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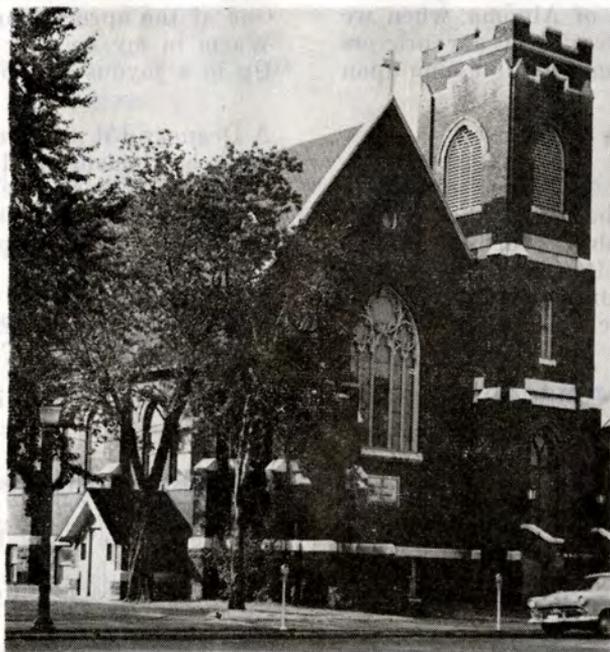
THE ALGOMAH

JANUARY TO MARCH 1955

VOL. 81

NO. 1

Missionary News

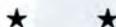


THE CHURCH OF THE EPIPHANY

SUDBURY, ONTARIO

THE EDITOR'S CORNER

Our sincere congratulations are extended to the Very Rev. P. R. Beattie, D.D., Dean of British Columbia, who was recently elected as Bishop of the Diocese of Kootenay. Dean Beattie was rector of the Church of the Epiphany, Sudbury, from 1940 - 1948 and gave valuable leadership during the Anglican Advance Appeal. He was also a member of the Executive Committee of the Diocese. We know that we speak for all the Diocese of Algoma, when we assure Dean Beattie of our prayers for God's guidance and blessing upon him



The succeeding article has no reference to the above words about the Bishop-elect! It was sent to us and tickled our funny-bone. We hope that it does the same for you.

NOLO EPISCOPARI

"Prelates are not hear matins in bed." Council of Rouen, 1214 A.D.

When first I was a Deacon young,
And p'rhaps a trifle flighty,
In bed, when Matins-bell had rung,
I daily heard Venite.

I found, when I a Priest was made,
No need my ways to alter;
Snugly within the sheets I stayed,
What time they sang the Psalter.

To strange new heights, through
Curate days,
No law urged me to press on;
Most cosily in bed I'd laze
And hear them read each lesson.

In course of years I duly got
A beneficium meum;
(And it pertains to Vicar's lot
In bed to hear Te Deum).

I am not yet a Rural Dean —
(Ne'er may such fate afflict us) —
Yet if I were, in bed, I ween,
I'd hear my Benedictus.

If, as Archdeacon, I become
One of the aproned breed, Oh!
Warm in my bed my faith I'd sum
Up in a joyous Credo.

A Deanery I'd not decline
With battlements and sconces;
I still could hear, 'neath blankets
fine,
The Collects and Responses.

But Bishopries are not for me;
I must refuse a Mitre.
I own a partiality
For discipline thats lighter.

For a Bishop must rise at the crack
of dawn,
Before the new day has been prop-
erly born,
And button each gaiter securely on,
And all his episcopal vestments don,
And hasten away in the dank morn-
ing air
To his chapel and go through his
Morning prayer there.
For the Council of Rouen has clearly
said
That PRELATES ARE NOT TO
HEAR MATINS IN BED.

— Canterbury Diocesan Notes

THE ALGOMA *Missionary News*

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IMPRESSIONS of the YUKON

I think in Algoma we were much more aware of the work of the Diocese of the Arctic than of the Diocese of Yukon. Perhaps it is natural. Yukon is tucked into a corner geographically, between the Northwest Territories and Alaska. It's tucked into a corner as far as the church is concerned, between the Diocese of the Arctic and the Diocese of Alaska. In some ways it has been tucked into a corner and almost forgotten. Not so long ago there were just 3 ordained men in parish work in the whole Diocese, a Diocese with an area of 200,000 square miles.

The Diocese of Yukon was pioneered by Bishop Bompas and Bishop Stringer, two great missionaries of our Canadian church. (People here remember meeting Bishop Bompas on the street; and Archbishop Stringer lived in Dawson until 1931. The natives remember, too, an Archdeacon McDonald, who translated the whole Bible, the Prayer Book, and many hymns into Tutchit for them. If you should like to read of those early days, a very interesting book is "Ambassador of the Frozen Way" in the Eagle Series.

The Diocese of Selkirk (named to Yukon in 1907) was formed in 1891. Up to that time it had been included first within the Diocese of Athabasca, and later as a part of the Diocese of Mackenzie River. The work of the church was concerned chiefly with natives until gold was discovered at the turn of the century, when men from almost every country on earth came pouring into Yukon. There was a log church in Dawson

in 1897, and the present church was built in 1901 - 1902. In Whitehorse the original log church built in 1900 still stands. The first Synod was held in 1907, and Dawson was chosen as the See City as it was the largest town and the capital of the Territory.

An Indian Residential School was originally started in 1891 at Forty Mile, north of Dawson, but it was moved to Carcross (Caribou Crossing) in 1903, and named Choooutla or "laughing water" after a mountain waterfall nearby. Bishop Stringer founded St. Paul's Hostel in Dawson in 1920 for half-breed children whose families lived in isolated places. It was a home for them while they went to the local school and church.

