

THE ALGOMA

SUDBURY, ONTARIO

JULY - AUGUST, 1949

VOL. 75

NO. 4

Missionary News



THE CHURCH OF THE EPIPHANY

SUDBURY, ONTARIO

THE EDITOR'S CORNER

One of our readers in England has brought to our attention the omission of the name of the Rev. W. Bunbury as a former rector of St. Luke's Pro-Cathedral in the April article titled "Sault Ste. Marie Parishes." We regret this omission and hasten to make our apologies.

★ ★

The writer has just finished reading Archbishop Carrington's book: "A Church History for Canadians." It is a refreshing treatment of Church history, honest and fair in its approach and very readable. One has a much greater appreciation of our Church's history after reading it and a much clearer knowledge of the events of the ages which all have had their influence upon it. "A Church History for Canadians" can be read with profit by young people in their later teens and by all adults. The book is moderately priced and can be obtained from the G.B.R.E., 604 Jarvis Street, Toronto.

★ ★

Sincere congratulations to the Rev. W. T. Swainson and the Rev. W. A. Hankinson who were recently made Canons of St. Luke's Pro-Cathedral by the Bishop. Canon Swainson has spent many years of faithful work at the parish of Rosseau and is beloved by his people. The Canon richly deserves this honour which has been bestowed upon him and we know that his many friends will rejoice.

Canon Hankinson is well known throughout the Diocese as a faithful and devoted parish priest. His influence in the various parishes and missions which he has shepherded bears eloquent testimony to this fact. Humility, a deep spirituality and a quiet sense of humour are among his many virtues. There will be general approval, we are sure, of the Bishop's choice of the Incumbent of Milford Bay as a Canon.

★ ★

A plan has been recently instituted whereby the clergy of Sault Ste. Marie, Fort William, North Bay, Sudbury and of the Gravenhurst Sanatorium will receive monthly edition of a hospital chaplaincy paper. This four page bulletin is prepared by the Rev. ——— Cox, Chief Hospital Chaplain of the Diocese of Toronto and is adapted for use in our own Diocese. It is being distributed by the Rev. Canon S. F. Yeomans.

The bulletin, containing Scripture passages, poems, prayers, words of comfort, etc., fills a long felt need for some suitable literature which can be given regularly to patients in hospital or at home. The cost of these bulletins is reasonable. If any clergy not receiving them now are interested in them we are sure that Canon Yeomans of St. Luke's, Fort William, will be pleased to give them any information upon request.

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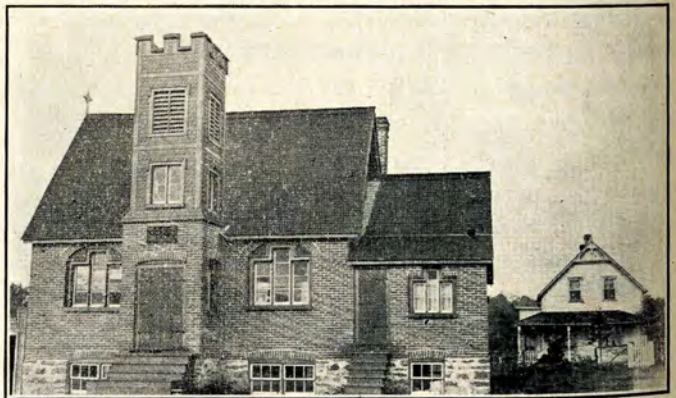
SAULT SUBURBAN MISSION

The history of Christ Church, Korah, began in 1878 when the Rev. Dr. Wolfe, an English Church clergyman residing in the village of Sault Ste. Marie, made frequent trips to the adjoining townships and preached at the West Korah School. In 1879 the Diocese purchased six acres of land on a hill about two miles distant west of the city. The Rev. T. N. Appleby began construction of the church which was finished in 1880. The following servants carried on faithful ministrations in those early days: the Rev. Rowe, the Rev. Cook, the Rev. Greene, the Rev. Wilson, Mr. Earle, the Rev. E. A. Vesey and the Rev. R. E. Renison, now Bishop of Moosonee. The present parsonage was built for the first resident clergyman, the Rev. Smitheman. Mr. G. Rennison, Mr. J. Wilson and Mr. Spenser held services until the beloved Canon Hunter came as a student in 1898. Mr. Hunter carried on a remarkable ministry for 44 years at Korah, travelling to Goulais Bay for service at St. James'

