



VOL. I.

JULY 1ST. 1878.

No. 13

Garden River Mission.

ON Sunday June 2nd., the Lord Bishop of Algoma, attended with five boys from the Shingwauk Home, in charge of the *Missionary*, visited this mission, much to the delight of the Indians, The Church, though old and rapidly going into decay looked clean and bright, and had been tastefully trimmed with evergreens by the Indians, for the occasion. Near to the altar rails stood a font of pretty design, and neat work, made at the Shingwauk Home and paid for by the generous contribution of a kind lady to the mission.

Although it rained heavily during most of the day yet all of the services were largely attended. The Bishop's addresses were, as usual, very earnest and explicit. At the morning service his Lordship preached from St. John xv. 26 27, and xvi. 1, being taken from the Gospel for the day. The collection was then taken up; and it is worthy of mention that the Indians of Garden River forget not to make their weekly contributions to God according as He has blessed them, and in this respect might set an example to many of the members of our Church in much more highly favoured circumstances. A collection is regularly taken up each Sun-

day at the morning service, and, during the past year it has averaged forty-six cents a Sunday. The Bishop then celebrated the Holy Communion, administering the Sacrament to thirty-one communicants, and closed a solemn and impressive service with the Blessing.

Previous to the service in the afternoon his Lordship addressed the children of the Sunday School, expressing his pleasure at seeing so many present, encouraging them to be regular in their attendance, attentive in their lessons and hoping they would try and bring others with them to the school to learn of Jesus.

When the teaching of old and young devolves on *one* alone, success can hardly be expected; besides, the want of books, papers and other requisites which are *necessary* to make it interesting for the children. I think if we had copies of illustrated papers to give them, for, thanks to the School, many of them read nicely and understand English, it would be a great inducement for them to come more regularly.

The Bishop preached again, at 4 p.m., to a large congregation, taking for his text the 19th. and 20th. verses of 1 Cor. vi., explaining very clearly the teaching con-

tained in these verses, urging them to remember the fact that their bodies were the temples of the Holy Ghost and that they should strive after holiness, remembering their vocation and the price wherewith they were redeemed.

At 6 p. m. service was again held at the school-house, Sugar Island, Michigan. For the past eight months we have been holding a regular Sunday service in this place, being the only regular service held on the Island. His Lordship preached an eloquent sermon from 1 John i. 8 9, being one of the sentences preceding the Exhortation in the Prayer Book.

On Monday at 9 a.m. the Bishop met the Indians in the school-house, notice of meeting having previously been given. After prayers had been said His Lordship addressed them, expressing the pleasure it gave him to meet them once more, both here, in the Lord's house yesterday, and especially so many at the Lord's table. He said he was pleased to see the church looking so clean; though very old, yet it showed that care was taken of it, referred to the font which was a beautiful addition to the church; then he noticed the great improvement in their gardens and houses which he was pleased to see. He told them of a visit he had made since he saw them last, to some pagan Indians on the North Shore of Lake Superior. He gave a brief description of the manner of life of these people and then contrasted it with that of themselves. What a difference! They had not any gardens; wandered from place to place and had no quiet home. He spoke of the still and peaceful Sabbath evening at Garden River while among those people the loud and constant beat of the tom-tom, the shouts and cries of the infuriated and intoxicated broke the stillness of the hallowed evening "What a difference! What a blessed change!" To what must it be attributed? Surely to the religion of Jesus—to their faith in their Saviour. Then he told them

one object in meeting them to-day, was to see what they were going to do to assist towards the support of a missionary among them, and to find out how they were willing to do it.

Chief Little Pine rose and spoke to the Bishop briefly. He told them how happy he was to day to see him sitting among them; he said that he remembered when the same things existed among the Indians of Garden River as now existed among those the Bishop told them about. He said that was the way he was brought up; but that darkness had gone and it was light now. After a few more remarks he said he was getting old and feeble now and he would order his brother Buhkwujjenene to answer the Bishop's questions.

Chief Buhkwujjenene spoke for some time to the Indians, then turning to the Bishop he said that they would pay the amount he (the Bishop) desired them to raise. The amount required is seventy-five dollars and this they propose to raise by voluntary subscriptions. He said that they all desired a missionary to remain with them, one who should live in their beautiful village and go in and out among them. He then alluded to their requiring a new church shortly, for "St. John," he said "is getting an old man now and begins to shake."

