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16 Forest Ave.  
Sault Ste. Marie, Ont.

# THE ALGOMA

SUDBURY, ONTARIO

JANUARY AND FEBRUARY 1954

VOL. 80

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*Missionary News*



CHANCEL AND SANCTUARY ST. JOHN'S, NEW LISKEARD.

## THE EDITOR'S CORNER

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Dr. E. H. Niebel of Capreol has sent us a letter which we feel will be of interest to many of our readers. It is from Bishop H. Clark of Edmonton who was a student at Capreol. He organized the Mission of Capreol in the summer of 1921 under the guidance of the Rev. P. Paris of Sudbury.

January 28, 1954

Dear Doctor Niebel,

Your telegram was, I thought, one of the most touching that I received. It brought me back to 1921 when I arrived in Capreol, very young, very green, taking the service in the movie theatre there.

Through the years I have never been able to forget the kind people of that town, and their cordial address of farewell that I received when I left for Trinity College. They claimed me as a "Son of Capreol for Christ", and my only hope and prayer is that in the years between, I have been of some service to Him who is our life.

With all kind personal regards,

Yours sincerely,

HOWARD EDMONTON

Clerical changes seem to be taking place rapidly in our Diocese. We

are happy to welcome new clergy to the Diocese and we are very loathe to see others leave. A new arrival is the Rev. Franklin Leigh who has been appointed rector of St. John's Church Chapleau. The parish has been vacant for some time and the parishioners are happy to hear of the appointment. The Rev. and Mrs. Leigh were residents of Chapleau in their early years, for the past number of years Mr. Leigh has served in the Arctic and in the Diocese of Montreal. We bid him a warm welcome.

One departure which we will regret very much will be that of the Ven. W. W. Jarvis rector of St. Paul's Church Fort William who has accepted the Rectorship of St. Thomas' Church, Toronto. Archdeacon Jarvis was ordained in 1935 and has spent all of his ministry in the Diocese. We have valued his sound churchmanship, his practical wisdom and his unfailing wit and good humour. Our loss is the distinct gain of the Diocese of Toronto and we wish and pray for him many happy years of service at St. Thomas' Church.

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# ST. JOHN THE EVANGELIST

## NEW LISKEARD

### Sixtieth Anniversary, 1893 - 1953

Sixty years ago, in the year of our Lord 1893, the first Anglican service was held in New Liskeard. Not that there was any place called New Liskeard at that time. In fact there was no named settlement of any sort. Just Mr. William Murray with his two sisters living with a few other settlers in log cabins and tents at the mouth of the Wabi River (or Creek as it was called in those days) on the north bank.

Mr. Murray had come to the banks of the Wabi (so-called after an Indian family living there at that time) in 1891. He had come, of course, by way of Mattawa, taking a boat from the foot of Lake Temiskaming and spending three days on his journey of 104 miles. Early the following year he was joined by his half-sister, Miss Charlotte Beavis, and a little later by another sister, Miss Catherine Ann Beavis, who thereafter throughout her long life became justly famous for her untiring work on behalf of the Anglican Communion in New Liskeard. She died in 1931 and a tablet has been erected to her memory in the present church building.

Mr. Murray was an Anglican and wanted to bring the services of the church of his fathers to the settlement on the Wabi. He was able to accomplish his desire because the Church had already come to Haileybury. It had been able to come to Haileybury in 1889 because almost sixty years earlier it had come to Sault Ste. Marie.

Mr. C. C. Farr, one of the first settlers in Haileybury, wished to have the services of the Anglican Church

brought to this settlement. He was able to appeal to Bishop Sullivan, the second Bishop of Algoma, who immediately sent the Rev. Gowan Gillmor, later Archdeacon of Algoma, to Temiskaming.

The following year on the 16th of September Bishop Sullivan himself came to Temiskaming, Mr. Gillmor accompanying him as his chaplain. They came straight by boat to Haileybury, and the following Sunday crossed to Dawson's Point to hold a service in Mr. Dawson's log cabin. The Bishop preached the sermon. About it Mr. Gillmor wrote in the December 1890 issue of the Algoma



ARCHDEACON GOWAN GILLMOR

Missionary News, "It was splendid to hear him. How he did enchain and hold his humble little audience in that log house! Think of him in the great churches in Montreal, Toronto, Kingston, Chicago and St. Paul's, England; and then think of him there, where putting up his hands he could touch the ceiling, but where also he had with him the power of the Holy Ghost!"

