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16 Forest Ave.  
Sault Ste. Marie, Ont.

# THE ALGOMA

SUDBURY, ONTARIO

OCTOBER TO DECEMBER 1953

VOL. 79.

NO. 4.

*Missionary News*



WELL AND TRULY LAID

ST. LUKE'S CATHEDRAL, SAULT STE. MARIE

## THE EDITOR'S CORNER

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Apportionments are doubled for 1954! Now we are beginning to move in the right direction — towards more sacrificial giving. We have no doubt that the Diocese will meet this challenge as it met the fifty per cent increase in apportionments some years ago. It is to be hoped that this step will be the beginning of our march towards self-support as a Diocese. It could be done if we would all adopt the principle of tithing in our individual giving. Tithing is scriptural, it is fair and it is democratic. It does not mean that everyone in each parish gives the same amount, but that everyone gives in the same proportion. Tithing is a practical principle which does work. Thousands of Pentecostals, Mormons, Seventh Day Adventists, can attest to this, as they give in this way. This is why there is no lack of funds for their parochial work and for missionary expansion. To tithe is to trust God that He will bless us if we give back to Him a fair proportion of what belongs to Him. To tithe is to give recognition to our stewardship of all that God has given to us.

Below are nine good reasons for Tithing:

1. It guides us by providing us with a method of intelligent giving.
2. It helps us by freeing our Church leaders from a preoccupation with money for the more important task of ministering to people.
3. It places us all, rich or poor, on an equal footing before God.
4. It helps us by enabling our Church to speak not about money in a begging attitude but about responsibility in a dignified manner.
5. It shows us in a concrete manner the everyday meaning of real gratitude to God for the many things He has given to us.
6. By making us responsible with a fixed percent of our income, it teaches us responsibility in the handling of all our possessions.
7. Like all truly Christian living, it brings to us the joy of an honest and important participation in God's work in this world.
8. It places us within a mighty tradition because it has Scriptural authority.
9. It helps us to see that all of living, even the making of a personal budget and the spending of money, can be done to God's glory.

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Circulation Manager ..... Rev. A. Thomson, St. Thomas', Bracebridge, Ont.

on us to observe this formality, but we decided, with a little hesitation, to regularize it. We sent to each of our five hundred parents a form giving their consent for religious teaching, more than a year ago. Every form came back signed the following day, and there was not one objection or complaint. The significance of this is clear. Many non-Christian parents, in fact, have frankly told me that they send their boys here for two reasons — to receive a sound, all-round education, and, equally important, to learn at first hand about Christianity and to develop a good character.

As yet, there has not been even a rumour of hampering the program of religious teaching, and no interference in the management of Christian schools. These things do not hold true in every State in India.

Since 1947 I have tried to build up a constructive program of P.T.—with some instruction in the ethics of building a good physique. The problem again was the finding of a good man. Now we have two. The junior instructor is a Christian from the Criminal Tribes, an Old Boy of the School who joined the Navy during the War and spent some time in England. The senior, also a Christian and an Old Boy, was in the Army, joined us in 1950 and is returning this month after getting his diploma in Physical Education in a year's course. These two men are doing excellent work, and the very appearance of the boys has changed.

We have friendly matches with local military units and government personnel, and each year our boys take part (and win far too many events) in a Tournament of all the High Schools of the District. In

their contacts with boys from other schools our lads prove themselves to be excellent missionaries. A large number of my brother headmasters have told me that the wholesome atmosphere of the tournament and of other occasions on which various schools meet is entirely due to the spirit and conduct of our boys, and they wish that their students may have as much contact as possible with ours.

The playing field inside our compound was greatly enlarged (about twenty feet in both directions) this year, and all the work except cement and masonry was done by the boys and teachers. It involved the digging, carrying and filling of thousands of cubic feet of earth and the carrying of several thousand stones almost half a mile from a ravine, — and they did it willingly and gladly.

We have introduced agriculture into the curriculum, and land for this also had to be rented. The boys have transformed the area and produced fine crops which have taken care of the rent. They are now struggling with an arid section inside the compound, and will have crops there next year.

Last year we opened a Commercial Department in the School for post-Matriculation students. Our Christian accountant is well qualified to give commercial courses, and there is much demand for them. The results were remarkably good in the first year's course. The net income to the School from this course was Rs. 1,000.

In the Punjab the standard of education has deteriorated rather alarmingly since Independence. Christian schools are still highly re-

garded by the government, by other schools and by the public.

This year the government launched a new scheme for experimentation. Five or six schools in the State (all of them Mission institutions) were selected as Pilot Schools, and were given a free hand to experiment in the matter of timetable, textbooks, curriculum, etc. We are one of them, and are enjoying our new freedom from some of the old regulations. We hope to be able to make some contribution to the new system of education which is needed in the Punjab and in India.

