

APRIL, 1905

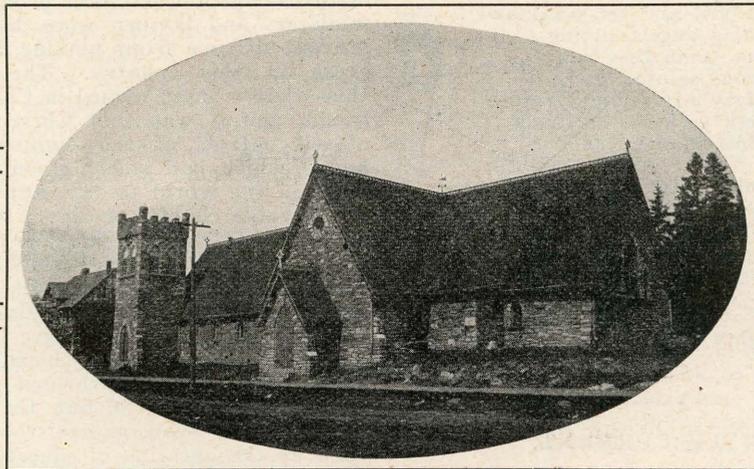
Now it is high time to
awake out of sleep.



The maketh His sun to rise
on the evil and on the good.

The Algoma Missionary News

The Official Organ of the Diocese of Algoma



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THE HOLY WOMEN AT THE SEPULCHRE. "CHRISTIANITY THE SECRET OF SOCIAL PROGRESS."

AN EASTER CAROL.

"Certain women . . . who ministered to him of their substance."—St. Luke viii. 3.

On the eve before the Sabbath,
Ere the setting of the sun,
There were holy women sitting
And beholding what was done.
In that garden where was lying
One whose wants were aye their care ;
In their hearts still love must linger,
Who nor toil, nor cost did spare.

Then, awhile they were reposing
In the Sabbath's sacred rest,
Once again, its duties ended,
Theirs must be an eager quest.
For, ere yet the sun had gilded
With his early matin ray
That new tomb in Joseph's garden,
They had ta'en their anxious way.

What strange vision there awaits them !
Theirs what joy, and yet what awe !
As the glist'ning angels sitting
In the empty tomb they saw.
O that wondrous salutation,
When the Heav'n-ly stranger said—
"Wherefore seek ye now the living
In the confines of the dead ?"

Countless souls, once more beholding
With the eye of faith that scene,
Now recount the glorious vision
By the holy women seen.
With great joy they hail the Victor
Over death, and hell, and grave,
Who arose that Easter morning—
Lord Almighty now to save.

—Rev. S. Childs Clarke.

LITTLE CURRENT.

ON Friday, the 3rd of March, we had a visit from the Rev. J. Cooper Robinson, missionary, from Nagoya, Japan. His visit had been well advertised, as he came over to give us a missionary lecture, illustrated by sixty beautiful lantern views, descriptive of the people, country, their customs, manners, etc., also his missionary work among them. The lecture began at 8 p.m., the Incumbent reading the prayers and introducing Mr. Robinson. The attendance was large, the hall being filled, and the lecture was very interesting and instructive, and was thoroughly appreciated by all present. We were very pleased to see so many members of the other Christian bodies present. A collection was taken up, which realized over fourteen dollars, and the meeting was brought to a close by the Benediction.

THE Bishop of London presided recently at a meeting for men, promoted by the Fulham Churchwardens' Association, and held at Fulham Town-hall, Walham-green. The Bishop, in opening the meeting, said the subject they had to speak about that night was "Christianity the Secret of Social Progress." He was thankful that this subject would not divide Nonconformists from themselves. Their common Christianity had been the secret of the social progress of the world. The happy, peaceful, and innocent character of the home they owed to our Lord Jesus Christ. Eighteen hundred years ago the homes of the world were very different places from what they were to-day. Seneca, who lived just about the same time as Christ, spoke of the daily divorces which then took place. Christian ministers and laymen were determined to prevent divorce from making further progress in this country. They understood this—that woman owned in Christ her best friend, and it was this Christian teaching of self-control, of the dignity of womanhood, which had solely given woman her place in the world to-day, not making her a miserable chattel or slave, but a queen, as he hoped she was in their homes. It was Christianity alone which had refined the world, and it was through the influence of Christianity that hospitals were established. They could trace Christianity through Europe by the hospitals, thrown up as mole-hills were thrown up. In 1811 it was not the State, but the Church of England and Nonconformist bodies which took up the question of education. People ought to give credit to Christian bodies, who gave large sums to the education of the poor. From history they saw that education was fostered and paid for by Christianity. Christianity had abolished slavery and had given them Sunday, their day of rest. As he looked to the future he saw nothing which would take the place of Christian principles. It was by keeping a clear vision of the unseen realities that they alone could shatter the evil customs everywhere.

Rev. Charles Hope Gill is to succeed Bishop Hodges, as the third Bishop of Travancore and Cochin. The Bishop-elect has been a missionary in India since 1886.

Rev. Benjamin Bean has taken charge of the Mission of St. Joseph's Island.



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Feigned Excuses.

“THE WEATHER WAS THREATENING.” “GOING TO CHURCH WILL SAVE NO ONE.”

THIS, then, was the reason why so few were at church last Sunday. Many are greatly afraid of the weather's threats, who, however, care nothing for the frown of their Maker. Yes! the weather on Sunday is always wrong; too hot, too cold, too wet, too cloudy, sometimes, perhaps twice in a year, a Sunday appears

—So clear, so calm, so bright,
The bridal of the earth and sky.

