Only five of the twelve had been brought up to the Church. Services were held also at Hilton, Jenly Bay, Cascawan, and Richard's Landing. Three busy days were spent in this mission, and we hope and believe that the good seed sown by our beloved Bishop will bear fruit in God's own good time and way.

GORE BAY.—On the 22nd ult, the Right Rev. the Lord Bishop of the diocese, visited this place, accompanied by Rev. Rural Dean Renaud as chaplain. On the day following, the Sunday School, under the care of Rev. W. M. Tooke and Mrs. Tooke, had a most enjoyable picnic to Maple Point, going and returning in the *Evangeline*. Sunday was a busy day for his lordship. In the morning he preached to a crowded congregation, when eight candidates were presented for confirmation. In the afternoon the Bishop addressed the Sunday School and preached again in the evening. All Saints' Church, at Gore Bay, has been recently painted, so it looks quite nice. It must be most gratifying to the kind people who aid Algoma, to know that within a few years, where there was no congregation and no church, there is now one of the prettiest wooden structures in the diocese of which the indefatigable worker, Rev. W. M. Tooke, is incumbent. It would have made their eyes fill with tears of gladness to be present last Sunday, and to see the change that has come over this neighborhood in five or six years. May their efforts in every other direction be crowned with a like success. Surely there is some life left in the Church yet, and there are many within the fold whose self-denial is telling in the world. The Bishop leaves for Little Current to-day (Wednesday).

Neepigon Notes.—Sunday dawned bright and clear. The services were attended by every Indian in the mission, old and young, save one or two in attendance on the sick boy. Elsewhere the great Trinity festival was being celebrated with all due honor; here no attempt was made to state the doctrine very definitely, or to trouble the minds of those poor untutored children of the forest with the metaphysical distinctions, and logical arguments, needed by more cultivated minds. Enough for them to know that God loved them, that Jesus Christ died for them, and that the Holy Spirit was even then whispering in their hearts, asking them to love Him in return, and to hate the sinful being that caused Him to be nailed to the accursed tree, and in their own simple, unquestioning way, they do believe, and many of them are trying to live better and more Christian lives. But much of the old leaven still clings to them. We can not wonder at it; the force of habit is not easily broken, either in red or white. In the former, reason suggests that only a comparatively low standard can be maintained. "To whom little is given, of them will little be required." Responsibility will be measured by knowledge and opportunity. But judged by this merciful and considerate law, I believe that many an Indian in Neepigon and elsewhere, will hereafter rise up, and condemn not a few among his so called superiors, whose light has been, as compared with his, the full blaze of noon day, beside the dim, grey dawn of morning.

Holy communion followed morning prayer and the sermon, all the adults in the mission, save one or two, remaining to partake of it. In the afternoon the children sang their hymns, and recited the apostle's creed, and verses in Scripture, with a readiness and accuracy that showed that no little time and attention had been given by Mr. Renison to their instruction. Service was held again at 4 p.m., and the "old, old story" told once more, as simply as to "a little child." Then followed the customary dole of flour, pork, and tea, and after a while the little community settled down to its wonted repose, broken only by the frequent howling of one or other, sometimes several together, of the forty dogs that the necessities of winter travel, and hunting, compel the Indians to keep. Before night fall, however, the Bishop had a solitary visitor, this was Geuces, who had come as a deputation of one, to ask the "big black coat" whether he thought it would be wrong for the Indians to set their nets on Sunday evening. Hitherto they had not done so, in their desire to follow out the missionary's teaching as to the sacredness of the day, but now they had no food, and without fish they and their children must begin the week's work hungry. The answer