So by 1893 the Church was established in Haileybury and Bishop Sullivan had licensed Mr. Paul Coobold, M.A. as a lay reader. When Mr. Murray made his appeal to the Church in Haileybury, it was Mr. Coobold who came up by boat to the mouth of the Wabi and read the Divine Office in Mr. Murray's log cabin. There were three present besides Mr. Coobold — Mr. Murray, Miss Charlotte Beavis and one other.

Occasional services were taken by Mr. Coobold until the arrival in Haileybury in the spring of 1894 of a missionary, Mr. D. A. Johnston, a catechist.

Services were held sometimes in the new schoolhouse completed in 1894 but more often in the homes of the parishioners. From the early records we learn that services were held at the homes of Mr. Doughty, Mr. Quinton, Mr. Murray, Mr. Martin, Mr. Bower and Mr. Lawson. Mr. Johnston was ordained deacon and then priest while he was in Haileybury and so became the first ordained clergyman to hold Anglican services in what was later to be known as the Town of New Liskeard. He also had the honour of performing the first marriage contracted in the settlement when he united Mr. James Heard, of Bucke Township, and Miss Carr, of Cobourg, in the holy bonds.

Mr. Murray, it is recorded, presented the newly married couple with a "town" lot.

By the following winter the Rev. James Hickland had succeeded Mr. Johnston at the mission in Haileybury.

In November, 1896 Bishop Thimlooe visited the Liskeard Mission unexpectedly, coming up from Haileybury in a rowboat. Though it had not been known that he was coming fifty or sixty people were quickly collected for a service and the school children were given a holiday.

In the matter of the name of the post office the triumph of the Anglicans, who wanted the name of the town to be Thorneloe, was short lived, for by 1903 we find that Mr. Paget had been successful in memorializing his native Cornish town. The post office was then definitely called the Post Office of New Liskeard, the "New" being added to avoid confusion with another Ontario post office of similar name.

The settlement was incorporated in 1903 under the name of the Town of New Liskeard. By that time the Anglicans had built a church and chosen as its patron saint St. John the Evangelist.

When the Bishop again visited the Mission of Thorneloe (New Liskeard) in November 1899 he pointed out that the grant towards the new church building offered by the Marriott Fund of the Society for the Propagation of the Gospel was conditional upon the work being completed by January 1900, and urged that immediate action be taken. Before he left arrangements were made for preparing the foundation on the

land given by Mr. Murray on what is now the corner of Rebecca and Elm Streets.

The courageous little band of Anglicans evidently just managed to beat the deadline. By the end of 1899 the church was built in some sort of fashion. It is true there were no seats or furnishings. The congregation sat on blocks of wood and a plain table did duty as an altar.

In June 1900 the Rev. H. Robinson Codd, M.D., a medical missionary, came to the mission. He made his headquarters at Haileybury but held a service at New Liskeard every Sunday morning at 10.30.

In June 1903 Mr. E. C. Southey, a veteran of the South African War, was sent to assist Dr. Codd as catechist, and took up his residence in New Liskeard. It is in 1903 that for the first time we find the name of Mr. S. E. Thicke recorded as one of those present at the annual vestry. Mr. Thicke had come to New Liskeard in 1902, and from then on there were not many vestry meetings held at St. John's that Mr. Thicke did not attend.

Thicke gave long years of service to St. John's until his death at the age of eighty-six.

In the meantime the church was gradually becoming something more than just four walls and a roof. By 1902 the W.A. had purchased an altar, and in February of that year seats were purchased at a cost of \$5.00 and an altar rail was set in place. A vestry was built in 1902 and an entrance porch added. In 1903 the lectern, reading desk and hymn books were bought by the W. A. and Mr. Murray, heaping bounty upon bounty, had donated an organ. The following year a belfry was built and a bell installed — both gifts of the Woman's Auxiliary — and Miss

Lottie Beavis had given a chair for the chancel. A box stove had been set up shortly after the chimney had been erected. So the little church which was to serve the parish for thirty years, was fairly shipshape by 1904 when the railway came to New Liskeard, and a new era opened up for both the town and the mission.