The School is already an essentially Church-centered institution. Each hostel has its chapel, but St. John's Church is the Parish Church

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### EVEN OUR FAITH

by William E. Hitchins — Price 75c

“... this is the victory that overcometh the world, even our faith.”

In this pageant Mr. Hitchins tells for us the story of the Anglican Church in Canada, from its earliest beginnings four centuries ago, through the hardships of its pioneer days. Though the history of our Canadian Church contains no martyrdoms, it is a dramatic story. The played episodes of the pageant are connected by narratives, spoken by a grandfather who can himself recall pioneer days, and a grandson who had interested himself in Church history.

The pageant carries us from the first Anglican Service on Canadian soil, on the wind-swept shores of Baffin Land, down the Atlantic coast, over the prairies and across the continent to another ocean, then north again to the finale before the altar screen in the most northern Cathedral at Aklavik. It brings to us great

for all the boys. Senior boys are prepared for Confirmation and the Sacrament is administered to them in the Parish Church. They do the decorating for the great festivals, help to keep the Churchyard neat, play the organ for services, sing in the choir and read lessons. As a school, we are trying to develop in the staff and in the boys a sense of what the Church is in its fulness—its worship, evangelism, priesthood, stewardship, doctrines and obligations — and to help them practise it in this parish. The process is slow, but already results can be seen. We are also a Diocesan institution — As our young Diocese grows we hope to have our full share in its development.

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personalities of our Church - Bishop Inglis, Bishop Mountain, Bishop Strachan and many others.

The pageant was presented with great success to inaugurate Missionary Year in London, Ontario, directed by Mrs. Blanche Hogg of the London Little Theatre. The details of staging have been well worked-out, and photographs of the original performance illustrate the costumes, action, and backdrops used. Vigorous and even amusing characters are not lacking, and the problems that beset the Church in those early days are vividly brought home to us.

But it is not only an attractive and easily staged pageant — it is a mine of information, in very readable form, which every Church member would find well worth reading. To see the fathers of our Canadian Church played before us, to hear in many lines their actual words, should fill us with a pride in our tradition and stir us to serve our Church better.

## CORNER STONE LAID

Another milestone was passed in the history of St. Luke's, Sault Ste. Marie, with the Laying of the Corner Stone of the new Cathedral, October 19th, 1953. The stone itself was the gift of the Contractor, Mr. Roy Sampson, and is now located on the North West corner of the building and marked "1953". There were more than 200 people present for the ceremony which followed the order of Service in the Prayer Book for such occasions. The first part of the service was held in the Parish Hall, with the Right Rev. W. L. Wright, Bishop of Algoma giving the address. This address was tape-recorded by CJIC and given over the air at 11.15 that night. It is now being transferred to records which will be preserved on file, and which will be used sparingly in the mean time. The Bishop followed the procession from the Hall to the North West corner, and there the stone was "well and truly laid". With the aid of loud speakers and a printed programme everyone was able to share in this part of the service. It is to be noted that a copper tube was placed behind the Corner Stone, containing Coins of the Coronation Year (supplied by the Rev. M. Tipping). Lists of the Leaders of Church and State, the Building Committee, Advisory Board, The Architects, the Contractor. There was also a letter from the Bishop suitable to the occasion, Letterheads of the Church, the Architect and the Contractor, as well as clippings from the Sault Daily Star containing the information of the fire on November 22nd, and the Restoration Fund of December 21st, 1952 and no-

tice of the day's ceremony. Pictures of the Bishop's consecration in 1944 were also included and the weekly bulletin of Sunday, October 18th. It is hoped that if there is ever any need to remove the Corner Stone in the future it will not be difficult to find or to know what it contained. We know that there were Corner Stones laid in 1870 and 1896, and we know what they contained, but to date we do not know where they are. Colonel Penhorwood has informed us that the 1896 stone is in the South East corner, but so far we have failed to find any identifying mark. It is my hope that when the new building is completed there will be an historical scroll on the panelling which will identify the various parts of the building, so that visitors can read and take note of the progress through the years. At the last Advisory Board meeting it was decided to set up a "Memorials Committee" consisting of the Wardens, Mr. Hoodless, Chief Robertson and the Dean. We hope to present a list of the memorials available and their approximate costs, so that there will be an opportunity for everyone to have a share in the furnishing and equipping of the new Cathedral. Last month we announced one substantial gift. This time we can announce that the branches of the W.A. in the Diocese of Algoma are giving a new altar Book to replace that which was damaged in the fire last November. Each month we hope to be able to announce further donations of this kind.

W.B.J.