That is a brief history of the beginnings of church life in the Yukon. What is happening now? Many things have changed. Whitehorse is now the See City, which is natural because it is now the biggest town and the territorial capital, easy of access to the outside world — much as the Dawson people hate to admit it. Once there were 5 churches within easy range of Dawson, 2 of them native missions, Now there are but 2 altogether, St. Barnabas, Moosehide, and St. Paul's, Dawson. The sites of the others have become ghost towns. Mayo has become important since silver began to be mined at Keno Hills and Elsa. Huge ore trucks make daily trips to Whitehorse and the railroad. The Alaska Highway in the southern part of the Diocese has brought new life to that area. When the power development gets underway at Atlan Lake, there will be another opening. Here, as

elsewhere, the north is coming into its own.

The church's part of the story is rather sad. At Teslin, for instance, all the Indians were Anglican, but it was neglected. Now over half the Indians are R.C.'s. The R.C.'s have big buildings right on the highway. Our buildings are in bad shape, or were. Archdeacon Kirksey has been working on them all summer. Miss Hasell and Miss Sayle of the Sunday School by Post have been doing the work along the Highway. The government has been building a new school at Carcross, and from all reports, it's absolutely marvellous. It wasn't completely ready at the beginning of the term, and the Residential School at Whitehorse (run by an independent group of Baptists, aided by Gospel Hall groups) took advantage of the situation. They sent a bus to get the youngsters and offered free transportation if they would change over from Carcross.

St. Paul's Hostel at Dawson was closed recently, and St. Agnes' Hostel started at Whitehorse, now the centre of population. It's a converted schoolhouse and not nearly finished. Mr. and Mrs. Watson ran it last year, but Mr. Watson is going out to a Theological School, so Miss Matthews from A.W.T.C. has taken over the supervision. A new Bishop's House is being built between the rectory and the Hostel. It was very badly needed. There was no study in the old one. It was small, and old, needing many repairs. The Synod office was housed in an old garage, worse off than the house.

A new clergyman has just arrived at Mayo, 120 miles east of here. During the summer, Deaconess Hellaby kept the services going. Until the Allcock's arrived the end of September,

our nearest neighbour was the clergyman at Old Crow, 400 miles north. He is really isolated. They are building a new church there, with special collections of 'rat skins. All except 1 policeman belong to our church, but the R.C.'s have 2 priests there, ready to take advantage of any neglect on our part.

Here in Dawson, the Roman Catholics have 2 priests and 6 nuns. They operate the hospital and an old man's home. The Gospel Hall have 3 or 4 workers trained at Bible Colleges and are very active, and aggressive. It makes us feel rather small and inadequate to the task. And yet all this area was pioneered by the Anglican Church and the people like our services. Here, and in Mayo, at least, the biggest part of our congregations are non-Anglicans. But their children are baptized in our church, and later confirmed. Sometimes the parents are confirmed with their children. And often when they go outside, they feel more at home in an Anglican church than in their former one.

The natives in Yukon (they prefer the term to Indian) belong to the Thlingit and Tukudh (or Loucheux) tribes. The Thlingits are in the southern part of the Diocese around Teslin. The natives here in the northern part are darker and more primitive than the ones we knew in Algoma. Up until a few years ago, their livelihood depended on fishing in summer and trapping in winter. It still does for many of them, but some have moved into the towns like Dawson. Here it has created a real problem. In church, the natives sit on one side of the aisle, the white people on the other. At our first J. A. meeting here, the white girls walked out when they saw some na-

tive girls already there. The Gospel Hall have separate Sunday Schools and week-day groups. Our church is trying to keep them together and erase that colour line.

I said at the first, I thought the Diocese of Yukon had been neglected in the past. Part of it was due to non-resident Bishops. There was some excuse, I think. They were older men, and one, at least, was not well. And the climate and terrain of Yukon are not easy. The coldest recorded temperature and the highest mountains in Canada are in Yukon. Another reason for the downhill trend, we feel, is the quick turn-over of clergy. On looking back over the records, we've found that only 2 clergy in 50 years have stayed longer than 2 years in Dawson.

NOTES AND NEWS

First of all the Anglican Way wishes to express its sorrow at the passing of one of our oldest Parishioners, Mrs. Annie Prestage Boyd of Kagawong. Mrs. Boyd was in her 90th year when she died on 20th of January. Born in Quebec, she was for many years the Post-mistress of Kagawong. The cortege arrived at St. John's Church on the Saturday, and the traditional all night watch was kept by the family and various members of the congregation. A Requiem was Celebrated on Sunday morning, and the funeral took place that afternoon. Our sympathy is extended to the whole family. We shall all miss her a great deal.

May she rest in peace.

A very special event took place on the 6th of January, the Feast of the Epiphany of Our Lord. Mr. and Mrs. William Taylor of Mindemoya celebrated their fiftieth wedding anniversary. In the morning they at-

There has been an upswing in the church life in Yukon and in interest outside lately. It co-incides almost exactly with the coming of Bishop Greenwood to the Diocese. Some of you know him, but probably not as the natives do here. They think he is wonderful — like Bishop Stringer.

We think some credit belongs to Archdeacon Kirksey, too. He works in a different sort of way. He has a business man's mind for details and legality. This diocese is not yet incorporated, and it has no canons.

We feel it has a wonderful future, and we like it. What we will accomplish remains to be seen; but as Allan says - "Anything that is accomplished while we are here, will be God's doing."