on horseback, thirty miles north of the Sault. At the turn of the century the Canon held house services in the Steelton district and later in 1930 when St. Peter's was vacant, offered to hold services there. At his retirement in 1942, the Rev. F. F. Nock assumed charge and Holy Trinity was added to the parish. These four churches have been administered from that time from Korah by the Rev. F. Nock, the Rev. O. Hill, the Rev. A. Bruce and since October, 1947, by the present Incumbent, the Rev. C. B. Noble.

During Canon Hunter's incumbency the old church was repaired but a new church had to be built. The present lovely country church was dedicated in 1932. It is blessed with many memorials. This year the memorial pews will be installed in memory of members of the various families who have worshipped at Christ Church.

St. Peter's Memorial Church lies within the west border of the city close to the steel plant. Its early history began with ministrations

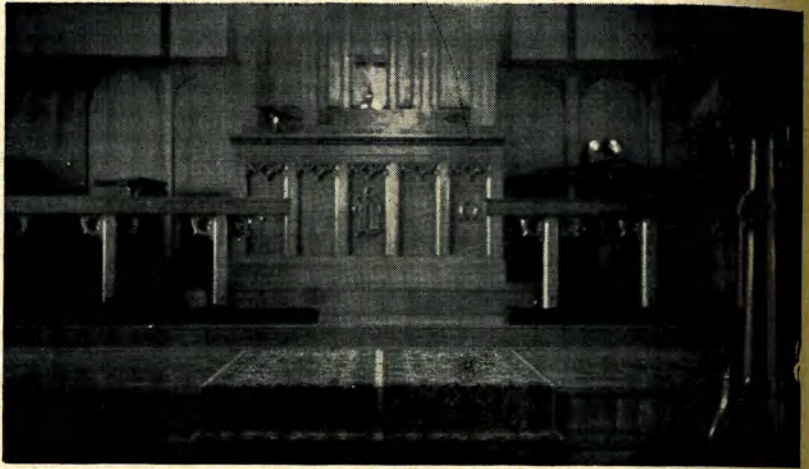


FIRST CHURCH AND PARSONAGE

from St. Luke's, becoming a sister mission with St. John's in 1906 under Canon Piercy and administered from St. John's in 1907. There is a letter on file from the Rev. J. Cheese from Jerusalem telling of his mission work at St. Peter's in the early days. In 1914 Mr. J. Howse became student in charge of St. Peter's, services being held in a schoolhouse. In 1915 St. Peter's was separated from St. John's under the Rev. O. L. Jull. A large Confirmation class was presented in 1916 and from the vestry minutes plans for a church were considered in 1918. An English grant of \$2500 is mentioned. Under the Rev. Jull great strides were made towards building the church. Archdeacon Gillmor took charge in 1920 and lived in the top of the schoolhouse, used at that time for a church. A resident member of that time recalls the choir boys thundering down the stairs from the Archdeacon's room above for the service below. The Archdeacon presented the plans of the Bala Church for consideration and they were adopted at the vestry. On February 23rd, 1921, a heavy snowstorm delayed the opening of the church but on Thursday, March 9th, mention is made of a great service with the Archdeacon in attendance. The church was officially dedicated on October 19th, 1922. From that date the records show the great work of the Rev. C. B. Harris, 1922; the Rev. R. C. Warder, 1925; the Rev. A. P. Banks, 1928. In 1930 Canon Hunter volunteered to hold services during a vacancy at St. Peter's and from that time St. Peter's has been joined to Christ Church. Mention is also made of a kind donation — a bicycle given by the W.A. to the Rev. Harris for transportation between St. Peter's and Holy Trinity. This

was returned with thanks in 1929. The Rev. F. F. Nock assumed duties in 1942 and was able to obtain money for the purchase of a war assets building for a parish hall. This hall has proved a splendid acquisition. At present the heating system is being renovated and a furnace installed and a corridor joining the church and the hall. Especially worthy of mention is the beautiful east window formerly in church of Hurstierpoint Sussex. This window was buried for protection in the time of Cromwell.