In May 1906 Archdeacon Gillmor had again come to the mission to preside at its annual vestry. He pointed out that there was urgent need of a parsonage. The housing shortage then, as now, was critical in New Liskeard, and it was very difficult for the mission's incumbents to secure living quarters. Some of the unmarried men had "bunked" in the vestry of the church when they could find no other accommodation. At the 1906 annual vestry a motion was passed authorizing the building of a parsonage, and in the minutes of the annual vestry of 1907 it is recorded that a vote of thanks was tendered to Mr. George Weaver "for the efficient manner in which he has carried out the building of the parsonage." It had been ready for Mr. Lowe when he arrived in November. It was partially destroyed by fire in 1923, but was rebuilt and enlarged, and served the incumbents of St. John's until the new rectory was built in 1941.

Mr. Lowe was followed in 1911 by the Rev. (now the Venerable Archdeacon) J. B. Lindsell. Mr. Lindsell was a man of terrific energy which he expended freely on behalf of the Church. Not only did he himself seem tireless, but evidently he had an uncanny power of persuading others to become energetic on behalf of St. John's. Mrs. Wm. Barton recalls how she once encountered Mr. Lindsell's persuasiveness and suddenly found herself the church or-

ganist. Meeting her on the street one day Mr. Lindsell informed Mrs. Barton that he expected her to become organist, starting as of the following Sunday. Mrs. Barton protested that she had never played an organ in a church and found a dozen excuses for not launching on such a career at that time. Mr. Lindsell brushed all this aside and left her, saying that he would expect to see her at the organ the next Sunday. And Mrs. Barton was there. The consensus of opinion among those who know the Arch-deacon is that it is very hard to let him down. Mr. Lindsell was particularly interested in the work of the Sunday School, and under him it flourished at St. John's. He was also very enthusiastic about the plan for building the new church and worked untiringly to raise the necessary funds. He remained in the mission until 1914.

The Rev. (now Canon) H. A. Sims came to New Liskeard about the middle of 1914, but before his arrival there was a period of almost six months when the mission was without a parson. During that period Mr. G. Statham, a lay reader, held church services, and Mrs. Jas. Redpath was in charge of the Sunday School.

The record of the annual vestry held in April 5, 1915, shows that for the first time women were in attendance in their own right.

In the meantime the war came to an end and St. John's became temporarily a self-supporting parish in 1919. In 1923, in response to a petition from the parish, the diocese again placed Mr. Whiteley on the Mission Fund for \$50.00, the grant increasing by 1926 to \$200.00. This seems to have stopped in August 1926, at which date the parish became permanently self-supporting. Mr.

Whiteley remained in New Liskeard until 1927.

When Mr. Whiteley left in 1927 the Rev. A. P. Banks returned to the parish for a brief stay as temporary pastor. During Mr. Whiteley's incumbency the work of collecting funds for the new church had gone steadily forward. Then in September 1928, at a special vestry meeting a letter was read from Mr. and Mrs. A. A. Cole offering the vestry two lots cornering on John Street and White-wood Avenue for the purpose of having a new church built thereon. This offer was immediately accepted, and the wardens were instructed to sell the Mary Street lots, the proceeds to be added to the building fund. In May 1930, it was decided that there was sufficient funds in hand to start building, and under the supervision of Mr. R. R. Woods the work on the new church began. It was completed by the end of October 1930, and formally opened on November 5th of the same year by the Rt. Rev. Rocksborough Smith. The incumbent was the Rev. Chas Glover. The following year the old church building was sold to the First New Liskeard Troop of Boy Scouts.

The Rev. R. H. Fleming came to New Liskeard in 1934 and remained for seven years. He was the brother in-law of Mrs. David Fleming, now deceased, a member of St. John's for many years and beloved by all her fellow parishioners. Under Mr. Fleming's leadership St. John's slowly but surely made headway against its financial difficulties. At the annual vestry in January 1937 one of the mortgages on the church building to the amount of \$500.00 was burned, and at the 1940 vestry the financial report showed that the principal debt on the church had been paid. The re-

maining mortgage was burned, and plans were made immediately for the consecration. The Rt. Rev. George Frederick Kingston was then Bishop of Algoma.