GRACE HALDENBY
DAWSON, Y.T.

tended a Celebration of the Eucharist at St. Francis Church. In the evening there was a reception for them in the Parish Hall. A family dinner started the proceedings. Every member of the family was present. Then, later in the evening, many friends came in to give their best wishes to the couple. It was a very memorable occasion for everyone, and we join in wishing Mr. and Mrs. Taylor many years of continuing happiness.

BRACEBRIDGE

The Bishop of Algoma officiated at the re-opening of the Browning Memorial Hall of St. Thomas Church, Bracebridge, in December. The hall, which was presented to the parish 50 years ago as a memorial gift, has been completely renovated and modernized with the provision of hot water heating, a modern kitchen, etc. The Bishop also dedicated altar linens, a pair of brass collec-

tion plates and a white altar frontal, the latter given in memory of J. H. Elliott by his wife and family. The Bishop was welcomed by His Honour Judge D. C. Thomas who acted as chairman. Others taking part in the ceremonies included Ven. J. S. Smedley of Sault Ste. Marie, a former Rector, and the Rev. Alvin J. Thomson, present rector.

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LAY READERS' COURSE

For eight weeks recently, a group of Anglican laymen of the Sudbury district have gathered at the Church of the Epiphany, Sudbury, on Friday evenings for lecturers in lay readers' course to prepare them to assist the clergy by taking services at newly-opened and proposed district Mission Churches. Lecturers were the Rev. G. Thompson, of Copper Cliff, speaking on Church History; the Rev. Robert Lumley, of Capreol, lecturing on the Old Testament; the Rev. George Doolan, of Lockerby, on the New Testament; the Rev. F. F. Nock, of Sudbury on the Prayer Book and the Rev. G. Honour and Mr. L. Shaffer on preaching. Members of the class are Blaik Kirby from the Church of the Epiphany; Ross Corless, Doug Taylor and Bill Sleaver, from St. John's, Copper Cliff; George Scott, from New Sudbury; Bill Bradley and Walter Day, from the Church of the Resurrection; John Avery, of Azilda; Walter Hardacre, of Lively; and Thomas Flaherty, of Hardy Mine. A similar Course of Studies is being undertaken shortly in Algoma Deanery.

★ ★

W. A.

St. John's branch at Port Arthur have had a very busy and successful year. After all our missionary apportionments and pledges had been

met, our main project was the remodeling of the kitchen. By faith and the earnest effort of the ladies much more was accomplished than was thought possible. The remodeling of the kitchen greatly eased the work of preparing the Harvest Dinner at which over three hundred were served.

Our sixtieth anniversary, March 24 was marked by a tea and celebration arranged by life members.

This year a fine day brought throngs to the gaily decorated parish hall for the Christmas tea and bazaar. The Sr. Girls had a display of their handiwork which drew great attention.

Many events of equal interest have taken place: The visits of Bishop W. L. Wright, corporate communions World Day of Prayer service. The Spring and Fall Deanery meetings. The Jr. Girls Festival Hallow'een party and tea. The little helpers party for an enrolment of over two hundred, are some among the many activities.

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CONGRATULATIONS

The congregation of St. Saviour's Anglican Church, Blind River, rejoiced at the news that the debt of \$5,000 incurred by building a church hall has now been paid. Only a small balance remains on an oil stove which is being purchased by the Young People's Association. This report was received at a recent, well-attended vestry meeting. Complete rewiring of the church and the purchase of a 200-gallon oil tank will become new objectives.

Election of officers was held with the following results: vestry clerk, and people's warden, Gordon McDonald. Gordon McDonald and J. E. Sarazin were appointed to serve

on the Wolf Cub group committee.

Reports on the various organizations were given by Mrs. G. Harper, Women's Association; Gordon McDonald Wolf Cub group committee; Rev. A. Stringer, Young People's Association.

The Women's Association will be asked to inquire into the matter of buying new hymn and prayer books.

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PAYING CHURCH DEBTS

In the mad whirl of news that swirls around the editorial offices of a daily newspaper, where the emphasis is on the troubles of the world and the misfortunes of individuals, it is akin to refreshing breath of pure air to read the homely notes on neighborhood news. Such as a story this week from Blind River.

Our correspondent told how the congregation of St. Saviour's Anglican Church "rejoiced over the news that the debt of \$5,000, incurred by building a church hall, had now been paid."

It said further that "only a small balance remains to be paid on an oil stove which is being purchased by the Young People's Association.

Wages soar to higher levels and profits continue to climb in business undertakings. But always the churches have a difficult time in finding the balance between revenue and expenditure.

Many of our readers have probably used the expression — poor as a church mouse — without stopping to wonder why the church mouse is symbolized as poverty. It is simply that churches are not places where the crumbs fall freely off a rich man's table.

It speaks volumes that the young people take an interest in their church to the extent of assuming responsibilities for the payment of

debt — such as the oil stove at the Blind River church building.

There is not much wrong with today's young people who support the churches of their respective denominations when there are so many attractions to take them away from the sphere of church influence.

If all adults were imbued with the same spirit of service and self-sacrifice it is almost a certainty that "poor" church mouse would cease to be a symbol of the financial struggle experienced by the churches.

Editorial — Sudbury Daily Star

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A. Y. NEWS

To represent the eastern end of the Algoma diocese at provincial Anglican Young People's Association council meetings, Bill Sleaver has been appointed youth representative by the Rt. Rev. William Wright, bishop of the diocese. He is president of the young people's association at St. John's, Copper Cliff. The representative for Algoma West is Dorothy Bowers, of Sault Ste. Marie.

