

THE ALGOMA

SAULT STE. MARIE

JANUARY TO MARCH, 1949

VOL. 75

NO. 1

Missionary News



AERIAL VIEW OF CONISTON

THE EDITOR'S CORNER

We regret that, unlike the Income Tax Department, we cannot announce any reduction in the subscription rate of the A.M.N. Instead it has been found necessary to raise the yearly rate to 75 cents. The deficits of the A.M.N. have for many years been carried by the Diocesan Expense Fund. It was felt by the last Executive Committee meeting held in Sudbury that every effort should be made to relieve the Expense Fund as much as possible. Two suggestions were made at the meeting which have been followed: the number of pages have been reduced in each issue; the yearly rate has been raised to 75 cents. There is a third thing which you can do to help the A.M.N.—look at your subscription date—see that it is paid up to date and kept up to date.

★ ★

The Rev. R. W. Stump of Whitefish Falls has returned home after a lengthy stay in Sunnybrook Military Hospital. We rejoice that he is well enough to return to his home and pray that God's blessing may be upon him and that he may make a steady recovery.

★ ★

From the Algoma Association Quarterly which we recently received from England, we reprint the address of Princess Alice at a meeting of the Association. We have reprinted it, not only because of its worth, but also because it shows the deep and abiding interest which the royal family takes in the Church be-

yond England. We are grateful for their interest which is shown in so many ways.

★ ★

Congratulations to the Rev. A. L. Chabot on his splendid article "All Saints' Mission, Coniston." It is, we believe, one of the finest articles on our Mission work in Algoma which we have had for some time. Only his ingrained modesty prevents the author from telling us how greatly the thriving life of the Mission depends upon his untiring devotion: but those close to him know that he is one of the finest missionaries in our Diocese today and that the life of the Mission is due in large measure to his efforts.

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Good news from our Circulation Manager. Since January he reports forty-nine new subscriptions made up as follows: Gore Bay 9, Englehart 6, Kearney 1, Sioux Lookout 1, Sudbury 13, Hilton 4, Echo Bay 1, Manitowaning 2, Coniston 12.

★ ★

415 Holland Avenue
Ottawa, Ont.
January 27th, 1949

Dear Mr. Nock:

Will you kindly accept my congratulation on the splendid issue of the November and December, 1948, A.M.N. . . .

With all good wishes,

Yours sincerely,

EDGAR T. READ

THE ALGOMA *Missionary News*

VOLUME 75

JANUARY TO MARCH, 1949

No. 1

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 Church of the Epiphany,
 Sudbury, Ont.

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 Sault Ste. Marie, Ont.

Circulation Manager REV. A. PRIVETT, Garden River, Ont.

ALL SAINTS' MISSION, CONISTON

When we speak of the missionary aspect of our Church, we immediately turn our minds to some distant part of the northland or some overseas area and think of people living under primitive conditions and worshipping heathen gods. The tendency is to forget that the message of the Church, first, last and always, is the mission of spreading the message of love which our Lord Himself gave to the world. In the early days of our Lord's ministry He took the message of God's love to the people of Samaria. He commissioned the disciples to spread the Word and has also left us the strengthening message, "Where two or three are gathered together in my name, there am I in the midst of them." Many of our missions have their beginning within the sight of great cities and the members are similar human beings as the members of large self-supporting parishes.

On the way to North Bay about seven miles east of the city of Sudbury one passes through the desolate-looking town of Coniston. Practically all signs of growth are missing and it has been said that one must look beyond the hills for any growth, yet the little Church of All Saints', situated a few blocks from the highway is the heart of a vast missionary area within our own Diocese.

Nearly fifty years ago when nickel was first discovered near Sudbury the message of the Church was taken to the outlying districts. Nickel was discovered at Victoria Mines and a young man, who since then has

played an important role in the service of our Diocese, was called upon to minister to a faithful few who had found employment and had established homes there. That young man was Fred W. Colloton, who for many years since has endeared himself as Canon Colloton, the genial and capable treasurer of our Diocese. As Canon Colloton has accepted the challenge of his Church and has enriched the service of the Diocese so has the little church which he started under many handicaps. After a few years the mining magnates decided to close Victoria Mines and the population was moved to the Mond Nickel Smelter, now part of the International Nickel Company at Coniston. Under Canon Colloton's capable leadership the Church building was dismantled and rebuilt on a corner lot in Coniston where the people could again have the opportunity of worshipping together and from where the Word and Sacraments of the Church have been dispensed over a wide area. It was not many years before a rectory adjoined the new church which showed the unselfish willing help of the few members of this congregation.