The Bishop congratulated them on their earnestness and unanimity in the matter, and hoped the missionary, should he be able to appoint him in their village, would early attain an object so much needed—the building of a new church—and then closed a successful and highly satisfactory meeting by pronouncing the Benediction.

His Lordship departed for Sault Ste. Marie in the afternoon of the same day, gratified with his visit, as all were greatly delighted to see him among us again. During his stay his Lordship accepted the hospitalities kindly extended to him by Mr. Church of Sugar Island.

Poor Algoma.

CHURCH dissensions do not help missionary work. Why was there no missionary meeting held in Toronto this Summer as has always been usual hitherto at the meeting of the Synod? Why was the name of Algoma "the missionary diocese," never alluded to except on one occasion in a sarcastic manner—thus:—

(Col. Boulton speaking). "There was a parish in Toronto—the parish of St. Phillip's—and out of its collections the sum of \$17 was all that was paid to funds in the Synod." (Hear, hear).

Col. R. B. Denison.—"I represent that church."

Col. Boulton.—"That was all the feeling of thanksgiving they had in their little

hearts. (Laughter) Let the Synod see to what the money was given: \$3.24 was given to the Widows' and Orphans' Fund. (Laughter) Perhaps the representative was proud of that." (Laughter).

Col. R. B. Denison.—"I am." (Renewed Laughter).

Col. Boulton.—"\$3.56 was given to the Algoma Fund; \$3.50 Thanksgiving Offering; \$2.59 on the Day of Intercession." (A voice) "That's very good."

Col. Boulton.—"I should be ashamed to say so before a Synod like this. This however, he held was not a matter to be thought lightly of. While so little was given to the Synod Fund by that church, no less than \$1500 was given by one of its representatives to the Church Association."

This is the only mention, we believe, that was made of Poor Algoma.

It is humbling to be rebuked by those whom we are professing to teach and to support. God sometimes chooses the foolish things of this world to confound the wise. We believe many a poor Indian in the wild Algoma regions will rise up in judgment against those proceedings in the late Synod of Toronto and condemn them. The sowers on the hill are contending with the sowers in the valley, the seed is spilt and wasted, the Lord of the vineyard is angry, the fields which were ready for the grain are left to grow tares and brambles. The extract given above is but a fair example of what characterized the proceedings of the late Synod in Toronto from its commencement to its close. We would be ashamed for our Backwoods settlers to see the account. We are glad that our Indians are not sufficiently advanced in education to read the newspapers. We would destroy the papers containing those accounts as we would an unprofitable tale.

And what is the result of all these

doings as regards "the missionary diocese," which Toronto in common with the other older dioceses was pledged to support.

Toronto is now paying us nothing. The usual remittances are not forthcoming. The finances of that diocese are paralysed. But for the timely receipt of a few special donations from private individuals, our Bishop would be unable to carry on his work.

Poor Algoma!

The tidings from Montreal—for what cause we do not entirely understand—are scarcely more cheering. Our devoted corresponding Secretary in that place writes very despondingly:—"but for a contribution received from England, I could not have made up my usual payment, and I do not know where the next quarter's money is to come from. Our clergy are threatened with starvation. The average salaries in the country are \$500, and in many parts fall below this. It is in vain to plead for Algoma."

Poor Algoma!

We desire to look above beyond the atmosphere of this turbulent world to that region where peace reigns supreme, to Him Who is the Giver of all good gifts, and from Whom all good things do come. We believe that He recognises our rocky shores as a portion of his vast vineyard. That He does not despise us because we are "little ones." And we earnestly pray for our parents in the faith, for those who gave us birth and brought us into existence as a missionary diocese; that God will heal these grievous sores, that the spilt seed may be restored to the seed-lip; that the sowers may cease their contentions and go forth once more to sow. Sow they on the hills, sow they in the valleys. Let not the hill sowers be jealous of the valley sowers, but remember that the field is God's.

Wawanosh Home.

A CHAT WITH OUR YOUNG HELPERS.

BY MRS. FAUQUIER.

