

# The Algoma Missionary News

VOL. 71. SAULT STE. MARIE MARCH and APRIL, 1945 No. 2



O SEND OUT THY LIGHT AND THY TRUTH

Published in the interests of the Diocese of Algoma

## THE EDITOR'S CORNER

We are pleased to announce in this issue the first of a series of sermons on the "Understanding of the Bible," by the Very Rev. J. H. Craig, D.D., Dean of Algoma. Everywhere there seems to be a growing sense of the need for a more careful and extensive reading of the Bible among people today, and it is hoped that these sermons in black and white will prove of value. The Editor would be glad to receive comments of any nature regarding this feature.

Are there any features you would like to have in your A.M.N. of the future? You — the reading public — are the ones to decide! Please send in your suggestions and they will be carefully considered. We want to make your A. M. N. the way YOU want it.

This issue would not be released normally until the end of April, but an important trip to Toronto for the Editor, made its early issuance necessary.

### A WEEKLY BROADCAST OF CHURCH NEWS

A weekly broadcast of World Church News is given from CBL, Toronto, over the Trans-Canada Network of the CBC., Mondays at 4.30 to 4.45 p.m., E.D.T. The time for this broadcast is being given by the Canadian Broadcasting Corporation. The news is presented by Rev. W. J. Gallagher, M.A..D.D., Secretary of the Canadian Council of Churches.

### RENEWALS AND NEW SUBSCRIPTIONS

March - April

Rev. E. N. Clark (n), Fonthill; Mrs. Gerard Simmons (r), Bracebridge; Mrs. Tom Abbotossway (n), Little Current; Mrs. W. J. Steele (r), Sturgeon Falls; Wm. V. Steele (n), Sudbury; W. A. Library (r) Hamilton; Mrs. Albert Booth (r) Sault Ste. Marie; Miss E. Evans (r), Toronto; Mrs. W. J. Hawn (r), Bracebridge; Mrs. Fred Babe, K.C. (r), Fort William; Mrs. W. F. Somerset (r), Allansville; Mrs. A. Lundkvist (r), Chapleau; Mrs. R. H. Robson (r), Aspdin, Muskoka; Mrs. F. Prentice (n), Sault Ste. Marie; Mr. C. Gully (n), Sault Ste. Marie; Rev. P. W. O. Hill (n), Iroquois Falls.

## THE BISHOP'S MESSAGE

Eastertide, 1945

My dear friends:

Many of you are anxious to know of the Algoma activities from time to time and the whereabouts of the Bishop. The "Algoma Missionary News" serves a valuable role in disseminating information regarding the missionary efforts of our clergy and the many projects which are being pursued at the present time. I am glad to report that the Executive Committee of the Diocese has under serious consideration a plan to augment the stipends of the missionary clergy by putting into effect a scheme which will ease the transportation of many missionary clergy. The details of this plan will, no doubt, be outlined in a later issue for the benefit of our readers.

The Diocese is making a definite contribution to the missionary work of the Church. This pleases me, as I am convinced that the missionary efforts of the whole church will serve to strengthen our home base. During 1944 Algoma contributed \$900.00 more to the Missionary Society of the Canadian Church, the General Board of Religious Education and the Council for Social Service than in the preceding year. In turn we receive a generous grant from the Canadian Church to develop our work in newer parts of the Diocese and to supplement the stipends of our clergy in the smaller missions. In order to create fresh interest in deputation work and to review our missionary efforts in all missions and parishes, a Diocesan Mission Board has been appointed to act until our next Synod. This is a step in the right direction as a "watchful eye" on this important work will bring additional results.

Continued progress is reported by our Youth Committee for a permanent camp site. As Bishop, I cannot stress too strongly the need for promoting youth work. In isolated districts young people are making a definite contribution to our Church. We are anticipating our annual Youth Conference again this year at Falcona Beach, near Sudbury. It is my earnest hope that parishes will have a good representation of young people present so that the leadership courses provided there will be the means of strengthening our young people's work in every part of the Diocese. The Thunder Bay Deanery is planning a camp site for those living at the head of the lakes. Financial assistance will be welcomed in the form of ten dollar bursaries which will ensure boys and girls from the poorer missions to attend.

