

MARCH, 1905

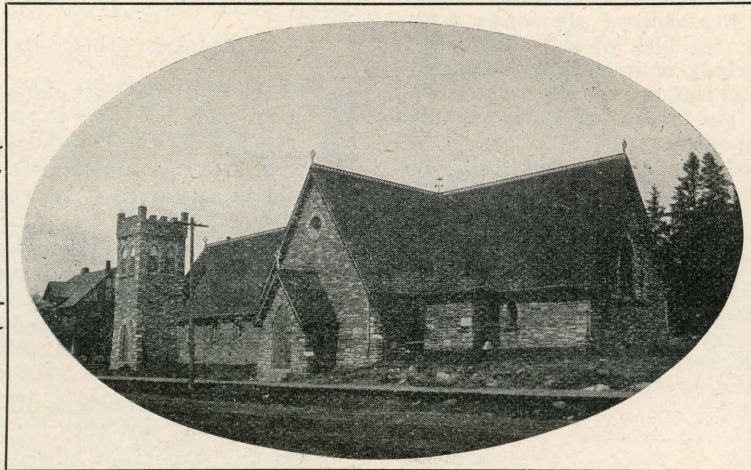
Now it is high time to
awake out of sleep.



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 RIGHT REV. GEORGE THORNELOE, D.D., D.C.L., Sault Ste. Marie, Ont.

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"LIBERTY, EQUALITY, FRATERNITY."

THE Bishop of Lebombo, at the opening of the Synod of the Church of South Africa, in his sermon said:—"There is one Church, one only Church, the Holy Catholic and Apostolic Church, of which we are Bishops, and you are priests, deacons, and communicants. This is a local synod of the universal, the Catholic Church."

It was true that there were unhappily divisions in the Church, but just as the relationship of an earthly family subsisted in spite of quarrels, so it was in the family which had one Father, and of which all the baptized were members:—"It would be difficult to find words which more truly and concisely express what ought to be three prominent characteristics of the Catholic Church than that motto which has come down to us, stained and defiled with the carnage of the French Revolution—'Liberty, Equality, Fraternity.' It comes to us bedaubed with the filth of evil passions; it is difficult to think of it without calling to mind those harrying scenes when those who shouted it in the streets of Paris shouted to the accompaniment of the roll of the prison van and the thud of the guillotine. But it is in itself a glorious motto: 'Liberty, Equality, Fraternity.' Every word has a true Evangelical ring, every word expresses, if rightly understood, a Gospel truth. Liberty—'Stand fast in the liberty wherewith Christ hath made you free.' Equality—'Be not ye called masters, for One is your Master, even Christ.' Fraternity—'Love the brotherhood;' 'For all ye are brethren.'"

A RUSSIAN CROSS.

SOON after the declaration of war, a young man, Mr. Handa, who had been baptized by the Rev. R. H. McGinnis of the Canadian Church Mission in Ueda, Shinshu, received an appointment as hospital attendant in one of the field hospitals attached to the Imperial Guards' Division, and went to the front. After the battle of Yalu, which culminated in the capture of Chuliencheng by the Japanese forces, he was called upon to nurse a Russian engineer, who was severely wounded. The Russian was deeply touched by the kindness of his Japanese nurse, and one day said to him, "You are a Christian, aren't you?" On receiving a reply in the affirmative he said, "I felt sure you were a Christian, for no one but a Christian would be so kind to an enemy as you are to me,"

and then detaching a small silver cross which was hanging round his neck he gave it as a memento of the occasion to Mr. Handa, who sent it home to his mother with instructions that it was to be taken care of, as he valued it very highly. And this little cross in the silk-lined box that the loving mother prepared for it has attracted no small amount of attention in the town of Ueda. Many are the people who, coming to see it, have, in reply to their questions, "What is it?" "What do Christians do with such a thing?" "What does it mean?" heard for the first time of Jesus and His love. God grant that many of them may really come to know Him, whom to know is life eternal!—From the C. M. S. Japan Quarterly.

WHY I GO TO CHURCH ON RAINY SUNDAYS.

BY FRANCES RIDLEY HAVERGAL

BECAUSE God has blessed the Lord's Day and hallowed it, making no exception for rainy Sundays.

2. I expect my minister to be there. I should be surprised if he were to stay at home for weather.

3. If his hand fail through weakness, I shall be to blame, unless I sustain him by my prayer and presence.

4. My presence is more needful when there are few, than on days when the church is crowded.

5. My example influences others. If I stay away, why may not they?

6. On any important business, rainy weather does not keep me at home, and church attendance is, in God's sight, very important.