The call came to Canon Colloton to accept larger responsibilities within the Diocese and other men have continued to build on the foundation which he laid. Another great name that has left its mark imbedded in the memories of this mission is that of Canon C. Simpson who laboured for thirteen years and for whom many still have fond thoughts of his faithfulness and de-

vation. No gathering was too small or too isolated for this faithful missionary of the Church. People still tell tales of the insurmountable difficulties which this faithful priest overcame to minister to the sick and lonely.

As the years passed, the need of a parish hall was felt, but little money was available. The resourcefulness and energy of this congregation is shown in the fact that they secured from the Canadian National Railways two box cars which were being discarded and immediately changed them into a parish hall which could be the envy of many a small congregation. Setting them side by side they now have a building approximately twenty by thirty feet where the various meetings of the organizations are held.

Several missionaries have served during the intervening years, building a truly missionary church. All Saints' Church now has a congregation of sixty-seven families and is well organized with a W.A., Men's Club, A.Y.P.A. and a Scout Troop and Wolf Pack with a combined membership of forty boys. But the strength and importance of this mission lies in the breadth and depth of its outlying stations which cover an area of approximately two hundred miles.

Three miles east of Coniston lies the little village of Wahnapiitai. Many years ago there was a Union Church here serving all communions but fire dealt an unkind blow and our Church alone now ministers to some ten families over an area of six miles. Services are held every third Sunday in the home of Mrs.



ALL SAINTS' CHURCH, CONISTON

Kirk and whenever possible in the public school. The people are looking forward to the day when they may once again have their own little church to worship in.

At Markstay, seventeen miles east, a Union Church serves a farming area scattered over the countryside. At this point the strength of the Church shows the sacrificing effort of Mrs. Philip Shaw in her devotion and effort at keeping the Word of God alive in the hearts and minds of the people. Mrs. Murray is now carrying on and helping the minister in preparing a Confirmation class

of ten for the Bishop's visit in June. An idea of the faithfulness of these people was shown at their service on the last Sunday in January when twenty-four people gathered together in a church in which one could see his breath while taking the service. Some had travelled six and seven miles over snowbound roads with the wind blowing and the temperature below the zero mark. In visiting our people in this scattered area one must cover twenty-five miles over country roads from the village of Markstay.

Ninety-three miles south-east of Coniston lies the scattered community of Monetville. Here the little Church of St. Aiden stands out against the maze of winding country roads and hillside, giving the spiritual bread of life to its people. Due to distance and lack of transportation this small missionary outpost has been left largely in the hands of the lay people themselves. In 1931 under the guidance of Canon Simpson, Mr. Gorrell accepted the commission of Lay Reader and since then this little church has continued to show steady growth and progress under his capable and unselfish leadership. It is impossible to reach this mission by road during the winter months but the missionary in charge of All Saints' Church is looking forward to paying regular visits during the coming summer.

On the first Monday of every month the little summer resort of French River and Bigwood, forty miles south-east of Coniston on the Toronto branch of the C.P.R., looks forward with eagerness to their regular service at two-thirty in the afternoon. During the summer

months this is a busy centre for tourists and several other denominations hold services at occasional times but when winter comes it is deserted and save for the services of our Church the few permanent residents would never hear the Word of God. Services are held in the home of Mrs. Haas.

Turning his attention to the isolated villages along the C.P.R. on the way to Chapleau one finds a thriving little mission of three families at Matagama, thirty-five miles north of Cartier, which is a trapping and tourist centre of some renown. Much could be written about Matagama, the home of Grey Owl, who has been publicized by the pen and vision of Mike Bates, a trapper and outdoors man. Last fall for the first time in at least twenty years these people had the opportunity of having services in their village. There are sixteen members of our Church and except when one is away on his trapline, all, young and old, now gather together in one of the trappers' log cabins for services on the first Tuesday of each month.