Holy Trinity is situated on the Great Northern Road two miles north of the city limits. This small but lovely church has lovely English frontals and linen. A Miss Gurney, Hurstierpoint, Sussex, is mentioned in connection with these frontals. The history begins with early associations with St. Luke's. The names of the Rev. Pinnington, the Rev. Fuller, the Rev. R. Haines, the Rev. Palmer, the Rev. Cheese, are mentioned in connection with services in early days. the Rev. E. Montizambert, deacon at St. Luke's, 1914, held house services at Tarentorus. Mr. T. Askew, the Warden at that time, is still a faithful worshipper. In 1915, the Rev. O. Jull called a special vestry to consider the purchase of land and the plans for a church. Canon Colton has preserved a letter from a member of the Executive who purchased the property for the church in a berry patch miles out of the American Sault!! The owner and family had migrated to a famous berry patch and was located in such surroundings. The letter is titled: "An Errand for the Diocese." The first service was held on December 9th, 1917, and it was officially opened on



PRESENT SANCTUARY

CHRIST CHURCH

Trinity Sunday, 1918. From the year 1915 to 1930 Holy Trinity was joined to St. Peter's. From 1930 to 1941 Holy Trinity had separate ministrations. Mr. Foster and Mr. Murray held services there. The story of these mission churches would not be complete without the recognition of the valuable assistance rendered during vacancies and year by year by Canon Colloton. Holy Trinity was specially blessed by his ministration. In 1942 Holy Trinity, St. Peter's and Christ Church became one unit and continues in this way. A church hall is necessary and plans are being considered toward this end. The church is being painted and stands as a witness for God on the northern boundary of the city.

St. James', Goulais Bay, lies thirty miles north of the Sault — the gateway into the uranium country. The first church built many years ago was a log church nestled amongst the evergreens. This church was burned in 1923 and the present

church was built on the hill in 1926-28. Canon Hunter came on horseback to minister to the congregation. The families live 6-8 miles away from the church and services are held the third Sunday in the month throughout the year. Summer students are worked in this territory at intervals. The members are grateful to the Diocesan W.A. for assistance in repairs to the church roof. Our Church alone ministers to this community throughout the year; other denominations serve in the summer months. The Sunday School Van workers have been a great help in these parts.

Batchawana, approximately fifty miles north of the city will, have the ministrations of the Church beginning July, 1949. Permission to use the school has been granted and one service a month will be held during the year. Tribute to the Van workers and Mr. Percy Dodd of Huron College are due for assistance in starting work in this new district.

The present Incumbent of these mission churches is the Rev. C. B. Noble, B.A., L.Th., a graduate of Trinity College, Toronto. Fourth in line of Church of England clergy, he was born in Norwood, Ontario in 1916. Graduated from Trinity College in 1939 and began student work at Restoule, going as student

to Mindemoya, Manitoulin Island, in 1941. Made Deacon in 1942 and Priested at Sudbury in 1943. Married to Jean Margaret Kirkness, P.H.N., in 1944, and has two children, Peter and Emily. In October, 1947, he became Incumbent of the above missions.



A CONTINUING EMERGENCY

The summer of 1949 had been set as the terminal date of the Orphaned Missions Fund, but at that time many factors were not evident.

This Fund, built up in wartime by contributions from Christians in the free countries of the world for the relief of Continental Missions, has been described thus: "Christian love in action met the calamity of missions in wartime faithfully and generously. The result—commonly called Orphaned Missions—was a demonstration of Christian solidarity and goodwill, the significance of which can scarcely be exaggerated."

This calamity has not yet ended. In fact the International Missionary Council finds that the financial needs of the Orphaned Missions are now more severe and critical than during the war. Why?