was, that since the Great Spirit did not work miracles now as in old time, when the day before the Sabbath brought manna enough for itself and the Sabbath too, therefore, if Saturday's nets did not contain fish enough for Sunday as well, their Father in heaven, who knew that they had need of food, would not be angry if they set their nets on His holy day. Geuces went away greatly relieved, but the interview served to illustrate two things, first, the conscientious scruples which our Indians have as to even a seeming breach of the fourth commandment, and next, the pressing importance of their having some less precarious means of support than the uncertain contents of their fishing nets. Monday morning was devoted to an inspection of the little school, numbering fifteen or sixteen children. For this department of our work, we have also been fortunate enough to obtain valuable assistance in the shape of an annual grant of \$200 for a teacher, and we are trying to find one who, to his other qualifications will add some little knowledge of agriculture to enable him to serve as a kind of farm instructor for the adult Indians. If he can act in this dual capacity and also, as a Christian man, co-operate generally with Mr. Renison, his presence will be an invaluable boon to the mission. Monday afternoon was set apart for the sports and games which have now become a recognized and eagerly expected element in the Bishop's annual visit. Old and young, braves and squaws alike took part in them, the zest quickened by the distribution of little prizes, specially provided for the occasion. The violence of all this exercise, of course, involved another demand on the tea chest, the pork, and flour barrel. The hungry wolf was appeased, the Bishop then gave them a parting address on sundry subjects, such as cleanliness in their houses and persons, forethought in providing fuel, etc., for the winter, the sin of wastefulness, their children's attendance at school, punctuality in church going, and care for the church building, faithful compliance with their missionary's instructions, and above all, obedience to God's law, to all which they responded with the customary "Kagate, kagate," (good, good), and dispersed to their homes.

Next morning, by 7 o'clock, the Indians assembled in the little church to witness the marriage of Jimmy and Dora. The former had been a Roman Catholic, but influenced partly by his love for Dora, and partly by his desire to share in the material improvements which he saw going on all round him, had decided to cast in his lot with the mission, and had already planted his garden, and commenced a substantial house for the reception of his bride. The Bishop officiated at Mr. Renison's request, reading the service in Ojibbawa, while Misquabooqua's guard ring performed a function by no means new to it. By this time the canoe had received its compliment of baggage, and all was ready for a start, so the last farewells were exchanged, and we began our return journey, reaching Red Rock by 5 p.m. next day, devoutly thankful to Almighty God for having kept us safely through all our journeyings.

One or two practical suggestions will fittingly close this letter:—First, Mr. Renison is toiling on bravely and faithfully, for these poor Indians, counting himself richly rewarded for all his pains, if he can only discover even the earliest tokens of the fruits of the Spirit in their daily lives, but his difficulties and discouragements are many. He is completely isolated, not merely from his brethren in the ministry, but from all Christian society and fellowship, outside his own domestic circle, not a friend or companion within reach, save on the occasion of the Bishop's annual visit, with whom to take counsel, or talk over the little vexing perplexities, that are continually cropping up. May we not confidently ask for him the prayers of his many friends, that the presence of the "Comforter" may be with him, sustaining his faith, inspiring him with courage, giving him a right judgment in all things, and infusing into his heart, in every season of doubt or discouragement, the strength of that sure word of prophecy, "My word shall not return unto Me void, but shall accomplish that which I please, and prosper in that whereto I have sent it." Secondly, improvement is urgently needed in the material comforts enjoyed by Mr. Renison and his family. The mission house is all but a ruin. The roof affords every facility for the study of astronomy. Not a shower falls but passes through it, to be received in tubs, pails, dishes, &c., scattered over the floor. Plans for its repair and enlargement have been freely discussed, such as raising the walls by the height of four or five logs, and putting on a new roof with three dormer windows to light the attic rooms above; but whence are the two or three hundred dollars to come from to do it with? We have not a farthing for such a purpose, necessary though it be, and hence Mr. Renison is going to content himself with spreading a few strips of cedar bark on the top of the split and broken shingles! I cannot believe that the friends of Neepigon will allow its faithful and self-denying missionary, his wife and five children, to continue housed after this fashion.

E. A.

SASKATCHEWAN.