So the work in Algoma goes forward. Evidences are not found wanting to show the heroism and loyalty of clergy and laity in every section of the Diocese. The Church's marching orders, "Go,

## HIGHLIGHTS OF THE EXECUTIVE COMMITTEE MEETING MARCH 13th

### Missionary Committee:

The Bishop stated that he had appointed the following as members of the Diocesan Missionary Committee:

The Very Rev. J. H. Craig, Convener,	
The Ven. Archdeacon Balfour	Mr. Johnston Elliott
The Ven. Archdeacon Lindsell	Mr. Malcolm Cochrane
The Rev. R. F. Palmer, S.S.J.E.	Mrs. E. L. Allen
The Rev. Canon Colloton	Mrs. Cole-Bowen
Dr. E. H. Nebel	

Moved by Mr. E. Shell, seconded by Archdeacon Lindsell:

That this Executive Committee concur in the Bishop's appointments of members of the Missionary Committee. Carried.

### Archdeaconry Conference (Muskoka).

Archdeacon Lindsell gave notice of an Archdeaconry Conference to be held at North Bay on the 14th June, when matters relating to Youth will be the principal subject for discussion.

### Port Carling Mission.

Archdeacon Lindsell asked that the Mission of Port Carling, Port Sandfield and Gregory, which for some time has been combined with the Mission of Milford Bay and Beaumaris, should again be set apart as a separate mission.

Moved by Archdeacon Lindsell, seconded by Mr. E. W. Shell:

That the Mission composed of Port Carling, Port Sandfield and Gregory be restored to the status of a separate mission from the 1st June. Carried.

The Bishop spoke with deep appreciation of the work of Archdeacon Lindsell in this Mission and in that of Milford Bay.

### Whitefish Falls School.

A letter was read from Mrs. A. W. Stump, resigning her position as Principal of the Whitefish Falls School at the end of the present term.

Moved by Rev. F. F. Noek, seconded by Mrs. Allen:

That this Executive Committee accepts with sincere regret the resignation of Mrs. Stump as Principal and teacher in St. Augustine's School, Whitefish Falls; and desires to express its warm appreciation of her faithful and efficient service in that capacity for the past sixteen years. Carried.

### Rural Work.

A letter was received from the Rev. C. M. Serson, S.S.J.E., Convener of the Rural Work Committee, stating that the Home Missions Board of the United Church was asking co-operation in holding a Rural Clergy Conference during the week of April 16th, and suggesting that the Diocese send delegates.

Moved by Dean Craig, seconded by Rev. F. F. Nock:

That the sum of \$50.00 be set aside from the Special Needs Appeal Fund, towards the expenses of clergy attending the Rural Work Conference. Carried.

The Bishop was asked to appoint the delegates.

“Jehovah’s Witnesses.”

The Dean stated that the matter of “Jehovah’s Witnesses” had been referred to the General Synod Committee on Evangelism, and that a pamphlet was in preparation dealing with the false teaching of the sect. It was also stated that the Sault Ste. Marie Ministerial Association was preparing a pamphlet.

# Episcopal Visitations

FOR APRIL

April 1st — EASTER SUNDAY.

- 7 a.m. — St. John’s, Port Arthur.
- 8 a.m. — St. John’s, Port Arthur.
- 9 a.m. — Celebrate at St. John’s, Port Arthur.
- 11 a.m. — St. Paul’s, Fort William. Preach.
- 3 p.m. — Address Children’s Service at St. John’s, Pt. Arthur
- 4 p.m. — Masonic Address, Fort William.
- 7 p.m. — Sermon, St. Paul’s, Fort William.

April

- 2 — EASTER MONDAY. Address Ministerial Association.
- 3 — Executive Meeting.
- 4 — Schreiber, Induction Service.
- 5 — White River, Induction Service.
- 6 — Missanabie.
- 7 — Biscotasing.
- 8 — Capreol.
- 9 — Sudbury.
- 10 — Sudbury.
- 14 - 27 — Algoma Deanery.
- 19 — Executive Council of Provincial Synod.
- 30 — Leave for Thunder Bay Deanery.

## UNDERSTANDING THE BIBLE

(This is the first in a series of addresses given by the Very Rev. J. H. Craig, M.A., D.D., Dean of Algoma, in St. Luke's Pro-Cathedral, Sault Ste. Marie.)

Our theme is "Understanding the Bible". The Bible needs to be understood. Like all great things, while it is amazingly simple it is also intensely profound. There are passages in it which a little child can read and understand; on the other hand if a man could spend his whole lifetime on it there would still be much that would baffle and elude him.

The Bible needs to be understood because it is the text-book of our religion. Out of it our Christian thinking springs. In every age it has been the source of our theology and the touchstone for the testing of belief and practice. It has become woven into the very texture of our thought and speech so that if a man wants to be truly educated he must know and understand its contents.