## THE CHURCH'S NEED FOR MISSIONARIES

**Ronald Snelling**

Do you realize there are fewer missionaries in Canada to-day than there were seventy years ago? Are you aware there are many places in Canada, especially in the Western and Northern parts, that are not regularly visited by clergymen? As shocking as these statements may seem to you, they are true. In past years our missionaries came from England, bringing with them the enduring Gospel and preaching to all the word of God. Almost every place in Canada that was known was regularly visited by a clergyman and on the whole they were indeed making splendid progress. Some 70 years ago, however, it was felt the Church of England in Canada should be a "sending" rather than just a "receiving" Church, so we began sending out our own missionaries trying to bring to all the Word of God. The truth of the whole matter is, we have failed; failed because of lack of missionaries to cover this vast Canada of ours.

Let us take for example the MacKenzie River District, covering some 17 missions. To cover all this we have only one clergyman and two women Church workers. Three people covering all these missions, which are several miles apart! Is it no wonder we are failing in this matter of paramount importance?

Let us take another example. There are some 365 vacant parishes in the Dominion of Canada. These are parishes which have already been established, some of which have a long and proud history. These do not even include the many dozens of new communities which are without the services of the Church.

This situation has become so critical that in Port Arthur last September our own Canadian House of Bishops, recognizing the need for recruits to the ministry, placed the same before the church at large as the most important thing to be done this coming year. Every clergyman and church worker is carrying too heavy a burden because of the shortage of missionaries in Canada.

It is indeed hard for us to believe that such a condition exists here, when we read in our newspapers, magazines and books of great achievements made in science, new and wonderful industrial centres being opened up all over Canada, and then suddenly realizing we have neglected the most important thing of all - - God. To think that in all these new virgin lands being opened up, the people are being deprived of the soothing, comforting word of Christ, because of the shortage of missionaries.

I know all this sounds fantastic to us, because we are used to living in a city, always having a Church right around the corner to come to, and one or two trained Clergymen in charge, but the fact remains, this condition does exist, and something must be done about it. Jesus said, "Feed my Sheep", but without a Shepherd the flock cannot be properly cared for.

You might be asking the question, "Why do we have missionaries? Why go to all the trouble and expense of sending out missionaries to these far off places in Canada." The Archbishop of York, in the opening sentence of one of his most recent books, reminds us that we are living in an age of revolution. Now you know yourselves that the press and radio bear evidence daily to the truth

of this statement. On one hand material wealth has increased, there is a growing desire for social security, for political liberty, for health and happiness. There is a widespread longing for peace and goodwill; there is a demand for freedom from poverty, hunger and oppression. And yet on the other hand, men to-day are the victims of fear, suspicion, mistrust, hatred and uncertainty, all of which make for war. Amid such conditions as these, the Gospel is indeed Good News. It is God's message to all mankind and for such a time as this, it is God's message of freedom from the selfishness and sin which to-day as at all times, corrupt and enslave mankind. Only as men are set free in their souls will they be able to live with one another in peace and goodwill and with a concern for mutual welfare. And the mission of the Church is the direct implication of that Gospel. It is the good news for all and it is God's will that we should all receive it. Christian experience proves that to-day, as always, those who experience the truth of that good news, cannot help but pass it on. "We cannot help but speak the things which we have seen and heard." Missions thus become an obligation inherent both in the source and meaning of the Gospel itself. As the Archbishop of Canterbury wishes to point out to each and everyone of us, the Mission of the Church is to proclaim and live out the Gospel by which men alone can be saved from sin and judgment, and the world from despair and self-destruction. "To proclaim and live out" this good news is the very purpose for which the Church exists.

No organization can stand still. It must either go forward or step back. In Christian evangelism as in anything else, we must always start from where we are, and not from where we

would like to be. According to the Dominion census, the only religious denominations which substantially increased their membership within the last ten years were the Roman Catholic Church and the United Church of Canada. If these statistics are correct, the Church of England in Canada must be stepping backwards.

Trained young men in whose hearts is the love for God are urgently needed, especially in the Western and Northern parts of Canada. Although I fully realize not all of us will enter this important field - - - not all of us will feel the call to, but that is no reason for the rest of us to sit back and say there is nothing we can do about it. Because there are at least three ways I know in which we can all help. The first is, we can give these missionaries the financial help they need. They cannot possibly carry on without our assistance. So next Sunday before we seal the red side of our duplex envelope, let us think to ourselves, we are not merely supporting a worthy organization for which the church is carrying on, but rather we are letting the Church be the Church. I feel if we think of it in this way, we cannot help but drop a little more in the red side of our duplex envelope.

The second way we can all help is by being missionaries right around our own communities. There are many people around your community and there are certainly several around mine, who are just four-wheel Christians. By that I mean, as a baby they come to Church in a baby carriage and are baptized. When they are married they come in a car and when they die they come and go in a hearse, and that is about the extent of their Church life.