The thermometer is right at last, and there is a rush to church. There is no possibility of blaming any but themselves, and the fine day shames them to church. But next Sunday, after a careful investigation, a cloud is seen which, looking back, of course, threatens, and consequently a general alarm is created. It is discovered that there is a disposition to cold, and that care is very necessary. The same persons, however, had made arrangements for a concert, on the next Wednesday, when a celebrated singer would perform; the day came, and with it rain. Some one suggested health, that there was some risk in such weather. No! there was not the least danger, as they would use precautions to keep off the damp, and they went. The concert was quite full that night, while only thirteen were at the week service. Had this rain occurred on Sunday, no umbrella could have kept it off—Sunday rains being particularly searching; and, of course, no prudent person goes to church. On Sunday our friends look to see if the weather *threatens*: on week-days they look to see if it is *clearing up*. Strange inconsistency! And one that will continue until some charitable person invents a Sunday umbrella.

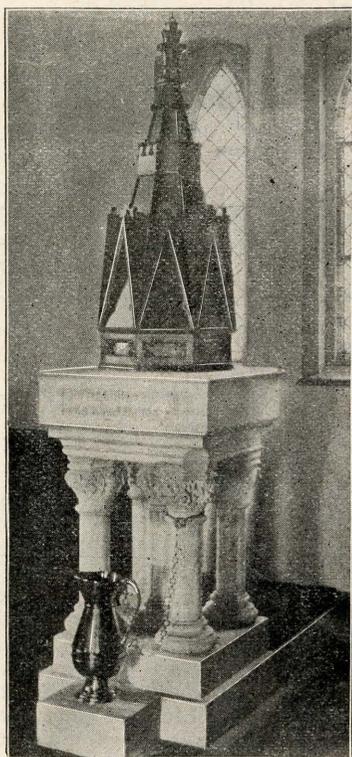
BUT who said by itself it would? You are fighting with your own shadow. Going to church is an important duty, as many others; but the performance of one duty as church-going, will not compensate for the neglect of others. It is a means of grace: not grace itself. It places a person in the way of salvation, where he will learn what further is to be done, and the mode of doing it. Food will not of itself preserve life, therefore, according to your principles, you should not eat.

Public worship will not, indeed, save anyone, as the lives of too many persons prove; but wilful absence from church, unrepented of, will destroy you; because it violates a command of God, and closes a channel of that grace which is indispensable to salvation. The very abuse shows that there is a proper use.

“I HAD COMPANY.”

ACOMPANY of Sabbath-breakers—and to please them, you must also break the Sabbath by neglecting your church. But why not take your company with you to church? You would thus be the means of doing them great good, for they would be in the way of hearing that God has one day in seven, which He wishes not only every one to keep holy, but also “the stranger within thy gates,” that is, the company that visits you. Should they be disposed to go with you, you should kindly excuse yourself; and if they become displeased, you had better offend them than your Maker; but, after all, their displeasure may lessen an intimacy which is anything but profitable.

DIOCESAN NEWS



Font in Church at Port Arthur.

OVERSEEING IN WEST ALGOMA.

SUNDAY, January 22nd, found the Bishop in the western section of the diocese, at Fort William and Port Arthur. In the former place in the morning seven persons were confirmed. In the evening interest was added to a splendid service in St. John's church, Port Arthur, by

THE DEDICATION OF A FONT,

presented to the church by Mrs. Lyke. This font has much interest attached to it, not only on account of its beauty, but because of the circumstances connected with the gift. Mrs. Lyke is pre-eminently a cheerful giver. Though not wealthy she manages, by strict economy, to find means for many generous benefactions. The font is a work of art. It consists of a massive square bowl of native stone, bevelled and moulded about the edges. The bowl is supported by five marble columns. The largest of these is in the centre, the others being at the four corners. Leaves and flowers are carved on the capitals of the columns. The base is suitably

moulded. The whole stands on a solid base of stone similar to the bowl. In front of it is a stone step, intended for the support of a brass ewer. Inscribed on the front of the bowl may be read our Saviour's words, "Suffer little children to come unto Me." The cover of the font is of wood, and is suspended from the beam of the roof. The font is placed opposite and near the door of the church, and concerning it one may safely say that few more beautiful can be found within the province. All honor to the generous donor, who sets so noble an example of self-denial and liberality.

The next day the Bishop took the train for Murillo for a service at 3 p.m. The rector of Fort William, Rev. E. J. Harper, was of the party. The new parsonage at Murillo, now occupied by the missionary, proves to be a satisfactory and commodious house—a great acquisition to the mission.

Catching the train at five o'clock, the party returned to Fort William to attend a parish meeting. The great purpose of the meeting was to discuss the

ERECTION OF A NEW CHURCH.

and where it should be erected. The phenomenal growth and splendid prospects of the town make it essential that such a step should be taken in the near future. But the difficulties are many and great, the scattered character of the town resulting in divided interests on the part of the people. The excessive prices asked for eligible lots, together with the variety of opinion usual in such a case, make it no easy matter to bring things to a satisfactory issue. However, if the Church is to make due progress, no time should be lost before something is done.

A splendid rectory has just been finished close by the old church, but unfortunately a large debt still rests upon it. This fact of debt is an added difficulty in making headway with the church building. No final decision was reached by the meeting.