All this has been true of other ages. There is another pressing reason in our day. There have sprung up around us groups or cults, or sects, which claim to be based upon the Bible and to have the "true" understanding of its meaning. If you and I object to their attitude and disbelieve their teaching, **it is up to us to understand the Bible ourselves that we can point out wherein they have erred.**

In this first study let us start with the obvious question: "What IS the Bible?" The Bible is a religious library. It is more than a book. It is a whole library of books. The word Bible comes from two Greek words, "ta biblia" which mean "the little books." There are sixty-six of them altogether (or eighty if you include the Apocrypha). Think of the Bible as a library having three shelves. On the first the Old Testament, there are thirty-nine books, on the second, the Apocrypha, fourteen, and on the third, the New Testament, twenty-seven.

These little books vary greatly in several respects. They vary in length. At least five comprise a single chapter only, while one has sixty-six chapters and the Book of the Psalms consists of a hundred and fifty ancient hymns. They vary also in nature. Some are books of law, others of history, prophecy, biography, letters and so on. They vary too in the age in which they were written. Probably the first books in the Bible to be put into their final and completed form were the prophecies of Amos and Hosea. These were written in the eighth century before Christ. Parts of the Bible of course go very far back beyond that. Abraham lived about twenty-one hundred years before Christ, Moses perhaps fifteen, and David about ten. From earliest days, stories about these and

other heroes of the Hebrew race were preserved, first in oral form and later in writing. No one knows when the process of writing down these stories began, but it must have been considerably before the eighth century B.C. It remained for men in later ages, in some cases as late as the Exile (597-536) to take these rather fragmentary accounts and re-write and edit them until they became the books of the Bible as we know them.

The writing of the Old Testament was all completed at least by 200 B.C. (though the Canon of the Old Testament was not finally agreed on till near the end of the first century A.D.) The first book in the New Testament was written about 50 A.D., and the others in rapid order in the next fifty years. In between, came the writing of the Apocrypha, that part which doesn't appear in most of our Bibles and which the Thirty-nine Articles say is to be read for "example of life and instruction of manners" but not to "establish any doctrine."

It is interesting to remember that the books of the Bible are a selection chosen out of a very much larger number of books written in the same century as they were. Why were these particular books selected? Perhaps the simplest answer is that they approved themselves to the hearts and minds of men. These books had in them the authentic ring. Men recognized them as the "genuine article", in comparison with the inferior books which were rejected. They had a quality which we describe by saying that they were "inspired". Somehow God was in them and spoke through them in a way that was not true of the others.

How can all this help us in our task of understanding the Bible?

First, it can show us what is meant by inspiration. When God inspired those who wrote the Bible, He heightened their awareness. He gave them new insights and new understanding, but He did not obliterate their personalities. They were still Amos and Isaiah, St. Luke and St. John. They saw what other men didn't see, but they still could only write it down in the best language that they knew. They had to use the thought forms of their day. Their books are divine but they are also human. It is essential to keep this in mind if we are to understand the Bible.

It should make us realize, too, that the Bible is a compilation. It comes from many pens, through many personalities, from many ages. It is not all alike in quality or insight. It all has value but it has not all equal value. Some books reach far greater heights than others. All of us have our favourites. We would probably count the four Gospels, the Book of the Psalms and Isaiah as far more precious than say Esther, Chronicles and Kings. The old method of reading the Bible from cover to cover doesn't appeal to us today. If we are to understand the Bible we must read it in proper sequence and with a definite purpose and if we are wise we will try in our reading to put first things first.

It should make us realize too that the Bible comes out of a certain environment. It was not written in a vacuum. The men who wrote it belonged to the ages in which they lived and unless we understand their times we cannot understand their message. This is of vital importance. It simply isn't fair to the Bible to lift it out of its context and apply its teaching to what may be a totally different situation. How can anyone hope to understand Isaiah or any of the prophets unless he has a grasp of the world in which they lived and the movements which were going on in it? How can anyone pretend to understand the Revelation of St. John unless he knows the world conditions in the age in which it was written?

Finally it should teach us that the Bible must be read and understood AS A WHOLE. It has a great message but that message can be easily distorted and muddled. It is not fair to the Bible or to truth to take part of it and ignore the rest. That's what so many of these sects do. They select what they want and discard what they do not. There is an excellent illustration of that in the literature of those who call themselves Jehovah's Witnesses. If we are to understand the Bible we must read it as a whole. We must refuse to be influenced unduly by "proof texts" which have been lifted out of their context, and try to grasp the whole sweep of the Bible. Only so will we find its great message of redemption for mankind.

