

THE ALGOMA

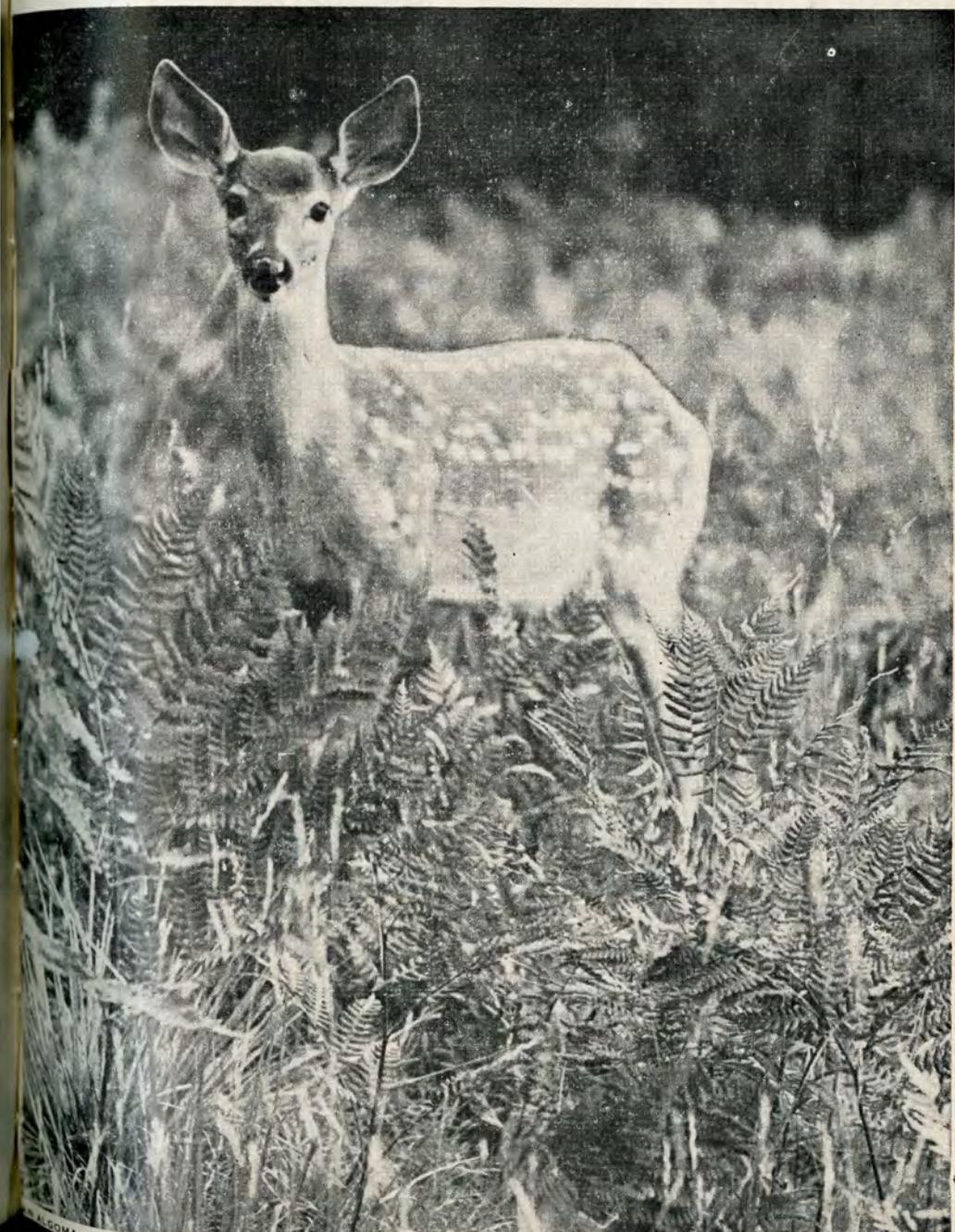
SAULT STE. MARIE

MARCH AND APRIL 1948

VOL. 74

NO. 2

Missionary News



THE ALGOMA BEAUTY

—Courtesy "SYLVA," Lands and Forests Review

THE EDITOR'S CORNER

Our congratulations to St. John's A.Y.P.A., Copper Cliff, for a venture of faith and a broad vision. This small but energetic A.Y. has decided to finance the chartering of a plane to take its rector, the Rev. J. F. Hinchcliffe to Monteville, twenty-seven miles (by air) from Copper Cliff. Monteville is seventy-five miles by road and very difficult to drive. In winter this community went without the ministrations of the church. But the vision of St. John's A.Y. has made this neglect a thing of the past. The science of man has been put to its best possible use—the bringing of the Gospel of Salvation to men and women. How wonderful it is to think that this invention which brought physical suffering and death to thousands is now being used to bring spiritual life to God's people. We are proud that the Diocese of Algoma has its own "Flying Parson" and congratulate St. John's A.Y.P.A. We know that they will not fail in this venture which is already in operation.

★ ★

We would like to express our congratulations, on behalf of our A. M. N. readers, to the Rector and

people of St. John's Church, North Bay, on the occasion of the burning of the mortgage on their Parish Hall. This is a notable achievement in the life of any parish, but especially in the case of St. John's where the debt was a large one. We rejoice with the good people of North Bay and know that they will go from strength to strength in the life of the Diocese.

★ ★

An event of unusual significance took place on March 18th at Obuse, Japan, when the Most Rev. Michael Hensuke Yashero with other Bishops consecrated the Rev. Canon P. S. C. Powles as Assistant Bishop of the Diocese of Mid-Japan. It was the first time that Japanese Bishops have ever consecrated a foreign national to be a member of the Japanese Episcopate. We ought to rejoice in this fact for it preaches far more effectively than many words the world wide nature of the Anglican Communion and is a splendid witness to the growing "oneness" for which the Christian Church is striving. It reveals, too, how greatly the ravages of war have been healed and how Christian love can conquer hate. For this we should be profoundly thankful to God for His guidance.

