

# The Algoma Missionary News.

The Official Organ of the Diocese of Algoma.

New Series—Enlarged.  
VOL. VI. No. 1.

TORONTO, JANUARY 15, 1894.

Published Monthly,  
50 cents per annum.

## The Algoma Missionary News

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PUBLISHERS:

THE J. E. BRYANT COMPANY (LIMITED),  
58 BAY STREET, TORONTO.

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THE ALGOMA MISSIONARY NEWS (New Series) is published monthly. The price for single copies is 50 cents per annum. But for clubs of five or more sent to one address the prices are as follows

For clubs of 5 or more, 45 cents each per annum.  
For clubs of 10 or more, 40 cents each per annum.  
For clubs of 25 or more, 35 cents each per annum.  
For clubs of 50 or more, 30 cents each per annum.  
For clubs of 100 or more, 25 cents each per annum.

All items of news and communications of an editorial nature should be sent direct to the Editor, The Rev. C. PIERCY, Burk's Falls, Ontario, Canada.

### A. D. 1893-1894.

One year is gone ; another comes instead ;  
Thus our spent life on silent pinions flies :  
Thou, O our God, dost regulate their course,  
One Ruler of time's awful destinies.

Again we are permitted to extend a New Year's greeting to our readers. Our friends are many and kind. They live in this young country of Canada, and in the old country eastward across the Atlantic. To one and all we wish that the year of our Lord 1894 may be full of blessings from the bountiful hand of the Father of all. May we all, by the Holy Spirit, be led nearer and nearer to Him who hath been

"Our help in ages past,"

and is

"Our Hope for years to come,"

until by His mercy we all attain to the "rest that remaineth to the people of God."

In glancing backward at the year gone, we discover nothing very remarkable. The Church in Algoma has worked on amid its surroundings of quiet forest and scattering people, believing that firm yet loving adhesion to the truth once delivered to the saints will ultimately conquer the

unteaching undenominationalism to be found here as elsewhere. We are rejoiced to know and chronicle that God has willed to restore to the diocese the Bishop, who, a year ago, was absent in the sunny clime of Southern France in quest of health. We could wish that with advancing years would come lighter work. But that is not the rule—or the exception either—in Algoma. Mention should be made of Rev. Rural Dean Llwyd, who administered the affairs of the diocese during the Bishop's absence. On behalf of the clergy—especially of those who are associated with him on the Standing Committee—we extend the heartiest good wishes for 1894.

Since our retrospect of 1892 was written there have been a few changes in the clerical staff. Rev. Mr. Lutz came from the Diocese of Toronto, but only worked three months in this jurisdiction. Rev. Mr. Seaborne came from the Diocese of Huron, and is at work in the mission of Cook's Mills and Webbwood. Rev. Mr. Sims, after three years' service, left for the Diocese of Huron, and Rev. Mr. Aylwin, ordained deacon on St. Peter's Day, 1892, left in the early summer for a post in the Diocese of Niagara. Rev. Mr. Magnan, of Thessalon, severed his connection with Algoma and accepted a rectory at Milwaukee (U. S.). Rev. W. Evans removed from Schreiber to Parry Sound. Two or three other changes have been referred to by contemporaries, but we have no authentic information concerning them. Rev. Mr. Irvine has succeeded Rev. E. F. Wilson in the principalship of the Indian Homes at Sault Ste. Marie.

The work done by the Standing Committee during 1893 has, we believe, amply justified its appointment as an advisory Board.

Rev. Mr. Young, of North Bay, who has been ill all the year, had not at last report entirely recovered, though his trip to England benefited him not a little.

Rev. Rural Dean Chowne had a serious illness in the summer, which laid him by for a time. He, however, has recovered, and is doing his accustomed duty.

Chapleau, being found to be in the Diocese of Moosonee, has been handed over to the bishop of that diocese.

We regret to chronicle the loss by fire of two parsonages—one at Sheguiandah, and the other a few days since at Bracebridge. A brief reference to the latter is found in another column.

A word anent ourselves. The Editor desires here to acknowledge with thanks letters he has received from England, and which have appeared month after month in our columns. The clergy who have sent letters and reports of work in their several fields he also desires to thank very heartily for their assistance in making THE ALGOMA MISSIONARY NEWS a newsy and interesting record of missionary enterprise.

Early in the year was published the proceedings of the Third Triennial Council held in 1892. This, the first official publication, will doubtless be followed by many others, in which will be shown the progress of the diocese from year to year.

Our résumé would be incomplete without noting an event that affects us in common with the Church in Canada. We refer to the organization of a General Synod for the Dominion. Of this union of forces great things are expected, and, through the divine blessing, we doubt not that great things will result.

### Notes by the Way.

#### HEROISM.

A sunny face, though an aching heart ;  
A strong resolve when it's right to part ;  
Kind, friendly deeds when no thanks are given ;  
When evil reigns—firm faith in heaven.

*Beatrice E. Oetzmann.*

MR. DAGG SCOTT goes as catechist to Baysville.

ANNUAL subscriptions to the diocesan library are now due.

THE Standing Committee is to meet some day about the middle of the month.

MR. DAGG SCOTT has for several Sundays been assisting Rev. Rural Dean Chowne.

S. P. G. REPORTS should be mailed early in January by missionaries who receive a grant from that venerable society.

THE fall of snow during December has been exceptionally great, and the journeyings of missionaries in the Diocese of Algoma correspondingly more arduous.

FROM all quarters of the diocese comes the cry for parsonages. Clergymen must have homes, and the people who know their need most are themselves unable to provide them.

THE Bishop is making a tour this month in the eastern part of the diocese. He will make a second tour next month in the same part. He is unable this year to do as much continuous work as formerly.