7. Among pleasure seekers I see no weather keeps delicate people from the ball, the party or concert.

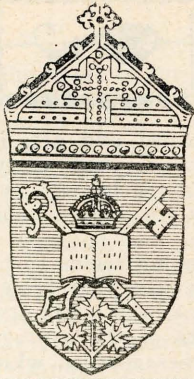
8. Such weather will test me. It will prove how much I love Christ. True love rarely fails to keep an appointment.

9. My excuses must be well grounded to bear God's scrutiny. (Luke xiv., 18.)

10. There is a special promise that where two or three meet together in God's name, He will be in the midst of them.

11. An avoidable absence from church is an infallible evidence of spiritual decay.

12. I know not how many more Sundays God may give, and it would be a poor preparation for my first Sunday in Heaven to have slighted my last Sunday on earth.



The Algoma Missionary News

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GOD'S SOCIETY.

THE religion of the Church is the true, primitive, scriptural religion of Jesus Christ our Lord.

2. The Church gives us an unmutated Gospel.

3. As the religion of the Church is the primitive Gospel religion, so the Church itself is the old primitive Church, derived down to us from the Apostles.

4. The Church requires no sinful terms of communion.

5. The Prayers of the Church are drawn from the Bible; and this high honor is given to the Divine Word, that there is more of that blessed Book in our worship than in that of any other denomination.

6. The Prayers of the Church thus drawn from the Bible; and this high honour is given as are alive unto God.

7. The great doctrines of the Gospel are embodied in our Liturgy, and are constantly brought before the minds of the people.

8. The Church is not a sect or new denomination, but a branch of the original Church derived down to us, from the institution of Christ our Lord, through the Church in England.

9. All the divinely appointed means of grace are to be enjoyed in the Church.

10. The Church stands up for Christ, and stands up for the ever-blessed doctrine of the Holy Trinity, as does no other body of Christians.

11. The Church was the soundest and strongest, and ever has been the soundest part of the Reformation.

12. The conservative and stable character of the Church affords an affirmative answer to the question we are considering.

13. The Church is of Divine institution, having its origin in the very Church of the New Testament, as ordered and left by the Apostles of our Lord.

14. The weight of fact and testimony lies on the side of the ministry of the Church.

SINFUL DIVISION.

IN the great heathen city of Madras, in India, from the top of one of the buildings you might count up, scattered among the heathen temples and the Mahomedan mosques, as many as nine places of worship of different bodies professing the Christian religion: all of them calling upon the heathen to change their religion and come to them to be taught.

Well do the heathen say that they are perplexed; that they wish the Christians were united among themselves, before they call upon others to join them.

The clever Brahmins are greatly hindered by these divisions; when they see nine different bodies, all worshipping God apart from one another, in separated and independent societies, well do they say "which one are they to believe?"

Is not this enough to make us weep; to think that the very heathen are hindered by our divisions?

For was not one of the petitions of our Lord's last prayer, for the visible unity of His Church? "That we all might be one"; so that there might be "no divisions amongst us"; that we might be "perfectly joined together". (Cor. i. 10.)

Are we not all "called to the Peace of God, in one body"? (Col. iii. 15.)

And for what end? Our Lord declares it, saying, "That the world may believe that Thou hast sent Me." (St. John xvii. 23.)

But now the world seeing us not one, but divided into a multitude of discordant bodies, is not able to believe that our Lord is the Sent One of the Father.

Thus is infidelity the sure consequence of our miserable and sinful divisions.



DIOCESAN NEWS

LENTEN PASTORAL.

DEAR BRETHREN IN CHRIST JESUS—Lent is again drawing near. And with it come the appeals and warnings which the Church, as a loving mother, is accustomed to address to her children.

Against the subtle power of worldly attractions; against the persuasiveness of mere human wisdom; against the pitfalls and snares prepared for our unwary feet by the great enemy of souls, the Church is once more about to warn us. And as she warns us she will also most lovingly appeal to us to examine our lives and characters as in the sight of God that we may be quite sure what we are and whither we are tending. She will bid us chasten and discipline ourselves, especially where we find our lives at fault, lest wandering far from the paths of truth and rectitude we lose ourselves in the mazes of a selfish and time-serving world.

Two great ends are set before us each year by the appointments of the Lenten season.

1. We are reminded that rectitude is essential to human happiness. The well regulated life resulting in a justly balanced character; the body chastened and disciplined by rule and made the obedient instrument of the Spirit; these, we are told, are absolutely necessary in order that a man may be what God would have him, and enjoy the deep and abiding happiness of those who attain the true goal of existence.

Any other life, putting this world above the next, the body before the soul, a bartering of the eternal for the temporal; and will, sooner or later, involve the misery, the disappointment, the degradation, the remorse, which must inevitably come of making "the great mistake" and "missing the mark" in the great struggle of existence.