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ORDINATION SERMON

Rev. D. H. Dixon

Acts II, 42: "And they continued steadfastly in the Apostles' teaching and fellowship, in the breaking of bread and the prayers."—R.V.

These words of St. Luke convey to us the manner in which the infant Christian Church was launched out into the world. It is important to notice what were the four fundamentals of the Apostolic Church. First, doctrine—the Apostles' teaching of what must be believed about God the Holy Trinity and the meaning and purpose of our Lord's life and message. Second comes fellowship. Here is the earliest indication of an organized Body of Christ on earth. In the breaking of bread, the perpetuation of "shewing forth of the Lord's Death till He come" and finally "the prayers." That the Christians' prayers very early began to follow set forms is here indicated by the use of the definite article.

The Anglican branch of the Holy Catholic Church has ever since, without ceasing and without interruption, continued steadfastly in the Apostles' doctrine and fellowship, the breaking of bread and the prayers. This morning we are witnessing the Church so continuing when we are gathered here to see another young man properly admitted into the sacred ministry.

The Preface to the Ordinal declares that none shall be taken to be a lawful Bishop, Priest or Deacon of the Church "except he be called,

tried, examined and admitted thereunto."—Article XXIII declares that no man shall take upon himself the office of public preaching or of ministering in the Sacraments except he be lawfully called and sent to execute the same.

There are two chief things about ordination—the inward call and the outward call. The inward call, not to be confused with the outward shove of fond and doting relatives, is from God and God alone. This inward call, which, if it is real, is so unmistakeable and so persistent, is the first step towards ordination, but only the first step. It does not make a man a minister. He is not allowed to exercise a ministry until his vocation has been tried and he has been examined and admitted. The next step is the trial and it is a good thing that emphasis is being increasingly placed upon vocation. Such institutions as Mirfield, Kelham and the Brotherhood of St. Paul have come into being to undertake the testing of men's vocations and then to train them. The second step negotiated, the vocation having been tried and not found wanting, then the candidate must be examined. He feels the call of God, his testing convinces the authorities he has a vocation but he still is not a minister. The third step is his examination. He must be sufficiently learned and therefore he must undergo the training of learning. You will notice the order of these four steps. "Called" comes first, then "tried" then "examined." The requisite education may be superimposed upon vocation but I cannot

see that vocation is necessarily implied by the required educational standard having been previously attained. Diligence in study is, however, a sure sign of vocation. So the truly called man will work at his studies to bring himself up to the necessary standard of learning.

The Church must never relax the educational standard required but the Church ought to see that no truly called candidate is passed over because he has lacked the means to provide himself with the intellectual equipment which the Church rightly demands. The Church should see to it that such shall be educated.

Having satisfied the examiners as to his learning and orthodoxy the candidate is still not a minister and has, as yet, no right to exercise a ministry and this brings us to the fourth and last step—the authoritative admission. It is this fourth step that we are witnessing this morning. This young man believes himself to be called of God—he has been tried and examined and now he comes to be admitted to the priesthood.

We Anglicans have not yet begun to realize the strength of our position, and that strength lies in our episcopate. We know that we are a true part of the Holy Catholic Church and that we are the via media between Rome and the East on one hand the Free Churches on the other. But that this involves the fact that we have retained, unbrokenly, the historic episcopate right from the time of the Apostles is one of the tremendous things about which we are so casual.

We have with us this morning, in the person of the Lord Bishop of Algoma, a successor of the Apostles, and as the Apostles themselves held, so the Church has ever since held, that through the laying-on of the

Bishop's hands alone can a man be duly commissioned to the office of a deacon or priest in the Church of God. That through the successive laying-on of hands our Bishop is descended from the Apostles who themselves received their commissions directly from our Lord Jesus Christ is the mighty truth that weighs so lightly with so many people.

Nothing could be less catholic than the desire to exclude but the Church is exclusive in the sense that she is a society under rule. She is limited within certain regular, defined boundaries. As the Body of Christ she is the custodian of the Faith which, once for all delivered, does not vary and surely this catholic faith of ours must demand a catholic order. Another of the glories of the Church of England is her insistence upon order and decency in worship. But the Church is also inclusive in that the purpose she has to perpetrate, the mission she has to fulfil, demands that she shall carry the Gospel message to every man, woman and child in the world and endeavour to bring them all into her fold, into the one sacramental life of the one body. The Church is for all and it has never been her desire to shut out anybody. Those who find themselves outside of this One Body are so, either by their own wilful self-exclusion or by the self-exclusion of their forefathers.

It should go without saying, but, alas, it does not, that the Church of England is not a Protestant sect. She is protestant only in the general, loose, vague and vapid sense in which every society is protestant to every other which in any way differs from it. Certainly before the Great Schism of the eleventh century and to a great extent up until the Reformation period the Catholic

Church was a society of auto-cephalous churches in the different countries. The Church of England always was and still is one of these. It was heartening to read that a certain archdeacon at the recent Provincial Synod at Brantford brought out the matter of our Ontario high school history book in which it is quite positively inferred that King Henry VIII founded the Church of England. In fact, this book refers to the Church of England before the Reformation as the Roman Catholic Church and it is small wonder, with such teaching given, that countless of our Anglicans believe that we are a split-off from the Church of Rome. As an auto-cephalous part of the Western Church we were in communion with Rome until the year 1570 when the breach with that part of Christ's Church took place. But the great fact to remember is that the actual deed of separation was the Bishop of Rome's. Rome separated from us, not we from Rome. If the reverse were the case how can you explain this? During the reign of King Alfred (871-902 A.D.) the Church leased a piece of property to the Crown for 999 years. When the terms of the lease expired about the year 1880 the property reverted to the Church of England as being the identical corporation which leased the land nearly a millenium before. If the Church in England was Roman Catholic before the Reformation why did not that property return to the Roman Church? But there is another way of putting our case. I have never seen it brought forward in print but to any elementary mind it must seem devastating proof of our position. What about those ancient parish churches in Britain? Some of them are 600, 700, 800 and even a thousand years old. There is one in every tiny village and hamlet. Any

church which is only 100 years old is regarded as brand new. I want to know who worships in those ancient parish churches? Do the Roman Catholics? We all, I think, know the answer. It is the Anglican rector or vicar who conducts the services in those churches and those are the spiritual homes, and always have been, of the people of the Church of England. If the Anglican Church had seceded from the Roman Catholic Church at any time in her long history surely she had automatically left those church buildings to Rome. There was no Roman Catholic Church in England until the 19th century and since Roman Catholics were emancipated from their manifold disabilities by an Act of Parliament in 1829 many more churches have been erected there by Rome. After the Reformation Christians in England were either Churchmen, Recusants or Dissenters. These terms should not be taken to imply opprobrium for they really only stand for historical facts. Those choosing to continue allegiance to the Church and Bishop of Rome were known as Recusants.