Because no peace treaty has been signed for Germany, and as long as she is occupied and subsidized by the Allies she can send no money abroad for her extensive foreign missions. Because in other countries of Europe the currency restrictions make it necessary to renew aid to missionary societies which had resumed their work, such as the Parish Evangelical Mission, the Basel Mission in Switzerland and the Dutch

Missions in the Dutch East Indies. And because it is no longer adequate to provide the mere maintenance of missionaries and essential national workers, as during the war. Unless the Cause is to suffer, budgets for the work itself, for repairs to buildings, for the repatriation of missionaries long overdue, and their replacements, must be provided.

That undertaking so well and generously begun during the war by the Christian community must, for the sake of Christ's Cause, be continued until the present emergency is passed. (For the full glory of World War II and Orphaned Missions, please read "World Christian Community in Action" by Kenneth Scott Latourette and W. Richey Hogg. Price 25 cents.)

The International Missionary Council accepts as imperative the need to continue this Orphaned Missions Fund for another five years at the rate of at least \$280,000 a year. The budget has been drawn up and amounts allocated to the contributing countries. The Churches of Canada are asked for \$14,000 a year—of which our share, in the Church of England, is \$3,500. This objective has been accepted and en-

dorsed by the M.S.C.C. Executive with the full approval and support of the Woman's Auxiliary.

The Lord Christ is not divided, nor is His Cause. We who call ourselves His followers have a very real obligation to that Cause, especially where adversity threatens its advance, and even its existence. Our Church's share is \$3,500 — a modest

amount. If each member sees himself as a part of that world fellowship and responds to its claims there will be no question as to our share being promptly and abundantly provided. Your gift should be sent through your own Church or direct to the M.S.C.C., 604 Jarvis Street, Toronto 5, Ontario, marked clearly "For Orphaned Missions."



A. Y. C. - WHITEFISH FALLS

Youth work plays an important part in the spiritual life of our Diocese under our Bishop. A proof of this lies in the fact that the Diocese boasts two Youth Camps, one at Whitefish Falls, Ontario, and the other at Sandstone Lake, near Fort William. The Conference at Whitefish Falls was held this year from Monday, July 11th to Saturday, July 16th. The object of both camps is not only recreation, but also the opportunity to learn more about the Bible, the Church and its Faith. The campers are aroused by the rising bell at 7 a.m. and every day there is a celebration of the Holy Communion at 7:30. Breakfast follows and then lectures begin. There were four lectures every day at Whitefish Falls, beginning with Bible Study from 9:30 to 10, taken by the Rev. M. L. Goodman of St. Thomas' Church, Fort William. The main speaker was the Rev. W. W. Jarvis, rector of the Church of St. John the Divine, North Bay, who dealt with the history of the formation and the revisions of the Prayer Book. After a recess the Rev. J. S. Wetmore, Eastern Field Secretary of the G.B.R.E., gave addresses on Youth Leadership. Miss Jessie

Carson of the Missionary Society then dealt with the religious, social and economic background of India and the work of the Anglican Church in the Punjab area.

After lunch the Rev. S. V. Hatt led the choir in the study of Church music. From 2:45 to 6 p.m. there were organized sports and games led by the Rev. J. S. Wetmore. The campers were divided into various groups and each group was responsible for part of the evening recreation. At 10:15 p.m. Vespers were held in the Church of St. Augustine, conducted by the Bishop. "Lights out" was sounded at 11 p.m. by the Chairman of the Conference, the Rev. F. F. Nock and the Dean of Women, Mrs. R. W. Stump. It cannot be said, however, that complete silence reigned immediately.

A similar camp was held at Sandstone Lake where the young people at the lakehead attended similar lectures. Two junior camps are also held following the main camp.

These camps are proving worthwhile because of the leadership being exemplified in the individual parishes from which the campers come.

Anglican Women's Training College

Frances Gray, Field Secretary

The Anglican Women's Training College from its present vantage point at 217 St. George, Street, Toronto, can look back over fifty-five years of service to the Church in the training of its women workers.