On the 24th the Bishop confirmed two persons at Port Arthur. In the evening there was a parish gathering in the hall of St. John's church. It was a pleasant affair. Rev. J. T. Larzen, who has been stopping the gap as locum tenens for a month or two, has done good work, and won golden opinions.

Next morning—the 25th—at 6.30 the Bishop took train for Schreiber, which mission has for some months been vacant.

Here he introduced the Rev. Harold Larzen, who takes charge for a time. A bright and hearty service was held in the evening. As many of the people were visited as it was possible to visit, when it was found that a good and hopeful spirit prevailed. The need of a parsonage to replace the one burned down last spring is very urgent. It is hoped to be in operation with the arrival of spring.

White River was the next stopping place. Here with Mr. Larzen the Bishop visited nearly all the people. In the evening a service was held in

THE NEAT, NEW CHURCH.

Too much praise cannot be attached to Mrs. Cottam and those associated with her for the practical interest and perseverance evinced under difficulties in the erection of the little church. Through the agency of Mrs. Cottam no less than \$385 was secured. It can be added that a suitable little organ has been purchased and benches placed in the church.

ON THE NORTH SHORE.

WHILE on his tour in the western end of the diocese last January, the Bishop stopped at points on either side of the height of land which separates us from the Diocese of Moosonee. Missanabie came first. This spot is really in Algoma, although a Moosonee missionary has ministered here for some time. The population is chiefly Indian. The Hudson Bay Company has a post here. At the time of the Bishop's visit men were starting from this point to the fastness of the north in connection with the construction of the Grand Trunk Pacific Railway.

An interesting event occurred at the evening service. Albert Fletcher, an Indian, from Moose Factory, was married to Eva Samokense. It was a

PUZZLING TASK TO GET THE BETROTHALS.

Smiles and nods of assent had more than once to take the place of words. In the end the parties were satisfactorily married and went off beaming with happiness.

Sunday, January 29th, was spent at Chaplean. This railway town is not in Algoma, an unfortunate arrangement having given it to Moosonee several years ago. There is great need here of more episcopal supervision than can be given by the Bishop of Moosonee.

The Bishop of Algoma is always ready to go when he can and the people seem glad to receive him. On this Sunday the Bishop had four services in the church, besides

various private ministrations. Eight persons were confirmed and a celebration of Holy Communion followed. Three children were baptized, and other three children received after private baptism. One Indian who was not expected to live long, was woman was buried, and one young Indian, confirmed privately and received the Holy Communion for the first time. Owing to the missionary at this point being only a layman an accumulation of work awaited the Bishop's arrival. The Bishop had a busy but pleasant and interesting day. Chaplean is a point of great importance and considerable promise.

By freight train the episcopal journey was continued to Biscotasing. The population here is largely Indian, though there is a sawmill and a Hudson Bay Company store. Mr. James and Dr. and Mrs. Merrill were of the party. All were hospitably received by the H.B. Co.'s agent, Mr. Armstrong. A hearty service was held in the tiny church, at which the music—without the aid of an organ—was not wholly wanting in tune or volume. Biscotasing, like Missanabie, is a point for which the Bishop of

ALGOMA IS REALLY RESPONSIBLE.

As is the case in many directions, he is able to do but little for it. Here is the home of about 100 Indians. The winter is the hunting season, and they are away seeking marten, mink, bear, otter and muskrat—marten being the chief skin. When an Indian meets his fellow the first question is not "How are you getting on?" but "How many martens have you taken?" The sawmill is the chief life of the place. The employees in it are mostly French-Canadian Roman Catholics. What can we do for "Bisco"?

JOINT RURAL DEANERY MEETINGS.

ALGOMA-NIPISSING.

A MEETING of the conjoint Deaneries of Algoma and Nipissing was held at Blind River on 28th of February and 1st of March. The following clergy were present besides his lordship the Bishop: Rev. Rural Dean A. J. Young, Manitowaning; Rev. J. Boydell, M.A., Sudbury; Rev. F. Frost, Garden River; Rev. T. J. Hay, Bruce Mines; Rev. C. E. Bishop, M.A., Thessalon; Rev. F. H. Hincks, M.A., Blind River; Rev. E. P. Spencer, M.A., Gore Bay; Rev. M. O. Smith, B.D., Webbwood; Rev. P. W. P. Calhoun, Little Current, also Rev. J. Coop-

er Robinson, missionary, from Nagoya, Japan. The opening service was held in St. Saviour's Church, at Blind River, on Tuesday evening, 28th inst., the preacher being Rev. J. C. Robinson.

On 1st of March, after a celebration of Holy Communion at 8.30 a.m., Matins was said at 10 o'clock. The Quiet Hour, conducted by his lordship the Bishop from 11 to 12, was most inspiring and conducive to greater zeal and more earnestness in the work which God has given to each of His servants.

The meeting reassembled at 2 p.m. The Greek Testament reading was conducted by the Rev. Jas. Boydell, M.A., of Sudbury. The portion of Scripture under discussion was Romans ii. and iii. to v. 8. Rev. C. E. Bishop read an interesting paper on "Fellowship with other Christian Bodies," which subject was thoroughly discussed. Owing to other business still to be settled, the meeting was adjourned until Thursday morning.

Rev. J. C. Robinson gave a lecture on Japan in the hall at 8 p.m. on Wednesday, illustrated by lantern views, descriptive of the people, country, their customs, religions etc., and his missionary work among them. The lecture was most interesting and instructive.