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## SOO NOTES

### INTERNATIONAL LENTEN RETREAT

The Ministerial Association of Sault Ste. Marie, Ont., held a Retreat March 20th, at Westminster Presbyterian Church with members of the Sault Michigan Ministerial group as guests. The forenoon session consisted of a service conducted by Rev. L. H. Fowler, of Westminster Church, assisted by Rev. W. S. Wadland, of St. Paul's Church. Mrs. J. K. Lock, the organist of the church, presided at the organ, and played several appropriate postludes.

Mr. Fowler delivered a pre-Easter sermon on "The Cross and the Bible," tracing the events which led from an event at Bethany to trial and crucifixion. The speaker concluded by saying that "God created us with His breath, and saved us with His blood."

Later in the forenoon, a Lenten address was given by Rev. Edward Green, rector of St. James' Episcopal Church, Sault Ste. Marie, Michigan. Mr. Green spoke on "The Cross and the Individual's Need," outlining the various kinds of crosses which are brought about by ourselves, by others, and by circumstances. The cross of Jesus Christ is the answer to the problems created by the many unnecessary crosses of life.



Luncheon was served in Westminster Hall by the ladies of Circle No. 3. Bishop W. L. Wright, and Rev. W. Ratcliffe, of Sault Ste. Marie, Michigan, brought the thanks of the ministers to the ladies for the excellent Lenten repast.

The service in the afternoon session was conducted by Rev. R. F. Willson and Rev. W. N. Charlton. Mr. Willson's theme was "The Cross and the World's Need". The cross convicts the world of sin, it brings cleansing for the world, and it provides true power unto a world in which big business, immorality, and impurity are vieing for paramount positions. Industry, homes, churches, institutions are to be awakened to their need for cleansing.

### MEN'S CLUBS

New life among the Churchmen of Sault Ste. Marie is witnessed by the recent formation of two Men's Clubs, at St. John's and St. Peter's Churches. St. Luke's has long had a vigorous Laymen's Council and is a source of strength to the Pro-Cathedral. It is hoped that such will be the case with the two new clubs. St. John's Club is well under way with regular meetings and monthly congregational socials after church. St. Peter's Club has had only one meeting as yet, but it gave much promise of better things to come. In time St. Peter's Club hopes to become affiliated with the Diocesan and National Laymen's Council.

### NEWS AND NOTES FROM THE LAKEHEAD

The Lakehead has been enjoying an unusually mild winter which has been especially appreciated by the rural clergy. In case anyone's interested, CLARABELLE has been in only one snow bank all winter.

During the winter several informal meetings have been held to further the project of a Summer Youth Conference for this Deanery. A committee has been formed, comprising Mr. J. K. Benner of St. John's, Mr. Roy Kirkup of St. Paul's, Mr. E. G. Nicholls of St. Luke's, Mr. Les. Irwin of St. Thomas', with the clergy. At present the committee is working to insure camping facilities for this year. An encouraging number of young people have shown their interest in having a conference in 1945. In this regard, the motion picture of the Falcona Beach Camp in 1944 (cr. Father Serson) has been especially valuable as propaganda. The committee hopes to establish a permanent campsite on the shores of Sandstone Lake, about fifty miles from here. The Rev. M. L. Goodman has been appointed a corresponding member of the Algoma Youth Conference Committee.

Fort William and Port Arthur will welcome the Bishop at Easter time. His Lordship will conduct the "Three Hours" at St. Paul's, and he will also participate in the Easter Day services

of St. Paul's and St. John's. In connection with his visit a meeting of the Executive Committee of the Diocese and a Deanery meeting will be held in Easter week.

We have not had a chance yet to welcome the Rev. Owen Barrow, newly arrived in Schreiber from the West. Mr. Barrow will be remembered for his articles in the Canadian Churchman and the Church Messenger. He is a nephew of the Primate. Before going to western Canada, he spent several years in parish work in England. We will be looking forward to seeing him in Easter week.

We are sorry to report that Mr. Harry Ellard, a most faithful and enthusiastic Lay Reader, has been seriously ill. Up to the time of his illness Mr. Ellard had been carrying on services at Vickers' Heights.

At the present moment, Miss Eva Hasell, M.B.E., and Miss Sayle are visiting here, and they have spoken at several parochial meetings and services. We, in this Deanery, are all especially aware of their great work, because we have been fortunate enough in past years to have Miss Hasell and Miss Sayle themselves working in Thunder Bay with their van "The Good Shepherd."

The Rev. A. J. Bull and Mrs. Bull (Nipigon) have been in Montreal for some time due to Mrs. Bull's illness. We would like to give them our sympathy and best wishes.