The new Church of St. John the Evangelist in the parish of New Liskeard, was consecrated by Bishop Kingston on St. John the Baptist's Day, 1941, with the following clergy in attendance: the Venerable Archdeacon J. B. Lindsell, the Rev. Canon F. W. Colloton, the Rev. Canon H. A. Sims, the Rev. Canon Richard Haines, Rural Dean, Capt. A. Privett of the Church Army and Rev. R. H. Fleming, the Rector.

Mr. Fleming left the parish in July 1941, and was followed immediately by the Rev. (now Canon) Stephen Turner from Parry Sound.

A building committee consisting of Mr. R. R. Woods, Mr. R. Brisley, Mr. R. C. Fowler and Mr. J. S. Ink was appointed to arrange for a new rectory to be built on this lot. Building was started immediately, again under Mr. Wood's supervision, and the rectory was ready for occupancy by Mr. and Mrs. Turner in November of the same year. The Parish Guild assumed responsibility for the debt, and wiped it out by 1946.

During the eight years of Mr. Turner's term as rector steady progress was made in the parish.

Bishop Kingston paid his last episcopal visit to New Liskeard on March 5, 1944, and at that time dedicated the new altar, built, carved and presented to St. John's by Mr. E. H. Chatwin. Mr. Chatwin had previous-



ARCHDEACON  
J. B. LINDSELL

THE LATE ARCHBISHOP  
KINGSTON

REV. R. H. FLEMING

ly built and carved the lectern, and later made the honour roll table.

In January 1945, the parishioners of St. John's had the unique privilege of witnessing the first Ordination Service held in the parish, when the Rev. E. C. Bowyer, who had been serving in deacon's orders in Englehart, was ordained priest by Bishop Wright. The Bishop celebrated the Holy Communion at 8 o'clock in the morning, and the Ordination Service was held at 10.30, Archdeacon Lindsell presenting the ordinand.

Mr. Turner left the parish in October 1939, having been requested by the Bishop to take charge of the parish of St. George, in Port Arthur.

In January 1950, the present Rector, the Rev. N. D. Knox, B.A., came to New Liskeard from Val d'Or in the Diocese of Moosonee, and was instituted and inducted by Bishop Wright on May 24th of that year.

In 1952 under the leadership of the rector and Mr. Fred Battson, people's warden, plans were laid and preparations begun for holding a Diamond Jubilee celebration at St. John's in the fall of 1953 to commemorate the sixtieth anniversary of the Church of England in New Liskeard.

In July 1953, the church was re-decorated and a new lighting system installed under the supervision of Mr. W. E. Anderson and by the voluntary labour of several of the parishioners skilled in electrical installations.

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## URGENT

My Dear Lord Bishop,

Twenty teachers and sixteen drivers are needed for this coming Van Season — May 15th to October 15th (exceptions are made for College Students to fit in with their dates.)

Since this historical record was compiled, the Rev. N. Knox has transferred to the Diocese of Huron. The Rev. A. L. Chabot of Conniston has been appointed rector of the parish.

This, then, is the story of the Church of St. John the Evangelist in New Liskeard. It is the story of courageous men and women who worked and sacrificed throughout the hardships of pioneer conditions, two world wars and a serious financial depression to preserve intact the Anglican tradition of divine worship in New Liskeard. But all that has been done at St. John's has been possible only because the parish is part and parcel of a larger unit, the Diocese of Algoma, against which it has leaned and to which it has many, many times turned for help and received it. And behind the huge missionary Diocese of Algoma with its vast territory and sparse population has been not only the whole Canadian Church but the friends of the Diocese in England — The Society for the Propagation of the Gospel, the Society for Promoting Christian Knowledge, the Colonial and Continental Church Society, and above all the Algoma Association (in England) for Prayer and Work.

Sixty years of progress for the Church in New Liskeard has had behind it sixty years of support from Algoma's friends in England.

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### Qualifications for Teachers —

Communicants of Anglican Church or American A Episcopal - Women who are Missionary hearted and have studied or are willing to study (G.B. R.E. Teachers Course), Life of

Christ, Prayer Book and with some knowledge of Church History and take examinations in same in Spring. Must have taught in Sunday School.

Students at Anglican Women's Training College or similar Episcopal College or Public or High School teachers who have a good knowledge of Bible & Prayer Book will be accepted if suitable in other ways.