IT is six months since we paid our last visit to the Wawanosh Home, indeed it was not then a Home, for the painter and an Indian boy to help, were still working there; but the other day as we looked in, in the afternoon, we saw nine little dark figures, seated quietly round the table, eating their evening meal of bread and molasses. The Lady Superintendent had just returned from a walk of a mile and a half to the Bishop's house, to get a supply of clothes for a new

girl who had arrived from Sarnia the day before; for as yet we have no store-house to keep the clothes in, which our kind friends send us for the use of the girls; so the Bishop allows us to keep them in a loft at his house. The inside of the wing now occupied, was nice and orderly, for Miss Browne is particular about keeping the girls to tidy habits; but outside was still in a very rough state; the trees on the five-acre-lot on which the house stands had been mostly cut down, (just a few clumps

and single trees left standing here and there) and the underbrush lying about in heaps, and the walls of the main building about half built, so that of course the outside appearance was not picturesque or inviting, and it made us feel, how much there is to be done during the summer and autumn months, to make this a comfortable home to shelter the heads of twenty-five girls, as we hope to do before winter sets in. We must really set to work in earnest and ask our helpers to assist us in making great exertions to enable us to do so.

I wonder if our children helpers have ever tried the plan of keeping a missionary hen. I know a little boy, who, some years ago on attending a Church missionary meeting, was so much interested that he made up his mind to do what he could. On hearing the sad tales of numbers of little children, as well as grown up people who did not even know that there was a loving Saviour to whom they could come in all their troubles, and who perhaps never even thought of the world to come when they will surely be happy or miserable; his earnest face grew very thoughtful, and he determined he would assist, for he knew that when in his baptism he was made a soldier of Christ, he must not be an idle soldier.

He had two hens, one, he said, should be his missionary hen, and all the eggs she laid were saved and sold and the money he got for them put into his little mission box; he got a great many eggs, perhaps because this was a Spanish hen; and those kind of hens generally lay a great many eggs and very large ones too. His mother told him also that she would give him five cents a week for his mission box; but as this little boy had a bad habit of leaving his hat, or whatever he had been using lying about, just where he

used it last, instead of putting them in their right places; and another habit of slamming the door when he went out; and annoying people by doing so; his mother kept a piece of string in her work basket and every time she found any of his things lying about, or the door was slammed, a knot was put in the string, then on Saturday evening the knots were counted and for every five knots he lost one cent; so that sometimes instead of having five, he had only two or perhaps three cents to put into his box; for this he was very sorry, and tried and tried again to overcome untidy and noisy ways, and really did succeed in a great measure. He had other ways of filling his box, for he had a duck with several little ducklings, these when big enough, he sold and the proceeds were put into the box, so that at the end of the year, when it was opened it was found to contain more than ten dollars. You may fancy his look of surprise when all that money came out of his very own box. But there are not a great many little boys or girls who could be allowed to keep ducks and hens too without buying food for them. but as this little boy lived on a farm, they could pick up for themselves about the barns, though in the winter he was obliged to provide them with food; still if you have to buy food the money you get for the eggs is much more than you would have to pay for the food. I believe this plan has been tried by some, but whether little boys and girls are persevering in the plan I do not know. If you have given it up, or never tried it at all, will you try now and see what you can do?

In the next number of our Algoma missionary paper I shall hope to take you on a visit in imagination to our Home for Indian girls.

Muskoka Missions.

AN APPEAL TO CHURCHMEN FROM THE BACKWOODS OF CANADA.

DEAR SIR.—If the true state of things was fully known in England and Canada I am sure that thousands of liberal Churchmen would come forward and help us,

Our own case is this—According to the newspapers over 40,000 souls have moved into this district and have settled from Bracebridge to this, (33 miles) and away 50 miles north of this and

yet there is no church within 20 miles south of us and none north and only one travelling missionary (Mr Crompton) within that circle.—

People living in the old country and in the front of this with their ministers close at hand and their churches and spiritual blessings cannot begin to imagine the desolation we feel at having no church and no parson. My father

was a clergyman whose name is well known in England as having spent his life and his fortune in the church and amongst the poor; surely, I, as his son cannot appeal in vain to fellow-countrymen for the \$3000 we so urgently want to build a church and parsonage and to form a reserve fund for a stipend.—

The settlers here are mostly good honest men but too poor to give anything but labour and this they have freely promised in erecting the buildings, which work we hope to begin in about a month.—

Cannot you make them see our great need is really most urgent. That a circle of eighty miles diameter in a settled country as this now is, should be devoid of a church or a minister is bad enough, but when you think that these people have been all brought up in their own Christian country and used to attend their churches and Sunday schools and are now crying out to their

bretheren in Christ for help surely their cry cannot be in vain. How can I put the case urgently enough? May God put it into the hearts of all to send us their pennies shillings and pounds as He has blessed them.—

In conclusion I may add that donations may be paid for "Christ Church, Ilfracombe, Fund," to the Bishop of Algoma at Sault Ste. Marie, Ontario, or in England to the Algoma Diocesan Fund at Messrs. Drummond's in London or to myself or Emilius Baldwin Esq. Ilfracombe, Muskoka, Canada, and with all such subscriptions intended for our fund it should be clearly so stated.