During Lent in the mission of Murillo, Hymers, etc., the Rev. M. L. Goodman has been showing motion pictures of the work in the various mission fields of the Church, i.e., Africa, India, Japan, the Canadian Indians and the Arctic. These pictures, as a kind of new departure (from slides) have drawn "capacity crowds" and, it is hoped, have aroused new understanding of what the Church does for the heathen peoples of the world. The keynote of the series has been that the Church's missionary work does not deal exclusively with spiritual things; but also is concerned with the physical and material needs of the people.

The Rev. S. F. Yeomans, R.D., is noted for his diligence in hospital visiting; in Fort William he must be called our unofficial hospital chaplain. Just recently we heard that one of his special patients had passed away — Mrs. (Granny) Goedike, a long time member of St. Luke's. Mrs. Goedike was well over ninety — and all who knew her marvelled at her brightness and patience. She was a very faithful communicant.

St. George's Church, Port Arthur, has been extensively renovated due to the energy of Father Cann and his people. The Church has been lengthened by the extension of the sanctuary into what was formerly the Chapel. With new memorial windows, a new Minshall organ, freshly painted walls, St. George's has added distinction and beauty.

St. James', Murillo, has received a handsome new prayer desk seat, the gift of Mrs. Charles Meade, of Vancouver. This completes the furnishing of this pleasant little church.

The Rev. Thomas Cann has been on a short leave with the Navy somewhere in or off the Maritimes. ("At an Eastern Canadian port").

That's all from the Lakehead — and in closing we extend to all our best wishes for a happy and blessed Easter. — M. L. G.

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## THEY WANTED THE CHURCH

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(Courtesy — Montreal Churchman)

The Blanks were an average family, of good character and reasonable earning ability. They had been members of the Church for a good many years, and though their attendance was rather irregular they did call themselves Anglicans in good standing.

The finance committee was having difficulty in meeting the bills that were coming in at the church office and had decided to ask all the people who were not contributing regularly to make some kind of a definite pledge, even though that pledge had to be a small one. It seemed like a business-like way of supporting the church.

In the course of the canvass a couple of the men of the church called on Mr. Blank. They found him in a comfortable home, surrounded by some comforts but no luxuries, and broached the matter of a weekly pledge to the church. He met them courteously and agreed that the affairs of the church must be conducted in a businesslike way, but said, "My business is in such a condition that I do not feel like making a pledge. We will give what we can when we are able to attend; and as long as you get the money that is all that you care. You see I don't like to make pledges." And that was the best response they could get from him. It was a very pleasant visit, there were no hard feelings, but Mr. Blank did not make any contribution, nor would he give any assurance that the family would be more regular in their attendance at Church.

One night several months afterward, Mr. Blank was awakened by strange noises, and discovered Mrs. Blank in an unconscious state, and desperately ill. She was hurried to the hospital, and early the next morning the rector of the church was called. He arrived soon afterward and found the family in a terrible state of alarm. There followed a period of prayer, some comforting assurance, and for weeks thereafter the pastor made regular calls in that house.

This little touch with the pastor had inspired Mr. Blank with confidence in his judgment and therefore, when the oldest daughter was in a rather serious difficulty her father came to the church and had a conference of more than an hour. The rector promised to do what he could and was actually able, after a few weeks, to bring about a rectification of some of the conditions that had been so alarming.

When school was out that spring, the eldest son of the family graduated from college and was badly in need of work. Without consulting the rector, he gave his name as reference, though he had not been inside one of the young people's meetings for nearly a year and was only in church about once in three months. The pastor really knew very little about the personal habits of the young man during the four years of his college course, because the boy had almost completely deserted the church during that time.

The mother of the home recovered from her illness and in the course of time was deeply engrossed again in the work of the club of which she was a prominent member. One day, in the midst of an especially crushing load, the rector was called by Mrs. Blank who said to him, in a most charming fashion, "Doctor. I have never forgotten what a blessing you were to all of us at the time of my illness, and I am anxious for the women of my club to meet you. I wondered if you would be willing to speak for us two weeks from this afternoon. I am awfully sorry that we have no funds to pay you a fee, but it will be a splendid opportunity to meet a fine group of wonderful women." And the appointment was made, though it meant the necessity of spending considerable time in preparation.

About this same time Mr. Blank asked to be excused from teaching a Sunday School class of boys because he "was sure someone else could be found who could do it much better." Besides, his business took him out of town a great deal, and Sunday was the only day he ever had with his family.

Mrs. Blank was not interested in missions, and did not belong to any of the women's societies, because she wanted to get something that had a broader outlook.