FORT MACLEOD, N. W. T.—The churchwardens of Christ Church, beg to acknowledge, with many thanks, the receipt per Mrs. Alan Macdougall, Toronto, Ont., of the following subscriptions, for the building fund of the new church, to replace the building destroyed by fire on 2nd June last:—Messrs. Homer Dixon, \$1; James Henderson, \$4; Elmes Henderson, \$5; H. S. Northrop, \$5; Frederic Perkins, \$5; Dougall Macdougall, \$1; Wm. Ince, \$5; John Young, \$5; E. B. Oslar, \$10; Alan Macdougall, \$5; Mrs. W. Cassels, \$2; Mrs. McCaul, \$10; Mrs. Winn and Mrs. E. C. Jones, \$10.

Fort MacLeod, N. W. T., 17th July, 1886.
The following appeal has been issued:

MacLeod, N. W. T., June 7th, 1886.
DEAR SIR,—Early on the morning of the 2nd June, Christ Church, MacLeod, was totally destroyed by fire with all its contents, including a new organ, worth over \$200, and church furniture. The total loss is about \$4,500. The fire was the supposed work of an incendiary.

The work done by the Church, in this pioneer community, is, however, of such importance that the vestry and congregation have determined to make every effort to rebuild Christ Church before winter. The cost of building material and labor is very great; the members of the Church in the parish, by no means wealthy, have already liberally contributed towards the building of the old church according to their means, and will now be called upon for fresh contributions. Under those circumstances the vestry are obliged to appeal to outside assistance, and any contributions that you may be able to give or procure to aid in rebuilding the church, will be thankfully acknowledged. Kindly circulate this among your friends. Subscriptions may be sent to any of the undersigned at Fort MacLeod, N. W. T., Canada. R. Hilton, missionary in charge; F. W. G. Haultain, warden; C. E. D. Wood, C. C. McCaul, W. S. Anderson, R. Patterson, E. C. Miller, L. G. DeVeber, M. D., vestrymen.

QU'APPELLE.

The following resolution was unanimously adopted by the Synod of the diocese of Qu'Appelle, at its meeting in June.

This Synod is of opinion that it is very desirable for the welfare of our Church, that some title should be as speedily as possible adopted, more clearly indicating our geographical position than that by which our Church is at present, the Church of England. The Synod does not desire by such alteration to lessen in the least the bonds that at present unite us with our Mother Church, whose liturgy and discipline we prize as our precious inheritance; but we consider that some alteration would bring the name of our Church more in accordance with the primitive usage of the Church, and more clearly define our position as belonging to the country.

The Synod is further of opinion that if any change is made in the name of our Church, it is most desirable that the same name should be adopted throughout the Dominion.

The Synod, therefore, desires very humbly to petition the Synod of this province, and the Synod of the province of Eastern Canada, and the Synods of the dioceses of British Columbia, to take the matter into their consideration, that if it is generally thought advisable that a change should be made, some means may be devised, whereby united action may be taken in the matter.

FOREIGN.

The Bishop of Ely has re-opened the church of Acton, Suffolk, said to contain the oldest perfect brass Cross in England, that of St. Richard de Bures.

The death is announced, at the age of eighty-six years, of the Rev. Robert Holberton, formerly Archdeacon of St. John's, Antigua, West Indies. He was for twenty-five years vicar of St. Peter's, Norbiton, Surrey.

The *Rochester Diocesan Chronicle* state, that since May 2nd the Bishop has confirmed at 52 centres 8,680 candidates, and 14 more are due before the vacation. The number of deacons ordained at Trinity was 80, and that of priests 24.

The contractors have commenced the erection of the chapel on the south of the chancel of Manchester Cathedral, which is being raised by Mrs. Fraser to the memory of her husband, the late Bishop of Manchester.

The foundation-stone of a new church was laid at Cardiff. The edifice will hold about seven hundred people, and will cost £6,000.