THE Epiphany Appeal of the Board of Domestic and Foreign Missions has reached us. The Bishop has enjoined its reading to the several congregations on the last day of 1893, and the offertories on the following Sunday (1st after Epiphany) to be devoted to foreign missions.

INFLUENZA is very prevalent. Not only are our congregations and Sunday-schools in the villages suffering therefrom, but in the bush—the lumber camps—numbers of men are too ill to work. Some manage to get out for medical aid; others have to lay by in their bunks and suffer, miles away from any vestige of civilization.

WHY is it that our laymen so seldom write for our columns? There are matters of moment upon which they are well qualified to speak. We are a far-scattered people, but that is no reason why any should be wrapped up in affairs of local interest. All are members of a congregation, but, let us not forget it, members, too, of the Church in Algoma, and of the Church universal.

WE received a day or two before Christmas a letter from a friend of Algoma signed "Veritas." The name of the writer is not attached—(a rule that we generally insist upon, not necessarily for publication, but rather as a guarantee of good faith), but the evident interest

of the writer is such that we notice it with pleasure. Though a subscriber for two years, the confession is made that our columns were seldom or never glanced at. A perusal of our last issue has, however, awakened an interest in Algoma's needs, which we hope may be permanent. "My ideas of it (Algoma) are vague, perhaps, for the simple reason that it is near home," is probably true in many other instances. Next month we will refer to our territorial area. The letter contains the following question: "Is there a church anywhere in Algoma with bare floors, to which well-made rag carpets would be acceptable to both pastor and people?" If so, the writer says, and if we do not despise such a gift, then it will be woven as soon as possible. Moreover, it would be better than the old-fashioned rag carpets. Our reply is first to thank the unknown donor, and then to say that we believe there are not a few of our churches the worshippers in which would gratefully accept such a gift. If the writer would correspond with us, we shall take pleasure in giving a list of those missionaries who apply to us in response to the above proposal—(giving dimensions)—then the donor can make a choice.

Personally, the editor is glad to receive such letters as that from "Veritas," who, as "a new friend to Algoma," has become so by means of our little journal. Once again we appeal to the clergy and laity of Algoma to enable us to make THE ALGOMA MISSIONARY NEWS so interesting that it will become indispensable in the homes of all who sympathize with missionary work.

### Synod of Algoma.

To the Editor of *The Algoma Missionary News*:

Sir,—Among the dioceses in the west and Northwest there are six (of which Qu'Appelle is not one) which receive from the C.M.S. a total grant of about \$84,000 per annum—(over £16,000). I make no mistake, I believe, in saying that nearly all, if not all, of them have synodical organization and representation in the Provincial Synod of Rupert's Land. If such is the case, I should like to know what stands in the way of Algoma seeking like organization? If the laity, as well as the Bishop and clergy, had a real voice in diocesan matters, it is not unreasonable to suppose that they would have a more real interest. Were your columns open to letters on this topic, I dare say some of our laymen who have ideas would ventilate them. Yours,

ADVANCE.

[Believing that in a multitude of counsellors there is wisdom, we should welcome

communications on the above subject. The right of the laity to be heard—and in a sense to influence legislation—has been conceded in the composition of the Triennial Council of the diocese. Proceedings looking to the constitution of a synod of Algoma would, we believe, be a move in the right direction. Difficulties in this as in other matters of importance, of course, may be expected. But faith in our cause and in the guidance of the Spirit of Truth will overcome them. If the missionary dioceses of the west have synods, certainly Algoma, in seeking similar organization, would not be doing anything exceptional or unique.—ED.]

### Parsonage Burned.

On Friday morning, December 22nd, at 2 o'clock, the parsonage at Bracebridge was destroyed by fire. We understand there was an insurance of \$1,400 on the building, and \$600 on the contents. Among the many sympathizers of Rev. Mr. Boydell is THE NEWS. We are sorry to say that but a few articles were saved from the devouring element. The inconveniences of the position and the extra work at this season is probably the reason that more full information concerning the disaster is not at hand.

### English Letter.

XI.

To sit at home in England and write a letter to those who are toiling amidst difficulties and discouragements of colonial life perhaps reminds one a little of a story told by the Bishop of London. The Bishop was exhorting a large audience on the advantages of temperance, and among other things he said that he could not see the slightest good in a glass of beer. "Well, my lord," said a rough-handed washerwoman, "have you stood over a washtub all day?" "No," said the Bishop. "Well, then, my lord, if you had, you would wonder how we could have done without beer." The Bishop deduced the moral that, to judge for others, it was necessary to put yourself in his place. But the writer has been

"Where stands the forest primeval" . . .  
and  
"Where the water that laps on the shore  
Speaks, and in accents disconsolate  
Answers the wail of the forest,"

and knows also what is to bumpity-bump for thirty miles on a springless wagon over roughly made roads, and to *feel* the *silence* of those vast forests, from which only occasionally you can see a little curling blue smoke ascend, showing where

some settler has made his home. A feeling of loneliness comes over you as you travel the long distances, and yet that sense of being separated from human sympathy is well made up to you. The great Creator of all seems so near, and the heart can aloud express its inmost feelings of worship and awe with no human ear to hear it. How different this from the slums and alleys of our large cities, with their flaming gin-palaces, and the waif and stray children playing in the gutters, and the wrecks of poor human beings who, like dismantled and dismasted vessels, are seen drifting along the human tide! Surely, of the two extremes, the solitude of nature is better than the noisy turmoil of some overcrowded city? But whether in the city highway or in the lone forest, we know that the same Master is with us, that we belong to the same brotherhood in Christ, and that similar duties and responsibility are ours.

How can we, then, who are not *ministers* in the Church, help on the work of the kingdom of Christ? See what is being done by some of our brethren in large cities at home. They gather in the outcasts of society into labour homes, of which there are eight in London, and in furtherance of this and other good objects they collect, almost entirely in coppers, £17,000 a year, showing the mighty power of

“ Little drops of water,  
Little grains of sand.”