The young college graduate did get his job because of the recommendation of the rector, but he did not think to write a note telling him of the successful outcome of his interview which had been made possible through the clergyman's note of introduction.

Someone on the finance committee who happened to know a good deal of the story, expressed himself rather freely to his wife. "The Blanks are fine people. They have been members of our church for a good many years. But I wonder how they are able to justify themselves. They want the church open when they want

to attend, but they do nothing to guarantee that it will be open. They want the services of the rector when they are in need of something, but they do nothing to help keep him on the job, and they cannot be depended upon when he needs the inspiration of a congregation that fills the church. They want him to help them get jobs, but they do nothing to help bear the expense. They want him to help solve problems, but they never help the finance committee solve any problem. They will not make a pledge, but they expect the church to make a pledge to them that its services will always be at their disposal, no matter what their loyalty and helpfulness may be.

Yes, the Blanks wanted the church, but they did not want it to ask them for anything.

## YOUTH MARCHES ON

### PASSIONTIDE TABLEAUX, SAULT STE. MARIE

For the past three or four years the Local Council of the A. Y.P.A. has presented a Passiontide Tableaux in Holy Week. These presentations are awaited with great interest and the audiences increase each year. The presentation during Holy Week of this year is entitled "The Rock". The first two acts are in tableaux form and the third is presented as a play. It is under the capable direction of Mrs. Buckley of St. John's Church, with Mr. R. Penhorwood as stage manager. The cast is as follows: Simon Peter, Lawrence Robertson; Adina, Betty Ferguson; Deborah, Lily Ferguson; Ucal, Kemp Fisher; Mary of Magdala, Noreen Rowsell; Agur, Robert Ross; Servant of Magdala, Josephine Murray; Servant of Ucal, John Taylor; Narrator, Very Rev. J. H. Craig; Pianist, Mrs. D. Johnson; Assistant Directress, Miss G. Hunter.

### CHURCH CAMP FOR THUNDER BAY

Wait! Don't turn away! When we say youth, we mean YOU—and YOU! This concerns everyone who has reached the age of sixteen years or better. So spare a minute while we tell you all about it.

For three years now our Diocese has been sponsoring a Summer camp for young people. This camp is always held in the eastern part of the Diocese and it has always been very successful—all who have attended it will agree with that; BUT—it is so far away that it costs young people from this district a small fortune to go to it, and so far only four have been able to do so. It seems

quite obvious then that we need a camp of our own. It is toward this end that a committee of the clergy and the laity have been working for the past six months.

What have we accomplished? We have accomplished as much as we can without you! **IT IS NOW UP TO YOU WHETHER WE HAVE THIS SUMMER CAMP OR NOT!** You can't have a youth camp without young people, you'll agree with that I'm sure. What do we want you to do? We want you to get behind this plan, talk about it, ask your Rector to hold a young people's rally to hear more about it, plan to attend yourself.

Now before you will agree to do all that, you will want to know a few facts. First, **WHEN?**—beginning Monday of the second week of July and ending Saturday of the same week. **WHERE?**—in one of the most beautiful spots in this district—on Sandstone Lake with 350 feet of sand beach and no neighbours to trouble you. You don't know where Sandstone Lake is?—it is off the beaten track of Summer Resorts; but it can be reached in about an hour and fifteen minutes over good roads from the Lakehead. **WHAT'LL WE DO WHEN WE GET THERE?**—as in all Church camps, the morning will be devoted to group discussions of interesting subjects, under the leadership of some of the most interesting speakers in the Canadian Church — among them we expect our Bishop. Afternoon?—outdoor recreation. Evening? — social activities.

There are other questions you are asking; but there is not the space to answer them here. To find out more — ask your Rector when the group meeting is going to be at your church, or write the undersigned — **BUT KEEP ASKING — TALKING ABOUT IT.** Literature will be mailed at a later date—send in your name now so as to be sure to get it.

### SUDBURY HIGHLIGHTS

February 7th found members in their warmest outdoor attire for the sleigh-ride party up hill and down dale. While a considerable amount of energy was used up on the way out keeping up to the sleigh members exercised their vocal chords on the way back with all the old favourites, and after refreshments of coffee and doughnuts served by the Social Committee under the convectorship of Miss Phyllis Rayner, dancing was enjoyed by everyone present.

On February 14th, Ash Wednesday the members attended the first Lenten evening service and have been attending lenten services every Wednesday prior to meeting for the regular weekly meetings which begin at 8.30.