On the left hand side of the track about twenty-five miles west of Matagama standing on the hillside overlooking the little village of Biscotasing one sees the little Church of St. John. Well might one feel that this little church is a shepherd keeping watch over his flock wherever they might roam. At the turn of the century when lumbering was at its peak a missionary from Chapleau, in the Diocese of Mooseonee, gathered together a congregation of Lutherans and Anglicans. Due to the division of the diocesan boundaries this little mission found

itself in the Diocese of Algoma. About 1925 the village was swept by fire and the mill which was its only means of livelihood was never rebuilt. In the days before the fire many trappers brought their furs to the Hudson's Bay Post and some settled here with their families. During the depression many moved away and today we find only fifteen families, pioneers of another day, still making a living from trapping and guiding. The faithfulness and perseverance of these people permeate every service and one cannot help but feel refreshed and inspired as he moves on seventeen miles to the small railway centre of Ramsey.

At Ramsey the small congregation of three families are always waiting to welcome the services of the Church in their midst. The K.V.P. Company have lumber camps about five miles in the bush and the Jerome Gold Mine, now inactive, lies eighteen miles to the east. Mr. Armstrong, the station agent, is responsible for our Church having the privilege of holding services, which are held in the home of Mrs. Hueston in this little community with the prospect of a promising future.

There are several more small lumbering and railway centres along the C.P.R. from Cartier to Chapleau which are asking for the services of the Church and it is hoped that before long it may be possible to have a priest travelling this route dispensing the Word of God and the Sacraments to these people who find themselves isolated

but whose faith and perseverance can never be doubted.

One would not be doing justice if he overlooked the services of the two girls who travel with the Van of St. Luke's in the summer over the southern part of this vast mission. These girls show an aptitude in teaching the children in isolated areas which cannot be matched by any missionary. They leave in the minds of the youngsters an impression which very often becomes the roots of Christian living. Through the efforts of the Van girls under the guidance of Miss Trudie Morrison of the Anglican Women's Training College, Toronto, many have been baptized in these isolated areas. Another agency of the Church which is giving yeoman help is the Sunday School by Post. Many children receive their only religious instruction from their Sunday School papers and while some may not be answered, good work is being accomplished.

When one travels over this area he is greatly impressed by the role which our lay people are taking in the life of our Church. It is largely through their faith and efforts that the mission of All Saints' has been privileged to play its part in the extension of the Kingdom of God. This little congregation is looking forward to renewing the foundations of its own church which are decaying due to age and is also looking forward to being the heart and pulse of this vast mission for many years to come.

TWO URGENT APPEALS

INDIAN SCHOOLS

Rev. F. F. Nock, Editor,
The Algoma Missionary News,
Church of the Epiphany,
Sudbury, Ontario.

Dear Sir:

A situation, with ramifications bearing directly upon the home Mission work of our Church, has arisen within the Indian School Administration and it would be appreciated if space could be found in the columns of the "Algoma Missionary News" to publish this letter and thus acquaint its readers with some disturbing facts.

During the last decade the Church as a whole and the Missionary Society in particular have become increasingly alarmed at the accumulating deficit resulting from the operation of the Anglican Indian and Eskimo Residential Schools. The cost of running the Schools has far outstripped income. The largest source of income, received by the Administration for the operation of its Schools, is the Federal Government. It pays, in quarterly allotments, a per capita grant for each resident pupil. The amount of the grant varies with each School and is determined by a number of factors, the important ones of which are: a) the location of the School, b) local labour, fuel and transportation costs, c) the number of children the School will house adequately (pupilage) and recently d) the increasing cost of food and clothing. Every effort has been made to re-

tain expenditures within a budget acceptable to the Executive of the M.S.C.C. There is, however, a large block of income lost annually to the Administration because many of its Schools have not a pupilage, in numbers, up to authorization. The Government pays a grant only for children in residence and, if a School has a pupilage lower than its capacity, that School is not earning for the Administration all that it might. In 1947, had all the Schools been retained at full authorized pupilage, the amount of \$40,524.00 would have been added to income and the deficit for the same year automatically would have been reduced nearly the same amount.

Investigation has shown that the prime reason for underpupilage is, not indifference on the part of the Indian parent, as some Church people try to contend, but an insufficient number of staff members in the schools.