Business was resumed on Thursday morning after Matins at 9 o'clock. Rev. Mr. Hincks read an excellent paper on Sunday School work. Considerable discussion followed on this important subject and part of our work. Other business, which had been left over, was completed, and the meeting was closed by the Rev. the Rural Dean of Algoma.

PARRY SOUND—MUSKOKA.

THE Deaneries of Parry Sound and Muskoka held a joint session on the 6th and 7th of March at Huntsville. The following clergy were present:—The Lord Bishop of the Diocese, Rural Dean Allman, Rural Dean Burt, and Revs. L. Sinclair, J. G. King, C. W. Balfour, E. J. McKittrick, J. Waring, and C. R. Simpson. The opening service was held in All Saints' Church. The Rev. H. G. King said Evensong to the third collect, the Rural Dean taking the lessons, and the Rev. L. Sinclair said the remaining part of the service. The Rev. J. Cooper Robinson, a returned missionary from Japan, preached a very earnest, heart-searching sermon on mission work in general, with brief references to work in Japan in particular.

On Shrove Tuesday morning there was a celebration of the Holy Eucharist at eight o'clock. The Bishop was celebrant, and was assisted by the Rev. Rural Dean Allman, and the Rural Dean of Muskoka acted as server.

Matins was said at 9.30 by the Rev. J. Waring. Rev. Messrs. McKittrick and Simpson read the lessons. This was followed, from 10 a.m. to 12.30 p.m., by a Quiet Time, the Bishop leading. This was much appreciated by the clergy, and will doubtless do much good.

From 2.30 p.m. to 6 p.m. there was a business session at the rectory, the Rural Dean of Muskoka presiding. Much business, chiefly of a practical character, was discussed. The Bishop was present and took part in the proceedings.

At 7.30 Evensong was said in the church.

At 8 p.m., in the parish hall, the Rev. J. Cooper Robinson delivered an interesting and highly instructive lecture, well illustrated by his missionary lantern. Although the lecture lasted over two hours great interest was manifested right to the last by those whose privilege it was to be present.

The visiting clergy were right royally entertained by the people of All Saints' Church. At noon on Tuesday Mr. and Miss Balfour entertained the Bishop and clergy at lunch at the rectory.

The next meeting will be at Sundridge some time in June, D.V.

SAULT STE. MARIE.

ON the evening before Sunday, February 26th, Rev. J. C. Robinson, a missionary from Japan, at home on furlough, arrived at the see town to preach on the morrow as a deputation from the M. S. C. C. He was the guest of the Bishop. On Sunday morning Mr. Robinson preached in the pro-cathedral of St. Luke, and in the afternoon addressed the children of the Sunday school. In the evening he preached in the Mission Church of St. John the Evangelist.

The next day Mr. Robinson addressed a meeting of women gathered in St. Luke's parsonage. Mrs. Capp strove to make the meeting a success, and such it was.

As a result of Mr. Robinson's visit there should be an increase of interest in foreign missions generally, even though Japan was the field used for demonstration, and is the country in which, as yet, the Church in Canada is chiefly interested.

Rev. Mr. Lord, rector of the church across the river, is delivering some of the Lenten addresses in St. Luke's church.

PARRY SOUND—AN ORDINATION.

MR. Christopher Simpson was ordained to the diaconate on Sunday, February 12th, at Parry Sound. The preacher was Rev. C. W. Balfour, M.A., rector of Huntsville, whose text was: "The Son of Man came not to be ministered unto, but to minister." The church was filled with an interesting congregation which, with the impressive music, added much to the occasion. Such a solemn service should do good. It is a pleasure to note that a splendid work is going on under Rev. Mr. Chilcott's guidance—more especially among children. Fully 130 children assembled in the afternoon for a special service. Appropriate addresses were delivered by the Bishop and Rev. A. H. Allman. Six persons were confirmed during the visit to Parry Sound. The outlook for the place is one of great promise.

FORT WILLIAM.

ON the evening of Shrove Tuesday the W.A. of St. Luke's Church, Fort William, held a reception for the parishioners and friends of the congregation. Mrs. Walker, President of the W. A., assisted by Mrs. Harper, received the guests in the new rectory. A large and representative gathering was present, and a pleasant evening was spent. Several friends came over from Port Arthur, as also the Rev. Mr. and Mrs. Larzen. Games, songs, music, and short speeches from several present, gave variety to the proceedings.

The rector and his family moved into the new rectory on the 8th of February. The building is not yet complete, but so far furnished as to make a very comfortable, bright home. The W. A. may rightly take much credit for taking the initiative in providing the parish with what will eventually be one of the finest residences in the town.

EMSDALE MISSION.

ON Friday, February 10th, the Bishop of the diocese paid his annual visit to St. Mark's, Emsdale. At 7.30 p.m. Evening Prayer was said, and a nicely-filled church was in evidence, although the roads were badly drifted and the wind keen. The holy rite of Confirmation was administered by the Bishop. After a hymn his lordship delivered a most valuable and instructive discourse upon the apostolic rite that had just been witnessed, to which the congrega-

tion listened very intently. It was one of those refreshing seasons for which all concerned felt devoutly thankful.