But our assistance is surely not less important in Muskoka, where that which is lost in population is made up in area.

It is manifest that where one missionary has 200 or 300 square miles and seven or eight stations to attend to the work of each living member of the Church must be most important. In many instances this aid is heartily and generously given. In travelling through Algoma the writer has, with great pleasure, seen that in some cases, before making their own homes comfortable, they have raised a house for the worship of God. Then there are other ways of helping. Hold up the hands of the good Bishop and the missionaries by prayer. Support them by sympathy. Let us see that when a missionary comes out fresh, he has at least as good a house as the majority. Be tender with him till he gets used to the country. Tell him gently and plainly if he does anything you don't like; probably he can give us some good reason. Then there is the Sunday-school.

How great a field of usefulness opens before us in gathering in the lambs of Christ's flock and making them realize that they are children of God and inheritors of the kingdom of heaven! Thus, working together, as in the early Pentecostal days, the Church will have power; and together with those who are set over us in the Lord, we may help to build up the temple of God, and join heartily in the prayer, “Thy kingdom come.” G.

### Webbwood.

On Monday evening Nov. 27th, a meeting of the members and friends of the Church of England was held at the residence of Mr. Fred Young for the election of wardens, and to take into consideration others important matters in connection with the Church's growth and welfare in Webbwood. The Incumbent, Rev. W. R. Seaborne, occupied the chair, and opened the meeting with prayer, and then urged upon all the necessity of unity and harmony in the work before us.

After the election of officers, a very interesting discussion followed as to the advisability of undertaking to build a little church. It was unanimously decided that we must have a church, and that steps should be taken immediately to obtain means for the same, as we could not successfully carry on the work without it. The Incumbent was requested to call on Mr. Webb, who had very kindly and generously promised a lot, and to ask him to locate the site, and, if possible, to obtain a deed for the same. All present were anxious and willing to do their utmost, and we have the assurance of help from all, and each one pledged himself to do all he could to secure the amount necessary. Mr. B. J. Rothwell, of Webbwood, was elected secretary-treasurer, and will gladly receive and acknowledge all contributions and gifts towards the erection of the little church, which we hope to be able to begin in the spring. The Bishop has also promised to interest himself, and to help raise the necessary funds.

W.R.S.

[We think there is a rule of the diocese that subscriptions should be forwarded through the Secretary-Treasurer, D. Kemp, Esq., Synod Office, Merchants' Bank Chambers, Toronto, in order that all money received should appear in diocesan accounts.—ED.]

### Aspdin Mission.

(From the *Aspdin Church News*.)

The neighbouring mission of Port Sydney has a new lay reader, who is about to receive ordination. Meanwhile Mr. Lowe has received directions to fulfil the priest's office there so far as he can, and accordingly celebrated the Holy Eucharist at Christ Church on Sunday, Nov. 5th, taking two of his own services the same day.

Owing to his illness, no service was held at Stanleydale and Lancelot, the Sunday before, and Lancelot was much exercised by being left out for two Sundays. The churchwarden came down to enquire, feeling sure something must be seriously wrong. As Mr. Lowe's illness was sudden, no notice could be given, and we quote the words of a Stanleydale resident: “Mr. Lowe, I wish you could have seen us that night; the church was full, sir, and there was nothing you could have disapproved of. We sat for an hour or more, and there was no more sound than a little whispering among the boys. Then we went out quietly, and everybody said there must be something the matter.” We wish our home readers could understand how much this means among young people who have not been trained to reverence in church. It was almost worth while being absent to hear such a testimony.

Mr. Louis Snyder has made and given to St. John's Church a wooden stand to support the portable font when in use for holy baptism. The stand is stained dark, and the font itself is white. Gradually, the church is being transformed. When the frightful lectern has departed and beautiful altar cloth and hangings make their appearance, then indeed we almost believe the congregation will want to begin to enlarge the church. At this station the people do work well; we must ask our readers to help them. Subscriptions for St. John's come in slowly, and there is much to be done. The outside ought to be finished, and if good seats were put in there would be more room.

We are sorry to say that Mr. Lowe has had to part with his horse, and must do his work on foot, as at the beginning. Mr. A. M. Leefe has hitherto most kindly allowed him the use of stable and barn; but as they have now passed into other hands, the building of a stable on the parsonage ground has become a necessity. This, of course, is a local matter, and cannot be undertaken so late in the year.

Saturday, Nov. 4th, was a typical day in a Muskoka parson's life. During the week a man came down from beyond Stanleydale to ask Mr. Lowe to bury his son, aged thirteen, who had died unbaptized. Of course we know the sad reply; but having regard to the ignorance of many of the people, Mr. Lowe said he would go and give an address at the graveside. The burial ground is about thirteen miles from Aspdin, and setting off early he left his horse at a settler's house eight miles off, and drove on with the latter's team. He said afterwards: "I thought I had seen roads here, but that beats them all—steep hills (the horses fell down on one and we had to walk for a time), stones, roots, and mud, and the track hardly wide enough to escape striking something. When a load is drawn there, a team of oxen is hitched up ahead of the horses to get through." On reaching the house, it was found that all the other children were down with diphtheritic scarlet fever, so very little halt was made. On reaching the grave, Mr. Lowe said an appropriate prayer, and then addressed some thirty or forty people on the terrible lesson of the day. Then came the journey back, when Mr. Lowe dined at the farmer's house where he left his horse, and after a seventeen-mile ride after dark, and about thirty-five miles altogether, he reached Port Sydney, where he was due the next morning, about 8.30 p.m., glad to rest before beginning another eighteen-mile ride to his services the following day.

Among the urgent needs of the mission are contributions towards the parsonage fund.