The Administration has written proof that in some School areas the Indian parents are deliberately refusing to return children to the care of the School claiming, and justly so, that there are too few staff members to care adequately for their children. In other areas Anglican Indian parents are changing their faith so that their children may become eligible for residence in Schools of another denomination simply because the other schools are properly staffed and thus operate efficiently. Only when an institution is well organized and efficiently staffed and operated can it produce

the results for which it was founded. In some understaffed Schools present staffs are becoming dissatisfied, weary, frustrated and, in some cases, ill from trying too long to go the "extra mile." One could go on and tell how the Church is losing the sympathetic support and regard of Indian Agents in the field because we, as a Church, are not conscientiously meeting our obligation to our Indian adherents. It all boils down to the bald fact that the Anglican Church is not sufficiently interested in the work of its Indian Schools to recommend to its young people work in such schools as a Christian vocation. Because of this lack of interest the Church is losing adherents, prestige and money.

Schools can be run for a time without sufficient funds by operating at a deficit, but Schools certainly cannot operate without the human agent—the staff member. At the moment a School with a pupilage authorized at well over a hundred remains closed because the Administration would not be justified in re-opening another School when so many at present in operation are poorly staffed. The Administration needs workers in nearly every department of School life. Teachers, cooks, male supervisors, engineers and general assistants are particularly required. The Administration has done its best to make known its needs but Canada is a large country and our Church a large body of Christians. It is impossible for one organization of the Church with its headquarters in Ottawa to carry its story and tell its needs to all our people. Only by gaining the support, interest and understanding of the

priest in his pulpit and the parishioners in their organizations can the people hear and understand the Administration's needs. To priest and parishioner the message of this letter is directed with the prayer that both may be guided to direct potential staff members into this very worthwhile work among the Indians and Eskimo of Canada. With the prayer goes, too, a solemn warning that unless the Anglican Church sees to it that its Schools are properly staffed the privilege of operating these Schools will be taken from us and a large Missionary work lost to the Church forever.

Yours faithfully,

(Signed)

HENRY G. COOK,

Indian School Administration,
102 Bank Street, Ottawa.

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CANADIAN SUNDAY SCHOOL CARAVAN MISSION

Patronesses:

H.R.H. the Princess Alice, Countess of Athlone, the Viscountess Alexander of Tunis.

C/o Synod Office,
Trinity Hall,
Winnipeg, Man.
Jan. 10th, 1949

Dacre Lodge,
Penrith, Cumberland,
England.

Dear Rector:

I should be so grateful for your help. I am in Britain recruiting as I have realized that it is at present impossible to find in Canada more than half the number of teachers and drivers required.

I know I shall be asked, "How many Canadians have you?" I always say that I cannot finally decide till the middle of March how many can come from Britain as I wait till that date hoping for Canadian volunteers. Already in Britain very experienced trained teachers and drivers with wartime experience are volunteering for 18 months' service.

I want Canadian teachers and drivers of the same calibre. The problem over the former is that so few teachers are being trained for religious education but there are many ex-service girls who could drive.

I have already had some young volunteers in Canada but in nearly every case they cannot do the full season, May 15th to October 15th. It is impossible for short time workers to do in two or three months what could be accomplished in five. Exceptions are made for university students who can come for four months if a local volunteer can take the last four weeks. **Twenty drivers and 17 teachers** are needed as a number of British workers have terminated their 18 months and others in 1948 were university students who cannot, owing to their graduation, come again this season.

Will you have:

1. Appeals made in Church constantly by various Rectors in your city;
2. Appeals made in parish and diocesan leaflets;
3. Appeals made in broadcast services;
4. The Canterbury Club at the universities and A.Y.P.A. Local Councils contacted and qualifications sent them;

5. Your diocesan and parochial W.A. make appeals.

I know you will make it clear that Van work can be undertaken without private means, as everything is provided and that those who remain for the winter receive, in addition, a small honorarium, money for holidays and help with winter outfit. All workers are looked after if sick.

There is so much anti-God communistic teaching throughout the world that Church men and women must show by example (not by words only) that like St. Andrew they are ready to leave all and follow Christ.

The spirit of Christian adventure which founded our Anglican Church in Canada is needed just as much today as it was then. Please ask volunteers to send me an airletter with all particulars and they shall be answered quickly.

I have just received a letter from the Queen's Treasurer saying that Her Majesty wishes to give £10 to the Fund. The queen's last message to me after receiving the Annual Report had been that she felt the Caravan work was more needed than ever.