Mr. Sleaver will also be required to report after each meeting of the Manitoulin deanery council to the provincial organization, regarding the activities of this area and its promotion and extension work. He will also give assistance to any local council groups.

Bob O'Hara, of Copper Cliff, recently attended a successful AYP A meeting held at St. Barnabas church, Toronto. The main topic was the provincial conference to be held in St. Matthew's Anglican Church, Ottawa, in November.

Approximately 600 delegates from throughout Ontario are expected to attend. Proposed theme of the conference will reflect that of the Dominion meeting, to be held in June at Halifax, when they will dis-

ness the ministry of the laity.

Theme speakers at Ottawa will be Bishop Wright; Bishop Clark, a noted author on AYPAs topics; Rev. T. Finlay of Ottawa, a dynamic speaker on AYPAs principles; or Dean J. Anderson, of Ottawa, the Dominion Canadian Legion president.

The rally speaker will be the new Metropolitan of Toronto, and the banquet speaker is to be the Hon. Lester B. Pearson. A tour of the Parliament Buildings and a banquet are also planned, together with a public speaking contest.

The program and extension convener of the local AYPAs council, Marlene Simmons, is planning a visit to Manitowaning, to organize a group there.

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FIFTH LOCAL COUNCIL CONFERENCE

The 5th Local Council Conference was held at the Church of the Epiphany on February 11, 12 and 13, and we hope that the visiting members got as much enjoyment out of it as we did in doing it. On Friday, the 11th, the Conference began with a bang — a cold, ten mile scavenger hunt. One of the things we had to obtain was a souvenir from the City Police Station and several members reported that certain other members had to be dragged away from the Paddy Wagon! The members thawed out on hot chocolate and doughnuts. Then came the mad tour of leading members astray or as we

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AN URGENT APPEAL

We have received an appeal for recruits for the Canadian Sunday School Caravan Mission. Writing from her home, Dacre Lodge, Penrith, Cumberland, England, on Jan-

like to say "The longest way home is the sweetest way home."

Saturday bright and early we had Communion. After church we sat through a "quiet" breakfast and this was followed by group discussions. Sandra McWatch carried away the honours in the public speaking contest. We offer her our congratulations.

After a delicious lunch at the Church of the Resurrection, the delegates were taken on two tours.

We returned to the Old Hall for the business meeting. The new executive elected was:

Rural Dean, The Rev. Canon R. W. Stump; Chaplain, The Rev. M. Thomas; Past Pres., Bill Stadnyk; Pres., Gerald Knapp; Vice-Pres., George Stanley; Sec., Joan Cranston; Treas., Doug Taylor.

Promotion and Extension Convener, Marlene Simmons.

Publicity Convener, Marlene Simmons.

Programme and Rally Convener, The Rev. R. Nixon.

We had a said Evensong, after which everyone hastened home for a quick change for a lovely banquet. Father Dixon was guest speaker and gave us some valuable pointers in his interesting talk.

Films were shown by Anne Christakos of her trip out west, and of the last conference in Little Current. Following the films we had dancing. The Conference came to a close with a celebration of Holy Communion on Sunday morning. G. K.

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uary 7th, Miss F. H. Eva Hasell, MBE, founder and hon. organiser, said that at that time she had twelve teachers and thirteen drivers signed up for the 31 vans which she hopes

to have on the roads of northern and western Canada from May to October this year. Each van needs a driver and a teacher.

Miss Hasell goes on to say that only three of the teachers and one of the drivers are Canadians. They come from Niagara, New Westminster, Calgary and Rupert's Land dioceses. She appeals to the other 23 dioceses (excluding the Arctic) of the Canadian Church to provide her with one driver and one teacher apiece.

Qualifications for teachers are a good knowledge of the Bible and Prayer Book, and training for secular or Sunday School teaching.

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IN MEMORIAM

Rocksborough R. Smith

The Right Reverend Rocksborough R. Smith D.D. formerly Bishop of Algoma died in England on March 6th at the age of 82 years.

After a period as vicar of Broadstone, England, he became vice-principal of the Anglican university at Lennoxville, Que., in 1921. Three years later he became examining chaplain to the Bishop of Quebec and from 1927 to 1939 served as Bishop of Algoma.

It is always a hard thing to follow a very notable man. Archbishop Thorneloe had been Bishop of Algoma for a very long time. He had been the second founder of the Diocese for under him it had attained full diocesan status with its own Synod. Most of the people of the Diocese could remember no other Bishop. He was beloved and revered in a more than ordinary manner by his people. It was inevitable that any Bishop who followed would be unfairly compared to him by un-

Drivers must have had experience with Ford trucks and be able to do running repairs.

Miss Hasell also mentions that she must pay in May for three new trucks she had ordered from the Ford Motor Co. One is destined to be an extra van in a missionary diocese; the others replace trucks which have seen 15 years' service. In order that she may have the funds to pay for these she appeals to annual contributors, each to find five others to give a like sum for this work.

Wouldbe van workers may apply direct to Miss Hasell, c-o the Synod Office, Trinity Hall, Winnipeg, Man.

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thinking people.

But Bishop Rocksborough Smith had contributions of his own to make. He had spent most of his ministry in academic work. He brought with him a solid scholarship which was a special help to the younger clergy. He was deeply interested in the worship of the Church and was anxious that it should be carried out with reverence and as much beauty as possible.

Bishop Rocksborough Smith was like Archbishop Thorneloe, a churchman of the old solid tractarian type. It was his love of drama which led him to like beautiful vestments and solemn services. He was, in teaching, a very thorough Anglican.