We may apply all this in many ways as Lent calls us to the appointed round of fasting and prayer. But there is one application which I wish especially to urge upon you at this time. Most earnestly and lovingly do I beg you, in the light of the Church's warnings, to consider the dangers arising from intemperance. And I do this not merely in obedience to my own sense of duty, but also in response to a request made to me by our last Triennial Council.

Intemperance, I need hardly say, covers a wide range of evils. We may be intem-

perate in thought and word and act, in every department of activity. And everywhere intemperance is a grievous evil against which Lent raises its voice in solemn warning.

But intemperance in drinking seems to be so great and growing an evil in the regions round about us that it may well claim special attention. The habits of the average lumberman; the awful scenes enacted when these men emerge from their winter's isolation; the degrading traffic of our restaurants, and average hotel bar-rooms; the spectacle of drunkenness exhibited upon our streets at all hours of the day; these are realities with which we are most of us familiar. They need no recalling. But there are other facts which claim attention.

The number of those in respectable walks of life whose habits are irregular; the number of young men addicted to, or being led towards, habitual tipping; the extent to which "treating" undermines character and habits; and the extent to which people generally, by a sort of reaction, are disposed to go back to old social habits, thrusting temptation upon the young and weak;—all these are facts as little realized as they are ominous, not to say appalling.

Let us ponder these things during Lent with the Church's voice singing in our ears. Let us resolve that no moral cowardice; no regard for social conventions; no false ideas of hospitality; no genial good fellowship;—shall be allowed to prevent our doing our duty in withstanding these evils, though we have to stand alone in doing it.

2. But Lent does more than warn us against evils. It calls us to duty. It tells us that every man has a work to do for God. The discipline it prescribes is intended to fit him for that work. It calls us to seek our true freedom and our true happiness, where alone they are to be found, in the service of God.

To do good; to set a good example; to lead others by word and act to God; to brighten the world around us; to help the poor; to minister to the sick and needy; to uplift the broken hearted; to stand always, at all cost, on the side of truth, and purity, and holiness; to show forth Christ in life and character and so to further Christ's cause and Christ's kingdom:—this, in some way or other, according to our gifts and opportunities is the mission of every man and woman among us. And to this the urgent appeals of Lent bid us year by year to address ourselves.

But there is one special way in which men are called into God's service, of which I wish to speak particularly. And again I speak not merely my own convictions, but the sentiments of our recent Council.

There are doubtless those amongst us whom God has called, to be chosen vessels to Himself, and who can only rightly discharge their life duty in the Christian ministry. That such as these should turn aside to secular callings for lack of opportunity to prepare themselves for the sacred office, or through lack of sympathy on the part of parents and guardians, or by reason of the worldly advantages offered them; that Christian people generally should be indifferent to the fact that God's special call is coming daily to one here and to another there; and that the whole Christian community, and every member of it, have a responsibility they cannot evade to encourage and aid God's chosen ones upon their sacred pathway;—all these things are matters it were well for us to ponder during the coming weeks of Lent.

Everywhere the Church is crying out for men. The work in our own diocese has been languishing in many quarters, for lack of men. We need good men, God-called and given to God in body, soul and spirit. Such men, in the rough, may be waiting in abundance in our very midst needing only the encouragement of our sympathy and help to induce them to begin their special training.

Brethren, the responsibility is very great. Clergy and laity alike should rise to it. Our eyes should be upon the young boys and men of our congregations marking such as show special fitness for the ministry. We should bring them into touch with the authorities of the Church and pray for them that God would add His blessing to our efforts.

Yes we should pray, as well as watch, during Lent and always;—beseeching the great Lord of the Waiting Harvest that He would be graciously pleased to send forth labourers into His Harvest. So, perchance, will the Church's need be adequately provided for, and our own personal duty in the sight of God be the better discharged.

No more fitting subject than this can be found to occupy our thoughts during Lent. Each Lent should leave some permanent marks behind it. It should add strength to our spirits and ripeness to our characters. It should also push forward in some definite way the cause of God's Holy Church. During the coming Lent then I call upon you to concentrate your attention and prayers upon the needs of the sacred ministry. Let mothers and fathers and guardians of child-

ren; let everyone who reads these words and has influence with young men; let young men themselves reflect that God's call comes to everyone of us, in one way or another, bidding us "go work in His vineyard"; and that only by taking up God's work whatever it may be and giving ourselves to it with all the energy and devotion we possess can we win the full measure of the Divine approval and the perfect bliss of our everlasting reward.

Brethren, I have done. It is my earnest hope that throughout our diocese the clergy will provide and the people will use in the fullest measure possible such special means of grace as are fitting at this solemn season, more particularly additional celebrations of the Holy Communion. And I earnestly pray that, by the blessing of the Divine Spirit upon our labours, the coming Lent may be a time of great spiritual quickening to the diocese at large.