On the same day above-mentioned the Bishop was conveyed to St. Luke's, Kearney, by the incumbent, without mishap, notwithstanding the state of the roads. His lordship is a splendid companion when the situation is doubtful, for upon meeting a load where it was necessary to turn out, the Bishop was immediately out of the cutter into the snow, in order to determine what bottom there was for the horses to go upon. At 2.45 p.m. an encouraging congregation was found waiting in the church, the time appointed for Evening Prayer to be said. The service was reverent and refreshing. Two candidates were presented to the Bishop for the apostolic rite of Confirmation, and a very instructive and inspiring sermon was delivered by his lordship.

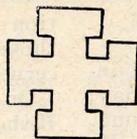
BRUCE MINES.

DULL times! We seem to have had our share here. They have been so dull that we have had nothing to write about. But there's a silver lining to every cloud, and now we are looking for better times this summer. The coal dock is to be kept busy, for a large contract or contracts for coal to be delivered have been made. The copper mine is to be pumped out, too, so we hope that shortly the mine will be at work. We have had quite a struggle in church finances, so many of our people have gone away. On the 23rd of February the Rev. J. Cooper Robinson gave his illustrated lecture to a large audience, and it was much appreciated. Several who had been opposed to Foreign Missions said that their eyes had been opened and they would try to give more liberally.

On the first Sunday in March we had a visit from an English lady, who is living far away from Church services. She came over twenty-two miles in order to come to church. She has walked many a mile in order to try and reach a service, but never succeeded. She attended three services that day, driving with me seven miles in the afternoon. She is living in a Presbyterian settlement and is carrying on a small Sunday school of her own. On her return home she wrote saying that she had thoroughly enjoyed and appreciated her stay, and now felt as if she belonged to my parish—"was no longer a sheep in the wilderness, belonging to no flock in particular." She told me that it was not till one was entirely cut off from Church privileges that one appreciated them.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

ON the 29th of February, a fifth life-member was added to our diocese, an M.A., in the person of Mrs. Burden, 1st Vice President of the Pro-Cathedral Branch. The Bishop presented her with the gold badge and certificate in the presence of Mrs. Thorneloe and the Branch officers. The presentation was made at Mrs. Burden's home, in consequence of her recent illness. In thus making Mrs. Burden a life member, the members of the Branch desire to testify of their gratitude for her long and energetic work. She has been a member of St. Luke's Branch since its organization, nineteen years since, and has been Vice President for nearly the whole of that time.

Let us now consider one of the most interesting portions of the foreign mission field. Japan holds a prominent place in our newspapers and conversation just now. The members at Sault Ste. Marie were recently privileged to hear about the work in that country from the Rev. J. Cooper Robinson, late of St. John's, Nagoya. Besides preaching in both our churches, Mr. Robinson addressed the Sunday school and the W. A. Persuaded as we must be, that knowledge of what has been done and is still going on in the mission field is necessary to the success of W. A. work and cultivation of a missionary spirit, this was a valuable opportunity.

Japan comprises four islands: Honda, Kin-Shin, Shikoku, and Yezo. The population is 42,000,000. The old and state religion is Shintoism. The Emperor is a deity, and a descendant of the gods. Shintoism does not teach idol-worship, properly so-called: the sun is the object of adoration. But another religion has been imported, and is very popular, that of Buddhism, with all its elaborate ritual.

The first Christian missionary to enter Japan, was Francois Xavier, of the Jesuit order. It is said that in the Molucca Islands Xavier met two Japanese, Han-ziro and his servant, whom he converted. Burning with holy zeal, he formed the idea of going with these men to Japan, and landed there in 1549. He only stayed two years. Other Jesuits followed him, and within thirty years over 200,000 were baptized. Making Magazaki their headquarters, the missionaries pushed forward in every direction. Father Valiznain founded 300 churches and 30 mission houses. The Bud-

dhist in consternation began to persecute. In 1597 Peter Baptise and 25 companions were crucified at Nagazaki. Assisted by the Dutch Protestants, the Buddhists finally destroyed the last stronghold of Christianity in 1638. Forty thousand people were massacred. This action of the Dutch is a curious instance of the evils Christians may work in hindering one another.

Christianity was supposed to be extinct in Japan. But God preserves the bread cast upon the waters in His name. In 1831 a Japanese vessel was wrecked on the shores of one of the Philippine Islands, and its twenty sailors were found to be wearing Christian medals, and had all been baptized and instructed in the Christian faith. Efforts were again made to introduce missionaries into Japan, but without success. At last the French made a treaty, their missionaries entered, and churches were built in Yokahama and Nagazaki. In 1895 it was discovered that 2,500 Christians, a survival of the Jesuit teaching, were still scattered about Nagazaki, following and propagating the doctrines of the first missionaries. Thus had God blessed and preserved the work of His martyrs.

The first Protestant teachers (Americans) arrived in 1859. Ten years later the first English missionary began work.

In 1883 an English Bishop was appointed for Japan. It has now four Bishops of the English Church. All our Canadian workers are under Bishop Awdry of South Tokio. A Japanese translation of the New Testament was completed in 1879. Our first Canadian missionary, the Rev. J. Cooper Robinson, sent out by some friends of Wycliffe College, reached Japan in 1888. Since then eight other clergymen and six single lady missionaries have followed. They are, the Rev. John Hamilton, of Nagoya; Revs. R. H. McGinnis, of Ueda, Rev. G. Egerton Ryerson, Rev. Arthur Lea, Rev. C. H. Shortt, Rev. S. G. Waller, Rev. F. W. Kennedy, and Rev. G. Gould. Miss Young, Miss Trent, and Miss Markham are among the women.