I am dear Sir,

Yours faithfully,

C. G. HARSTON.

Ilfracombe, Muskoka, Canada.

C. G. Hurston acknowledges in behalf of Christ Church Ilfracombe, Fund, Rev. F. Wilson, \$2.00; W. W., Toronto, \$5.00; A Friend in England, \$8.10.

Forty-five years ago.

(Continued from page 96).

ON the 29th I returned again from Coldwater to Penetanguishene, as I was informed that a favourable opportunity would be presented of preaching to certain Chippewa tribes who had lately arrived. On the last two days of July I preached to a large assemblage of Roman Catholic Ottawas and Pagan Chippewas, who were very attentive, and Assickenech whom I have already mentioned, was kind enough to interpret. I expected the Chippewas to come forward and publicly avow their intention of attaching themselves to the Church; but Aince, their principal chief, declined doing this in the presence of his Roman Catholic brethren, and requested me to pay them a visit in the evening, at their wigwams. Accordingly a little before night a large canoe was sent to convey me across the harbor, their wigwams being erected on its western shore: Captain Anderson and two Indians from Coldwater were good enough to accompany me. Having arrived at the residence of Aince we found that his wigwam was a very neat one, and were invited to sit down on mats with

which the whole floor was covered, except a small space in the middle which was assigned to the fire. The place was soon filled with the sons, relations and connections of the chief, who, being all seated in order on the floor, were silent for a few minutes. Then Aince a fine man, and apparently of the mixed breed, rose and made a speech, informing us that he had long thought of civilisation, and that for some years past Christianity had been to him a matter of serious consideration; that different denominations of Christians had repeatedly solicited him and his people to join them, but that he had repeatedly declined attaching himself to any of them; that he was now convinced of the excellence of the Christian religion; and that since his own Great Father at Toronto had at length sent a minister of his religion to teach him and his people they received the offer with joy and gladness; that they wished to live on the Manitoulin Island, and to have me to teach them and their children. I assured them that all they had said had given me great satisfaction; that I hoped their Great Father

would send them teachers of his own religion, and that I would willingly and gladly go to instruct them if it should please the great fathers of the Church to send me. Then I explained to them some things connected with religion, and added a short exhortation. One of the two Indians from Coldwater, being desired, offered up a prayer in a very solemn and agreeable tone of voice, and in their own language, which, being ended, they sung an hymn. On the following morning another Indian family expressed their desire to become members of the Church, and to settle with Aince and his people on the Manitoulin Island.' " We will now return to the journal:—

On Monday the 22nd, having added two to the number of our men in the canoe, we proceeded towards the northern shore of the Lake. In the vicinity of the Great Manitoulin Island there are many others of much less extent, which are all covered with beautiful green woods, in which is a variety of trees and flowering shrubs. A fine limestone beach is frequently presented, on which are found curious specimens of petrified organic remains. The wind being high and contrary we were unable to proceed far, and in crossing a boisterous bay, the breakers sometimes dashed over the prow of the canoe, which however being well manned, buoyed us safely to the shore. We were obliged to spend the remainder of the day on a very stormy beach, where our tents could not be conveniently erected. On the following morning, the swelling of the water having subsided, we re-embarked as the sun appeared above the distant, dark cliffs, and having reached La Cloche, we went to see a celebrated sounding rock, from which the Island is said to have derived

its appellation. It is situated at some distance from the beach, is of a sandy nature, and differs not in appearance from the rocks in its vicinity, but when struck with a hard substance it sounds like iron. The sounding rock lies on a circular plain of considerable extent, which is surrounded with pleasant groves; the surface is thinly covered with grass, except on some parts which are adorned with beautiful verdure, and decorated by blooming chives, orange lilies and a great variety of other flowers, but on many places nothing is presented but a stratum of small sharp stones. While we were viewing this beautiful island, and admiring the wild and pleasing prospects which it commands of the surrounding scenery, our attention was suddenly called to what was far more interesting to me than any thing that is to be seen at La Cloche. Several young Indians came from their encampment, which was not far distant, and welcomed us with evident expressions of pleasure. Having proceeded to their lodges we performed our morning devotions, and breakfasted on the beautiful grassy plain on which they were erected. Captain Anderson communicated the object of our excursion to Showinckejick, their chief, and our message was favourably received by him and his whole tribe. The Indians, in compliance with my desire, permitted the women and children to be present when I addressed them, though females are not usually allowed to attend their assemblies. They listened with great attention when I spoke to them about religious things, and immediately consented to attach themselves to the Church, and become Settlers at Manitoulin Island.