A great deal of water has flowed under the bridge since the day when Annie Rae, the first student of the Church of England Deaconess and Missionary Training House began her studies in the home of Miss Sybil Wilson on St. George Street. The House later moved into various quarters and finally settled, in 1912, on Gerrard Street where it remained until two years ago. It then moved to 217 George Street and became known as the Anglican Women's Training College. Great advances have been made since the days when the young ladies sat around the dining room table and listened to lectures given by visiting clergy. For over forty years now the students have been receiving lectures at various colleges on the University of Toronto campus. Theology is usually taken at Wycliffe College, though some go to Trinity. Lectures in social service, group work, recreational leadership and other specialized courses are taken in their departments. However, still greater advances must be made if this College is really to fulfil its purpose.

When the College moved to its present premises it was realized that the facilities were inadequate but that the property had plenty of room for building an extension. The constantly increasing number of applicants for training made it im-

perative that plans for building be set in operation at once. Just as the Board were facing this problem the house next door came on the market. It was undoubtedly an answer to prayer. Although this new building, which is to be known as Soward House, has not all the amenities which a new wing built for the purpose would provide, there are two outstanding advantages; first, that it would not have been possible to build an addition for the \$24,000.00 which is its cost; and second, the College can move in at once.

What will the young Christian adventurer of 1949 find when she comes in to train at the A.W.T.C. next fall? First of all, she will find herself one of a body of young women who have come from all parts of the Dominion and also from different corners of the globe. There will be some who bring with them experience gained in positions of responsibility, others will have come straight from High School or University. Some will be entering for the first time, others will be returning for a second or third year of their course. All students will be able to live in residence this coming year because of the new building. No longer will there be the wastage of about \$1200 a year paid out in room rent. This money will cover the upkeep of the new house which has far more to offer than just bedroom space. It will provide a much needed library which can be used as a classroom, also a recreation room where the students can play indoor games and do their handicrafts.

Why is the Anglican Women's Training College so very important in the life of the Church of England in Canada? Because right across the Dominion women with training are being called into the work of crowded city parishes, of institutions for women, girls or children. In isolated parts where there are no clergy to minister to the people and in various administrative or organizing posts trained women are urgently needed. On top of this there is the missionary work of our Church not only abroad but in Canada, and particularly in our Indian and Eskimo schools.

As long as the Church needs the services of women there must be a place to train them. The A.W.T.C. is the only college in Canada exclusively engaged in preparing young women for this work. Therefore it is vital that this college be

equipped to give the best training possible. For the provision of this it has to depend on the interest and generosity of friends from coast to coast. There is practically no endowment and apart from \$1,000 per year which the Dominion Board of the W.A. donates, there are no regular grants. Every year over \$10,000 has to be raised for general maintenance. In addition to this the new building has to be paid for. With this in view, a special drive is being launched to procure the \$24,000 for the new house. The College is entirely dependent upon the voluntary subscriptions of friends and organizations all across the Dominion. It is hoped that Anglicans everywhere will rally to the support of this institution which is the only channel through which the Church can hope to supply the defence line of women workers upholding the cause of Jesus Christ amongst our people.



IN MEMORIAM

MRS. DAVID ANDREWS

Anglican Church circles of the district were shocked to learn of the sudden death of Mrs. David Andrews of Cobalt, Deanery Secretary of the W.A., who passed away at her home from a heart attack.

Mrs. Andrews was born in Scotland and was the former Elizabeth Craig. She would have reached her 69th birthday next month. In addition to her husband, son and daughter, there are four grandchildren. A sister still lives in Scot-

land and visited the family last summer.

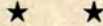
Mrs. Andrews was a tireless worker in St. James' Church, Cobalt, and the W.A. She had been a Life Member of the latter since 1921 and for some time had been Secretary of Temiskaming Deanery. She was also an active member of the Eastern Star and Daughters of Scotland in Cobalt. She had attended the Annual Diocesan Meeting of the W.A. in the Sault last

May and reported on the work in this district.

The funeral service was conducted by the Rev. Stephen Turner of New Liskeard, Rural Dean, in the absence of the Rev. Selwyn Rhodes,

St. James' Rector. Members of the Eastern Star and Daughters of Scotland formed a guard of honour at the church. Interment was in Mount Pleasant Cemetery, Haileybury.

"Faithful unto death."