The Anglican Church needs stronger more enthusiastic and more determined Christians. Here we, as the young people of the Church can play our important role as missionaries. It is up to us as well as our clergymen to find out why these people don't come to Church. I don't mean we should start a door-to-door campaign — I don't mean that at all. But in our daily work, our play or at school we always meet those people who insist that the Church is a waste of time. Somewhere along the way they have missed the whole point of Christianity. It is up to us to show them, to explain to them, to prove to them by actual facts how wrong they really are. And when they come to Church and experience for themselves what Christianity really is and what a vital role it plays in their lives, they cannot help but pass it on to those friends of theirs who thought the same as they did. They cannot help but speak the things they have seen and heard.

And last, but surely not least, we can pray to God that more and more

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## ESPANOLA CONFERENCE

The second conference of the Manitoulin Nipissing Local Council was held in Espanola on October sixteenth, seventeenth, and eighteenth. St. George's A.Y.P.A., Espanola, played host to eighteen delegates from Little Current, Sudbury, Copper Cliff and Whitefish Falls. The number at the Conference was forty.

Friday, October sixteenth at seven p.m. the delegates began to arrive. The registration desk was a busy place and cars were waiting to drive the delegates to their billets. Some energetic souls were putting streamers on cars and there was much

will hear the call to enter this important field. In our daily prayers we can ask God to help us find a solution to the vital problem confronting us. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

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### Editors Note:

The contents of this article formed the basis of an address given by Mr. Ronald Snelling at the Oratorical Contest held during the recent A. Y.P.A. Conference at Belleville. In competition with the other dioceses of the Province, Ron was awarded first place with a mark of 95. This is the first time that the oratorical cup has come to the Diocese of Algoma.

This article is the second we have printed in recent months which has been produced by our young people, and we feel that the frankness of it and its sincerity are an indication that our young people are thinking about matters which seriously affect the life of the Church.

laughing and renewing of old acquaintances. After all this preparation and when everyone had gathered, we piled into cars and Bill Stadeny climbed into his truck bearing the sign "Come One, Come All, to the Hayseed Ball". He led us all around town with much singing, hornblowing, and some fender scraping, etc. Our destination was the Community Hall for St. George's Annual A.Y.P.A. Hayseed Ball. The Community Hall was decorated with coloured leaves, wagon wheels, pumpkins and hay, and everyone was sporting plaid shirts, jeans and straw hats. In this

mood the night progressed with square dancing and lively music until two a.m. when the crowd went home and the A-Y., somewhat the worse for wear, cleaned up the hall and then retired to their billets.

At nine a.m. all the delegates were back at the Church for Holy Communion. Rev. L. Robertson conducted the service. At this service as at all others that followed the theme song for the conference, "In Christ there is no east or west", was sung. Breakfast was served in the basement of the Church after the service. This meal was far too quiet for a group of A-Y.'ers. Could it be that everyone was sleepy?

A tour of the K.V.P. Pulp and paper mill was next on the programme for the delegates, and for the committee, dishes, clean-up and food-gathering. (Editors Note: Our hearty thanks go to Bill Stadnyk who so well explained and conducted this interesting and educational tour).

At one p.m. the delegates came back with sore feet, paper wash clothes, and leaflets, and luncheon was served by the W.A. This meal was much appreciated by everyone and was accompanied by a rousing sing-song during which we shot a soldier and found out how many of those present had had their tonsils out. Everyone helped clear the tables, and chairs were arranged for the business meeting. Bill Stadnyk, President of the Manitoulin Nipissing Local Council called the meeting to order with the Lord's Prayer and then the minutes were read by the Secretary Doreen Stadnyk. Everyone was given a copy of the constitution. Important decisions that came out of this meeting were, that we do more extension work in the future, Sudbury working

in places like Lockerby and Minnow Lake and Espanola on Manitoulin Island; that the Sudbury A.Y.P.A. handle the publication of the Northern Light and that Copper Cliff look after the rally in February. Gerald Knapp made plans for a coast to coast corn roast on the shores of Lake Superior and the meeting was adjourned at four p.m. to be followed by two hours of free time.

At six p.m. everyone met in the lounge of the Espanola Hotel and then proceeded to the Mural Room for the Conference Banquet and who should be there but Douglas our door prize from the Hayseed Ball, minus his feathers but wearing cranberry sauce instead. Bill Stadnyk acted as chairman and Ann Ripley welcomed the delegates on behalf of the Espanola A.Y.P.A. and introduced the guest speaker Canon Stump, the Rural Dean of Manitoulin, who told us of the need for youth in the Church today. Ann Christakos then encouraged representatives from all the different places, while she manipulated her movie camera, to tell a joke of some sort.

After the banquet everyone went back to the Church for an evening of dancing and charades followed by an evensong conducted by Rev. L. Robertson. Those who decided the night was young finished it off at Beaver Lake while others went home to bed.

Nine a.m. found us back at the Church for Holy Communion. Rev. L. Robertson conducted the service and George Nahwegesic served. Breakfast was again served in the Church basement. After breakfast there was the hurried rush of departure as everyone prepared to leave Espanola. Many goodbyes were said and all over could be heard "We'll see you in February". We believe

the Conference was a success and we will "See you in February".