Age 18 upwards but not in charge till 25. Names should be forwarded to me by AIR with clergyman's reference — Doctor's questionnaire will be sent.

As this work needs preparation spiritual and practical appeals should not be left till May. Vacation schools are held and these should have preparation.

#### **Drivers —**

Must be Communicants of Anglican Church or American Episcopal - and expert drivers. Must be Missionary hearted and prepared to help with teaching and visiting.

Must have had their license for at least a full year and have practised with a Ford one ton truck and be ready to take or have taken a Mechanical Course. Age - 18 upwards.

#### **Finance —**

All expenses paid from home to Van Headquarters and return - all running expenses and board provided. All medical care guaranteed - Accident Insurance.

For your private consideration if suitable worker is prevented from volunteering owing to lack of spending money, could not some parish group, A.Y.P.A., Sunday School etc., provide a small gift not exceeding \$50.00?

I am not accepting British workers till end of March - waiting for Canadian volunteers. Therefore this appeal should be made at once and continuously until you find someone.

Could the urgent need be made in Church, parish leaflet and over the Air and through the various Church Groups - local newspapers are also useful.

The Anglican Church is being put to shame by the various Sects, Mormons, Pentocostals, Jehovah Witnesses, all of whom do not lack unpaid missionaries. The zeal of the communists is proverbial.

Those people are copying our methods which proves that they are effective but we are losing the lead we had in the rural districts.

The Faith is being undermined and we are losing a number of our young people, and it is no use shutting our eyes to the fact. In Maclean's Magazine Dec. 15th, 1953, "The Adventists Pentecostals and so on have risen .7 per cent to 2.5 per cent. "Today the greatest gains by far, are being made by Jehovah Witnesses there are nearly five in Canada today for everyone the census shows in 1941 - The "no religion" category ranks second in growth."

Jehovah Witnesses definitely deny the Divinity of Our Lord.

Let us pray for ourselves and others in the words of the collect "Stir up we beseech Thee the WILLS of Thy faithful people."

Could you have prayers that workers will come forward for the important part of the Church's activities among the families in the rural districts?

I was very disheartened last May to find that no appeal at all had been made in the leading City Churches although I had written in January, 1954 is as we know the Year our Church in Canada is recruiting men and women.

Hoping that you will find at least one volunteer as I know that you personally are very keen. We are lecturing in Britain till April when we

return.

Yours sincerely,

F. H. M. HASELL, M.B.E.  
Founder & R. Hon. Organizer

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## GARSON NEWS

The village of Garson is growing by leaps and bounds along with its activities.

An Anglican Sunday School has been in operation there at the Union hall for 2 years holding classes there every Sunday morning at 11 o'clock.

A new Union hall will be opened shortly with its doors open to hold Anglican church services there every Sunday morning at 11 o'clock changing the time of the Sunday school to 10 o'clock with it also being held in this new up-to-date building. Anglicans in the village are urged to attend these services and to send their children to the church school.

Recently a reception of welcome was held in honour of our new rector the Rev. Robert Lumley at the Inco

Club lounge. Mr. Lumley has recently arrived from Ireland to take this post for the parishes of Garson, Capreol and Falconbridge. The W.A. members presented the rector with a hymnary and the Sunday school class presented a purse. Lunch was enjoyed and served by the combined Sunday school and W.A. women.

The last W.A. members meeting was held at the home of Mrs. Bob Crawford with election of officers. At this meeting a group of members resigned from that branch to open and to re-organize a group in the village of Garson to support the new church affairs there.

The Skead Road church members also look for new faces in their W.A. from that area.

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## DEDICATION

An oak desk cabinet for use in St. Thomas' Anglican Church was dedicated on Sunday morning, January 24th, by the Rev. A. J. Thomson in the presence of a large congregation. The dual purpose cabinet will be used to store the Church's prayer and hymn books and the sloping desk top of the cabinet will hold the Visitor's Register. The cabinet was especially designed in the woodworking shop of Terry Best.

The cabinet was presented by the members of the 1953 Select Vestry and some friends of the Church. A Visitor's Register, with the Church's name stamped on the cover in gold letters, was also presented by E. P. Lee, retiring People's Warden. Rev. Mr. Thomson expressed appreciation for the useful gifts which he stated, "will be symbols of the welcome extended by St. Thomas' Church to its many visitors each year".