Last year the W.A. contributed \$2,217.32 to Japan. The juniors, including the Algonoma children, give \$100 annually to the kindergarten at Nagoya, under Miss Young's management. The W.A. also help St. Mary's Home, Matsumoto, Nagano, and Neda, also the Nagoya Kindergarten. Further particulars in another article.

GENERAL CHURCH NEWS

MORE than half the people of the world have never heard of Jesus Christ or of the love of God their Father. Apart from the work which the S.P.G. is already doing, it receives almost daily requests for help from all parts of the world, to which it is unable to respond through lack of men and money. In Burma, to which the Society contributes annually £5,600, the need of additional helpers is greater than can be described. In Southern India nearly every Mission station is undermanned; in China, and especially in the newly-formed Diocese of Shantung calls for help have to be refused, and splendid opportunities for developing existing work remain unused.

It has been announced that a magnificent gift of \$600,000 has been made to the Cathedral of St. John the Divine in New York by the Hon. Levi P. Morton, ex-Governor of the State of New York, of which \$450,000 is to be used for the completion of the choir, being the whole amount needed according to the architect's estimates, and \$150,000 is to be expended in providing the altar, stalls, organ, and other necessary furnishings.

The Woman's Auxiliary of the Canadian Church is to be congratulated upon their improved "Letter Leaflet." We wish much blessing and success to the W.A. and to its "organ," which latter is a means by which prospering effort will be achieved.

The House of Bishops of the Province of Rupert's Land, which met in Winnipeg, has addressed to the Prime Minister, Sir W. Laurier, a protest against the imposition of separate schools in the new provinces of the Northwest.

The Rev. A. H. Allman, Rural Dean of Parry Sound, leaves Emsdale Mission at the end of April to take charge of the adjoining Mission of Burk's Falls.

The Rev. W. J. Hunter, of Korah, has been somewhat indisposed and unable to take duty for some days.

By the death of Bishop McLaren, of Chicago, Bishop Anderson becomes the Bishop of Chicago.

Rev. E. C. S. Gibson, Vicar of Leeds, is to succeed Dr. Ellicott as Bishop of Gloucester.

The Rev. Canon Kirkpatrick, D.D., Master of Selwyn College, Cambridge, is expected to visit Canada during the month of April. Canon Kirkpatrick is also Regius Professor of Hebrew at Cambridge. Besides preaching in Halifax, Quebec, Kingston and Toronto, in which latter place he is to preach the University sermon, will lecture at McGill University and deliver courses of lectures at Bishop's College, Lennoxville, Q., and at Wycliffe College, Toronto.

The English House of Laymen, during its last sessions, unanimously adopted a resolution requesting the Archbishop of Canterbury, to appoint a representative committee of clergy and laity with instructions to prepare a scheme for a large increase of the Episcopate, and with power to consider and report upon such questions relating to episcopal incomes and residences as may advantageously be discussed in connection with such a scheme.

The Bishop of Colombo, in his address to the S.P.C.K. meeting in February, and that in Ceylon, the Buddhist authorities were importing sceptical and agnostic publications for the purpose of using their so-called arguments against Christianity.

His Excellency the Governor-General, following the example of his predecessors, has consented to become the Patron of Quebec Church Society.

The congregation of St. Alban's Cathedral, Toronto, have presented Bishop Sweatman with his portrait painted in oil in commemoration of the 25th year of his episcopate.

Bishop Matheson, of Winnipeg, assistant bishop to the late Primate, has been chosen Bishop of Rupertsland and, therefore, becomes the Archbishop of the Province of the same name.

The Board of Missions of the Church in the U.S. takes over the responsibility for the oversight and furtherance of missionary work among the Negroes.

Bishop Talbot, of Rochester, becomes a first Bishop of Southwark, on the division of the diocese, Bishop Harmer (Adelaide, Australia) succeeding him at Rochester.

Rev. J. P. Hughes, Vicar of Llantrisant, has been elected to succeed the late Dr. Lewis as Bishop of Llandaff.

CHURCH HISTORY NOTES

THE IRISH CHURCH AFTER THE REFORMATION.

IN 1641 a determined rebellion broke out in Ireland, threatening the destruction not merely of the English residents but of the Reformed Church. In this rebellion the Pope and those who represented him played no small part in the way of encouragement. But it was practically quelled in 1646; and Cromwell asserted his power by prohibiting the use of the Book of Common Prayer.

Eventually Cromwell's cause prevailed, and the Church was despoiled, and Independent preachers established in place of the Clergy. It was a troubled period, and only the mercy of God preserved the old Church alive.

After the insurrection of 1798, the "Act of Union" was passed by the English Government, joining not only the two countries but the two Churches together. This Act came into force in 1801, and for some 70 years the rather singular title of "The United Church of England and Ireland" was used.

During this period the influence of the Romanist Clergy in Ireland grew apace, aided by what was called "the Catholic Association." The troubled state of the country gave ample opportunity for successful intrigue in favor of the Romanist cause. With the hope of tranquillizing Ireland, large concessions were made. In 1828 the Roman Catholic Emancipation Act was passed. In 1833 ten Irish bishoprics were suppressed; and in 1869 the work of disestablishing and disendowing the Church of Ireland was completed, the Church's revenues being largely appropriated for the support of hospitals and lunatic asylums. This measure went into effect in 1871.

So to-day the old Irish Church exists, free from the State, with its own independent governing body. It is organized under its House of Bishops, consisting of two

Archbishops and twelve Bishops, and its House of Representatives.