ANN RIPLEY,  
(President of Espanola A.Y.P.A.)



**REV. PAUL MERCER**



The Rev. Paul Mercer, a Naas River Indian from the village of Aiyansh was ordained Deacon on Sunday, November 1st in the Cathedral in Prince Rupert, B. C., by the Right Rev. H. G. Watts, Bishop of Caledonia Diocese. Mr. Mercer is the first British Columbia Indian of the Church of England to be ordained to Holy Orders. He is a well trained and tried catechist who was taught by the Rev. J. B. McCullough, the Apostle to the Tsimshian Indians who went to Aiyansh in 1883. Mr. Mercer has been senior lay reader at Aiyansh for years. After his ordination he will be in charge of Anglican work at Port Edward, the canneries along the Skeena River, and at the Miller Bay T. B. Sanatorium.

The Rev. Graham H. Tucker M.A. Sc., B.D., of Montreal the first res-

ident clergyman at the Kitimat-Ke-mano power project, will receive his priests orders at the same service. Bishop Watts will officiate and the preacher will be the Very Rev. Northcote Burke, Dean of Christ Church Cathedral, Vancouver, formerly of Christ Church, Deer Park, Toronto.



**BISHOP WILKINSON**

Two enthusiastic audiences, numbering nearly 250 men, women and children, heard the Rt. Rev. Heber Wilkinson, Bishop of Amritsar, India, when he spoke in the Browning Memorial Hall, Wednesday, November 18th. Large delegations representing Anglican Churches in the district were present accompanied by their respective clergy from Falkenburg, Milford Bay, Windermere, Rosseau, Port Sydney and Burks Falls. Rev. Alvin J. Thomson, Rector of St. Thomas' Church, presided at these meetings.

The large number of school children present on Wednesday afternoon were thrilled by Bishop Wilkinson's description of the activities of Indian boys and girls. He illustrated his address with many stories and later showed a film based on his work in India.

Browning Hall was packed to capacity Wednesday evening when Bishop Wilkinson again spoke of his work in India. He began by describing the location of his large Diocese of 60,000 square miles situated in Northern India and bordered by Pakistan and Tibet. Since 1912 missionary work in this area has been supported by the Church of England in Canada.

"In 1947 when the partition of India and Pakistan took place it was through this area that millions of Hindus and Moslems began their Great Trek," stated the Bishop. "Each religious group was moving to settle in its homeland, the Hindus in India, Moslems in Pakistan. Feelings ran high and terrible bloodshed occurred as the pilgrims met each other on the roads. Over a million persons died as a result of violence and starvation."

"It was during this period that the Christian Church had the opportunity of serving many pilgrims. This has resulted in increased interest in the Christian religion and many Indians are now seeking instruction in the Christian faith. The service rendered by the Christians during this period has been publicly commended by local and national officials."

Bishop Wilkinson stressed the need for more workers and greater support of the missionary cause in India. "India is only one-half the size of Canada with a population exceeding 350 million people. In the province of East Punjab where I reside we have 30 million people, but only 30,000 are Christians. The scope of our work is tremendous and we must make use of our opportunities."

The Bishop stated that he was responsible for directing the work of a large staff of native and white clergy, catechists, teachers and medical personnel. Under his direction were several hospitals and medical clinics as well as four leper homes, also 16 schools with an enrolment of over 4,000 pupils. These institutions supplement the work of scores of churches in towns and villages, including a number of well appointed garrison

churches turned over to the Diocese by the British government after the withdrawal of its troops from India. The majority of the churches are of mud construction and in some areas open air churches only are available.

Following his address the Bishop showed a 1,500 foot colored film depicting his work in India. The film portrayed all the various aspects of mission work, including the instruction of illiterates to read by the famous Laubach method, also instruction in handicrafts and agricultural methods. Many of the scenes showed the Himalaya Mountains in the background. The Bishop provided a rapid and interesting commentary during the running of the film.

The Bishop concluded his address with a vigorous plea for every Christian to support the extension of Christ's Kingdom. "We must give ourselves and our gifts too, that the message of salvation may be taken to all nations. We cannot keep Christianity to ourselves," he warned.

C. R. Wright proposed a sincere vote of thanks to the speaker on behalf of the audience. Later a generous collection was presented to the Bishop for his work in India.

A very interesting evening was brought to a close with refreshments served by the Afternoon Branch of St. Thomas' W.A. Members of the Senior Girls' Auxiliary assisted in serving.

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**IS YOUR  
SUBSCRIPTION OVERDUE?**

Please look at the Expiration date after your address on page one.

## RURAL CONFERENCE

The Rev'd. Roland F. Palmer, Diocesan Missioner in the Diocese of Algoma, gave the theme addresses at the second Conference of the Ontario Provincial Committee of the Church in Rural areas which was held in St. Thomas parish, Bracebridge, October 14 and 15th. Clergy and laity from most of the Dioceses in the Province were present.