## The Church Moves Forward in Japan

The Episcopal Church of the United States in its current National Campaign for Four Million Dollars under the title "Builders for Christ" includes an item of \$625,000.00 for the Church of Japan. They are determined to take every possible advantage of the opportunities still available for the cause of Christianity in that land. Acute observers believe that in many ways Japan is today one of the most strategic and critical spots in the world.

From the reports brought to us by our own Primate, Archbishop Barfoot, who visited the church in Japan as recently as 1951 and by the Hon. Francis B. Sayre who just returned from Japan which he visited as the personal representative of the Presiding Bishop of the Episcopal Church of the U.S.A. we have learned that in spite of countless discouragements the forces of God are unmistakably on the march.

Bishop Powles, assistant-bishop of Mid-Japan, on his return from furlough writes about a particular cause for joy in that diocese, "we are looking forward to many Adult Baptisms at Christmas in the various churches; and especially at the Kindergarten Training School for Teachers (Nagoya) is their thanksgiving, because every girl in the first year class is either a candidate for baptism or a catechumen, and several are ready for Confirmation. So, although we sometimes feel downhearted about the lack of sufficient buildings, we do see everywhere the "buildings made without hands" which after all are the main part of our work."

We in Canada are not alone in the acquisition of a new Church House for our General Synod work. In To-

kyo the National Council of the Seikokai met recently in their new well-planned building which is one more step forward in building up a sound business administration and for the strengthening of the national church life.

In the Diocese of Hokkaido, where the Rev. Norman Smith who is supported by the M.S.C.C. is at work, a Christian Student Centre is being built on the campus of the Government University at Sapporo.

St. Paul's University with its 4,700 students is the largest Christian University in Tokyo. Only 10 per cent of all the students entering this University are Christian, but when they graduate it is estimated 40 per cent are Christian. To deepen these influences a "Christian House" is planned on the campus.

Bishop Yashiro, the Presiding Bishop of the Nippon Seikokai is trying to foster rural evangelism and among other steps has asked the Rev. H. J. McSherry of Hiroshima, one of our M.S.C.C. missionaries now on furlough, to make a special study of the methods of rural evangelism in this and other lands. Many Bishops, Clergy, and Laymen in the Seikokai are aware of the tremendous need of Evangelism in all phases of Japanese life if the rampaging forces of secularism are to be checked. A great step forward in this direction was taken during the visit of the Hon. Francis B. Sayre in the initiation of a great Laymen's Evangelization Movement throughout Japan. With all this growth and development unfolding who shall say that God is not at work in Japan!

It is hoped that Bishop Michael Yashiro will visit a few centres in

Canada this summer on his way to the Anglican Congress in Minneapolis. An invitation has been extended to him to be one of the main speakers at the Annual Conference on Overseas Missions under the auspices of the Canadian Council of Churches to be held in Winnipeg, July 27th to 30th. A number of Anglican delegates will be welcomed at this important Conference.

With only half of one percent of the population of Japan Christian we may well wonder if ever the 80 millions of Japan will be won to Christ. The 400,000 Christians are such a tiny group. The early Christians too were a tiny fringe. By God's help they prevailed.

Dr. Sayre in a report to the Episcopal Church writes: "The situation in

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### WE HELP TO MEET A GREAT NEED

**M.S.C.C. sends \$15,000 to relief projects from its Emergency Disaster Fund**

The plight of the refugees in Hong Kong, Korea and the Holy Land is beyond the comprehension of those who live in this favoured Dominion.

In Hong Kong a large part of its population of two and a half millions are Chinese who have fled from the Communists. Shacks of tin, bits of wood, canvas, in fact anything that will help to keep out wind and rain, house multitudes of them. Hundreds of thousands of children, orphaned and hungry depend entirely upon relief agencies.

To Bishop R. O. Hall of Hong Kong, Canadian Anglicans, through their Missionary Society's Emergency Disaster Fund, have sent \$5,000 to help feed and care for these destitute Chinese people.

Japan today is reminiscent of those thrilling days in the Roman Empire during the first Christian Century. Somehow or other with God's help Christianity conquered Rome. No less if it be God's will, and if we do not fail Him, Christianity can conquer Japan today. But this will take the full measure of our strength. And the time is running fast'.