By determined efforts a very considerable capital has been preserved, and though reduced in numbers to a mere fraction of the total population, the Church of Ireland still retains very considerable vigour, and is a powerful factor in the life and progress of the people.

The story of the Irish Church is complicated by ceaseless political struggles. Among these the issues arising from the introduction of the Normans have a prominent place. But the old Church remained unbroken in its historical continuity throughout. And but for the successful intrigues of the Roman party during the Reformation, resulting in the conversion of the greater part of the old Celtic population to the Roman obedience, and the setting up of a Roman hierarchy, it would probably have remained the Church of the whole population to this day. As it is, the masses of the people are in allegiance to the Papacy, and the old Church is the Church of the minority.

The paralyzing effects of this unhappy division are only too well known to need comment. The Celtic population, under the Roman sway, has remained at far too low a level of enlightenment and education, and has been too often a tool in the hands of designing men.

No account of Irish Christianity would be complete without reference to the splendid work done in various parts of the modern world by Irish Churchmen. By their eloquence, their enthusiasm, and their devotion to the Church's cause, they have been prominent in the promotion of Christianity the world over. The Church in Canada, and the Diocese of Algoma in particular, owe no small debt to the Irish Church.

The King has been pleased to appoint the Right Rev. Henry Hutchinson Montgomery, D.D., late Bishop of Tasmania and now secretary S.P.G., to be Prelate of the Most Distinguished Order of St. Michael and St. George, in succession to the late Archbishop of Rupert's Land.

An act of Parliament was passed in 1678, and continued in force till 1315, commanding that every Englishman should be buried in a woollen shroud. This was, of course, intended to stimulate the woollen manufacture, and in that intention was successful.

The Algoma Missionary News

EDITOR:

REV. CHARLES PIERCY, SAULT STE. MARIE WEST, ONT.

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All items of news and other communications should be sent direct to the Editor,

The Rev. CHARLES PIERCY,
(B. x 66), Sault Ste. Marie West,
Ontario.

Subscribers and friends are asked to bear in mind that all receipts beyond what are necessary to defray the bare cost of publication and management will accrue to the Diocesan funds. This being so, it is hoped that the friends of the missionary work of the Diocese everywhere will not only send in their own subscriptions promptly, but also induce others to subscribe for the paper.

BISHOP'S APPOINTMENTS FOR APRIL.

1. Sat.—Sault Ste. Marie.
2. 4th Sunday in Lent.—Garden River.
3. Mon.—Sault Ste. Marie.
4. Tues.— do
5. Wed.— do
6. Th.— do
7. Fri.— do
8. Sat.— do
9. 5th Sunday in Lent.—North Bay.
10. Mon.—Victoria Mines.
11. Tues.—Espanola.
12. Wed.—Walford.
13. Th.— Sault Ste. Marie.
14. Fri.— do
15. Sat.— do
16. 6th Sunday in Lent. do
17. Monday before Easter do
18. Tuesday before Easter do
19. Wednesday before Easter do
20. Thursday before Easter do
21. Good Friday do
22. Easter Even do
23. Easter Day—St. Luke's, Sault Ste. Marie.
24. Monday in Easter Week.—Sault Ste. Marie.
Shingwauk Memorial Chapel.
25. Tuesday in Easter Week and St. Mark's Day.
—Sault Ste. Marie.
26. Wed.— do
27. Th.— do
28. Fri.— do
29. Sat.— do
30. 1st Sunday after Easter—Sault Ste. Marie.

The clergy and churchwardens throughout the diocese are reminded of the assessments for diocesan expenses which are due at Easter, 1905. Every parish and mission station has been notified by circular from the Secretary of the Diocese. It is hoped that the sums due will be in the hands of the Treasurer by May 1st next.

Some of our missions are in arrears for payments due on diocesan expense account. In all cases the burden should be equally borne.

STATEMENT OF THE W. AND O. FUND.

ACCORDING to the regulations governing the W. and O. Fund, adopted at the Triennial Council held last June (1904), the Standing Committee is required to publish annually a detailed report. This should have been done in January, but owing to circumstances surrounding such publication for a first time it was unable to do so. However, the duty was neither forgotten nor neglected, and we now give the required publicity in the following figures and list of names:

STATE OF FUND.

Amount of Fund in hands of Hon.-	
Treasurer 31st Dec., 1904	\$21,673.59
Diocesan Treasurer, 31st Dec., 1904...	2 62
	<hr/>
	\$21,676 21

Amount of income, Hon.-Treasurer's	
statement, 31st December, 1904.....	\$880 52

PENSIONS.

Mrs. Sullivan, per annum	\$125 00
Mrs. Ulbricht "	100 00
Mrs. Lloyd "	150 00
Mrs. Pardoe "	100 00
Mrs. Chowne "	150 00
Mrs. Chowne, for children... ..	30 00
	<hr/>
	\$655 00

NAMES OF CLERGY "ON THE FUND".

The Right Rev. The Bishop.	
Rev. F. Frost	Rev. T. J. Hay
The Ven. G. Gillmor	Rev. W. H. Hunter
Rev. C. Piercy	Rev. E. J. McKittrick
Rev. A. H. Allman	Rev. B. J. Fuller
Rev. W. A. J. Burt	Rev. H. G. King.
Rev. A. J. F. Cobb	Rev. F. H. Hincks
Rev. D. A. Johnston	Rev. P. W. Calhoun
Rev. A. W. Hazelhurst	Rev. C. W. Hedley
Rev. L. Sinclair	Rev. E. P. S. Spencer

ERRATA.