In his usual attractive manner, Father Palmer in two full mornig sessions talked of the Rector as he seeks to minister in and to the Rural Community — a community which is changing rapidly and radically at the present time. He stressed the necessity of each pastor having the doctrine of the Incarnation as basic in his ministry. Using this as one of his major themes, he urged longer ministries in the country parish and a greater involvement in rural life on the part of the resident clergyman. He must not "stoop to conquer" but like our Blessed Lord who "dwelt among us," he must come to stay for a considerable period in his rural parish, and he must, as Jesus did, "always have time for people", "allow himself to be swallowed by his people and their life" — "He can never live apart." How that involvement is to be accomplished and what it will mean in the thinking and attitudes and life of the rural dweller was discussed by Father Palmer in addresses which inspired all who heard him.

On Thursday afternoon there were three addresses. Fr. McCausland aroused considerable interest in his address on the "Tourist Industry and the Church." The Rev. C. F. Large, rector of St. John's, North Bay, spoke on the "Pulp and Paper Industry and the Church", and the

Rev. J. F. Hinchcliffe, rector of Huntsville, on "The Company Town, its problems and opportunities." Both speakers drew on their own experience in these fields.

The climax of the Conference was the Service of Witness on the Wednesday evening in St. Thomas Church, Bracebridge. The guest preacher was the Rt. Rev. K. C. Evans, M.A., Ph.D., D.D., Bishop of Ontario. Assisting in the service were the Rev. A. Read of Mono Mills, the Rev. H. Cross of Tyrconnell, the Rev. Norman Green of Milton, the Rev. L. Delaney of Lakefield, and the Rev. K. Coleman of North Augusta. The other clergy present robed and joined in procession.

A meeting of the Provincial Committee of the Church in Rural Areas was held following the Conference. Officers elected were as follows: The Rev. A. Read, Diocese of Toronto, chairman; the Rev. N. Green, Diocese of Niagara, vice-chairman; and the Rev. K. Coleman, Diocese of Ontario, secretary-treasurer. Two representatives from each Diocese constitute the membership of the Committee. It was decided that meetings be held annually, at Guelph, on the Wednesday of the week in which the Rural School for Clergy is in session.

The Rev. K. A. Coleman represented the Provincial Committee at the National Convocation of the Church in Town and Country of the Protestant Episcopal Church, in St. Paul, Minnesota in October.

The Provincial Committee decided to offer the services of two speakers to each diocese during the next year, with a view to stimulating interest in the Rural Church emphasis.

L. F. Hatfield.

## WELCOME

The Rt. Rev. W. L. Wright, Lord Bishop of the Diocese of Algoma, has appointed the Rev. Robert Lumley as rector of the churches in Capreol, Garson and Falconbridge.

The Rev. Mr. Lumley arrived in Canada just recently from Ireland. He travelled by air from Shannon to Montreal, and from there by train to Sault Ste. Marie. He has had little time to form any definite opinions on Canada in general and Algoma in particular, but has expressed appreciation of the hospitality he has already received.

Mr. Lumley was born in the village of Tullach Mhor in Offaly Coun-

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## ENCOURAGING NEWS

In April last there was the General Synod and the tri-annual meeting of the Central Board of the Japanese W.A. They were good meetings and the leadership impressed one as efficient. Bishop Yashiro said in his report that for the first time since the war the Church seems to be in a position where it seems capable of fresh initiative. (It has a missionary project in Okinawa now.) This same idea was expressed at the recent conference in Karuizawa of the Fellowship of Christian Missionaries. In the last two years of the five year intensive evangelistic programme of the United Church of Japan, in spite of decrease in the number of people to be seen in the churches, there has been an increase of baptisms (this means fewer newcomers but of more earnest type) - these baptisms being the result of better follow-up work on the part of better-paid and better-fed pastors.

ty, Southern Ireland, 29 years ago. He attended Rushley College and Dublin University, and was ordained in September, 1949. His most recent appointment was in the Diocese of Connor, Belfast. During his College days, Mr. Lumley played rugby-football (a game somewhat different from the Canadian and American version) to such good account that after the Second World War, he was given a tryout with Ireland's International team.

Mr. Lumley commenced his duties in the Parish of Capreol, Garson and Falconbridge on Sunday, Nov. 8th.

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At this Conference in Karuizawa some of the topics for discussion were:

Radio Ministry reaches 1,500,000 people, it is estimated)

Bookmobile evangelism (movies are used too)

Rural Training Centres (three year courses) - all faster methods of evangelism.

At the Memorial Service in connection with this Conference, the names of thirty missionaries were listed. These workers had died in the last year or just prior to that time. Together they represented 750 years of missionary service. The impact of the individual personality is still the largest factor in evangelism, it is thought. More missionaries are needed in spite of the large numbers in such groups as Pentecostals, whose percentage turnover is very large. Specialists are still needed, but for spe-

cialists in adaption the need is greater still.