### Sturgeon Falls.

*To the Editor of The Algoma Missionary News:*

SIR,—Perhaps many of the readers of our MISSIONARY NEWS would be interested to know how the results of the concert held here recently have been utilized. The roof of the church, which was in a bad condition, has been partially shingled and its belfry painted; the interior painted with three coats; the pews and a new communion rail stained and varnished; the windows frosted; two Gothic chairs; kneeling rails for every pew; a new alms dish and a pair of gilded vases; the chancel carpeted, also centre, with green baize and cocoanut matting; two pairs of curtains to hang at the back of the holy table; the Holy Communion table recovered; six new book marks of green ribbon; and velvet covers for reading-desk and lectern, which were worked by the ladies here. Yours truly,

A. RALPH BRYANT.

### Sudbury Mission.

Since the month of September, the ladies of the Church of the Epiphany at Sudbury have been engaged preparing for their annual bazaar. Many fancy articles, many pretty little ornaments, useful not only for adorning, but also for adding to comfort, were made. A box of clothing for the bazaar was given by Miss Paterson, of Toronto. Towards the last a few of the ladies were engaged preparing candies for the occasion, some were busy getting ready for a tea-meeting, others were practising for a concert to be held the same evening. The bazaar, the tea-meeting, and the concert were held in the Ork Hall on Friday evening, December 15th. Through the kindness of Mr. Lennon, we had the hall free. Although the night was very stormy, some of the people came three and four miles to help us and to attend the bazaar. Notwithstanding the bad weather, one hundred dollars were cleared.

Among the workers were Mesdames J. Purvis, Arthur, Mitchell, Dorset, Hawkins, Eyre, Routliffe, Bainbridge, Johnson Winters, Edwards (Murray Mine), Ranger, and Chamberlain; Misses Warren, Eyre, Purvis, Dorset, Fensom, and Hawkins; and Messrs. Dorsett, Evans, Atkin, Cressy, LaBelle, Beket, and Shube (of Coppercliff).

On Sunday, December 17th, Rev. W. H. French, of Gravenhurst, visited us. There were celebrations of Holy Communion at Sudbury and the Murray Mine. Mr. French seems to be a good parish priest. He is an excellent preacher, and his visit was very much enjoyed by the congregation, among whom, it is expected, he will minister.

The next week the church was decorated for the day on which the "morning stars" loudly sang to hail the herald of a brighter dawn. Just as the dawn of Christmas was approaching, our organist took sick. Her place was kindly filled by Mrs. Arthur.

There is a pretty little church here, which is free from debt. But the great want, a want that is felt very much, is a parsonage. There is not a proper house for the clergyman to live in. The little house back of the church is nineteen feet long, eleven feet wide, and nine feet high. It has attachments, but they are very cold. The mission wants to build a house for the clergyman, and until a comfortable house is built it will be hard to get a married man in priest's orders,

because house rent is very high. All we have on hand is \$100, and we require \$1,000. The people are willing to give, but there is a limit to their giving. Could not some of the Church people of Canada help us? We do not ask much from each, but a little from all. The smallest amounts will be thankfully received. Those who are willing to help us will kindly send their subscriptions for Sudbury Rectory Fund, care of D. Kemp, Esq., Synod Office, Merchants' Bank Chambers, Toronto.

The services in this mission are: First and third Sundays, morning and evening, at Sudbury, afternoons at Murry Mine; second and fourth Sundays, Coppercliff, morning; Sudbury, evening; fifth Sunday as arranged from time to time.

### Ilfracombe Mission.

Mr. Pardoe, at work here, has made his home at Novar. When he succeeds in obtaining a good horse, he will doubtless maintain the services from this point as well as from any other. He is glad to be able to acknowledge the kindness of some of the people in driving him to several parts of his field of labour.

On December 21st (St. Thomas' Day) the congregation of the Church of St. Mary Magdalene, Novar, had a tea-meeting and concert in aid of the fund for the payment of the church organ. After the tea, held in a hall not far from the church, the entertainment began. In the absence of Rev. Rural Dean Llwyd, whose duty called him to the graveside of an old and respected member of the Church in another part of the mission, Mr. Pardoe took the chair, and proved himself a competent president. Songs, recitations, speeches, etc., were continued until nearly 11 p.m. Rev. C. Piercy, of Burk's Falls, was present, and made a short address, in which he referred to the fact that he, in 1888, held the first Church service in the village, and in the very hall in which his hearers were assembled.

In the past the holy table in the Church of St. Mary has had but a stained, ill-fitting covering. On Christmas Day it wore for the first time a very handsome frontal. The want was made known to the Rev. Mr. Piercy, just at the time when he had received a frontal for which he had no present use, and he kindly gave it to the Novar people on payment of the customs duty thereon. The frontal was valued at £5, and the duty was \$7.40.

### Fifty-Four Miles for a Wedding.

An incident illustrative of the work of a clergyman in Algoma is described in the following:

A catechist lately sent to work in a mission for some time vacant wrote to the clergyman, who, being the nearest, according to diocesan rule, is the supervisor of the work of the catechist, that he was very anxious to know if it would be possible for the clergyman to marry a young couple two days after Christmas. It was found possible, as far as previously-made engagements were concerned, and an answer sent to that effect. Next week came a repetition of the request, the answer having failed to reach its destination. The bride expectant and her parents and the catechist were getting extremely anxious about the matter. And well they might be, for the roads were now very bad. Nevertheless, hoping that they would improve, and being desirous to have the Church's benediction pronounced over the young man and young woman, the priest again intimated his intention (D.V.) to be on the spot at the appointed time. It is not aside the mark to note that the young man had been brought up a Methodist, while the young woman was the child of Church people. Her parents, as well as herself, were much concerned to have the marriage performed according to the rites and ceremonies of the Church of England.