FAREWELL RECEPTION

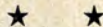
The congregation of St. Simon's Church at Timagami held a farewell reception for the Rev. and Mrs. J. Selwyn Rhodes at the home of Mrs. H. T. Lloyd on Wednesday evening, July 20th, 1949. The Rev. and Mrs. Rhodes are leaving at the end of July to assume a new charge at the Church of St. Francis of Assisi at Mindemoya. This is a beautiful stone church in the midst of the tourist district of Manitoulin Island and is one of the centres of attraction on the Island.

A large representation of the congregation were present to bid farewell to the Rev. and Mrs. Rhodes. Mr. H. T. Lloyd, People's Warden,

read the farewell address in which it was said how sorry the people of Timagami were to lose the services of Mr. Rhodes and how much he will be missed here, and hoping that the same cordial relations existing between Mr. Rhodes and the congregation of St. Simon's would be carried on in his new charge with the new congregation.

Taken completely by surprise, Mr. Rhodes in a few well chosen words thanked the congregation of St. Simon's and Mrs. Rhodes added a few words of appreciation. A lovely lunch was then served by the hostess.

— H.T.L.



ALGOMA ASS'N FESTIVAL

The Annual Festival of the Algoma Association was held, by the kindness of Prebendary Eley, in the parish room of St. Mary Abbots, Kensington. The Bishop of Oxford, who presided, compared his own diocese with that of the Bishop of Algoma. Three other speakers addressed the meeting: the Rev. T. Cann of Port Arthur, the Rev. D. Dixon of St. Joseph's Island and the Rev. Dr. Paris of Little Falls,

New York, U.S.A., formerly Dean of Algoma. Each in turn gave vivid pictures of their work and its difficulties, past and present. The accounts of the Association were presented by Mr. G. B. Stow (Hon. Treasurer), who pointed out that the year's increased receipts were due to the visit of the Bishop of the diocese with his forceful and inspiring personality.

— The "Guardian"

NEWS ITEMS

BORN — To the Rev. and Mrs. F. F. Nock at 308 Cedar Street, Sudbury, on Tuesday, August 30th, a son, David Allan.



GITCHIGOMEE CAMP

For the most part the weather was far from perfect for camping, but this certainly did not dampen the spirits of our campers. There were only 13 campers, plus staff, at the Youth Conference held the week of July 4th, but is was indeed a good Conference. Bishop Wright gave a series of most worthwhile lectures on the Lambeth Conference. The Rev. J. S. Wetmore, Eastern Field Secretary of the G.B.R.E., spoke on the theme of the G.B.R.E. prayer card (which many of you have) "Make Christ King." The M.S.C.C. speaker was Miss Jessie Carson, who has just recently returned from India.

The next week, July 11th, saw us busy with the Junior Girls' Camp—and do we mean busy, as there were 46 little girls in Camp that week. The girls began their day with Bible Study and Churchmanship and then went on to handicrafts and first aid lectures. The afternoon saw hikes, boat rides and games in progress; while the evenings were occupied with various kinds of dramatics and stunts.

This year we had a very good Boys' Camp. The weather was poor a great deal of the time, but in

every way the boys turned out to be good campers and good sports, so the weather didn't matter. The boys were very fortunate in having excellent instructors who gave them wonderful material. The Committee is most grateful to the Rev. T. A. Crawley, the Rev. R. B. Wright and the Rev. W. J. Parnell for their help in this way.

—S.G.



HAVING NOTHING, YET POSSESSING ALL THINGS

"What of the Church in Pakistan?" At the beginning of the disturbances last September I reckoned that at least half of our 40,000 Christians would immediately deny the Christian Faith under threats. Threats passed to insults, then to unemployment, and now starvation for half the number. But to my knowledge not a single Christian has denied the Faith. Not only that, but also they have not lost their self-respect. Though only half of the village Christians have any work by which to earn their bread, yet the offerings last Christmas were double those of the previous year, and the harvest thanksgiving in July, 1948, was nearly three times that of July, 1947. That made us look to our stewardship, and see how a young persecuted, impoverished Church is pressing near to an understanding of the words, "having nothing, and yet possessing all things."

—Mabel Shaw, written after the C.M.S. Third Jubilee Convention, C.M.S. Quarterly, March, 1949.