On February 21st after a brief business meeting we held our Drama Night and members were divided into two groups under the leadership of Miss Evelyn Jessup and Rev. W. R. Coleman to

dramatize a song. Miss Jessup's group dramatized "Old MacDonald Had a Farm" with John Avery as the farmer raking away and the various animals making their appearance to the music which was played by Mrs. Hilda Mitchell on the piano while the various "animals" made their own sounds coming across the field. Rev. Coleman's group dramatized "When You and I Were Young Maggie," with one of our tall members, Dave Lingwall and little Butsy Mazzei in the starring roles. Harold Maddison humped his back and was the hill, while Rev. Coleman imitated the creaking old mill, with his arms moving and other motions. This was very humorous and it was very difficult for the judges to choose the winning group, but the prize of a box of Laura Secords was presented to Ev. Jessup's group since their dramatization was ready before the other one. The Programme Convenor, Joyce Merrick and President, Anna Christakos, acted as judges. It's surprising the talent that is found on Drama Night.

We are very busy now with over half the members practising for the play, "His Name Was Aunt Nellie", being presented here in Sudbury on April 4, 5 and 6, and our meetings of the last few weeks have been business meetings, practise nights, and a bowling night. I might add that the members who are not busy in some way with this play are busy practising for "Sunday Costs Five Pesos", a one-act play of thirty-five minutes length which is being presented on April 29th with three others of other denominational groups to help promote interest in the new Art Guild being formed in Sudbury, which is a Drama Guild at work. As we do not share in the receipts of the latter you will realized how busy we are with "His Name Was Aunt Nellie", with tickets and other arrangements. This play is being taken out of town again this year to Capreol, Copper Cliff, Espanola and who ever else will have it. Aren't you anxious to see it now?

We have not had an A. Y. P. A. Rally in the past two months, as it has been difficult to plan it with so much on, but we are planning to have a good rally on the 18th or 25th of April.

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## FEED MY LAMBS

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By "Country Parson"

It is sad that much of our work in the Sunday School has not accomplished the purpose we had in mind. I realize that in what I am going to say I may seem to some of you a heretic. I am supported however to some extent by the Rev. George Gilbert, whose book, "Forty Years A Country Parson", ought to be read by every man in country work. In that book he points out what many of us have noticed — that Sunday School attendance tends to take the place of family attendance at church.

Parson Gilbert's father was not a very religious man but he kept up his attendance at public worship, with his wife and children, largely for the children's sake. He was a hard-bitten Vermont farmer. In their little village there was no Sunday School in connection with the Episcopal Church, but families all attended church together. Parson Gilbert is sure that he picked up most of his religion standing or kneeling at his mother's side and hearing her devout responses to the prayers of the Church. Had there been a Sunday School, he probably would have been sent to it with his brothers and sisters. His father would have stayed at home, salving his conscience—as so many parents do today—by sending the children to Sunday School instead of bringing them to church. At the age of fifteen or sixteen he would probably have stopped going to Sunday School, and would never have learned to worship God in church. He might have become one of that large body of churchpeople who go to church for weddings and funerals, at Christmas, Easter and Harvest Festival.

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Sunday Schools and Children's Eucharists have done good, but they were intended to be additions to the regular services. They have done harm where they have replaced the regular service where young and old meet before the Altar together as a Christian Community.

Occasional Sunday School lessons on the duty of worship can never teach children how to pray and worship. If you want to learn to play the piano you must do so by playing. If you want to learn to worship you must do so by worshipping.

Fortunately, in the country and small places there is a way around the difficulty. Many of us know from experience how hard it is to maintain a Sunday School in a small place. The total number of children is small and they are of all sizes and grades. The available number of teachers is even smaller. Sometimes there is no one competent or willing to teach. Opportunities for teacher training are few.

The Sunday School by Post has provided a way in which these small groups of children can be taught the regular GBRE lessons.

There is no need to use the mail. The parson or a helper can give each child the Sunday School paper at church each Sunday, and the child can take it home. With the help of parents or others he studies the lesson, answers the questions, and brings the paper back the following Sunday.

The GBRE provides the papers in such a way that there are four grades each year and in the course of three years all the lesson material will be covered.

The parson grades the children to receive Beginner's Leaf-



let, Child's Own, Institute Leaflet or Young Soldier and Crusader according to their ages and knowledge.

In the course of the regular service at least one children's hymn is sung. After the second lesson or the Gospel, the parson comes to the Chancel steps and stands or sits there. The children gather round him or come to the front seats. They bring their prayer books with them. Everyone turns to the Church Catechism, and the parson reads one or two questions and the children and people read the answers.