Then it must be remembered that the Church is above the State and not the ecclesiastical department of the Civil Service. The clergy are not paid by the State but from endowments made centuries upon centuries ago. The Church existed in Britain before there was a State. It was there when Britain was divided up into petty kingdoms. It might with truth be said that the Church made the State. The Church was the first and, indeed, the only organized body to take care of the needs of the people for hundreds of years. It was the Christianity of the land that brought hospitals into being, institutions for the care of orphans and aged alike and up until very re-

cent times the majority of schools were church schools. The education of the poor was originated by the Church. To say that the Church is or was established by the State is erroneous. The Church established itself and as its teaching made itself felt men came to see that there should be a democratic form of government set up for the protective ordering of the nation's welfare. The triumphs of Church over State in Britain when Christian principles were threatened, have not been few. Magna Carta of 1215 was Archbishop Langton's work and we should not forget that the first clause of the Great Charter was that "The Church of England shall be free, and have her rights entire and her liberties uninjured." At the abdication of one of Britain's monarchs we again saw the Church stand by, press for, and gain the upholding of her principles. At the recent royal wedding in Westminster Abbey what was really witnessed was not the pomp of State but the majestic dignity of the Church. Royal personages, who rank above every man in the land, yet humbly kneel before the Archbishop of Canterbury in God's house. Though the bishops be subjects of the Crown yet do the wearers, or future wearers of the Crown kneel before the successors of the Apostles to receive the laying-on of hands in confirmation, and to receive the Crown itself when they succeed to the throne.

I am sorry to think we have left it to the British-Israelites to bring

forward much that is true about the Church of England and much that should long ago have been felt to be true about her position in the world. How anyone of British descent can remain outside the Church of England I do not know, but how anyone can leave the Church of England when they have been brought up in her bosom I cannot conceive.

And so this old Church of ours will go on and on, not because of our human efforts, but rather in spite of them, for she is divinely instituted. Through God's good grace she has remained, the most loyal to primitive antiquity and kept herself the freest from false doctrine of any branch of the Church universal.

These are days when the subject of the re-union of Christendom is uppermost in men's minds and our own Anglican contribution to the process will best be made not by relaxing, but by strengthening our grasp on that truth of the Apostolic Succession which we hold in trust for all other Christians as well as for ourselves.

There is at least one bright prospect in this perplexed postwar world, the witness of this ancient Church of England continuing steadfastly in the Apostles' doctrine and fellowship, in the breaking of bread and the prayers.

GRAVENHURST CHAPLAINCY

**For the year ending December 31st
1947**

There is to a certain extent "much of a muchness" in many Annual Reports, especially those which cover more or less the same activities year by year. Such reports are of great interest locally, but to the wider world, to those not in close touch with these activities may savour rather of formality. And yet reports of this particular kind, and of religious work among the sick and ailing, serve to impress upon those who support such work its real necessity, especially in a world which today is so greatly occupied with matters of a mundane nature.

This will be the thirty-first year of the Gravenhurst Chaplaincy, inaugurated by the late Archbishop Thorneloe in 1917. Then there was just the one Chaplain (Anglican). Now we have three, Anglican, Roman Catholic, United Church, all working together in harmony, each with his own services and ministrations, while at the same time co-ordinating so far as it is possible that no soul is left untended in its need.

This report is concerned, naturally, with the work of the Anglican Chaplain. During the year we had 136 patients admitted, divided as follows: Anglican 123, Lutheran 11, Greek Orthodox 2—these with the 76 in residence December, 1946, making a total of 212 for the year. There have been 32 public services, 14 public celebrations of the Holy Communion and 321 private celebrations. These private celebrations, of course, vary from year to year, according to the desire of the communicants for

weekly, fortnightly, or monthly Communions. There have been also 6 lantern services, while reading circles have averaged three a week. The time taken up by these circles is about three quarters of an hour, and we have been able to get several new books of a religious character in addition to the stock ones, which have been used again and again for a considerable number of years. It might be of interest to give the titles of the books now in use: "The Hidden Years," "The Master's Golden Years," "The Splendor of the Dawn," "The Cedar Box," by John Oxenham; "The Four Mary's," "The Wife of Pontius Pilate," by Agnes Turnbull; "Pilate's Wife," by Alan Sullivan; "That Land and This," by Gertrude Hollis; "Cornelius the Centurion," and "The Last Abbot of Gastonbury." All these books help to bring home a knowledge of Jesus Christ and God, in a way perhaps in which the ordinary sermon or Bible class lesson would not be able to do. It is, I think, time well spent.

Another new activity for 1947 was the formation of one or two small groups with two or three people in a room or ward, for the study of some book from the Old or New Testament, not a Bible class exactly but rather an informal discussion of the book. Those interested seem to take a great deal of pleasure in these little gatherings usually lasting about 50 minutes. The groups naturally vary as patients leave or are transferred to the surgical wing or from one floor to another. About three hours a week are taken up with this work, at times more if a patient in the surgical wing desires

to keep up the study after recuperating from the operation, and I find that just the one hearer is as much interested as when he or she was in the group.