BRACEBRIDGE AND GRAVENHURST APPORTIONMENT.

By an unfortunate mistake the above parishes were not credited with the full amount of their offerings towards the apportionments for 1904. Instead of being in arrears, both places were above the figure assigned them. Bracebridge raised \$68.10 instead of \$60.00, and Gravenhurst raised \$50.43 instead of \$50.00.

Rev. Mr. Simpson's mission is of wide area, for in addition to Novai, Ilfracombe, and Ravenscliff, he has to take duty at Sprucedale. It is a large mission, and the missionary is certainly working hard.

FOR THE JEWS.

WITH Good Friday and its solemn associations comes the annual collection for Missions to the Jews. A glance at the annual report of "The Jerusalem and the East Mission" is sufficient to show that Bishop Blythe is successfully, if slowly, prosecuting the Church's cause among the Jews in Bible Lands. The Mission is bound in all its acts by the statement of the Archbishop of Canterbury and York and the Bishop of London, dated February 18, 1887, viz.: "The Bishop to establish and to maintain, as far as in him lies, relations to Christian charity with the other Churches represented in Jerusalem, and especially with the Orthodox Greek Church; his particular care to be, in general, to convince those Churches that the Church of England does not wish to divide, nor disturb, nor in any way interfere with them, but rather to render them such assistance as they may desire, with a view to co-operate on Catholic principles, and in the prospect of Christian unity." There is no cause in the world to which Christian people should more cheerfully give than for the conversion of the Jewish race to the Christian faith. Every man, woman and child should offer a gift on Good Friday.

ARCHDEACON LLOYD'S LIBRARY FOR SALE.

The executors of the estate of the late Archdeacon Lloyd, of Huntsville, beg to notify the Clergy of the Diocese of Algoma that they have decided to dispose of his valuable library, consisting of many desirable religious works, as well as others. The library will be sold en bloc or in lots to suit purchasers, and will be on view at his late residence, Huntsville. Address all correspondence to

F. D. D. Lloyd,
Co-Executor,
Huntsville, Ont.

ACKNOWLEDGMENTS.

Receipts by Diocesan Treasurer to 17th February, 1905 :

MISSION FUND.

Algoma W.A., for Catechists, \$112.50; M.S.C.C., \$872.47; do. for Indian work, \$200; English Association, \$122.21; St. John's, Sault Ste. Marie, \$1.70; Seguin Falls, house to house, \$1.75; All Saints' W.A., Hagersville, \$5; M.S.C.C. final for 1904, \$605.78.

SPECIAL COLLECTIONS.

For S.P.C.K., Little Current, \$2.26; Sucker Creek, 52c.

DIOCESAN EXPENSE ACCOUNT

Little Current, \$5; Sucker Creek, \$1; Webbwood, \$1.50; Burk's Falls, \$2.60.

FOREIGN MISSIONS.

Little Current, \$4; Sucker Creek, 72c.; Huntsville, \$5.16; Thessalon, \$6.75; Novar, \$2.40; Sturgeon Falls, \$3.30; Cache Bay, 85c.; Blind River, \$3.80; Algoma, \$1.50; Spragge, \$3.11; CCutler, \$1.61; Port Carling, \$2.55; Gregory, \$1.81; Port Sandfield, \$2.25; Aspden, \$1.43; Allensville, \$1.29; Stanleydale, \$1.55; Emsdale, \$3.77; Kearney, 95c.; Eagle Lake, 70c.; Sundridge, \$4.

MISSIONARY APPORTIONMENT.

Bracebridge, special, 1904, \$12.15; Seguin Falls, \$9.

CHURCH AND PARSONAGE FUND

H. Armstrong, for St. John's, \$1.

AT BISHOP'S DISCRETION.

S. J. H., for forward missionary work, \$486.70.

INDIAN HOMES.

English Association, \$32.80; Bracebridge S.S., \$2.46; Falkenberg S.S., \$1.25; Blend River S.S., \$1.03; Bayfield S.S., \$3.64; Varna S.S., \$3.08; Trinity Church S.S., Galt, \$37.50; Niagara Falls, Christ Church, \$12.50; Niagara Falls, St. Stephen's, \$12.50; S.P.C.K., for scholarships, \$485.93.

Receipts by Treasurer to 15th March, 1905 :

FOREIGN MISSIONS.

Gravenhurst, \$11.60; Uffington, \$4; Rydal Bank, \$1; Dunchurch, \$1.18; Magnetawan, \$1.66; Midlothian, \$2.96; Powassan, \$2; Trout Creek, \$70; Nipissing, 25c.

INDIAN SCHOOLS.

Gravenhurst S.S., \$1.77.

DIOCESAN EXPENSE ACCOUNT.

Blind River, assessment, \$5; Snobury W.A., \$15; Beaumaris, assessment, \$5.

MISSION FUND.

Thessalon, \$5.75; Powassan, \$1.25.

MISSIONARY APPORTIONMENT.

Sudbury, collection Rev. J. C. Robinson's meeting, \$2.10.

INDIAN HOMES.

Contributions received by Principal direct February, 1905:—St. Agnes' S.S., Carberry, Man., for boy, \$12.50; England, per lbs., Triton, Gurney, for boy, \$16.91; England, per lbs., Quinton, for boy, \$16.91.

DIOCESAN OVERDRAFT FUND.

Received by the Bishop:—Mrs. McPhail, Novar, \$1.