After a time the children can answer without the book. The parson may say a few words on that portion of the Catechism, or he may correct some error that has come up in the answers the children have returned in their last papers, or he may have some scheme of weekly instruction on the faith, or he may call attention to something in the lesson in the papers to be given out that day. If he prepares it carefully he can give a single piece of clear teaching in a very few minutes.

Someone such as would ordinarily be the Sunday School Secretary gives out new papers, someone else may mark the attendance. Someone gathers up the answered papers that the children have brought in and gives them back the ones that have been corrected and marked. Jobs are thus provided for three or four adults or older children. If it is properly organized this can all be done quickly, and the parson then goes on with the service.

If the parson uses the short period after the second lesson for instruction on the Catechism, he will find that the first section of the Covenant suits the Lenten season, the section on the Faith the Easter season, the Commandments and Prayer the Trinity season, the Sacraments the Advent and Christmas season. That makes a good rough division.

One point is explained each Sunday, but that whole section or a large part of the section is read each Sunday, so children learn it without difficulty.

When Confirmation time comes the GBRE have letters with questions that can be handed to the candidates week by week in place of the lesson papers. Prizes can be given for regular attendance, for regular handing in of papers and for good marks. In this way families are kept together at worship. Parents are involved in helping the children with their lessons. The daily Bible readings provided may lead to the restoration of family prayer in the home. The parson teaches the lambs of his flock himself and sees how much they have taken in.

Once a year nearly every child will willingly come on a weekday to the parsonage to sit for the regular GBRE examinations. Older people who were never properly instructed or have forgot-

ten their instructions, will learn a great deal from the children's brief period.

The regular sermon need not be long, and the children will learn something from that as well. It is better to have them stay for the whole service. An older girl can if necessary take the very tiny ones that wiggle to the vestry or basement or in summer out of doors. She can tell them a Bible story and amuse them with a picture book or crayons.

I would specially plead that children stay all through the Communion Service, and that the Communion Office alone be used so that the service will not be unduly long. When there is a baptism, it can take the place of the children's period after the second lesson. Teaching about the Sacraments means little to those who have never seen them. To let non-communicants remain for the whole service does not imply any particular teaching about the sacrificial aspect of the Eucharist. I am told that in the Lutheran and Presbyterian Churches non-communicants remain for the whole service.

Some parsons are far too slow about the whole service. No one wants the service gabbled, but it is not so much in the reading that the time is lost—it is more often wasted by slowness in passing from one part of the service to another.

A holy celerity makes for real reverence. It provides an atmosphere of eagerness. There is nothing reverent about dawdling. He can move about in a business-like manner, and kneel down and get up from his knees quickly. Some pauses make the people uncomfortable and distract them from thoughts of God. Has the parson lost his place? Has he broken down? Why didn't he mark the lessons before he began?

It is quite possible to celebrate reverently, give a few minutes to the children, preach a fifteen minute sermon, sing three short hymns and one longer one, and be through in an hour. If there are many communicants it will take just a little longer. Morning Prayer usually takes just a little longer than Communion alone, but the nineteen verse arrangement of the Te Deum in the new hymnal is a help.

We might do more for the children in their own homes. A few picture cards in the pocket often give the occasion. You can give the child a Bible picture, and in giving it explain the picture or tell the story. That may lead on to some response from the child.

In the country where the parson visits at meal times, it is possible to take out a Prayer Book at the end of the meal and ask permission to read a psalm or the Gospel for the day and to say a word about it, and to have some prayers before the family leave the table.

People may laugh and make jokes about giving up meat on Fridays, but at least that is a weekly reminder in the home that Friday is not an ordinary day, but the day of the week on which the Lord died for us.

It does not advance religion to remove all the landmarks and sign-posts along the Christian way. As long as religion seems to be a matter only for Sunday, as long as the church bells are not heard daily, as long as there are no religious practices in the home, as long as the feasts and fasts of the Christian Year are disregarded unless they happen to fall on a Sunday, just so long we shall have people looking on religion as a special department of life, and not as life itself.

We need to surround our children with daily contacts with religion. That has got nothing to do with being high church. It is just common sense and the accumulated experience of centuries that you find in the Prayer Book.

(Ed.—“Country Parson” is one of our own clergymen and he always has something valuable to say. The above article should give us something to think about.)

—Courtesy “Canadian Churchman”

### **The Algoma Missionary News**

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by the Cliffe Printing Co., Limited, 122 Spring Street, Sault Ste. Marie, Ontario.

THE ALGOMA MISSIONARY NEWS is published bi-monthly. The price for single copies is 10c. The subscription price is 50 cents per annum.

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

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