He was much beloved in the smaller places because he treated them all as though they were just the same as a big town church. He carried all his vestments to the smallest place. When there, he preached the same careful scriptural sermons. "The Bishop always gave us something to think about." He never

failed to notice any little improvement in the building or its fittings. He remembered all the people and treated everyone as of great importance. He was very friendly, in no forced sort of way. His merry and large laugh would set everyone at ease and laughing too.

When he first came to Algoma he had touch with students at Lennoxville where he had been a Professor and a number of them came to the Diocese and greatly strengthened our staff. On the administrative side he made his greatest contribution by bringing into the Executive Committee men from all over Algoma. It had been the custom to choose the members of the Executive largely from Sault Ste. Marie because they could more easily attend the meetings, but this led to apathy in other parts of the Diocese where the work of the diocese was little known. He also introduced the cus-

tom of having many executive meetings each year at other centres besides the Soo and of welcoming to the meetings as observers any of the local clergy or laity who wished to come. As a result, our Diocese came very much to life from end to end. Our approaching self support is partly due to this wise plan of Bishop Rocksborough Smith.

He was of a generous and trusting nature, and he let men work out their plans for church work in their own way. The men attracted to serve under him were by no means all of one school of thought. When he retired he went to England, but was soon busy and went on with a very full life almost up to the end. Many in the Diocese will be thinking of Mrs. Rocksborough Smith in her bereavement. She was a delightful hostess and a good friend to so many.

R. F. P.



MISSIONARY PRAYER CORNER

Let us give thanks

- For our Church's great wealth of children and young people, and for the wonderful opportunity given us to teach them the love of Christ.
- For the life and work of Dr. Helen Hanson of St. Luke's Hospital, Palampur, for her great service to the suffering people of India and her Witness for Christ.

Let us pray

- For our fellow Christians in China and the Middle East, that Christ abiding Presence as they witness may strengthen them with his



for Him in the face of great danger.

- For the work of the Anglican Women's Training College; that more young women will train for full time service in the Church.
- For the Holy Catholic Church in India, and especially for all her native workers — clergy, catechists, and teachers; that through their Witness and example others may seek to serve Christ.
- For the strengthening of Indian Missions in Canada by the realization of our people of our responsibilities to our Indian brethren.
- That Dr. Helen Hanson may recover sufficiently from her illness to enjoy her retirement.

THE CHURCH IN JAPAN TO-DAY

Rev. C. H. Powles, B.A., S.T.B.

It is a thrilling time to be a missionary in this period of the Church's history. But many of us are beginning to learn that we of the older churches will have to make haste if we are to keep pace with the rapid advances which are taking place in areas which we once looked upon as heathen lands. Today, although the culture of these countries is only partly influenced by Christianity, there is nevertheless a vigorous local church whose leaders are making significant contributions to the life of the Universal Church. Listen to what some of them are saying:

"The old type of missionary . . . more the agent of the Society which sent him out than of the Church which he seeks to serve, and the ambassador of western civilizations is no longer needed. We want missionaries who, apart from the basic qualifications of 'a deep personal commitment to Christ and his Church' will be prepared to identify themselves with the people among whom they have come to work and be loyal to the Church which they have come out to serve."

Rajaiah D. Paul, Indian Historian,
General Secretary, Church of South India.

"Scholarship and facility in the Japanese language are important essentials, but in my opinion they are not the fundamental requirements for a missionary who hopes to work in Japan. I consider it infinitely more important that the foreign missionary should understand, be in sympathy with, and work to further the aims of the Nippon Seikokai."

John N. Ohkubo,
Bishop of North Kanto, Japan.

"Missionaries should hand over their ideas and methods to the native clergy and leaders so that the latter can be the leaders of such movements. Missionaries are sometimes unable and often unwilling to do this . . ."

Michael H. Yashiro,
Presiding Bishop, Nippon Seikokai.

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THE FACT OF THE CHURCH

Father Charles, the Roman Catholic Missionary theologian, has said that the missionary can never found the church; he can only preach the Gospel and then allow the Christians of the country to which he has been sent to build the Church in their own culture and society. Today the Christians of India, China, Japan, and many other once-pagan countries are hard at work doing just this. These 'New Churches' may be weak in numbers, poor financially, and sometimes uncertain about where they are going, but they are nevertheless **The Church** in that country.

Henceforth, it is this church which must be the base from which the missionary operates, and not the church in the country from which he has come. When the writer left Canada to work in Japan, he received leave of absence from the Diocese of Montreal, and today works as a priest of the Diocese of Mid-Japan, with allegiance to its Japanese Bishop. Other Canadians are working in the diocese of Kobe, Osaka, Tokyo and Hokkaido. placed there, not by the Canadian Church or M.S.C.C., but by decision of the Japanese House of Bishops who asked for them to come from Canada.

THE FUNCTION OF THE MISSIONARY

When the first missionaries came to this country there were very few Christians, and for some time to come they were forced by circumstances to assume leadership, not only in evangelism, but in administration and policy making as well. They did this, well aware that they were making mistakes through ignorance of the customs and culture in which they were working. Today local Christians, born and bred in this culture, are well-fitted to take the lead. It is easier for them to be pastors, because it is easier for people to come to them with their problems; they feel that they will understand.

But the missionary, who comes from a culture which has been longer influenced by Christianity, has still an important contribution to make. He represents the worldwide Church to a small but isolated part of it. He can help to interpret the practical working out of the faith in every-day life: through the Christian family; in the difference it makes to be a Christian in business and politics, and so on.

