



when asked for the support of its present laborers in its vast field, and for the sending of others to occupy places where the sons and daughters of the old world are crying out for the ministrations of the dear and honored Church of their fathers. Strengthen then the hands of the Bishop of Algoma and his band of co-workers in their grand and self-denying work of building up and sustaining the Church of Christ. Let us do this as a united Church, acknowledging one Lord, one faith, one baptism.

THE Rev. Jani Alli, a convert from Islam, has contributed a paper to the *Indian Church Quarterly Review* on Mo-

ammedanism, with special reference to Canon Taylor's observations at the Wolverhampton Church Congress. His view is that a Mohammedan, whilst missing much that Christianity could give him, yet derives certain advantages from his religion; but Islam being based upon a partial and perverted notion of the Christian religion, cannot be regarded as a preparation for it. He instances especially its fatalism, and its imperfect notion of what sin is. The success of Islam is to be traced to the element of truth which it contains, and its power of assimilating a variety of nations and races to itself, and the zeal for the support and extension of its creed which it inculcates. Lastly he observes that the Koran charges all the prophets with some sin or another, but Jesus with none, not even hinted at; He alone appears to be the sinless One. His exaltation to heaven was a promotion granted to no other prophet, not even to Mohammed.

things and persons that were British he once more became an inhabitant of the Dominion of Canada. He received a hearty welcome and settled down to faithful and hard work in the parish. In 1882 he was elected by the Provincial Synod to succeed Bishop Fauquier in the Missionary Diocese of Algoma. Although the position involved the sacrifice of many personal comforts he manfully placed himself in the hands of the Church and determined by the help of God to prove a faithful overseer of the portion of the flock entrusted to him. After his consecration he at once visited his immense diocese, and seeing its wants he has labored ever since in doing his share to relieve them. In the summer months he has lived at "The Sault," and in the winter up to the present season in Toronto, because from this point he could best reach the missions in the Muskoka district, and also fill appointments in various parts of Canada to plead the claims of his diocese. The burden resting upon him of supplying funds for the payment of his missionaries has been immense, but so far he has by the assistance of the different Canadian dioceses, and of friends in England, met all demands. Besides money actually raised by himself for purely mission work, he has obtained something over \$30,000 for the endowment of the see, and \$10,000 for a Clergy's Widows' and Orphans' Fund. The work of the clergy is at times of great physical hardship. In his recent trip to Nepigon which occupied sixteen days, he had only for five nights the luxury of a bed. The roads throughout the whole of his diocese are for the most part still of the roughest character, and journeys over them are tedious and exceedingly tiresome. Willingly and cheerfully, however, the Bishop pays annual visits to all his missions, and personally encourages his devoted missionaries, and by friendly intercourse cheers and binds in closer bonds to the Church the different members of the same. The Diocese of Algoma as the one missionary diocese of our Canadian Church, is deserving of the practical attention and loving care of all Church people. Its claims should have a priority over all others outside our own various parishes. It should be an object to maintain it efficiently—to give liberally

THE Brahmas of the "New Dispensation" have compiled a "Catechism of the New Faith" which shows the length to which they are ready to go in adopting Christian Terminology. Q. Do you believe in the doctrine of the Trinity? A. Yes, I do, God helping me. Q. Do you believe that the Father and the Son are one, and at the same time two different persons? A. Yes, I do, by the grace of God. Q. What are your credentials? I thank God that He has given me such a holy faith. The Son himself is my authority. When he says, "I and My Father are one," and "He that has seen Me has seen the Father," and similar other things; his words sink deep into my heart, and there remains not the least shadow of a doubt in my mind; they appear to me as infallible. Those words unmistakably testify that there is a unity between Himself and the Father. They clearly prove that He is of the same substance or essence with the supreme Father. On the other hand the Son during his earthly career has both by word and deed unmistakably testified that he was distinct and different from the Father to whom he was always subject and subordinate. His very being was dependent upon the Father, for He