While the door is still open the M. S.C.C. and the W.A. are most anxious to increase their help to the indigenous Church of Japan. Recruits of good calibre are still being sent overseas and the financial needs both small and great are unending. Spare a prayer for our missionary brethren and for the members of the Seikokai in the Anglican Communion.

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Relief work in Korea, it is said, will need to continue at the present rate for at least another two years, providing there is no further outbreak of war. Some 50,000 destitute widows and about 500,000 children are among those needing our assistance. Another \$5,000 from this Emergency Disaster Fund has been sent to Bishop Cooper in Korea to help bring relief to these needy people.

The Right Rev. Weston Stewart, Bishop in Jerusalem, has also been sent \$5,000 from the same source to help with the almost overwhelming situation in the refugee camps in that country. Hundreds of thousands of Arabs are gathered in these camps without any hope of returning to their homes, and with little hope of being re-established in new homes with fresh means of livelihood. Among these are thousands of children who have known nothing but life on bare subsistence level in a refugee camp.

## OVERCOMING HANDICAPS

(Archdeacon) C. F. A. Clough  
Chaplain, Camsell Hospital

That would be a suitable title, heading the story of a young Eskimo lad from Ft. Ross. David Koomayak, an Eskimo lad of sixteen years, was flown from his home to Fort Ross in the Eastern Arctic, which is nearer to Montreal than to Edmonton, for treatment at the Charles Camsell Hospital three years ago. David, on his arrival at the hospital, could speak but two words in English, namely, "Turner" and "Mission". He had been baptized by Canon Turner. These two words became the password to the heart and fellowship of the Chaplain at Camsell Hospital.

Here David was 2,000 miles from home, minus two legs, for he already had both legs amputated below the knee; also he was minus a knowledge of the English language except for the two words Turner and Mission. A typical Eskimo lad of sixteen years, one of a Nomadic Tribe; accustomed to the great outdoors; condemned to inactivity; and confined for the first time in his life in a brick building. Never again would he be able to run with the dog team or hunt the seal with his father.

A strange new life presented itself to David. One made of less sterner stuff might have said "What's the use"; not so David. Artificial limbs were provided for him, and he applies himself to the use of them so well that he walks without the aid of a stick.

The teachers at the hospital, under the guidance of Dr. Mew, began to

teach him the rudiments of the English language. Such progress has he made that few grade eight scholars could write a better letter in English than he today.

He has shown marked ability as a potential artist; obtaining honours and prizes at the Edmonton Exhibition. Likewise he has developed the art of wood carving, and many of his products have brought high commendation. His models of Kyaks and Dog Teams, carved out of bits of 2" x 4" with the aid of a jackknife, are sought after. Last fall the Lord Mayor of Rochester, England, was visiting the hospital. He was so impressed by the work David had done that on his return to England he sent David a complete set of carving tools.

The highlight of David's carving is the beautiful Crucifix which he carved for His Grace the Archbishop, and which today finds a place in the Primate's study.

David has now finished a course under the Canadian Vocational Training which has taught him the use of machine tools in carpentry.

A family in the parish of St. Mark has kindly given him a home and he is employed in the Charles Camsell Hospital. Always, however, he is hoping to be able to return North, but he would have to live near some settled place.

The faith and determination which has enabled this Eskimo boy to overcome his handicaps, should be an inspiration to all, and we shall follow him with our prayerful interest.

## CHINA NEWS

### Very Rev. Stephen Wang consecrated Bishop.

Wang Shen-yin of Honan was consecrated suffragan bishop for Shantung on October 18 in Trinity Cathedral, Shanghai. The following bishops of the Sheng Kung Hui took part in the consecration: Presiding Bishop Robin Chen, Mao K'e-chung, Cheng Cheng-yeh, Ling Hsien-yang, Ts'eng Yu-shan, Shen Tzu-kao, and Cheng Ho-fu. In addition representatives of other churches were there to offer their felicitations, Y. T. Wu, Bishop Z. T. Kaung, H. H. Tsui, and YMCA General Secretary, T'u Yu-ch'ing. The writer of the article, Hsu Chang-t'ai, notes that this is the first time that Trinity Cathedral has been used for such a national church occasion, and states definitely that the Government after taking it from its former British ownership, has now turned it over to the Sheng Kung Hui."

