

3. Negwenenang, Lake Nepigon (Rev. R. Renison). This mission, founded by the late bishop, under well-known circumstances of exceptional interest, has made substantial headway, more especially during the past year. Numerically it is small, despite the missionary's repeated and arduous efforts to increase it. Numbers of Indians have been reached by him, at the cost of long, and sometimes perilous winter journeys, but when just on the point of winning them to the mission, his efforts have been baffled, partly by the instability of the Indians themselves, and partly by the interference of white men, as mercenary in their opposition to the truth, as were those who, long ago, raised the cry "Great is Diana of the Ephesians." While, however, stationary in numbers, Negwenenang has grown in thrift and industry, and all the other tokens of material progress, thanks, largely to a grant of agricultural implements, seed, etc., obtained from the Indian Department, of which prompt and energetic use has already been made, resulting in the conversion of the wilderness into a garden, in which potatoes, peas, beans, turnips, wheat on a very small scale, etc., have been grown his season. Thus a new leaf has been turned in the history of the mission, and a great stride taken towards teaching these poor "children of the wandering foot" the comfort of a settled home and the wisdom of laboring steadily for their own sustenance. Here also another grant of \$200 has been secured for a school teacher. Better still, the moralities of life are observed among them, the law of marriage to one wife being now accepted as the unbending law of the Church, and the Sabbath being sacredly observed as a day of rest, sometimes even when hunger for themselves and their children was the consequence. Spiritually, only He who is the great heart-searcher can judge, but we believe that here, as elsewhere, His word, preached faithfully, as it is, must "prosper in that whereto He has sent it."

OUR INDIAN HOMES.

The Shingwauk and Wawanosh Homes still carry on their valuable educational work, under the same disadvantages as before, but yet with the same encouragement, subject to financial and numerical fluctuation, but still, like the tide, advancing along the whole line. That the excellence of this work is commending itself over an ever-widening area is testified by two facts; first, that the number of Sunday Schools interested in it is steadily increasing, and, secondly, that during the past year, as the direct result of Mr. Wilson's visit to the North-West, after the suppression of the rebellion, twelve boys (Sioux and Ojibwas) have joined the Shingwauk, prepared to remain for a term of years, in order to complete their education as far as possible. As an evidence of their anxiety to share in the advantages offered by the institution, one of the former actually sold a young steer which he had reared, in order to pay his travelling expenses. The details of Mr. Wilson's

work, both as to its finances, results and general management, will be found in his very interesting annual reports.

WOMAN'S WORK.

If any Diocese in this Ecclesiastical Province should understand the value of woman's work in and for the Church, it is Algoma. Words do not suffice to tell the story of what it has wrought in our behalf. The tale of its deeds of loving-kindness is written on hundreds of grateful hearts, in characters indelible. It has lifted up hands that were weary, and cheered hearts that were sad, and gladdened homes sore stricken by disease and poverty. The old have become young again, for a little, under the magical touch of its sympathy, while the young have literally danced for very joy, as they beheld the gifts sent to enhance the holy pleasures of the season at which they celebrated the birthday of God's Incarnate Son. More than this, the kindness of the godly women of the Church, entering, as it has done, with unwonted thoughtfulness, into the minutest little details of their household economy, has brightened the lives of our missionaries and their families, so giving new hope and courage to faithful toilers in the Master's service, some of whom had begun to think they were forgotten, and illustrating for them, as they had never before understood it, the brotherhood of the Church—the significance of the saying that "if one member suffer, all the members suffer with it." Enumeration of the gifts forwarded by the women of the Church, individually, or by their associated effort in parish organizations, would be impossible. They have included money, supplies, Communion vessels and linen, coverings for the Holy Table, clothing, and material for clothing, lettering for Church decoration, illustrated papers, etc., all of which have been found invaluable not merely in supplementing the resources of struggling congregations, but still better, in binding them in bonds of a closer attachment to a church which can care so lovingly alike for their temporal and spiritual needs.

Among the associations that have manifested their substantial interest in our needs are the following:—

The "Church Woman's Mission Aid," St. Peter's, St. George's, Ascension, Church of the Redeemer, St. Paul, St. James' Cathedral, Grace, St. Matthias, St. John's, All Saints, St. Luke's, St. Stephen's, etc., all of Toronto.

St. George's Young Ladies' Association, Christ Church Cathedral, Mrs. Henderson's class, Montreal.

The Twenty Minutes' Society, Woman's Auxiliary, and St. George's, Ottawa.

Ladies' Missionary Union, St. John's, Port Hope. The Woman's Auxiliary, St. Peter's, Sherbrooke.

The Ladies' Working Party, Niagara.

St. Michael's, Bergerville, Quebec.

St. Paul's, Brockville.

St. James', Orillia.

St. James', St. John's, P. Q.