During the year we were again privileged to have a visit from our Bishop who took the Sunday celebration and spoke over the radio. He also held a private Confirmation service for a patient in the North Wing. We also had the pleasure of a visit from Miss V. Summerhayes, who for many years was the secretary of the Toronto Diocesan W.A., who visited a number of the patients and saw something of our work. A goodly part of the time is naturally taken up with bedside visiting, attending to various requests and needs of patients, such as Old Age Pensions, and Mothers' Allowance applications, making out Wills, Deeds and signing of the many documents which require a notarial signature, and in the hundred and one items which make up the routine of hospital life.

One feels that hospital work of this kind differs from what is commonly known as work in a general hospital. There a patients' residence is from a few days to a month or two at the most. Here it is anything from six months to two or more years, and the opportunities of making a real impression of religion are far more abundant, but it takes time and patient effort. Patients come in depressed and worried by a disease for which no time limit can be set, and they have to be brought to realize that worrying only sets them back, that faith and trust in God is the surest way by which they can obtain that peace of mind which is such a great asset in recovery. One does not meet with success always. Many times offers of

help, talks on religious matters do not seem particularly acceptable. One has often to feel one's way very carefully, but the failures, thank God, are more than counter-balanced by the successes.

Our casualty list has been, we are happy to say, no heavier than usual; among 400-odd patients there are bound to be some who do not make the grade, but none of our own little flock who are called to pass through the Shadows ever go without all the help and consolation it is possible to give. There is one thing I would like to make mention of again, as I have done so often during the past 30 years, and that is the help it would be if more letters of commendation were received regarding Anglican patients. Last year I think all I had were four. Sometimes if a slip is made in my register and through some mistake or other patients belonging to me are not entered by the authorities, it might be weeks before I discover them, especially if they are in North Wing in a single room. One such happening occurred this year, and it was only by a chance remark I found out I had a patient in that particular room.

Once again, I have to express my heartfelt thanks to Dr. C. B. Ross and his staff for the help and encouragement given. There is always a desire to co-operate in every way possible and to enable the work to run smoothly without too many interruptions. And to the Woman's Auxiliary of Niagara, and Toronto, as well as to the Dioceses who give such generous financial help, may I once again say "Thank you, and God bless you."

JOHN B. LINDSELL,
Anglican Chaplain,
Gravenhurst Sanitarium

THE LAMBETH CONFERENCE 1948

The Agenda :

“God in His World and in His Church”

The Archbishop of Canterbury (the Most Rev. Geoffrey Fisher, D.D.) announces that the Agenda of the Lambeth Conference (of the Bishops of the whole of the world-wide Anglican Communion) to be held from July 1st to August 8th, 1948, will be as follows :

1. The Christian Doctrine of Man.

- a. His relation to nature and to God.
- b. The Christian Gospel for Man.
- c. The Christian way of life for Man.

2. The Church and the Modern World.

- a. Modern conceptions of the State.
- b. International Order and Human rights.
- c. The Church Militant.

3. The Unity of the Church.

- a. The Nature and Mission of the Church.
- b. Anglican Relations with other Churches.
 - i. Episcopal.
 - ii. Non-episcopal.
 - iii. The Church of South India.
- c. The Ecumenical Movement.

4. The Anglican Churches.

- a. Their tradition and responsibilities.
- b. Ideals and forms of worship.
- c. Questions of organization.

5. Questions referred to the Conference by member Churches.

- a. Marriage discipline.

- b. The relation between Baptism and Confirmation.
- c. Deaconesses.
- d. Intinction.

The Lambeth Conference is usually held about every 10 years and all the Bishops of the world-wide Anglican Communion (including those of the American Episcopal Church and the overseas missionary dioceses of that Church) are summoned to it. The last Lambeth Conference was held in 1930 and all preparations had been made to hold another in 1940 but the Second World War caused its postponement. The following table shows the growth of the Conference, which reflects the remarkable growth of the Anglican Communion in recent decades :

Year	President	No. of Bishops Present
1. 1867	Archbishop Longley	76
2. 1878	Archbishop Tait	100
3. 1888	Archbishop Benson	145
4. 1897	Archbishop Temple	194
5. 1908	Archbishop Davidson	242
6. 1920	Archbishop Davidson	252
7. 1930	Archbishop Lang	307

The number of Bishops who have already accepted invitations to the Lambeth Conference is now little short of 330. (In 1930, 307 Bishops attended.) Of these about eighty will come from the United States; the home team will number roughly a hundred and twelve. More than a hundred Bishops' wives from overseas are also coming. They will hold a three-day conference of their own.

At the invitation of the Archbishop of Canterbury a number of Old Catholic and Orthodox prelates are coming to London to take part in preliminaries of the Lambeth Conference, including the opening service in Canterbury Cathedral on July 1st. Among those who have ac-

cepted invitations are Archbishop Damaskinos of Athens, the Metropolitan Dionysius of Warsaw, the Patriarch of Alexandria and Antioch, the Archbishop of Abo (Finland) and the Bishop of Oslo. Bishop Sigureir Sigurdsson of Iceland is also coming.



ALGOMA

J. B. Thompson

Many believe that no district in the Province of Ontario contains a greater variety of attractive or valuable features than does the judicial district of Algoma.

are connected with the provincial highway system.

Its waterfront on the Great Lakes extends roughly from the mouth of the Spanish River to a point east of Pukasaw and north of Michipicoten Island. Algoma, with its thousands of attractive inland lakes and streams, contains a large part of the Mississagi Provincial Forest and all of the Lake Superior Provincial Park. It is well served by the Algoma Central, Canadian Pacific and Canadian National Railways.

Algoma contains the headquarters of the Provincial Air Service and practically every one of its thousands of lakes is a landing field provided by nature. It enjoys a heavy annual traffic of visiting hunters and its fishing and summer resort attractions are not excelled anywhere.

The Goulais River Ranger Lake Game Preserve, the Mississagi White River Game Preserve and the Chapleau Game Preserve are largely within its boundaries. These provide an excellent reservoir of wildlife. It is replete with the most excellent possibilities for tourist resort development. Its natural beauty is outstanding and its people are self-reliant and have a broad outlook.