Dr. and Mrs. R. K. Start and their son arrived in Canada on furlough last September. At the New Life San, Obuse, Japan, they left a closely knit staff carrying on. Miss Powell, the Nursing Superintendent, writes: -

"Now we are settling into the fall routine, and the schedule seems enough. The sense of fellowship con-

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### AN OPEN LETTER

Dear Friends of Algoma,

Being now separated from you by a distance of four thousand miles or so, I feel that I can look back over the past eighteen months and survey the landscape of your Diocese in true perspective. The picture that comes to me is of such a kind that I cannot refrain from recording my feelings towards Algoma in this permanent form.

I will begin with a confession. In May, 1952, token word came to me from Miss Howell that I was to work on the Sunday School Van in the Diocese of Algoma, I had to admit that I had never heard of it! Now, after spending two summers on the Algoma Van and a winter in the Soo city, I can truthfully say that I know it pretty well, and have probably visited more nooks and corners of it than most people who have lived there all their lives.

What are my impressions of it? Above all, it is a very friendly place. Almost everywhere I went in Algoma I found a welcome. People were glad to meet the representatives of the Anglican Church, and anxious to ask us into their homes. This was true not only of the Anglican, but of many other denominations.

tinues - it seems as though the staff, one and all, are working with added zeal, feeling that if we each do as much as possible, it may help to fill in the gap caused by the absence of the Starts.

Dr. Rokusha, our ex-patient Christian doctor, is the acting Superintendent, and doctors from St. Luke's, Tokyo are coming once a month for consultation and surgery.

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Secondly, it is a place of hard work. In city, town and country, both clergy and laity have a capacity and a zest for work that is stimulating to see. To a member of an ordinary English parish church, the vision of a Canadian country priest looking after four or five widely-separated mission churches, and travelling over a hundred miles on Sunday as a matter of course, is quite staggering.

You would, perhaps, like to hear something of the work done by the workers on the St. Luke Van in the Diocese these last two summers. The tasks have been varied; they included the taking of Sunday Schools and Vacation Schools, visiting in the new housing areas of Sudbury and North Bay, speaking to W.A. meetings, and even the occasional conducting of Matins and Evensong. But by far the most important task was the complete revision of the list of children taking Sunday School by Post lessons. This involved visiting the families in their homes, checking addresses, ages and other particulars, and ensuring that the right papers reach the right children. These family visits are invaluable for finding candidates for Baptism and Confirmation, and for taking religion right into the home.

S.S.P. in Algoma is this year "under new management" and I hope that the managers will find the future a flourishing one.

I shall often look back with pleasure and affection to my stay in Algoma. I shall remember so many different churches in whose worship and activities I shared: Holy Communion and Parish Breakfast at St. Paul's, Fort William and St. John's North Bay, Sunday Evensong at the Pro-Cathedral, the Youth Conference at St. Augustine's, Whitefish Falls: early matins at Mindemoya, a wiener-roast with the A.Y.P.A. of St. Saviour's Blind River, and a host of other happy communities.

Before I end, I should like to take this opportunity of thanking every one, both clergy and laity, for their wonderful kindness and hospitality to me during my stay in Algoma. When I say this, I am sure that I can speak also for the two girls with whom I worked — Miss Leech of Ottawa and Miss King of England.

My many Canadian friends, and the work of the Church of England in Canada, will be constantly in my thoughts and prayers.

May God bless you all,

Yours very sincerely,

MARGARET A. BANKS,

Wolverhampton, Eng.



## EIGHTIETH ANNIVERSARY

On a hot Sunday in July 1870, the Rev. Thomas Ball, Missionary, accompanied by Mr. Sydney Smith, drove over from Bracebridge to what is now Port Sydney, and Divine Service was held in the house of Mr. and Mrs. H. G. Ladell where Mr. Hudson now has a general store.

At this time the District of Muskoka was a part of the Diocese of Toronto and in 1872 the Rt. Rev. A. N. Bethune, then Bishop of Toronto, paid a visit to Port Sydney and a service was held in a barn. In 1873 the Diocese of Algoma was constituted and included Muskoka — the Severn River becoming the southern boundary of the Diocese. In that year the Rev. Edwin Cooper was appointed missionary at Port Sydney and had charge of the surrounding country including Huntsville, as one of the outstations.

Mr. Sydney Smith gave a beautiful site of land just where the Muskoka River leaves Mary Lake and the erection of the church began. The first event to be held in the church was the marriage of William Clarke to Emma Ladell on October 21st, 1873. In 1881 the church, being free of all debt, was consecrated by Bishop Fauquier of Algoma. From time to time improvements have been made. It is interesting to add that all the lumber used in the original building was sawn at Mr. Smith's mill, the logs being cut on the islands in the lake. All the wood work was planed by hand, no planing mill being in the neighborhood.