I know you will remember in your prayers our Lecture Tour in Britain for recruits and funds. Iris Sayle and I gave 44 lectures after finishing van work in New Brunswick on October 23rd. I had eleven winter workers to support and there was no money in the Canadian fund. We shall hope to continue in the West in April our Canadian Lecture.

Best wishes for 1949,

Yours very sincerely,
EVA C. HASELL, M.B.E.
Founder and Hon. Organizer

PRINCESS ALICE'S ADDRESS

"Thank you ever so much for your welcoming words doing me the honour to put me in the chair at this afternoon's gathering. Although I am not freshly arrived from Canada, yet it is only two years since I left that beloved country, which meant home to my husband, as Governor-General, and myself throughout the anxious period of the war years; it is therefore a real pleasure to be taking the chair at this meeting which has been arranged to forward the work in Canada of what is known as the Algoma Mission.

Perhaps as much as any Canadian, I can speak of the very real need for the mission, whose field of activity is thrown far and wide among the scattered population of their vast diocese; for as our duties carried us back and forth across the three-thousand-odd miles of the country's extent I had repeated occasion to come into personal contact with the work of the Church.

You will hear presently all about the diocese, I would only like to emphasize how complicated and difficult that work is which comprehends populous regions with their industries and water-borne trade as well as scattered communities in the remote areas.

I think it is very difficult to visualize the vast territory to be covered; indeed, I found it so myself until I had actually made the journey, because we all live so close to one another here and in Europe. There, even where people live in committees, those committees lie at immense distance from each other and, as far as the single farms and

homesteads are concerned, the separation from human fellowship means that families are entirely thrown upon their own resources. It is true the radio in these days has made an extraordinary change in all their lives. But it is only in the rarest cases that the spiritual life of a remote community or farm can have any real growth. Not that the people themselves are not avid for religious instruction and for the comfort of personal contact with the priest or missionary.

Indeed (and I am sure the Bishop will bear me out in this) in many districts the welcome given to most undesirable elements posing as Christian teachers but conveying wholly subversive and contrary doctrines has been, and is still, a source of anxiety to all Churchmen. It therefore behoves us all the more to do what lies in our power to help the men and women who are devoting their energies in an endeavour to bring the teachings of the Church to these people and thus make our Christian faith a reality in their lives and a potent factor for all that is good and true and loyal.

Perhaps you may ask why all this enthusiasm about some backwoodsmen in the remote areas of Canada?

Are there not far more pressing claims right here in England, in London itself, where the Christian faith is as little known as among the settlers and pioneers of whom I have just been speaking?

True enough. But did not St. Peter ask himself much the same question at Joppa and what a strong direction he was given that

it was up to him to bring the glad tidings of the Gospel to others beside his own people.

Surely that direction holds just as good in our own days.

Isn't it true that wherever there is a local Church here the whole Body of Christ is involved? Indeed it must strike anyone coming from this side how much the Church means to the citizens of Canada.

An atmosphere still pervades such as we older people can remember in our early youth when churchgoing on Sunday was one of those Victorian duties no one ever questioned.

The churches are very full where there are churches and it would be grievous to think that there too a slackening in the practice of Divine worship among the community

should be allowed to relapse as it has done in our own country just because there are either not sufficient priests to go round or the necessary funds available to provide the stipends of those willing to serve.

The British people (in varying degrees it may be) have always acknowledged the Sovereignty of God on the destiny of our Empire; and it is just because we acknowledge the fundamental value of the Christian faith and the indispensability of the Church with its purifying and constructive influence in our national life that I humbly venture to plead for the continued interest of this meeting in the Diocese of Algoma in Canada."



HERE AND THERE

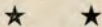
THE COWLEYS

"Join the Cowley Fathers and see the world." This saying has been current in the Society for a good many years now. We thought that there was some truth in it when two of the Fathers went to England this year to attend the meetings of the Central Council of the Society. Our external works do take us about a bit. During the past year retreats have been conducted for divinity students at Bishop's College, Lennoxville, Que. and Trinity College, Toronto; and also for the Sisters of St. John the Divine. One father has

preached missions in Watertown, N.Y., Columbia and Lancaster, Penn. and in Detroit. Another father went as far as Ashville, North Carolina for a mission, as well as doing Holy Week preaching in London, Ontario. Yet another father preached a mission at Richards Landing in our own Diocese of Algoma. Perhaps the most interesting of all was a series of missions in the Cape Breton deanery in the Diocese of Nova Scotia. Missions were preached in seven different parishes. Two of the fathers undertook this work, one preaching the first three

missions, the other the last four. This series of missions had one point in its favour from the financial angle. The parishes in the deanery were able to share the expenses. So it worked out more reasonably than if they had had their missions at different times. People sometimes ask us what a mission will cost them. The answer is travelling expenses for the missionary, hospitality during the time he conducts the mission and an offering for the work of the Society if possible. We are always glad of opportunities for preaching the Gospel if they are offered to us.