It has been the scene of extensive timber and pulpwood operations. It contains iron ore, precious metals and produces hydro-electric power in great volume. The bulk of its agricultural developments is along and near its southern limits. The first pulp mill erected under agreement with the Crown is within its borders and practically alongside of the pulp mill is one of the greatest steel manufacturing enterprises in America.

It is a long time since LaSalle found an Indian settlement at the foot of the rapids on the St. Mary's River, but Algoma has arrived. Timber, pulpwood, water power, land, fish and wildlife will contribute to its future. Its future in turn will contribute immeasurably to the progress and development of the Province of Ontario at large.

During the past fifty years its road system has developed and these

THE FLYING PARSON

St. John's A.Y.P.A. Uses Aircraft To Bring Our Lord's Word to Isolated Community

By John Avery

(As narrated to him by H. D. Wilson
and Rev. J. F. Hinchliffe)

At precisely nine forty-five on the morning of January 9th, 1948, our small, two place Aeronca aircraft rose off the frozen waters of Lake Ramsay in Sudbury to make an actuality of the carefully laid plans of ten enthusiastic A.Y. members. As the plane roared over the Sudbury Flying School base, the course was set and a strong tail wind soon had us on our way. The Rev. J. F. Hinchliffe, my passenger, played the role of silent onlooker all during the take off procedure, but as the aircraft continued to rise in the cloudy, turbulent sky, he leaned forward and shouted over my shoulder his initial airborne statement, "One might almost ask—why don't we move?"

We levelled off at two thousand feet and at an indicated air speed of eighty-five miles an hour our little ship churned its way toward Monetville—27 miles away by air (but 75 miles by doubtful roads). Snow covered lakes and other landmarks slipped by under us with comfortable regularity. Ten minutes out of Sudbury the ceiling lowered and visibility decreased, forcing us to descend to one thousand feet. A slight error in my navigation resulted in a little confusion, which with the aid of the Rev.'s knowledge of the area, was soon rectified. Following familiar roads till we were once more on course, the re-

mainder of the outgoing trip was uneventful.

As the post office of Monetville slid under our port wing our first long range view of Monetville itself spread out before us. Two unplowed roads intersecting. A store in one corner, a school opposite and a farm house occupying each of the other corners. Diagonally across from the store behind a barn, a half mile long field welcomed us. At the far end of the field was the home of Mr. Gorill, President of Monetville's A.Y. and a bit farther on was the little green church itself.

After circling several times I discovered that because of the strong wind, I would have to land crossways in the field instead of taking advantage of its great length. This I proceeded to do very carefully and our plane made a perfect "three-pointer" in the deep snow. The soft snow braked the aircraft long before it neared the opposite fence. I taxied as close to the church end of the field as I could before the strong wind forced me to stop or risk a turn-over. Mr. Hinchliffe disembarked, to mush his way through hip-deep snow to meet our welcoming committee.

It was my intention to remain with the ship to prepare it and the field for a take-off immediately the rector had completed his mission. I was delayed temporarily by the arrival "en masse" of the total attendance of the nearby school—even the teacher who explained that the children had never been close to an aircraft before and "did I mind!"

Questions flew thick and fast, "Does this stay on when you fly?" (pointing to the elevator!). "What's that?" "Make it go!" Will it fly with me in it?" "It won't fly backwards, I betcha!" About this time a few of the older residents arrived with cameras and — believe it or not — one of them asked me to pose with the plane. To salve my injured feelings, I made use of the school kids in asking the teacher to march them back across the field to pack down the snow for me. I then proceeded to turn the aircraft around, started it up, and took off in about 25 feet in the opposite direction. Humph! —I'll show them! I landed the aircraft in another field running lengthwise to the prevailing wind and left it to walk back to the church. I examined the little church inside and out and will give an account of it at a later date. However, I found that the service was being held in the Gorill home and that it had been completed just a moment prior to my arrival. After introductions and brief conversation with those present and promising to communicate further concerning A.Y. work, we took our departure and commenced our half-mile hike back to the plane, accompanied by J. Kennedy, past President of Monetville A.Y.

The take-off was made at exactly twelve forty-five and presented no difficulty. The trip home was made against a strong head wind and without getting off course this time —three quarters of an hour later we slid down onto the ice of Lake Ram-



Male Doctor Urgent Need at Palampur, India

"There is a great opportunity," writes Canon C. R. H. Wilkinson,

say to learn that during our absence a regular blizzard had enveloped Sudbury.

From a pilot's view point the trip was uneventful (a bit embarrassing—to say the most). As your President I have to admit that little time was available for a proper discussion on inter-A.Y.P.A. affairs. In this respect I was disappointed and hope that if the trip is repeated, that more time will be found for "shootin' the breeze." In the meantime John Avery, our Contact Reporter, will bring you reports on the Monetville A.Y. through the pages of this, YOUR "NORTHERN LIGHT."

The "Rev." as he has been called would add this footnote.

For him the trip was an adventure indeed. It was good, if only for a time, to be a little closer to heaven. Much effective material was added to his list of sermon illustrations. Above all he was proud to be piloted by the President of our own A.Y.P.A.; and proud of the vision and sense of adventure that had urged the Branch to launch joyfully into the project. To be airborne is still a novel enough means of travel, and Monetville is remote enough in winter to illustrate the willingness of the Church to use every possible means of taking the Gospel and Sacraments to her children wherever they may be. Nor is any expense too great to be lavished on the conveyance of such precious gifts.

"for male work in St. Luke's Hospital now. I do hope that a new doctor may soon be found."

BEYOND ALGOMA BORDERS

OPPORTUNITIES IN JAPAN

Marie Foerstel

It was most interesting to see the great difference in the interest regarding Christmas as compared with before the war. It is certainly a changed Japan. So many opportunities were presented for telling the real meaning of the Christmas story other than through the Church services direct . . . I was asked to write an article for a woman's paper, telling how we observe Christmas in Canada. Another feature was the singing of Christmas carols over the radio by various choirs during the week preceding Christmas and there were several Christmas items on the day itself. Another instance of the changed attitude was that Aizawa San (Priest of our Church in Nagano) was asked if the children's Christmas programme could be presented to the men in jail. It was, however, decided that it was hardly the place to take youngsters, so instead, Aizawa San went before the service Christmas morning and gave them a talk, then the young people of the Church sang Christmas carols to them. These are a few of the opportunities that came our way.