The present incumbent is the Rev. Canon E. F. Pinnington.

## CANON R. W. STUMP HONOURED

One of the highlights of the holiday festivities at Whitefish Falls was the celebration of the 25th anniversary of the ordination of Canon R. W. Stump as a priest in the Anglican Church on Sunday, December .

This event was fittingly observed by the congregation of St. Augustine's Anglican Mission by crowded services, both morning and evening, and at a reception which followed the evening service. The church was handsomely decorated, and anniversary gift flowers decorated the altar.

Father Stump reviewed his years in the ministry and spoke of his pleasure, always of having chosen it as his life's work. He also spoke of the great need for many more young men to enter the ministry, and the satisfaction they would obtain from such a life's work. He mentioned that St. Augustine's is the only Anglican-maintained mission in the Dominion of Canada, and has served the North Shore area for many years, including many faithful Indian members in the congregation.

The reception which followed was held in the mission school, both rooms filled with throngs of parishioners and friends of Canon and Mrs. Stump. The school was colorfully decorated for the event, and the serving table was handsome with fine linen, flowers and tapers. The tables were arranged to form a cross, with a background of red and black — the colors of Trinity College — the alma mater of Father Stump.

J. Hardacre, rector's warden was chairman of the gathering. The people's warden, George Young, presented Canon Stump with a pipe.

Mr. and Mrs. H. Bonas, long-time and valued members of the church and vestry, presented Rev. and Mrs. Stump with an engraved silver tray on behalf of the congregation.

In making the presentation Young spoke of Canon Stump's years of service in Whitefish Falls — 24 of his 25 as an Anglican minister being spent there — and of the great esteem in which he is held by his congregation. Young also paid tribute to Mrs. Stump, who gives freely of her time and effort to the church school and community, and has been a real help-mate to her husband, serving as organist, choir leader, school principal and counsellor to many.

In reply Father Stump was visibly moved by the tribute paid to him and his wife. He spoke of the community and how it had been built up during his 24 years of residence. He told of the small wooden school, then the fine present church building, of the building of the vicarage, and the present two-room modern school and of the sacrifice and work of the residents to secure the buildings. He lauded congregation members for their assistance, support and friendship given him and his wife. His reminiscing was at times very witty and humorous, with many of the pioneer residents in attendance getting many a laugh from Canon Stump's remarks.

Canon Stump spoke of his duties as Rural Dean for the Diocese of Algoma, and of the many problems encountered in securing sufficient ministers for the churches of the territory. He voiced his pleasure at meeting so many Anglican young people during the summer church school held each year at Whitefish Falls.

It was Oct. 1, 1929, that Father and Mrs. Stump moved to Whitefish Falls. With the exception of five years' service during the second World War as a padre with the Canadian Army, Canon Stump has ministered to the needs of the residents in that area. A native of St. Catharines, he received his early schooling there, and later at Niagara Falls. Before entering Trinity College, he taught school in Muskoka. After graduating, his diaconate was served at Depot Harbor and Byng Inlet. The

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### THE MISSIONARY PRAYER CORNER

Let us give thanks

—that in Christ is the sure hope of the world.

—that in His name our missionaries and their colleagues of other races are bringing new hope to the sick in mind and body.

Let us pray

—for God's blessing on the efforts being made through missionary education to show clergy and people the significance of the missionary outreach of the church, and the importance of missions as a vital part of their church programme.

—for a spirit of oneness with our fellow men, that the racial problems besetting the world, especially those in Africa, may find peaceful settlement.

—that this same spirit of self-offering partnership may pervade all missionary work.

—that through the emphasis being placed on recruiting for missionary service, the ever-present need for more ordained men to give the In-

couple have a daughter, Theresa, who is presently a student at the North Bay Normal School.

To mark the anniversary Canon Stump received many cards and messages of goodwill from friends in centres throughout Canada. Greetings on behalf of the United Church congregation at Willisville were extended by Mr. and Mrs. A. Stevens.

Following the presentation ceremony an enjoyable lunch was served the guests by the Women's Auxiliary.

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dians and Eskimos the Sacraments of the Church may be met-

—that God will bless and bring to realization the plans to establish a Summer Tent Hostel at Coppermine for the education of Eskimo children (in this new venture the children will come to school only in the summer and live in tents, in the same conditions as in their homes, instead of attending Residential Schools which do not fit them for their native way of life.)

—that all Christians may be more fully aware of the needs of their fellow men and more ready to help.

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Is your subscription to the A.M.N. overdue? Have you looked at the expiration date lately? It can be found after your address on page one. During the last Triennium the A.M.N. had to ask for a total advance of \$1,000 from the Diocesan Expense Fund to maintain its operations. Plans are under way to reduce this figure, but you can help us do this greatly by making up your lapsed subscriptions and by keeping them strictly up to date. Thank you!