Believe me, faithfully your friend and bishop,

GEORGE ALGOMA.

Memo.—The Bishop has established a "Students' Educational Fund" for helping by way of loans towards the education of needy and deserving students for Holy Orders. Young men who approve themselves will be helped by receiving a certain sum annually towards their education on the distinct understanding that the sum they receive will be repaid during the first years of their ministry. Those desiring to offer themselves and needing aid should apply to the Bishop. About \$2,000 are needed for this work, and the Bishop will thankfully receive contributions, large or small, towards it.

ECHOES OF A BEGINNING.

ACORRESPONDENT writes:—The Rural Dean Burt and the Rev. I. A. Trotter, B.A., visited the unorganized district of Freeman, Muskoka, on the 24th day of January. This district lies west of Lake Joseph and east of the Georgian Bay. They called upon the Rev. Robert Clark, M.A., and visited his Log College, where, as yet, he has but one student, a Mr. Young, who is preparing for matriculation and also for the sacred ministry. Mr. Young assists Mr. Clark in holding service weekly in a neighbouring schoolhouse. It is confidently expected that in a very short time this township will be organized and the few settlers now residing there have petitioned Mr. A. A. Mahaffy, M.P.P., to use his influence in this direction. Two railways will, doubtless, be running through this district in the near future, and work is

now being pushed by both the C.P.R. and James Bay companies. Blasting and other work is going on in close proximity to the aforementioned "College."

Mr. Clark gave the Rural Dean and Mr. Trotter a hearty welcome and entertained them in his log cabin as hospitably and kindly as if in a mansion.

It is a pity there is no diocesan fund from which assistance could be obtained, not only to assist Mr. Clark with his college and to enable him to hold out inducements for more students to attend, but also from which help could be secured to build a small church and maintain a weekly service in connection with Mother Church. At present Mr. Clark is living in the bush, cut off from all communication with the outer world in the winter season, except that a stage brings the mail from Gravenhurst twice weekly. He is about forty miles from a railway station. But in the summer things are brighter and more civilized as the boats of the "Muskoka Navigation Co." run within about two miles of his house.

Mr. Clark and his student are working away faithfully, prayerfully, and hopefully. They are sanguine that better days for them and for the Church are not very far distant. Let us trust and pray that they may not be disappointed of their hope.

The Rural Dean hopes to arrange for a visit to this point either during the Bishop's tour of Muskoka in March or sometime next summer during the tourist season.

For the benefit of those who may not know, we might add that Mr. Clark is a priest of the Church, who has laboured in Nova Scotia, Toronto, Niagara and Algoma dioceses. Many years ago he was missionary at Port Sydney in Algoma Diocese. After an absence of several years he has returned to Algoma to spend the evening of this life in the cause of missions.

DEPOT HARBOUR.

MR. MAJOR writes: "The Bishop visited this mission on Sunday, February 12th, and it was with considerable difficulty that he got here. It was arranged that the Bishop, Rev. C. W. Balfour and T. E. Chilcott, and some members of the Parry Sound choir should drive over in the evening. They left Parry Sound about 6 o'clock p.m., and got along nicely till they came to Parry Island, where their driver took the wrong road and went some distance before he discovered his mistake. The roads were very heavy and the snow deep. It was a problem how they were to turn about in such a

place. The passengers were all turned out of the sleigh and started to walk back. The driver soon got his sleigh turned and caught up with them. But as the snow was falling fast and drifting they made slow progress. In the meantime the congregation was assembling and the missionary began to get anxious. It was 7.30 o'clock—time to begin service—and no sign of Bishop or clergy. A quarter to eight and still no sign of them. The congregation began to get restless, so the missionary decided to begin the service. The well-known hymn, 'The Church's one Foundation' was announced, and the people sang nervously.

"In the meantime the Bishop was having another experience, for when the driver entered the village he mistook the sidewalk for the road and persisted in driving on it. And he seemed to understand that his passengers were in a hurry for he did not wait for them to get out in the usual manner, but most unexpectedly spilled them in a heap at the hotel door.

"The congregation was singing the last verse of the hymn when the Bishop, who was the first to arrive at the church, entered, followed by the Churchwarden with the Bishop's bag. First came the consecration of the church, followed by Evening Prayer, which was said by Rev. C. W. Balfour and Mr. Major, after which six candidates were presented for the holy rite of the "Laying on of hands." The Bishop preached a very instructive and edifying sermon.

"The Bishop and clergy concurred in saying that the service was very bright and cheerful. The responses were exceptionally hearty.

"The Bishop took the train next morning at 6.40 for Maple Lake, thence to Rosseau by stage."

RURAL DEANERY MEETINGS.