In Ueda there is a large technical school where they are making a special study of the various phases of sericulture and its by-products. Among the school's various organizations is a "religious club." There are at least two Christian teachers in this school and they felt that Christianity should certainly be represented, so they advertised among the students that there would

be a Bible study group to which all would be welcome. Suito San (the priest in charge in Ueda, and I were asked to go and speak to them, and the result is that we now have a weekly Bible study group in one of the smaller classrooms of the school, with an average attendance of thirty girls. One of the Ueda Church Christians comes and teaches them hymn singing. It is a very happy piece of work. It was with this group of girls that we had our first Christmas programme.

NEWS ITEMS

At Nagano they have a splendid group of young people—between thirty and forty of them, and although only a few are Christians so far, only yesterday nine of them came forward at the morning service and were accepted into the Church as Catechumen. These young people took a very active part in the Christmas programme and helped Aizawa San in various ways, decorating the Church, attending to the lighting for the tableaux, and helping with the singing . . . At 5 p.m. on Christmas Day the Sunday School presented its programme for the Church members and regular attendants . . . the following night for non-Christians. On this occasion an "entrance fee" of a present costing Yen 5 (10 cents today) was charged. The place was packed and all gladly brought gifts mostly costing 50 cents. These were afterwards taken to an orphanage nearby where there are about 35 youngsters. It seemed a very happy idea to me.

It was all a very happy experience and I was so glad to have had the privilege of being back here with

them, and it is splendid to see how faithfully they have kept these seasons of our Church, though I fear it is some years since they have been able to celebrate as happy a season as they did this last Christmas.

And now for just a little about the young people of this land. As at home, they are full of energy and a desire to do something worthwhile, but they lack leadership and are at a loss to know just what they should do after they are organized. Just before Christmas I had a deputation of three young people wait on me, and how they did fire their questions . . . ! "What do the young people in Canada do in their groups?" I tried to remember the objectives of our A.Y.P.A. and the Y.W. and Y.M.C.A., also the Scouts and Guides, but of course in all these groups there is the influence and background of our Christian faith which is the real motive power to all that is undertaken. I stressed this and tried to show them how needful it was for them to have the Christian faith as a basis on which to work.

"What about Democracy?" they asked. That word "democracy" is very popular among them, but they do not begin to understand its real meaning. So many young people in particular, think it is a casting off of all restraints and being free in the sense of doing exactly as you like. Unfortunately they think whatever the Westerner does must be all right and it is the thing to do as he does. You can see what dangers they immediately run into . . . and they have not yet learned to discriminate, nor have they our background and codes to help them. Then, when it comes to the question of their old traditions regarding the family, marriage and their responsibility to their parents—many want to cast all these

"overboard" and be "free"—and again there is no true freedom except in service, there is no true democracy except such as is based on the Christian faith, and so once again we came back to their one great need—Christianity as lived by Jesus Christ.

Our opportunities are "legion" for they come to meetings as never before and most of our Church services are attended for the most part by these young people—not that they are all seeking Christianity but, somewhat like the Athenians, they are coming to hear what this teaching is and if it really has the answer to their various problems.

Is it any wonder we are so glad we are here, and we feel so bucked now that four more have been added to our ranks, but one has such a feeling—"But what are we among so many?" However, it is grand to know that the Church is now preparing to send Dr. and Mrs. Start and their son Brian, together with Miss Robinson this next month, and that in September we shall be welcoming Canon Powles' eldest son, the Rev. Cyril Powles and his wife. But after them—who?

BISHOP POWLES

The Rev. Canon Percy S. C. Powles was consecrated a Bishop in the Church of God on Thursday, March 18th, 1948, in Nagano, Japan. The consecrator was the Most Reverend A. H. Yashiro, Presiding Bishop of the Nippon Sei Ko Kwai. Bishop Powles will be assistant to Bishop Kensuki Onishi of Mid-Japan.

Mr. Powles was born in Grace Church Parish, Point St. Charles, Montreal, where his family always took an active part in the work of the Church. While he was a Sunday School teacher at Grace Church, he attended McGill University and re-

ceived the degree of Master of Arts. After graduating from the Montreal Diocesan Theological College he went as a missionary to Japan. There he continued his studies and passed the Canadian General Synod Examination for the Bachelor of Divinity.

During the war he was active in the work of the Diocese of Montreal and was made a canon of Christ Church Cathedral, but when war ended he was invited to return to Japan in an advisory capacity and soon was selected to be the Assistant Bishop. One of his sons, Rev. Cyril Powles, who is on the staff of the Montreal College, will return with his wife to Japan, his birthplace, to take up missionary work.

BISHOP TSENG

Word has just been received that the Very Reverend Francis Tseng, B.A., B.D., has been appointed Assistant Bishop to the Most Rev. Philip Lindel Tsen, Bishop of Honan and Presiding Bishop of the Holy Catholic Church of China.

The present Bishop hopes to be able to get out of China to attend the Lambeth Conference but expects to retire from the Bishopric of Honan in 1950.

Francis Tseng is widely known and loved in Canada. He attended Trinity College, and, during the war, being unable to return to China, acted as assistant to the Rev. Canon P. M. Lamb at St. Cuthbert's Church, Leaside, Toronto. His genial personality and his ability to interest and inform his audience will long be remembered by the many who heard him at Summer schools or on deputation work for the Missionary Society.

The synod at which Mr. Tseng was elected was a very important one owing to the conditions in Honan at present. During the synod there was also an ordination of three priests, five deacons and one deaconess.

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In Memoriam

CHARLES EUGENE BISHOP

The Rev. Charles Eugene Bishop, 83, retired Episcopalian minister and a former rector of St. John's Episcopalian Church here, passed away in Rest Haven, where he had been a patient after having been discharged from Sturgis Memorial Hospital, Michigan, last Sunday. He had been in declining health for a number of years but a broken hip incurred in a fall at his home February 24th hastened the end.