Christmas Day came, and with it more storm—hail and snow. The prospect for good sleighing was very poor. The 27th came, a morning dark and soft. Getting up at 5 a.m., the clergyman first went to the stable to feed and harness his horse. In about an hour he was ready to start. Having picked up a young man whom he had arranged should accompany him, he commenced the journey in a snow-storm. A journey of eighteen miles brought him to the home of his correspondent, who was to be the pilot for the next nine miles. Though there was but little delay there, the destination was not reached until after 12 o'clock, the appointed hour. Willing hands quickly took care of the horse, while the driver divested himself of his wraps, and warmed himself at the stove. Being late, he expressed his regret, and learned, in reply, that they had made up their minds to wait until 2 p.m. without complaining. Dinner was at once got ready. The table, groaning under a load of cakes, etc., was adorned at each end with a

smoking hot goose and vegetables. Everything seemed to say "dinner first," when the mother of the bride said there was no dinner until the knot was tied. The clergyman vested in an adjoining bedroom, and came out to take his stand with his back to the front door, while a mat was spread on the floor for the principal parties to kneel upon. At length all was ready. In that log house was then heard the solemn vows the Church requires of all who enter the estate of holy matrimony, and which are followed by prayer, benediction, and exhortation. The young couple having received the congratulations of friends and relatives, all who could sat down to dinner. The simple, quiet joyousness, evidencing, it is hoped, a realization of the seriousness of the occasion, was worthy of remark. The dinner over, the father of the bride and the bridegroom expressed their gratitude to the clergyman for travelling so far. They wanted the marriage "properly done." After a rest of another hour, the horse's head was turned homewards. Tea was provided at the home of the catechist. As the road home was a very hilly one, and a solitary one, too, the horse was given an extra hour. At 8.30 the last eighteen miles were commenced, and home reached soon after 11 p.m. The storm having ceased, better time was made after dark. Probably the horse, knowing he was homeward bound, travelled a little better, too. It was a long day's work. It is hoped that for the principal actors it was a good day's work, the beginning of a long, happy, and God-fearing union.

### Burial of a Pioneer.

ST. JOHN'S, RAVENSCLIFFE.—At 2 p.m. December 21st, 1893, was laid at rest in our pretty churchyard all that was mortal of William Malkin, a pioneer settler of the township of Stisted, District of Muskoka, who departed this life on the 19th, aged 76 years.

Mr. Malkin was a native of Kingsley, Staffordshire, England. Coming to this country about twenty years ago, with his wife and sons, he built up a comfortable home on the shores of Fox Lake.

He was a most attached member of the Church, and, with his neighbours, was enabled successfully to plant the Church interest in St. Jude's, Hoodstown. For several years he served acceptably as churchwarden, and in many ways proved

that he loved his Church, not in word only, but also in deed. He was also ever ready to give counsel and aid to the sister stations of the Ilfracombe Mission, of which Hoodstown forms a part.

Our brother's activities grew less only with the increasing infirmities of age and failing health; these, on Tuesday last, at 4 a.m., terminated by his quietly and peacefully falling asleep in Jesus. Notwithstanding the blocked condition of the roads, through the recent heavy snowstorms, many old neighbours and fellow-churchmen came to St. John's to see the last of one whom all so highly esteemed and respected.

The solemn, refreshing, and most beautiful service for the "Burial of the Dead" was read by the Rev. Rural Dean Llwyd, who, despite the deep snow and heavy roads, drove over from Huntsville to perform this last office of solace for the bereaved family and friends. "Forever with the Lord" was sung with all the fervour of hearts pulsating with faith in Jesus, and the full assurance of hope.

### Huntsville Mission.

The Christmas treat of the Sunday School of All Saints', Huntsville, was held in the schoolhouse on the evening of December 28th. About 120 children, and after them a goodly sprinkling of parents and big brothers and sisters, sat down to tea, provided by the parents. After the tables were cleared, games, tug-of-war and so forth, were enjoyed for two hours. Then Christmas hymns were sung most heartily, Charles Llwyd at the organ. Then followed candies, oranges, and other gifts, sent by our friends at St. Paul's, Toronto, and other places, and for whom hearty cheers were given. After all this play was resumed until ten o'clock, when as pleasant a Christmas treat as we have yet enjoyed in Huntsville was brought to a close.

### Burk's Falls Mission.

The storm on the Friday and Saturday preceding Sunday, December 17th, prevented the Incumbent from getting to Sundridge. He gave up his morning duty at Burk's Falls, and started betimes for Sundridge at 3 o'clock. After going a couple of miles the road became extremely heavy; still he journeyed on, the cutter going deep in the snow, and the horse travelling at a slow walk. Finding that he was only

travelling two miles an hour, he determined to turn back. That was not an easy thing to do. Taking the horse from the cutter, by dint of persevering hard work in snow from two to three feet deep he got it around; then leading the horse past it, he hitched up again and slowly walked back.

On the following Tuesday he tried the trip again, desirous of taking a number of articles for the children's festival and Christmas tree on the 28th. This time, however, the cutter was left behind, and the journey made in a sleigh without steel shoeing, a vehicle known as "a jumper." As the "jumper" did not sink so deep in the snow, it was possible to get on, though it took four hours to reach his destination over a road frequently travelled. At one point, a little farther on than his turning place on Sunday, the horse was for several rods ploughing through snow as high as his collar. This satisfied him that it would have been impossible to get through on Sunday. After dark, it took another four hours to return.

Christmas Day proved stormy afternoon. At All Saints' Church, Burk's Falls, there was Morning Prayer, followed by a celebration of Holy Communion. The hail and snow prevented the Incumbent reaching Sundridge for afternoon.

The church at Burk's Falls was decorated as usual. Though there were fewer hands at work this year, those that worked, worked hard.