FOR a missionary diocese of large extent and consequently of long distances the clergy of Algoma are certainly doing much to meet as often as possible, and so to keep in touch with the Church's work beyond the bounds of individual parishes and missions. It is an evidence of a larger outlook, to wit, the interest of the diocese and of missionary effort generally. We submit below the programmes of two joint deanery meetings—one in the east and the other in the west or middle-west of the diocese. The rural deanery of Thunder Bay is so far to the west, with so few clergy and such a great gap between the fields occupied on the

north shore of Lake Superior that it can not hope to do more than have a very occasional meeting in the west. As it is, individual missionaries in the other deaneries have sometimes to travel from 100 to 200 miles to put in an appearance. And when the cost of travelling is taken into account—no small item when small stipends are the rule without exception—such gatherings evince a commendable spirit in our missionaries. The first to be held is that of the deaneries of Nipissing and Algoma, at Blind River, of which mission Rev. F. H. Hincks, M.A., is incumbent. It will be presided over by Rev. A. J. Young, Rural Dean of Algoma.

PROGRAMME.

TUESDAY, FEBRUARY 28th, 1905.

Opening Service in St. Saviour's Church at 8 p.m. Preacher, Rev. J. C. Robinson, from Japan.

WEDNESDAY, MARCH 1st, 1905.

Morning Session.

Holy Communion, Celebrant, the Bishop, at 8.30 a.m.

Morning Prayer, 10 to 11.

Quiet Hour, conducted by the Bishop, 11 to 12.

Afternoon Session.

Greek Testament, Romans II. and III. to vs. 8, by Rev. Jas. Boydell, M.A., Rector of Sudbury.

Paper: Fellowship with other Christian bodies, by Rev. C. E. Bishop, M.A., Incumbent of Thessalon.

Paper: Sunday School Work, by Rev. F. H. Hincks, M.A., Incumbent of Blind River.

Evening Session.

Public Missionary Meeting at 8 p.m. Address by Rev. J. C. Robinson, Missionary from Japan.

The other meeting is that of the Deaneries of Parry Sound and Muskoka, to be held at Huntsville.

MONDAY, MARCH 6th, 1905.

Opening Service in All Saints' Church, at 8 p.m. Preacher, Rev. W. A. J. Burt, R.D., of Muskoka.

TUESDAY, MARCH 7th, 1905.

Holy Communion, at 8 a.m. Celebrant, the Bishop.

Matins at 9.30 a.m.

Quiet Hours—10 a.m. to 1 p.m.—Conducted by the Bishop.

Business Session, 2.30 p.m. to 6 p.m.

Evensong at 7.30 p.m.

Public Missionary Meeting at 8 p.m. Addresses to be given at Ven. Archdeacon Gillmor, Rev. H. J. King, and Rev. J. C. Robinson, Missionary from Japan.

A SUDDEN DEATH.

The third son, Joseph, aged 25 years, of the Rev. Geo. Gander, of Uffington Mission, in some mysterious way missed his

footing when entering or leaving a train south of Gravenhurst on Thursday night, February 9th, and fell under the wheels of the train, thereby losing his life. His remains were brought to Gravenhurst on Friday morning and his father was notified.

The burial took place on Monday, February 13th, at Gravenhurst. The funeral service was held in St. James' Church at 3 p.m., the rector being assisted in the solemn duty by the Rev. Rural Dean Burt, of Bracebridge.

Much sorrow was manifested by Mr. Gander's many friends. An instance of this was the fact that the funeral expenses were defrayed by Church people in Gravenhurst, so that when Mr. Gander went to pay his bill to the undertaker it was handed to him marked "paid."

NOTES.

Rev. C. Piercy suffered an attack of la grippe during February, which laid him aside for a week.

The Board of Management of the M.S.C. C. has issued a "Children's Lenten Letter," to be read to all Sunday School children on Quinquagesima Sunday, March 5th. The children are to be supplied with cardboard boxes for their own offerings as well as for the moneys collected for Missions during Lent. The "letter" makes special mention of the Church's work among our Indians.

The Lenten season is with us very often a time during which it is difficult to get about. This year, as Easter comes so late, it is not unlikely that the special Lenten services in our several missions may be marked by a larger attendance than usual.

Mr. F. W. Thomas, General Secretary of the Brotherhood of St. Andrew, paid a visit to Sault Ste. Marie during the last days of January. His visit gave encouragement to the chapter at St. Luke's. The chapter of St. John's is still dormant.

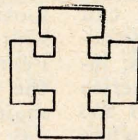
It would not be a hard task to raise our missionary apportionment if the minimum offering equalled "one day's pay."

If you are in arrears for our paper, will you promptly send your subscription to Rev. C. Piercy, P.O. Box 66, Sault Ste. Marie West, Ont.

If the date on your label is a past date, you owe us something.