On the other hand, **he must beware of important ideas which are not essentially Christian just because they belong to his own culture, or equally, of criticizing customs which are foreign, and sometimes even repugnant to him, but may not therefore be anti-Christian.** The British historian Toynbee has said that the people of the East rejected Christianity in the past because it was presented to them as something Western. Christ can live amidst the customs of the East as well as He can in Canada — perhaps even better!

THE CANADIAN TRADITION

Over the past sixty years Canadian missionaries to Japan have est-

ablished a fine tradition in this respect. They have laid great emphasis on thorough training in the language. Wherever possible, they have lived in Japanese houses on a simple standard of living, making it easier for the people of the land to associate with them. The Diocese of Mid-Japan was the first missionary diocese to have a Japanese bishop, elected and consecrated by the Japanese themselves, while the diocese was still being supported by Canada.

Today our Canadian Church is pioneering in the new relationship to the Japanese Church. No longer do we 'run' the Diocese of Mid-Japan. Our work is conducted, through our liaison representative, with the Japanese House of Bishops as a whole, and with the National Council (General Synod) of the Nippon Seikokai.

In the field of personal relationships, some of our missionaries are living with Japanese families. In this way they have not only gained valuable experience for their work, but have demonstrated their eagerness to identify themselves with the life of the people of the country.

THE TASK AHEAD

But there is still a tremendous task ahead. It involves, not merely the conversion of a few individuals, but the redemption by Christ of the entire Japanese nation with its ancient culture. Ninety-nine and one half percent of the population of Japan is still pagan. The Church here can use every missionary — Japanese or foreign — it can lay hands on. Because of the fewness of its numbers, it needs financial help from its bigger neighbours of the West. But all this must take place within the framework of the new relationship

Missionaries must be flexible enough to be able to live and work in terms of the new and different culture in which they will find themselves. They must be humble enough to accept with gladness the leadership of indigenous Christians who have a more direct experience of these conditions because they

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ST. SERGIUS IN PARIS

(Donald A. Lowie, S.P.C.K., and
Anglican Book Centre,
Toronto, \$3.00)

Could any good thing come out of the Bolshevist Revolution of 1917? This little book of 119 pages amply answers that question. It also endorses the experience of history that the Church is at her best under persecution. This is the moving and thrilling story of the Russian Orthodox Church in exile. Paris became the centre to which gravitated the cream of Russian culture, her clergy, her scholars, men of letters, artists and architects. How to sing the Lord's song in a strange land once again became the cry of an anguished people. They had to leave their native land in haste and furtiveness; leaving behind most of their personal valuables. Few had any money and some only the clothes they wore. It is true to say that they brought to Paris nothing but their culture, their learning and their titles. "As poor, yet making many rich." How greatly they fulfilled these words of St. Paul is the story of the Orthodox Theological Institute in Paris; and the whole Christian world is in debt to Dr. Lowrie for giving it this absorbing account, from first-hand knowledge, and in fullest detail, of the founding and influence of the

themselves are a part of them. Above all, missionaries must come out imbued with the conviction that they will henceforth be working together with their Japanese brothers as missionaries of the Nippon Seikogai: Christ's Holy Catholic Church in Japan.

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institute during its first 25 years of existence.

When the Metropolitan EVLOGIUS and his supporters cast about for a site for a church and a place where pastoral courses could be maintained, they discovered, in a drab area of the city, a disused and dilapidated German Lutheran Church. This property was to be sold at public auction on a day in 1924. The day was the Feast of St. Sergius, one of Russia's best loved holy men, surely a propitious omen for the heroic Metropolitan to whose Vision and unquenchable zeal the Institute owes its origin. The price was fixed at 300,000 francs. The Metropolitan's bidder was instructed to bid not higher than 310,000. This last named figure was bid by a representative of the Salvation Army, whereupon the Orthodox bidder called 321,000, taking upon himself the extra 11,000 francs. So the property was acquired, but no one knew where the required deposit of 15,000 francs was to come from. You should read the thrills of how this money came in, and how, with 100,000 francs still to be raised the Metropolitan was at his wits' end. One day a friend was discussing the dilemma with the Jewish philanthropist, M. A. Ginsberg, himself a Russian. Ginsberg said "Why does he

(the Metropolitan) not come to me. I would help him. Or perhaps he does not want Jewish money." The Metropolitan went and Mr. Gnsberg lent him the 100,000 francs without interest and with no stipulations as to repayment.

The period between the wars saw the church of St. Sergius (for what other dedication could it have had) and the Theological Academy grow steadily in influence. Gifts for the church poured in from Russian exiles all over Europe. The Liturgy of Orthodox Christians was celebrated in all its solemn and majestic glory in the church. In the Academy exiled priest-scholars instructed a never-failing flow of students for the Orthodox priesthood. The first students were men matured by war service and suffering and by hard knocks of the world — and the man who has first been knocked about the world a bit, possibly still makes the best priest.

The second war brought its deprivations to professors and students alike. Blue with cold and chilled by hunger they tenaciously carried on all through the German occupation. That they were able to do so may seem miraculous. One day a German officer came up the path. All could now be over. He turned out to be the son of the German Lutheran pastor who had built the original church. A picture of his father hung in the Academy. He made a thorough inspection but, on leaving, said he did not think they would be further disturbed, and, apart from having all their Hebrew books confiscated by a later Nazi raid, they were not molested.