On December 28th a Christmas tree entertainment was held in the Orange Hall, Sundridge. All the preparations were under the direction of Mr. Joseph Edgar, Superintendent, who was ably aided by Mrs. Bagshaw and Miss Ida Errington. The songs and recitations by the pupils were exceptionally good, giving evidence of the great pains taken with them. The hall was crowded. The children were made happy by gifts from various sources, and went home shortly after 10 p.m.

The Burk's Falls Christmas tree was held in the Town Hall on January 3rd. The care of preparing the children for the rendition of a programme fell to Miss Julia Gerow. So heartily and successfully was the work done that Miss Gerow merited and received the thanks of all concerned. In this case a tea was provided, of which children, parents, and friends partook. This arduous work was performed by Mrs. Kelsey and Mrs. Hilliar, assisted by others. The entertainment was enhanced by a recitation by Mrs. Burnham, and a song by Mr. Dagg Scott.

The Incumbent gratefully acknowledges Christmas gifts for children from St. James', Toronto, and from Junior Branches W.A. of Omeme and Barrie. Also bales of clothing for distribution from Ottawa, Pembroke, and Hamilton.

The great and urgent need of this mission is money to enable us to pay the debt on the parsonage. To have a clergyman, a house was imperative. The people here have done nobly, and look to friends outside the mission to help them in this matter. Will not some of the readers of THE NEWS send a contribution for this object? Subscriptions should be forwarded to D. Kemp, Esq., Synod Office, Merchants' Bank Chambers, Toronto.

### Port Carling Mission.

The driving in this mission has been well-nigh impassable for the past month. On two occasions the Incumbent was unable to reach one of his outposts for divine service. And on more than one occasion past his catechism class had to go without instruction for the same cause, viz., deep snow, with a thick crust, through which nothing had at that time been driven. On Christmas Day and the Sunday previous the roads were somewhat broken, and on both days a goodly number assembled at St. James' Church, Port Carling, for divine service. The church was very prettily decorated with evergreens and appropriate mottoes. Both services were very hearty, there being a full choir on both occasions.

On Christmas Day there was a celebration of the Holy Communion, the usual number partaking.

In the afternoon the Incumbent, with great difficulty, drove to the Christ Church station—on Joseph River—and here a large congregation awaited him. The schoolhouse, which is used in winter, was very prettily decorated for the occasion. The service was very hearty and Christ-maslike.

After service the Incumbent drove to the residence of Mr. Woods, churchwarden, and rested his horse until the moon rose. Leaving for home at about nine o'clock, he arrived at midnight, and by 2 a.m. his labours ended for Christmas, 1893.

On Christmas Wednesday the annual Sunday School tea and Christmas tree took place in Victoria Hall, Port Carling. The parents and children attended—the public not being invited. Nearly all the

children were present, some few being kept away through illness. Everything passed off very nicely. The tree, which was well laden, looked very pretty, with dolls, toys, candy-bags, etc. Underneath the tree stood a large box, from which the Incumbent drew bundles of clothing, which were given to most of the children in addition to the other presents. There was also a box of very nice books and a basket of apples. The children went to their homes at about 9.30 p.m., feeling well satisfied with what they had eaten, seen, heard, and received.

On the next evening the Incumbent presided at a similar entertainment in connection with the Christ Church Sunday School. This, too, was very successful. The tree and donations looked charming. A good programme had been prepared, and the usual bountiful "spread" was readily partaken of. The tree, too, was well laden with the usual Christmas gifts. After the presents were distributed the Incumbent excused himself, and set out for the parsonage, arriving home at 11 p.m. After this the festivities wound up in the usual way—with a taffy-pull.

The parents and children at both Sunday Schools are very thankful to Miss L. Paterson, of Toronto, and the W.A. branch at Orillia, for the nice and useful presents received from the latter.

The next item of interest will be the annual winter entertainment, which is to take place on January 11th, and the Bishop's visit. An account of both will be given in the next issue. As the sleighing is at its best now, and the ice is good for walking on, and nearly so for driving, we expect to have a grand time, both at the entertainment and during the Bishop's visit.

W. A. J. BURT.

### Port Sydney Mission.

#### ITS WORK AND ITS NEEDS.

Port Sydney Mission is a field in which there is work enough, and to spare, for one man, though he be strong and ever so willing. The Sunday services are a test to the strength and will of the missionary, as also to his horse. When we consider that a distance of over thirty miles has to be travelled, and three sermons preached on one Sunday, and sixteen miles and the same amount of sermons the following Sunday, some idea may be arrived at as to the amount of courage required to fill such a position, and especially taking into

consideration the difficulty one has to encounter arising from bad roads during such weather as has been witnessed this Christmastide. But I am happy and thankful to say I have only missed two services as yet—one owing to a blockage in the road, and the other through indisposition.

But for all the difficulties arising from various causes in the mission, there is much to encourage one and give him real Christian zeal for the work to which he is called. The congregations at the various stations are always very anxious to have their Church services, and gather in goodly numbers to worship God in their respective churches. It sometimes surprises me to see such a muster, and I wonder where they all come from. At one harvest festival service, we had very large congregations at every church, each church being very prettily decorated. At Brunel seating accommodation could not be found in the church, and the wardens and others busied themselves by getting planks, etc., and making seats therewith. I have been very much cheered by the various kindnesses shown as tokens of good will towards us since my appointment to this mission, both at Port Sydney and the outlying stations. May God preserve this unity and Christian feeling among us so long as it pleases Him to continue His sanction to our work in this field of labour!

There is great need of outside support and sympathy in order that the four churches of this mission may be properly kept up, both as regards fabric and furniture.