WOMAN'S AUXILIARY

ONE BODY



IN CHRIST

AT the W. A. Board meeting held on January 17th all the resident members were present. The Corresponding Secretary read the letter from the Foochow Training School, which appeared in the January issue of this paper. Although all the funds promised for this pledge have not yet been sent in by the branches, the Treasurer was instructed to send the amount (\$30) at once to the General W. A. Treasurer for transmission to Foochow.

We women should take especial interest in Chinese mission work, for the women and girls in that vast country are in a very sad condition. Beside a pool in Foochow a stone is erected with the inscription "Girls may not be drowned here." In some of the provinces thirty out of every hundred girl babies are put to death immediately after birth. In other places more than one-half of the female infants are killed. The people say that the food and clothes expended on a girl are wasted, as she is sold at such an early age to be the wife and daughter-in-law of another family. At the "Clines," Kucheng, Miss Nisbet acts as mother to several little girls who have been rescued from death, and a second home for them, "The Birds' Nest," has lately been built for them on a little hill outside Kucheng city. One of these poor little Chinese waifs may be supported for the small sum of \$17.

Buddhism teaches that there is no heaven for one so worthless as a woman; but there is the faint possibility that after a virtuous life, and having passed through eighteen hells, she may be reborn on earth as a little boy, and thus, at last, have a chance of heaven.

Betrothed so early that it is no uncommon thing for a boy of eight to have as wife a baby-girl of six months old, the bride-elect is carried off by her future (and generally unkind) mother-in-law to live with her. Once married, it is improper for them to speak to any man but their husbands. They have not been considered worth any education, and therefore their lives are spent in an endless, aimless round of embroidering their shoes, painting their faces, binding up and decorating their hair, binding their deformed feet, cooking sweet meats, nursing their children, and, too often, alas! smoking opium. And Christ gave Himself a ransom for them.

Etiquette forbids a Chinese lady to walk out of doors. Etiquette also deprives her of the power to do so, for it cripples her. At the age of six years, almost every girl in China has to undergo the bandaging of her feet, in order to reduce them to the fashionable size. A lady's shoe measures two and a half inches in length. To render them capable of wearing such minute cases, the feet are tightly bound, the four small toes being tucked under the sole of the foot, of which, after a time they become a part, and the heel is brought forward. The excruciating agony endured while for two years the foot is crushed, stops growing, and practically dies, can better be imagined than described.

When at last the process is completed, the Chinese lady swaying and tottering along on her great toe and heel, is considered as graceful in her movements as "the waving of the willow trees," and is complimented on her "golden lily feet." "What a good mother she must have had," say her friends of a girl whose feet are particularly small. When a girl is to be married, the question is not, "Is she good, beautiful or clever?" but "What is the size of her feet?"

At the Foochow Training School a simple catechism, the "Hundred Texts" and the Bible picture book are used. All the women are married. They are very teachable and gentle and soon learn, and it is touching to watch the hopeless look on their faces gradually disappear. Most of these women unbind their feet. When doing this they have to lie down for three weeks before they can stand without their bandages. If the bones are broken the foot never completely recovers, and has generally to be bound to a certain degree, but in a very different manner. The feet soon become much larger, and the shoes worn are quite a different shape.

Surely these women have a claim on our prayers, that God may use them among their heathen sisters, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto Him.

All experienced missionaries advocate the circulation of missionary literature. What papers or books do you subscribe for and read and send on to others?

GENERAL CHURCH NEWS

NEW South Wales is trying to solve in its own way the problem of religious education in public schools. The Dean of Bathurst describes the method in the *London Times* of Aug. 30: The public schools are wholly under State control as to secular education; but at stated hours ministers of the several churches may give religious instruction to the children of their own community. Children whose parents belong to the smaller bodies usually direct them to attend the instruction given by the representative of one or another of the larger ones. Such a plan, as the Dean of Bathurst observes, involves the training of lay teachers to help the clergy, and this is actually done systematically in the diocese of Sydney.

The handbook of the Congregationalists in England, recently published, shows an increase of membership of less than 2 per cent. The Baptist year book shows only a like increase, while the number of Baptist pastors shows a decrease of 1 and of lay preachers a decrease of 40.

The Right Rev. Richard Lewis, Bishop of Llandaff, Wales, died on January 24th, aged 83 years. He was a strong believer in having a Welsh speaking clergy for the adequate carrying out of the Church's duties in Wales.

The spontaneous religious revival in Wales is marked not so much by preaching as it is by prayer. The Bishops and clergy of the Church there are showing a sympathetic interest in it, believing it to be the working of God the Holy Ghost.

While the Russian war-ships were passing through the Suez Canal, their crews purchased seven hundred copies of the Scriptures in Russian, during one day and night, from the Bible Society's colporteurs, who were allowed on board at Port Said.