"The Little Paper"



NEW AUXILIARY

In October, 1948, a new branch of the Woman's Auxiliary was formed at St. Michael and All Angels Anglican Church, Port Arthur. The Incumbent, the Reverend A. J. Thomson presided and introduced the speakers who outlined the organization, its functions, aspects of work and emphasis of missionary work in the Church.

There were thirty women present. An informal question and answer period took place during lunch.

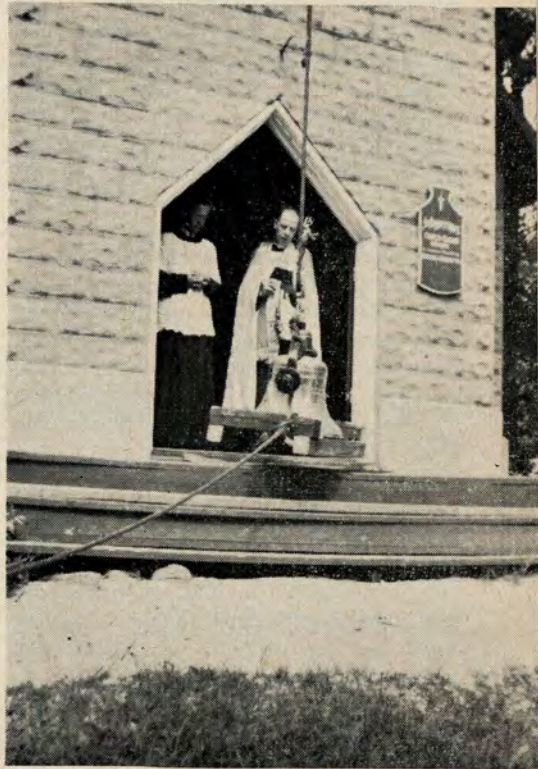
The meeting closed with prayer.



ST. AUGUSTINE'S BELL

It is with deep joy that we can at last tell you—St. Augustine's Mission Church at Whitefish Falls has its bell.

More than twenty years have passed since a small bell fund was started by the Rev. L. F. Hardyman. Our W.A. took the Bell Fund as



BLESSING OF THE BELL

their objective for 1948 and in July, 1948, the fine bell arrived and was immediately placed in the Church tower.

It has a fine tone and can be heard over hill and down valley. It is inscribed with the following names: Rev. R. W. Stump, priest in charge, the two Church wardens, the W.A. and Rev. L. F. Hardyman.

The small picture shows the blessing of the bell, July, 1948, by the Rev. R. W. Stump.

JESSIE W. SPRY

WEEK OF PRAYER

The Week of Prayer was observed in Sault Ste. Marie with united services held in the Presbyterian Church. This is the first time such services have been held. All the ministers co-operated under the leadership of the Reverend A. C. Bingham, the president of the Ministerial Association. The Bishop, the Right Reverend W. L. Wright, not only led in the devotional opening of the first evening but, in a few well thought out remarks on the last evening, put in words the impression of the mission and the impact for good on the whole community which the week of united meetings had produced. The Bishop will lead a discussion on January 17th with the Ministerial Association to consider the follow-up. It was inspiring to see our own Bishop taking a leading part in the united effort and obviously accepted by all as an admired and trusted Christian gentleman.

Canon Paterson of Toronto was the missionary. He was assisted each night by two ministers chosen in rotation. The various choirs and organists took turns in leading the hymns. Beginning with a well filled church on Monday night, the attendance increased till, on Thursday, extra chairs had to be found and on Friday, in spite of the provision of the last possible chair that could be placed and many standing throughout, a considerable number could not get into the building.