At Christ Church, Port Sydney, there is great need of a better heating apparatus. On Sunday mornings the church is found too cold for the worshippers to sit; consequently many dare not come. Then when the wind is contrary the church is filled with smoke, owing to the imperfection of the stoves. It is very urgent, therefore, that something should be done to alter this state of things. The only thing that can be done, it seems to me, is to get a new furnace (stove?) in the church. If kind friends who have the means would help us in this matter, they would be helping on the Master's work. The parishioners of Port Sydney do try to do their very best for their church; but when we consider that they have a church and parsonage to keep up, we shall see that they have no easy task to perform, by such a few families.

There is also the church at Brunel (or

Newhome), which has been built lately, but not finished. The congregation of that church, as I understand, have done a great deal themselves towards its erection. They have not yet been able to plaster it, owing to lack of funds. Neither has it been seated. There is \$30 required immediately in order to keep out the winds, etc., to make it fit for service. This church especially claims the sympathy of all able helpers.

At St. Mary's Hall (Church), Beatrice, there is generally a good congregation; and although the offertories there show that the worshippers do not quite rise to their privileges in offering to God such thank-offerings as perhaps they might, yet when anything requires doing they are ready to do their part, as is shown in the following: It was often found after a snow-storm that the snow had drifted in between the boarding and covered the holy table, as well as the other parts of the church, and it was decided that something must be done. I therefore proposed a scheme to them and they raised \$30 towards the \$50 necessary, and they hope to get the other by the help of kind friends. This shows a willingness to do what they can for their beloved church.

It also cheers one to travel on a Sunday morning a distance of fourteen miles to Ufford to meet there a congregation waiting to join in the praises and prayers of our beloved Church. They show their appreciation of their scriptural leader in many little ways. First of all, in their great anxiety to have their services regularly; and although so many of the members of that church have been ill lately, and the weather so bad, I am always sure of a congregation. They are always anxious to keep their church free of debt, and up to the present seem to have succeeded. But, for all this, the church requires a great deal of renovation.

And, last of all, the parsonage at Port Sydney (although a good house in many ways, and built only about six years) is simply spoiling for want of funds to repair it. Ceilings and walls are falling down; doors are splitting for want of paint, etc. Two hundred dollars at least are wanted to put the house in repair. Our best thanks are due to the Port Sydney people, also to each of the other congregations in the Port Sydney Mission, for offertories towards making the house fit for habitation. The missionary, too, has played his humble part in this matter. The Utterson Lumber Company have very

kindly promised to give lumber for storm-doors.

I beg to thank the members of the W.A. who have so kindly sent bales for my mission. The articles contained therein are of the utmost value to the Sunday School pupils and mission generally. I am sorry to say that owing to the illness of the members of the various churches and other causes the Christmas-tree parties have been put off till the second week of January. I hope to send a full report in next month's issue.

We were delighted to receive for our mission a parcel from the members of the Girls' Friendly Society in connection with the Church of the Redeemer, Toronto.

We acknowledge with gratitude the articles sent for our personal use from the Church of the Redeemer—Busy Workers of the same church—and from St. Philip's Church. We find the articles very helpful to us. The Church of the Redeemer branch has worked specially for Ufford Church, while the St. Peter's branch worked with great interest for that of Beatrice. The other articles were sent for general distribution in the schools.

One can only thank our heavenly Father for His great mercy in raising up such a noble band of helpers for the purpose of aiding the poor of the many missions. May He add His blessing to their noble efforts, and not only enable them to continue, but even to extend their deeds of kindness!

A. R. MITCHELL.

### Among Children at the Sault.

#### OUR SLABTOWN CHRISTMAS TREE.

On Tuesday in Christmas week we were enabled, through the kindness of friends in Montreal and elsewhere, to celebrate our Slabtown Christmas festival. We had hired a hall about a mile from Slabtown for the occasion, and at four o'clock the children began to arrive in sleighs and a "jumper," which had been kindly lent for the afternoon. There were between seventy and eighty of them, little and big, English, Canadian, Irish, and Fins, of all denominations, and they clattered upstairs and into their seats with whoopings and yellings, fully determined, careless, happy-go-lucky, as they are, to enjoy themselves to the best of their ability. They tendered their tickets, limp masses of pulp, for the most part, faithfully, for it had been found necessary to distribute these in order to prevent an invasion by the more

fortunate town children. For a short time they romped about the hall, the girls exclusive and self-possessed, indulging in "lady" and "ring in the rosie" at one end, and the boys howling and "scrap-pin" wildly at the other. We wanted something to occupy us till tea time, and a small boy was induced to mount the platform and "speak a piece," which he did with tightly closed teeth and bashful eyes bent upon the floor. It was "What Does Little Birdie Say?" and he addressed his remarks chiefly to the brim of his hat, which he twirled in his hand. He "came off" amid tempestuous applause, however, and a young lady of tender years volunteered to give us "What Became of a Lie." We are sure it was a lovely piece, but we were not favoured long, for either excitement or emotion caused the damsel's gorgeous brooch to fly from her neck, and land among her mates below. She was infinitely more concerned as to "what became of the brooch," and descended incontinently to look for it. Then came tea and stifled murmurs of "Say, please, s'more tea," "Give us a doughnut," "'Ere's a boy wots got no buns," "Moik, Moik, me cup be's growin' smaller wid waitin'," "That's nuff, thanks, no sugar." It was rather pathetic to notice that out of all that crowd only about ten children took sugar in their tea, for sugar is an expensive commodity in Slabtown, and the inhabitants thereof live chiefly on the principle of "things one can do without." When cups were collected and baskets passed round for "positively last appearance," the curtain was raised and the tree disclosed to the admiring gaze of the children, who expressed their approbation in a long sigh that was almost a grunt. It really did look very pretty, hung all over with gay dolls, shining toys, pink and white popcorn balls, candy bags, and Chinese lanterns. As the name of each child was called, he or she came up, received their present, and retired. At first comparative order was maintained, but presently they all surged about the platform, a delighted sea. Of course, there were a few mistakes, but these were easily rectified. We found one little girl with mouth ominously turned down at the corners. We asked her what the matter was, but, at first, she would not reply. Soon, with heaving chest and indignant, scornful eyes, she burst out, pointing derisively at something done up in her handkerchief, "It's—it's *them* candlesticks!" She was too small for candlesticks, and when we got her a doll she was quite content. At last the tree stood stripped of all its bright fruit, and the Bishop spoke a few words to the children. Then it was

all over. Each child received at the door a bag of candy, a coloured picture, a popcorn ball, and a Christmas card. They had enjoyed themselves immensely, and nearly all of them said "Thank you, good-night," as they went out.