His Majesty the King has shown his deep interest in the work of the Church Army by an interview with its head, the Rev. Mr. Carlile, at Buckingham Palace, and by giving a bank note for £100 towards its funds.

The Church Missionary Society proposes to establish a mission in the Southern Sudan.

The new Archdeacon of Kingston, Ven. J. R. McMorine, appointed by the Bishop of Ontario in succession to the present Bishop of Nova Scotia, was once the missionary at Port Arthur. We therefore, in Algoma, may and do extend our congratulations.

Bishop Montgomery, Secretary of the Society for the Propagation of the Gospel, recently addressed a large gathering of undergraduates in the hall of New College, Oxford, on the subject of the missions of the Church of England. It was a remarkable thing, he said, that the great centre of interest had shifted in a year from one continent to another—from Africa to Asia. All over the world the question was the colour question, and a subject that might well be considered at the Pan-Anglican Congress of 1908 was whether there should not be a tribunal composed of all the races of the world to govern their relations with what were called the lower races.

The following facts show the failure of non-Christian religions in India, and indicate the opportunity of Christianity. In the district of Punjab, in India, only forty families of Brahman priests are left, where formerly there were 360. Numbers of Brahmans are defying the curse and taking up secular callings, because the office of priest no longer affords them a living. Popular education and Bible study have broken down the adoration formerly paid to the priests, and their vocation is gone.—*Missionary Review of the World.*

The dioceses in Canada which benefit by S.P.C.K. grants made in January for the building of churches include Ottawa, Keewatin, Rupert's Land and Saskatchewan.

The Scottish Province of the Anglican Communion will be the scene this year of a General Synod. It is to be held in Edinburgh, on the 25th October, 1905.

The General Secretary of the M.S.C.C. was for a day at Revelstoke, gaining information about Kootenay Diocese.

The Diocese of Rochester is celebrating the 1300th anniversary of its foundation.

Steps are being taken looking to the establishment of another diocese in Australia.

CHURCH HISTORY NOTES

THE IRISH CHURCH REFORMED.

THE independence of the early British and Irish Churches is beyond question.

"Dagar, an Irish bishop, who was reported a man of great piety, in a visit which he paid to Archbishop Laurence, the successor of Augustine in the See of Canterbury, finding him opposed to Irish customs, refused to eat at the same table, or even in the same house with him."

Bede, the historian, tells us that the British Christians "would not communicate with the Anglo-Saxons." The Irish, through the centuries preceding the Norman conquest of England, acted on the same principles.

These centuries proved a period of sore trial and conflict for the Irish. The work of the monasteries, which aimed at spreading learning and faith through the land, was sorely distorted and hindered both by internal strife between the clans and by incursions of invaders from the North. Once and again the Danes descended upon the shores of Ireland and conquered large portions of its territory, ruling the native people with the utmost rigour and cruelty. "Books were burned or torn to pieces. Religion and letters were interdicted. Even the decencies of society and family life were trampled under foot by these barbarians." No wonder the Church languished under such experiences as these.

But the spirit of the people was never wholly broken, nor the light of their Church wholly quenched. These were the days of the famous Brien Boroipone, or Born, who "as a soldier, a statesman, or legislator, a Christian and a scholar, is said to have had few equals and perhaps no superiors among the princes of his day."

In the eleventh century the Normans conquered England and established their sway there, with the blessing and power of the Papacy behind them. And it was not long before they made their influence felt in Ireland also.

A splendid opportunity was thus afforded the Pope to assert his claims. And Hadrian was quick to avail himself of it. Absolutely without any right whatsoever, he professed to make a present of Ireland to King Henry II., who, thus encouraged, addressed himself to the subjugation of the country. In due time large portions were brought under Henry's sway and settled by his followers and friends. And these portions of the land became known as the English Pale.

Thus there were two elements in the population—the old Irish clans which long remained unbroken, and the Anglo-Norman invaders or colonists.

Gradually they were brought in some degree together, and the Norman influence at once remoulded the Irish Church and brought it largely under the Roman sway, the Pope acting as mediator between the two parties.

In due time the Reformation spread from England to Ireland. Henry VIII. dissolved the old monasteries. The first Prayer Book of Edward VI. was accepted by the Archbishop of Dublin. Elizabeth's supremacy and the reformed ritual were agreed to in Parliament in 1560 A.D., three Archbishops and seventeen bishops out of twenty-six being present. Only two bishops were deprived of their sees for not conforming.

"But Roman intrigues and the influence of the Jesuits set the two parties at variance; and a Roman Schism was established, which included the greater part of the Celtic or native population.

So in the Ireland of to-day we find on the one hand the Historic Church represented by the Reformed Irish Church in communion with the Church of England, and on the other hand the Roman Schism made up chiefly of the native Celtic people.

AN ENCOURAGING STORY.