### From 'China Reconstructs', Shanghai November - December '53

Miss Cora Deng, a YWCA Secretary, in an article on "Christian Life and Activities", describes Christian activities today to show how free religion is in the New China. Her own Church, the Sheng Kung Hui (Anglican) has recently made the Shensi Home Missionary District into a full self-supporting diocese, so that the Church now has fourteen diocese. In the month in which she was writing two priests and five deacons were ordained in the Chekiang Diocese alone. The interdenominational Easter Chorus in Shanghai repeated its program three times to overflowing audiences. The figures of the China Bible House are also encouraging. From June 1949 to December 1952,

209,904 copies of the whole Bible were published, and 151,057 copies sold. During the same period it printed 133,500 New Testaments and sold 148,889 copies. It printed 2,944,500 single books and sold 3,519,364 copies, the excess in the last two publications coming from stock on hand at the beginning of the period.'



### THE MISSIONARY PRAYER CORNER

Let us give thanks

—that Dr. Pedley, loaned to us by the Central Asian Mission, has taken over the work at the Lady Willingdon Hospital in the Kulu Valley (because of a heart condition Dr. Burfoot is no longer able to work at an altitude of 6,000 feet, and has taken over medical work at Asrapur).

—for the plan for Rural Evangelism which is being carried out by the Anglican Communion in Japan (To replace its former mission fields of Formosa, Manchuria and Saghalien, the Japanese Church is concentrating on reaching their country's rural population, which has had little contact with Christianity)

Let us pray

—for all those who are engaged in medical work in India, and especially for Dr. Burfoot and Dr. Pedley.

—that relief will be provided for the great need among the refugees in Hong Kong.

—for Bishop Stephen Wang who has been consecrated suffragan bishop for the Diocese of Shantung, China, that God will be very near him in all difficulties and trials.

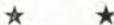
—for the power that springs from faith and love of God, without which we can never solve the problems of race and colour that confront us.

## IN MEMORIAM

### Arthur P. Scott

The Rev. Arthur P. Scott died suddenly at the Richelieu Hotel, Napanee, Ontario, on February 15th, 1954. For the past seven years he had been a supply minister in the district and was well known to every one.

He was born at Amherst Island, Ontario (Ontario), and attended Queen's University where he received his B.A. He was enrolled at Wycliffe College, Toronto, for a time and finished his theological course at Bishop's College, Lennoxville, Quebec. He was ordained by the Bishop of Algoma and served in the Algoma Diocese for some time before returning to the diocese of Ontario where he did supply work.



## THE BROTHERHOOD

### Manitoulin Deanery

The Brotherhood of Anglican Laymen held their quarterly meeting in Shaftsbury Hall, Little Current on Wednesday, February 17th, as guests of the Little Current and Mindemoya Groups.

There were representatives from almost every Mission in the Deanery of Manitoulin. The Clergy were also represented by the Rural Dean, Rev. Canon R. W. Stump of Whitefish Falls, Rev. Allan E. Haldenby of Little Current, Rev. L. R. A. Sutherland of Gore Bay and Rev. C. J. Passey of Espanola.

With the large attendance and the encouraging reports from all Missions it is evident that the Brotherhood has now reached what might be called its "launching out" stage. Its goal is to reach every Mission, every Anglican and every potential Anglican and to have its paper "The Anglican Laymen's News" going into every home.

One of the highlights of this organization's short history is the help and encouragement that it has received from the Clergy of the Deanery, also the co-operation that is shown between Clergy and Laity. The lay-readers of the Deanery, who are all members of the Brotherhood, are always ready and willing to answer the call whenever and wherever their services are needed. The call has been quite heavy during the past year due to the shortage of Clergy, but we are proud that no Services have had to be cancelled due to a Clergyman not being able to go.

The Brotherhood accepted an invitation from the Gore Bay Group to hold the next quarterly meeting there in May. The program committee have promised something entirely different for that meeting.



## GENERAL SYNOD AT WAR

While putting up the shields which adorn the ends of the rafters in the Memorial Chapel of the Prince of Peace in St. George's Church, Winnipeg, one of the workmen was overheard to ask: "Say, this General Synod, was he in the first or second war?"

Canadian Churchman.