#### AN INDIAN CONCERT.

On Wednesday evening we attended a concert held at the Shingwauk Home by the Indian children. It was the first concert got up entirely by the boys, and, taking everything into consideration, it was a great success. Although the night was dark and the roads in anything but a good condition, between thirty and forty of the Sault people swelled the audience. The concert was held in the new school-room, which was decorated for the occasion. The Principal, Rev. J. Irvine, was in the chair. The programme opened with a chorus by the entire choir, and was followed by a reading by Sampson, one of the boys. John Nzipo, the Zulu, gave "The Charge of the Light Brigade" in full uniform, which he had collected piece by piece from the various wardrobes of the Shingwauk. Nzipo has a musical voice, and recited with much expression, retiring amid thunders of applause. Simpson and Ben Brigham, brothers, sang a duet, "Now the Saviour Invites You," exceedingly sweetly, in Indian. Both have good voices, and sing entirely by ear. Then followed more recitations and a tableau, entitled, "On the Trail of the Deer." The curtain rose upon "an Indian glade with a dusky maid," attired in virgin white, and grasping a bunch of flowers. Upon the edge of her flowing train stands a brave, who, holding a rifle to his shoulder, is taking aim at some unseen animal. The pun was much appreciated. Next Soney, who is a tremendous swell, recited "The Soldier's Pardon." Soney has been to England with Mr. Wilson, and sported a "biled" shirt and an irreproachable tie. He was excessively English in pronunciation, for he said,

"With hawnds clawsped in silence,"

and again, a little later on,

"When soft on the aiah rose the voice of despaiah."

Josie Matthews and Maria Cadotte gave "Where are You Going, My Pretty Maid?" in costume. Jose has a clear, true voice, and later on she and Nzipo gave "The Spanish Cavalier," and "By and bye, You Will Forget Me," as duets. It was a queer combination, Ojibbewa and the Zulu, but their voices blended harmoniously, and quite brought down the house. The little girls, about sixteen in number, gave "Nellie Bly," and another pretty song with motions. After more singing and recitations we got a genuine sensation, for the door at the back of the room suddenly bursting open eight or ten yelling figures in feathers, paint, blankets, and leggings complete dashed up to the platform, and two of their number squatting upon the floor made a hideous din with a big drum, while the others executed

a furious war dance with appropriate hooting. Some of the little ones were frightened, but the warriors melted away as suddenly as they had come and all was peace again. The concert concluded with a truly remarkable piece of acting by several of the boys. It had no beginning and apparently no end. Nzipo was evidently a schoolmaster, and to him entered various grotesque figures and Nzipo proceeded to call the roll, which consisted of such names as, "Stovepipe, Turnip, Monkey, and Muski," the boys' name for muscle. We regret that we cannot give our readers a full account of this performance; perhaps we were inattentive, perhaps we were unable to grasp the plot; at any rate it seemed that to knock the next man down and trample on him constituted the chief feature. They did not seem to get tired; they went on for a long time. But it "took," and the applause that rolled up to the roof would have satisfied the most exacting tragedian. Then "God Save the Queen" was played, and so concluded a most successful concert, which gave evidence that originality and musical talent are not at a low ebb among the boys and girls of our Indian Homes.

KATHLEEN SULLIVAN.

Will contributors please send copy by 1st day of each month?

#### Acknowledgments.

Rural Dean Llwyd wishes to thank Miss Newton for "St. John's Gospel"—Sadler; Mrs. Powell, for Christmas cards and letters; "J. M. R.," for "pictures" for the children of the Church; and gratefully acknowledges receipt of Christmas gifts from St. Peter's and "Central Rooms" W.A.

For General Fund.—\$1 received from "Veritas," by Rev. C. Piercy, who has forwarded the same to Treasurer.

Receipts at Synod office, Toronto, for the Diocese of Algoma from December 21st, 1893, to January, 1894.

#### FOR GENERAL FUND.

Toronto, St. Paul's, \$2; Mrs. Fletcher, \$5; Toronto, Ascension, \$25.15; All Saints', 50c.; H. Lye, Esq., \$5; Trinity Church, St. John, N.B., \$155.94.

For Shingwauk Home.—Parkdale, Epiphany, for A. E. Noah, \$18.75; St. John's Church, St. John, N.B., \$30.40; Bairdsville, N.B., \$2.

#### FOR SUPERANNUATION FUND.

Aspdin, 82c.; Allansville, 40c.; Port Arthur, \$8.20; Lancelot, 48c.; Stanleydale, \$1.72; Ullswater, \$3.

#### SPECIAL PURPOSES FUND.

For Temiscaming.—Parkdale, Epiphany, \$15; Toronto, St. Philip's, \$3.

For Port Carling Mission.—F. W. Kingstone, Esq., \$25.

#### FOR WIDOWS AND ORPHANS' FUND.

Port Carling, \$1.75; per Mrs. Bere, England, £5.

#### FOR EPISCOPAL ENDOWMENT FUND.

Per Mrs. Bere, England, £15.

D. KEMP, Sec.-Treas.