TWENTY-FIVE years ago the missionary at ——— admitted a small heathen boy into the orphanage. He was of the Pandaram ascetic caste, who dress in yellow cloths and wander about as religious mendicants. It is considered an act of merit to provide them with food and alms. The small boy made fair progress at school, but, having been brought up a wild bird, he soon found cage-life irksome, and accordingly he ran away. The missionary went after him and brought him back. He became more tractable, and was afterwards baptized and sent to Calcutta, where he sat at the feet of Dr. Whitehead, the present Bishop of Madras, and after twelve years of school and university life he came back to ——— to offer his services to the mission. He became the headmaster of our high school, and, on the day this account is being typewritten, the missionary knelt at the altar of ——— and received the Bread of Life from the priest whom he took, as a little heathen boy, a quarter of a century ago. Shall we not say "Laus Deo"?—Madras Diocesan Record.

The Algoma Missionary News

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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 MARCH.

1. Wed.—Deanery Meeting, Blind River.
2. Th.—Sault Ste. Marie.
3. Fri.—“
4. Sat.—Train to Sudbury.
5. *Quinquagesima* : Sudbury and Copper Cliff.
6. Mon.—Train eastwards.
7. Tues.—Conduct Quiet Day for Deaneries of Muskoka and Parry Sound.
8. Wed.—*Ash Wednesday* : Aspden, Stanleydale, etc.
9. Th.—
10. Fri.—Gravenhurst.
11. Sat.—Drive to Uffington.
12. *1st Sunday in Lent* : Uffington, Purbrook, Vankoughnet.
13. Mon.—
14. Tues.— } Port Carling.
15. Wed.—*Ember Day* } Gregory.
16. Th.— } Port Sandford, etc.
17. Fri.—*Ember Day* } Port Sydney.
18. Sat.—*Ember Day* } Beatrice.
19. *2nd Sunday in Lent* : Bracebridge, Falkenburg.
20. Mon.—Train northwards.
21. Tues.—Midlothian.
22. Wed.—Magnetawan.
23. Th.—Dunchurch.
24. Fri.—Sturgeon Falls, Cache Bay.
25. Sat.—*Annunciation of the Blessed Virgin Mary* : Nairn (afternoon).
26. *3rd Sunday in Lent* : Webbwood (morning), Massey (evening).
27. Mon.—Drive to Walford (morning), Espanola (evening).
28. Tues.—Sault Ste. Marie.
29. Wed.—Sault Ste. Marie.
30. Th.—Sault Ste. Marie. Address Bible Society.
31. Fri.—Sault Ste. Marie.

The Church Chronicle mentions that £1,000 has been bequeathed by the late Canon Dickinson to increase the endowment of the Bishopric of Bloemfontein.

HOW DOES THE CAP FIT US ?

The following extract is from an article by the Rev. Paul Bull, of the Community of the Resurrection, on “The Revival of the Religious Life”: “It is the duty of those who believe most fully in the future of our Church to be most candid in their criticism of the present. Abiding penitence alone makes man fit to co-operate with God; and the foundation of penitence and the victory of faith is to see ourselves as we really are, and still to believe that God will use us in the working out of the redemption of the world.

“Our Church is at present only playing at foreign missions. She blocks off half a continent and dumps down a Bishop; and then breaks his heart by steadily refusing to give him either money or men. We kill our missionaries by the cruel method of isolation. Large monasteries at home ought to enable us to plant large colonies abroad, and to begin seriously to undertake the work God has given us. At one college in Egypt, the El Hazar School at Cairo, 11,000 students are being trained to become missionaries of the Crescent; and this college sends out 500 missionaries every year to every part of North Africa and Asia. At one college in England there are eleven students, and a few hundred scattered about in other institutions. If we are to save out Empire from the certain doom of every race which has refused to co-operate with God's eternal plan, it can only be by making Foreign Mission work, the Evangelization of the World, the one absorbing passion of our nation. At present Christian England spend £981,000 on ornamental feathers, £3,000,000 on diamonds, £150,000,000 on drink, and £1,300,000 on Foreign Missions!!!”

“The missionary function of the Church,” says a recent writer, “cannot be made a side issue, or a subordinate issue, or even a co-ordinate issue, but only the paramount issue.”—*Life and Light for Woman*.

The Bible ideal of a Christian hero is not that of a man waving a banner and shouting victory, but that of a man with a face full of pain, and yet of patience and hope—a man who is pressing his foot down firmly on the head of a venomous serpent that is stinging with the malice of despair the heel that crushes it. What a picture for our admonition and our encouragement! We must suffer, but, if faithful to our Leader, we shall surely triumph. And He himself said: “It is better for thee to enter into life maimed, rather than having two hands or two feet to be cast into everlasting fire.”