(To be Continued.)

Quarterly Receipts.

ALGOMA DIOCESE.—Mar. 10th. to June 10th. 1878.

PER THE BISHOP.—

Balance in hand	\$ 764 79
— Ch. Picton offy.	13 75
Mr. Farmer, Ancaster, for Christ Ch. Ilfracombe fund	5 00
Lady Denison Eng. for do. £5	24 30
St. James' Ch. Kemptville, offy.	10 00
Bequeathed by Margaret Duncan per Wm. Duncan	200 00
Arnold Burrowes England	25 00
St. Ann's congn. Melbourne P Q per E. Journeaux	30 50
Mrs. Flood, Dunville	4 00

Col. & Con. C. S., qrlly. grt. £56 5s	272 49
S. J. Wilde, per S.P.G.F.P. £10	48 60
Brd. F.M., N.B., per W.M. Jarvis	110 28
Syn. of Niagara grt. per J. Mason	377 70

DIOCESAN MISS. ASSOCNS.—

Per Sec. Treas Montreal,	212 50
“ “ Huron	41 85
“ “ Ontario	192 97
“ “ Niagara	55 45

PER THE SECRETARY.—

Per Rev. W. Crompton, Mrs. Girdlestone	5 00
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Per do. 2 bush. seed potatoes from a settler	1 20	Parry Sound, April colln.	2 00
Per Rev. J. S. Cole, Mrs. Pin- nell	6 00	Sault Ste. Marie, Jany. colln.	5 91
Per do. Jan. colln.	1 50	“ “ April colln.	8 59
		Liabilities for salaries June 30th. 1878	1509 40

SHINGWAUK HOME.—Mar. 10th. to June 10th. 1878.

St. Mark's Port Hope, arrears	\$ 8 75	St. Paul's S.S. Toronto, for Charlie	40 00
St. George's S. S. Montreal, for Thomas (Mar.)	18 75	St. Luke's S. S. Toronto, \$4.47. Lindsay \$1.10	5 57
Rev T. Norman's Bible, Class for Angus (Mar.)	18 75	Rev. S. Houston, [Oakville R.D.] on acct. Wahbumeens	7 50
Mrs. Maynard's Bible Class, for Wuswadeens (June, Sep. Dec.)	56 25	St. Matthew's, Quebec, for Willie [Mar.] \$25, extra for uniform \$12	37 00
St. Paul's Uxbridge, for ½ Joseph (Dec. Mar.)	12 50	Holy Trinity, Toronto, for Tikuh- mun	12 50
All Saints, Collingwood, ½ Birch- bark (Mar.)	9 37	Trinity S.S. Brockville, for Elijah, [Dec.]	12 50
St. Pauls, Woodstock, for David- ans (Mar.)	12 50	St. Paul's S. S., London for Wah- sashkung [½ year]	50 00
St. John's S. S. Brussels, dona.	5 00	Miss White's Infant Scholars	1 31
Port Rowan, S. S. for ¼ Birchbark [Dec.]	4 60	St. Thomas S. S., Hamilton for Ahzhahwushquapenashe [Mar.]	18 75
St. Peter's, Toronto, for Sawnee [Mar.]	12 50	Cathedral S.S., Montreal, for boy [1 yr. in advance]	75 00
Per Rev. S. Houston, for Wahbu- meens, Dundas \$4, Oakville \$4, Milton and Hornby \$8 Water- down \$4	20 00	Ch. of Redeemer, Toronto, for Sah- gejewh [1 yr.]	50 00
St. Anne's S. S., Melbourne, P.Q. for Solomon [Mar.]	17 48	Arnold Burrowes Esq. for Mitchell [Dec. Mar.]	37 50
		Miss Peache 3 mo. for two boys	40 00
		Charlie and James 3 mo. for Benj.	12 50

WAWANOSH HOME.—Mar. 10th. to June 10th. 1878.