The chief influence of "St. Sergius in Paris" has been in the bringing together of Orthodox and West-

ern Christians. It has sowed the seeds of that rapprochement between East and West which is seen to-day chiefly in the understanding between the Anglican Communion and Eastern Orthodoxy. Through the Fellowship of St. Alban and St. Sergius, which sprang out of Anglican interest in the Theological Institute, each branch of the church is learning more about the other. But perhaps the greatest simple factor in drawing the attention of Western Christianity to the Orthodox was the singing of the Russian choir. The Institute's all-male choir toured Britain, and America as well as all Europe. Everywhere the choir sang, people were moved spiritually by the inexpressible beauty of the Russian Church liturgical music. It often happens, that a venture of faith, undertaken for material ends such as the raising of funds, turns out to be the means of reaping a spiritual harvest. This was true of the Russian choir. Swiss Calvinists felt that they understood the Orthodox church better after hearing its music. At the Edinburgh Conference men turned anew to the message which the music of the choir brought. To those, who, like myself, have heard the choir sing there must always remain an abiding affection for the Orthodox church and the majestic and devotional qualities of its ancient liturgies.

No story better serves to show how the hand of God is always with His church than this epic of courage, endurance, indomitable faith, yes, and miracles, too, which is the story of the Orthodox-Theological Institute in Paris. It is the answer to those who think that the Church can be wiped out by persecution.

D. H. Dixon

THE A. B. C.

Summary of Report of the Rev. M. B. Parker on Anglican Book Centre Submitted to the Executive Council Thursday, February 17th, 1955

In response to the request to submit a brief report on the progress of our machine posting system and other pertinent factors, I submit the following statement:—

Bookkeeping Machine

The machine posting system is now in process of installation. The whole 42 ledgers of accounts have been transferred to cards, and the 1954 receipts and disbursements are being entered upon them. The advantages of machine posting are that we will get, day by day, a picture of the amount outstanding, fully in balance, both for the Editorial Department and the Anglican Book Centre.

New Business in 1954

The growth of Sunday School and Missionary literature sales rose from the high figure of \$285,314.27 in 1953 to \$359,824.11 last year. The sale of M.S.C.C. calendars amounted in 1954 to \$44,212.79, thus making a total of \$118,722.63 new business in this one year, our year or reorganization. This figure, however, is offset by the amount of \$38,000.00 of additional expense required, in salaries and other items, to handle the increase in business. A full profit and loss statement will be submitted to the Executive Committee of the Executive Council when the inventory is complete.

Storage Problems

With extra storage space available

in South House, there has been a radical rearrangement of stock in the basement areas. A total of 16,843 former Lenten book and other dated publications, together with 12,308 Anglican Advance Appeal booklets have been placed temporarily in the basement of South House, while we wait instructions concerning their disposition. The balance of the stock has been put into three categories, New, Salable and Discards. A simple system of recording each parcel received and each parcel shipped enables us to keep track of all shipments, stock and returns. The new passage connecting North House and South House greatly facilitates the work of the Department.

We are working steadily towards a maximum of efficiency and are striving so to organize the Department, in all its aspects, as to give full satisfaction to the Church and all who transact business with Anglican Book Centre.

Finance

The Department carries a heavy load of financial responsibility. Rental space, for example, is taken in both old and new buildings and the cost of this for 1955 will be \$17,000.00, as compared with a total rental of \$2,300.00 in 1952. I request, therefore, that the most competent and highest financial supervision be given this Department during the current year, so that the work may be in a constructive direction.

All of which is respectfully submitted,

M. B. PARKER,
Director, Anglican Book Centre.

ST. AUGUSTINE'S CANTERBURY

The Central College of the Anglican Communion

The report of the Minneapolis Congress draws attention to the value of this College as a means of strengthening world-wide fellowship within the Anglican Communion, but it is difficult for many clergy to spend a full term in residence. In order to enable larger numbers to share in the unique opportunities which the Central College offers, the experiment was made this summer of arranging a series of short vacation courses. The following description by one participant indicates the success of this arrangement:

"It was very good to have our minds stirred by expert theologians. The value of the instruction was enhanced by the company with which we shared it. English, Nigerians, Indians, Americans worshipped and talked and ate together. In this common life we gained a new understanding of the range and vigour of our Church, an understanding hard to realize in a parish. It has been an invigorating experience. A parish priest will come back not only mentally stimulated but spiritually re-

freshed and encouraged."

The vacation courses will be repeated in the summer of 1955. Three separate sessions will be held, each starting on a Monday evening and ending on the next Saturday but one: July 11-23; July 25-August 6; August 8-20.

Lecturers will include Canon C. K. Sansbury (Warden), Dr. E. R. Fairweather (Toronto), Dean W. E. Kan (Tokyo), Dr. Pierson Parker (New York), Dr. J. A. T. Robinson (Cambridge, England), Principal R. H. L. Slater (Montreal) and the Fellows of the College.

The programme allows adequate time for sight-seeing in historic Canterbury and the surrounding Kent countryside. Conducted tours of the Cathedral and the Abbey Ruins are arranged during each session.

The cost is \$45.00 per session, including tuition, board, and lodging.

Full details may be had from:

Canon H. R. Hunt,
General Secretary,
Church of England in Canada,
600 Jarvis Street,
Toronto 5, Ontario, Canada.