Mr. Bishop was born in Hillhurst, Quebec, on March 28th, 1864, a son of Nathaniel and Sarah (Smith) Bishop. He graduated with an M.A. degree from Bishops' College in Lennorville, Quebec, in 1894.

In the same year on July 2nd, Mr. Bishop was united in marriage to Anna House, in Garrettsville, Ohio and the couple left for Labrador, where the husband served in missionary work for two years.

He later served in the Pro-Cathedral at Sault Ste. Marie, Ontario, and in North Bay and Thessalon, Ontario, before being transferred to Cheboygan in 1911.

He later was assigned to churches in St. Johns, Michigan and Flint and served as the Episcopal rector in Sturgis from 1917 to 1919 inclusive. It was during this time that the in-

fluenza epidemic became uncontrollable and the Rev. and Mrs. Bishop worked unstintingly in this city rendering ministerial and nursing aid.

During his long tenure as rector, Mr. Bishop found time to take additional studies at the University of Chicago and Columbia University.

After leaving Sturgis Mr. Bishop was assigned to churches in Indianapolis, New Castle and Anderson, Indiana. He retired in 1934 and returned to Sturgis in 1946 to make his home there.

Surviving besides the widow, at home, is a son, C. E. Bishop and a daughter, Mrs. Louise McCampbell, both of Sturgis; a brother, Leon P. Bishop of Utica, New York, two grandchildren and a niece and a nephew.

JAMES DALGARNO WALL, Priest

On the 29th May the Rev. J. D. Wall passed to his rest in the Memorial Hospital, Richards' Landing, his sudden death, the result of a severe heart attack, proving a great shock to his many friends throughout the Diocese.

Fr. Wall was born at Newtown, Montgomeryshire, Wales, on the 1st January 1896. Before preparing for ordination he spent some years in the service of the Eastern Telegraph Company in Malta, Aden, Capetown, and Ascension Island in the South Atlantic. He then came to Canada, where he was subsequently joined by Miss Olive Jones who came out from Wales to be his bride.

He was trained for the ministry in St. Paul's College, Bardfield, England, returned to Canada, and was ordained deacon in December 1934 and priest the follow-

ing year by Bishop Rocksborough Smith. His ministry in Algoma was spent as incumbent of St. Joseph's Island, 1934-7, and St. John's, Sault Ste. Marie, 1937-47. At the close of last year he accepted a call to the United States, being appointed Rector of the Parish of Barron, Wisconsin, in the Diocese of Eau Claire.

He was a zealous and devoted missionary and parish priest, beloved of his people. During his incumbency of St. John's, Sault Ste. Marie, the parish made great progress, spiritually and materially. At the time of his leaving the Diocese he held the position of Rural Dean of Algoma. His work in the American Church began under very hopeful auspices, but it was only to last a few months. Following a few weeks in hospital, Fr. Wall with his wife and daughter came to his old mission of St. Joseph's Island for a brief vacation, and he was among his former parishioners when the end came.

The burial took place in the beautiful churchyard of Holy Trinity Church, Jocelyn, a church in which he had so often ministered. The funeral was preceded by a Requiem, the celebrant being the Rev. Canon Colloton, assisted by Fr. Warder and Fr. Douglas, two priests from Eau Claire. Fr. Morley, S.S.J.E., assisted in the burial office and read the committal at the grave.

To Mrs. Wall and Kathleen we extend sincere sympathy in their bereavement.

Rest eternal grant unto him, O Lord,
And let light perpetual shine upon him.

HALL MORTGAGE BURNED

A historic milestone in the life of the Church of St. John the Divine, North Bay, was reached on Tuesday night, April 6th when the parish hall mortgage was burned. The parish hall was filled to capacity for the impressive ceremony. Among those present was Right Rev. W. L. Wright, D.D., Lord Bishop of Algoma.

The entire mortgage has been wiped out as a result of a special Men's Lenten Appeal for \$3,500. The campaign exceeded its objective, and during the past nine years \$25,000 has been raised for this purpose.

With the Bishop, rector, visiting clergy and approximately 300 parishioners looking on, the burning ceremony was an impressive climax to St. John's efforts to clear off the debt on the parish hall. With two long-service members of the Church, Mrs. George Cockerline and Mrs. T. E. Morton, holding the mortgage and the light respectively, and wardens E. E. Wonch and T. Jackson holding the tray, the "debt" went up in flames and smoke. Also on the platform during the ceremony were Bishop Wright, Rev. W. W. Jarvis, rector of St. John's, Rev. Canon F. W. Colloton, Sault Ste. Marie, secretary-treasurer of the Diocese of Algoma, Archdeacon J. B. Lindsell, Gravenhurst, and Robert W. Dudley, chairman of the special Lenten Effort and chairman of Tuesday night's programme.

After the mortgage had been burned, the entire assembly sang the Doxology in thanksgiving.

A parish dinner was held in conjunction with the ceremony and addresses. The women of the Church were the guests of the men, who prepared the tasty meal and then served it.

In his remarks of welcome, Rev. W. W. Jarvis thanked the women for their "long years of faithful work on behalf of the parish and for this parish hall in particular." He referred to the gathering as "a family affair" and said it was appropriate that "the rightful head of the household, the Father in God of the Diocese (Bishop Wright)" should be present. Mr. Jarvis spoke of the visiting clergy as "brothers in Christ." Speaking to the parishioners as a whole, Mr. Jarvis said that "you are most praiseworthy for the work you have carried on for many years on behalf of the Church."

Chairman Dudley then introduced the visiting clergy. In addition to Bishop Wright, Canon Colloton and Archdeacon Lindsell, those present included Rev. Canon R. H. Fleming, Sundridge; Rev. J. F. Hinchliffe, Copper Cliff; Rev. J. Watson, Espanola; Rev. L. R. A. Sutherland, Sudbury, and Rev. S. Hatt, of St. Brice's Church, North Bay. Rev. H. A. Sims, a former rector of St. John's now serving at Chapleau, wired his good wishes.