Miss Christina Macpherson	\$ 50 00	Mrs. Piers Legh, England, £25	121 00
Per Rev. D. Wilson, Islington, £40	192 60	Miss Howitt, Guelph	5 00
St. John Ch. Miss. Soc. St. John, N. B., Per T. W. Daniel	75 00	Montreal Miss. Assoc. per Miss Spragge	22 50
Sherbrooke, Womens' Board of Missions	10 00	Per Mrs. McLeod Maingy	3 30
Lenten Self-denial, Nellie, Katie, Harry, Bessie	1 00	St. Paul's, Clinton	9 09
Per Rev. F. W. Kirkpatrick		Christ Ch. Toronto, for ½ Melissa (Sep. Dec. Mar.)	18 75
Prescott	17 50	Miss Peache 3 months for girl	20 50
Charlie	1 50	Mrs. E. W. Moore	12 50
Rev. W. B. Carey	2 00	Christ Ch. Stansted, (Mar)	2 50
Small items	62 21 62	St. Andrew's Grimsby, Mar. June	5 00
"A gift to the Lord"	24 65	Master A. Francis	3 65
Per Rev. J. Ambrose,		Miss Usborne, for Katharine, Dec.	12 00
Digby, Little girl's sale	23 00	St. Albans' Ottawa per Rev. F. W. Kirkpatrick	4 00
St. Paul's, Marshaltown,	1 00 24 00	St. James' S. S. Kingston	12 07
Mrs. Fauquier, by sale of drawings	51 45	"Pip."	50
Do. donation	10 00 61 45	All Saints' S.S. Toronto, for Mar- tha, [Mar.]	12 50
St. James', Ingersoll, Lenten self- denial	7 30	Tecumseth Par. Assoc. for Mary Ann [1 year]	50 00
Mrs Coarskoyne, per Mrs Pousette	7 50	Newmarket S. S. Infant Class	1 00
Mrs. Gaviller,	5 00	St. Peter's Barton, (Mar.)	2 50
Miss L. Girdlestone, per Rev. W. Crompton	5 00	St. Matthew's, Quebec, for Susan, (Mar. June, Sept.)	37 50
		Holy Trinity, Toronto,	2 50

St. Alban's Ottawa, per Rev. F. W. Kirkpatrick	7 50	Spragge	25 00
Trinity S. S., Digby N. S., 1 year	10 00	Grace Church, Brantford, for Mary (Dec.)	13 00
St. Matthias' S. S. Toronto Easter Offering	2 08	St. Anne's, Toronto, bal. due for ½ Susan White	4 50
Cathed. S. S. Montreal, per Miss			

Marriage.

On the 31st. May at St. Peter's Church, Sarnia Indian Reserve, Adam Kiyoshk, of Walpole Island, to Alice, grand-daughter of the late Ojebway Chief Wawanosh. Both bride and bridegroom were formerly pupils at the Shingwauk Home. The ceremony was performed by the Rev. John Jacobs, and was witnessed by a large concourse of Indians.

The Diocese of Algoma.

FORMED IN 1873.

Lord Bishop.—The Right Rev. F. D. Fauquier, D. C. L., See House, Sault Ste. Marie.

Chaplain.—Rev. T. H. Appleby, M. A., Sault Ste Marie.

Commissary.—Rev. E. F. Wilson.

CLERGY.

CLERGY.	STATION.	DIST FROM SAULT.
Rev. T. H. Appleby, M. A.,	Sault Ste Marie	
" W. Cole, B.A.	Bracebridge	about 400 miles S. E.
" W. Crompton,	Stisted	" 400 " "
" J. K. McMorine,	Prince A's. Lng.	" 300 " N. W.
" R. Hill, B. A.,	Shequiandah	" 150 " S. E.
" R. Mosley,	Parry Sound	" 250 " "
" E. F. Wilson,	Shingwauk Home	" 2 " E.
" Thos. Lloyd,	Gravenhurst,	" 400 " S. E.
" W. M. Tooke.	Mary Lake,	" 400 " S. E.

ALGOMA MISSIONARY ASSOCIATION

Sec. Treas. Huron Diocese.	John Beard Esq., Woodstock.
" Toronto "	Rev. S. Givins, Yorkville.
" Ontario "	Rev. F. W. Kirkpatrick, Kingston.
" Montreal "	Mrs. Simpson, 117 Metcalf Street.
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" Frederict'n "	Rev. T. E. Dowling, Carleton, St. John
" Niagara "	Rev. T. H. Bartlett, Highlands, Drummondville.
" N. Scotia "	Rev. C. M. Sills, Halifax.

ALGOMA MISSIONARY NEWS

AND

SHINGWAUK JOURNAL.

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