THE BISHOP'S ITINERARY - 1955

M A R C H

- 13th—(3rd Sunday in Lent) — 11 a.m. — Lockerby and Minnow Lake
7 p.m. — Burwash Reformatory
- 14th—St. Brice's, North Bay, or interview with officials at INCO
- 15th—St. John's, North Bay
- 16th—Church of the Resurrection, Sudbury
- 17th—Church of the Epiphany, Sudbury
- 18th—All Saints' Church, Coniston

- 19th—French River
 20th—(4th Sunday in Lent)
 8:45 a.m. — Christ Church, Lively
 11:00 a.m. — Christ Church, Lively
 7:00 p.m. — St. John's Church, Copper Cliff
 22nd-24th—Retreat for Ordinands
 25th—(Annunciation of Belssed Virgin Mary) — Ordination at Bala
 26th—Address Provincial Council, Boy Scouts Assoc., Gravenhurst
 27th—(Passion Sunday) 8 and 11 a.m. — St. Thomas', Bracebridge
 7 p.m. — St. James' Church, Gravenhurst
 28th—Callander

A P R I L

- 3rd—(Palm Sunday) — 11 a.m. — Trinity Church, Parry Sound
 3:00 p.m. — Dedication of Altar, Rosseau
 7:30 p.m. — Windermere
 4th—10:00 a.m. — Church of the Redeemer, Rosseau
 8:00 p.m. — Orrville
 5th—10:00 a.m. — Diocesan Executive — Huntsville
 8:00 p.m. — Sprucedale
 6th—7:30 p.m. — Kearney
 7th—7:30 p.m. — Port Sydney
 8th—(Good Friday) — Three Hour Devotions — Port Carling
 8:00 p.m. — Sundridge
 10th—(Easter Day) — 11:00 a.m. — Preach St. Luke's Cathedral
 7:30 p.m. — St. John's Church, Sault Ste. Marie
 17th—(Low Sunday) — 11:00 a.m. — Baysville
 3:00 p.m. — Dorset
 7:00 p.m. — Aspdin
 18th—7:00 p.m. — Uffington
 19th—8:00 p.m. — Toronto (Sub-committee meeting of representatives of
 Provincial Synod)
 20th—Meeting of House of Bishops of Ecclesiastical Prov. of Ontario
 21st—Provincial Council of Ecclesiastical Province of Ontario
 22nd—Preaching engagement, Church of the Redeemer, Toronto
 24th—(2nd Sunday after Easter) — 11:00 a.m. — St. Cuthbert's, Leaside
 7:00 p.m. — St. Leonard's, Toronto
 27th—St. John's Church, Chapleau

M A Y

- 1st—(3rd Sunday after Easter) — SS Philip and James
 9:00 a.m. — St. Paul's, Fort William
 11:00 a.m. — St. Luke's, Fort William
 3:00 p.m. — Murillo
 7:00 p.m. — St. Thomas', Fort William
 2nd—8:00 p.m. — St. Paul's, Fort William

- 3rd—10:00 a.m. — Diocesan Executive, St. Paul's, Fort William
 8:00 p.m. — Vickers Heights
- 4th—Dorion, Red Rock and Nipigon
- 5th—8:00 p.m. — St. George's Church, Port Arthur
- 6th—8:00 p.m. — St. Michael's Church, Port Arthur
- 8th—(4th Sunday after Easter) — 8:30 a.m. — St. Michael's, Port Arthur
 11:00 a.m. — St. Stephen's, Port Arthur
 7:00 p.m. — St. John's, Port Arthur
- 16th-20th—Quarterly Board Meetings, 600 Jarvis St., Toronto
- 26th—3:00 p.m. — Jocelyn
 8:00 p.m. — Richards' Landing
- 27th—Capreol
- 31st-June 2nd — Diocesan Annual Meeting of W.A., Fort William

JUNE

- 7th-9th—Clergy School, Sault Ste. Marie
- 12th-17th—Episcopal visitation to Deanery of Temiskaming
- 14th—Diocesan Executive in Deanery of Temiskaming
- 25th-July 3rd—Episcopal visitation to Manitoulin Deanery
- 30th—Diocesan Executive in Manitoulin Deanery

JULY

- 14th-19th—Meetings in Toronto
- 25th-28th—Visitation of Camp Gitchigomee, Lakehead

AUGUST

- 7th—(9th Sunday after Trinity) 8 a.m. — Milford Bay
 11 a.m. — Beaumaris
 7:30 p.m.—Southwood
- 8th—7:30 p.m. — Mortimer's Point
- 9th—7:30 p.m. — Ravenscliffe
- 10th—7:30 p.m. — Sand Lake
- HOLIDAYS — August 1st-5th; August 12th-23rd.
- 26th-28th—Meeting of House of Bishops of Canada, Lake Louise
- 30th-Sept. 9th—General Synod, Edmonton

SEPTEMBER

- 13th—Diocesan Executive, Sault Ste. Marie
- 21st—3 p.m. — Franz
 8 p.m. — White River
- 22nd—8 p.m. — Schreiber
- 23rd—Marathon
- 24th—Heron Bay and Manitouwadge
- 25th—(16th after Trinity) — Missanabie

OCTOBER

- 2nd—(17th after Trinity) to Oct. 7th — Visitation of Nipissing
- 4th—Diocesan Executive of all members — 10:30 a.m. — Copper Cliff
- 16th—(19th after Trinity) 7 p.m. — St. Paul's Church, Toronto
- 23rd—(20th after Trinity) — Deanery of Algoma
- 30th—(21st after Trinity) 7:30 p.m. — Hilton Beach

NOVEMBER

- 6th—(22nd after Trinity) — Part of Manitoulin and Algoma Deanery
- 8th—2 p.m. — Diocesan Executive, Sault Ste. Marie
- 14th-18th—Quarterly Board Meetings, Toronto
- 20th—(24th after Trinity) 11 a.m. — St. Thomas', St. Catharines

DECEMBER

- 4th—(2nd Sunday in Advent) Mission of Blind River
- 13th—Diocesan Executive, 2 p.m. — Sault Ste. Marie

JULY

AUGUST

SEPTEMBER