INDUCTION SERVICE

On Monday, December 20th, the clergy of Nipissing Deanery and the members of the Church of St. John

the Divine, Copper Cliff, together with a number of visitors, attended the Institution and Induction of the Rev. Stanley Vessey Hatt as Rector. Prior to the service the clergy and their wives were entertained at dinner by the churchwardens at the Copper Cliff Club. The impressive and solemn ceremony at the church was conducted by the Lord Bishop of the Diocese. The procession, led by the crucifer, followed by the choir, clergy Rector-designate and the Lord Bishop, entered the west door of the church while the congregation sang the hymn, "All people that on earth do dwell." At the altar the Lord Bishop dedicated a new Processional Cross which had been presented to the choir by the members of the Woman's Auxiliary. Proceeding to the Chancel steps the Bishop delivered the Charge "which is mine and thine, in the Name of the Father and of the Son and of the Holy Ghost." The Bible and the Book of Common Prayer were also presented to the Rector to be the rule in dispensing God's Holy Word, in leading the devotions of the people and in administering the Sacraments. The churchwardens, L. Norman Pearce, People's Warden and Ross A. Corless, Rector's Warden, presented the keys of the church in formal recognition of the Rector as lawful incumbent. The Ven. J. B. Lindsell, Archdeacon of Muskoka, together with the churchwardens conducted the new Rector to his stall. The congregation and choir then sang the hymn, "Lord, pour Thy Spirit from on High."

Then the Lord Bishop with the clergy, led by the crucifer, proceeded in turn to the Font, the Prayer Desk, the Lectern, the Pui-

pit and the Altar where were set forth the various duties of the Rector. The hymn, "We love thy place, O God," was sung.

In a stirring challenge to the congregation, Rural Dean W. W. Jarvis in his sermon declared: "Today, in the face of the communistic threat the laity is recognizing an important fact—the priest seldom converts a working man. The man is converted by another working man, one of the same mould as himself, who thinks like him, works like him and lives like him. If this principle, as enunciated by communists, contains any truth we can easily recognize how important it is that the laity of the Christian Church is soundly instructed to recognize the truths of our religion by our clergy. It is most important that the priest instruct the laity and it is equally essential that the laity be present throughout the year to hear such instruction." In concluding the preacher urged the congregation to receive their new Rector "who brings with him the divine gift of friendship, the wholesome instruction of the Church

and the ministry of the Sacraments."

Following the sermon the choir sang the Advent carol, "People, look east, the time is near," with the boy choristers singing in full, rich tones.

The Bishop then congratulated the new Rector and the members of St. John's Church. "Let your work go forward as you accept the great challenge given tonight by the preacher," he urged.

Following the service the gathering met with the clergy in the church hall for an informal reception. The clergy attending were: the Rev. Canon Colloton, Bishop's Chaplain, the Rev. W. W. Jarvis, Rural Dean of Nipissing and Rector of St. John's Church, North Bay, the Rev. F. F. Nock, Sudbury, the Rev. George Doolan, Lockerby, the Rev. A. L. Chabot, Coniston, the Rev. L. R. A. Sutherland, Capreol and the Ven. J. B. Lindsell, Archdeacon of Muskoka, Gravenhurst.

* *

THE PRAYER CORNER

"Intercessory prayer might be defined as loving our neighbour on our knees."

—Bishop Charles Henry Brent

Let us give thanks:

—for God's mercy and abounding love.

—for the men and women who devotedly and with sacrifice continue to serve Him in the remote fields of the Church.

—for the opening of three new Churches in the Diocese of Quebec: at St. Luke's, Grindstone, in the Magdalen Islands; All Saints' at Asbestos; and one belonging jointly to the Anglican and the United Churches at Riverbend, Lake St. John.

Let us pray:

—that God will raise up faithful men and women to carry forward the

ministrations of His Church. (The Bishop of Keewatin writes—"As seems to be the case throughout the whole Church, we are lamentably short of clergy. We have lost four in the last six months, with not one replacement.")

—that God may stir the hearts of His people to seek first His Kingdom and His righteousness, which is the way of peace to men of good will.

—for God's blessing on the Indian Missions at Pointe Bleu and Oskelaneo River, in the Diocese of Quebec.

—that it may be possible to proceed soon with the construction of the new hospital buildings so badly needed in both Kangra and Kulu in India.

—Publications Dept., M.S.C.C.



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