Accordion selections by Don Montemurro, president of the Bible class, provided fine entertainment.

A senior choir quartette composed of Miss Grace Vokes, Miss Gladys Morgan, Phil Glover and Oscar

Harris rendered two delightful vocal selections. A thanksgiving anthem by the senior choir and dances by Carol Fisher and Beth Moore were also well received. Lorne Moore acted as master of cere-

E. E. Wonch, rector's warden, extended thanks to the committee which had raised the money to pay off the mortgage, making special mention of the work of one of the canvassers, A. B. Odlum. Mr. Wonch also paid tribute to various Church organizations which had done so much for the parish hall through the years, with the Parish Guild coming in for special praise. He said that in four years \$30,000 had been raised from four particular projects, in addition to maintaining the Church and parish hall. Of this amount, \$10,000 had been raised during the past year. T. Jackson, the people's warden, spoke in a similar vein. The Rev. W. W. Jarvis extended a vote of thanks to the wardens for their "marvellous work and strong leadership."

Bishop Wright referred to the event as a "climax to the magnificent effort which has permeated throughout the Lenten season."

"I join with the whole Diocese in congratulating the rector, the wardens and the congregation in attaining this wonderful milestone in parochial development," His Lordship stated. He said much of the credit was due to the leadership given by the rector.

The Bishop said he was proud of the Diocese of Algoma and added that there were many opportunities for the development of the Church of England in the north country. He spoke of increased population in many towns and cities, mentioning especially Port Arthur, Fort Wilkiam, Sault Ste. Marie, Sudbury and

North Bay. His Lordship said that in order to strengthen the outposts of the Diocese "we must strengthen the home base," and in this connection stated that it may be possible to place a curate in North Bay to assist the rector in his increasing responsibilities, particularly in regards to the suburban areas.

"So many fine young men are coming into the Ministry that I am confident that by autumn the whole Diocese will be manned by clergy," Bishop Wright declared. He spoke of the huge expansion in pulp and paper industry and the large number of people taking up residence in the centres where operations are being carried on. These people must be ministered to. He spoke of a unique event to take place next week in Marathon where a church to serve people of all non-Roman faiths will be dedicated. The church will be in charge of an Anglican clergyman, but in a "practical" way it will serve people of all denominations. A similar church will be opened at Terrace Bay at a later date.

"This Diocese is the focal point of all dioceses because of its potentialities, industrially and economically," His Lordship stated. "It must also hold the same position spiritually."

Mrs. E. E. Wonch voiced the thanks of the parish to the Bishop for his presence at the gathering. "Much of our success is due to his wonderful messages," Mrs. Wonch said. "Each time he visits us we are inspired to accomplish more not only with material things, but also with spiritual things."

Just previous to the ceremony of burning the mortgage, Canon Coloton, secretary-treasurer of the Diocese, congratulated the parish on

behalf of the Executive Committee of the Diocese. The matter of properties comes under his jurisdiction and Canon Colloton said it was "always delightful to see the cloud on any property lifted." He believed the Diocese has a "wonderful future."

The wardens presented Bishop Wright with a gift near the close of the programme.

Mrs. J. Ball, one of the Church's most diligent workers, was honoured on the platform.

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ORDINATIONS

The Rev. F. F. Nock, B.A., B.D., Rector of Bracebridge, has been appointed Rector of Sudbury.

The Rev. S. M. Craymer, S. Th., Incumbent of Bala, has been appointed Rector of Bracebridge.

On the 25th April, the Festival of St. Mark, an Ordination service was held in St. Luke's Pro-Cathedral, when the Bishop admitted four young men to the Diaconate and raised one to the Priesthood]

The newly ordained deacons are:

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NEW AND RENEWAL SUBSCRIPTIONS

Miss H. E. Webb, Toronto; Mrs. Geo. N. Ecclestone, Bracebridge; Mrs. S. Cox, Mindemoya; Mrs. Geo. Taylor, Sault Ste. Marie; Fred Dent, Sault Ste. Marie; Mrs. Geo. Pearson, Whitefish Falls; Mrs. W. Tilston, Willisville; Mrs. R. W. Stump, Whitefish Falls; The Rev. Henry M. Little, Westmount, Que.; H. B. Frankland, Seven Islands, North Shore, Que.; J. B. Willis, North Bay; Miss C. Ivy Palmer, Gravenhurst; Mrs. Walter J. Steele, Sturgeon Falls; Mrs. E. Young, Sault Ste. Marie;

Phil Glover proposed the toast to the ladies' organizations. He said the women's organizations had assisted a great deal "in bringing us to this happy occasion." In reply, Mrs. T. Bertram thanked the men for the dinner and for their efforts during the Lenten Effort. "There is still lots of work to be done and the ladies will endeavour to work as in the past for the parish and for our

Mr. Dudley, chairman of the Church, which we love so much," Lenten drive to clear off the parish hall mortgage, received an enthusiastic expression of thanks.

the Rev. John George Meara Doolan, B.A., the Rev. Allan Edward Haldenby, B.A., the Rev. Arthur Lionel Chabot, and the Rev. Lambert Russell Willis.

The sermon was preached by the Rev. J. V. Temple of Thessalon, the Litany read by the Rev. Canon Colloton, and the Gospel read by the Rev. J. G. M. Doolan. Among the clergy present was the Rev. Prof. G. H. Parke-Taylor, M.A., of Wycliffe College.

Miss G. Putt, Little Current; H. B. Hardy, Port Arthur; Mrs. H. Willoughan, White River; Miss E. Evans, Toronto; Mrs. M. Crawford, Sault Ste. Marie; The Ven. C. W. Balfour, Peterborough; Miss Emma Rorsell, Burks Falls; Miss Katherine Edgell, Sherbrooke, Que.; Edgar T. Read, Ottawa; Mrs. M. G. Britten, Port Arthur; Mrs. John Anderson, Sudbury; Mrs. W. R. Gordon, Haileybury; Mrs. H. Rose, Sault Ste. Marie; Mrs. Winnifred Lowe, Huntsville; Mrs. Allan Adams, Gravenhurst.