

Facts About the Diocese of Algoma

- Founded in 1873 ● Synod meets every three years
- Synod organized June, 1906, at Sault Ste. Marie, Ont.
- See city is Sault Ste. Marie
- Area of Diocese, 70,000 square miles
- Anglican population, 36,000
- Clergy: Active, 64; on leave, 1; retired, 9; unattached, 1.
- Honorary lay readers, 26
- Women workers, 2
- Parishes, 28
- Aided parishes and missions, 37
- Total congregations, 178

JULY - AUGUST 1957



ALGOMA ANGLICAN

PUBLISHED UNDER THE AUTHORITY
OF THE EXECUTIVE COMMITTEE OF THE
DIOCESE OF ALGOMA—THE ANGLICAN CHURCH OF CANADA

Red Rock Men Redecorate St. Peter's EFFECTIVE WORK OF LAITY CONTINUES IN CHURCH BUILT BY VOLUNTEER LABOR

Church's Chief Lieutenants

By ROLAND F. PALMER

We are very short of clergy all over Canada. The population is going up by leaps and bounds and new missions and parishes have to be opened. The baby boom of a few years ago is now hitting the public schools which are rapidly becoming too small. The high schools are feeling it and it won't be long until the colleges will do the same. Then we may hope for a lot more vocations to the ministry. In the meantime we are terribly short.

All along we have failed to use the aid that was available, our laity. We have got into the way of using our clergy for much work which a layperson could do. We must leave the clergy as free as we can to do the jobs which they alone can do.

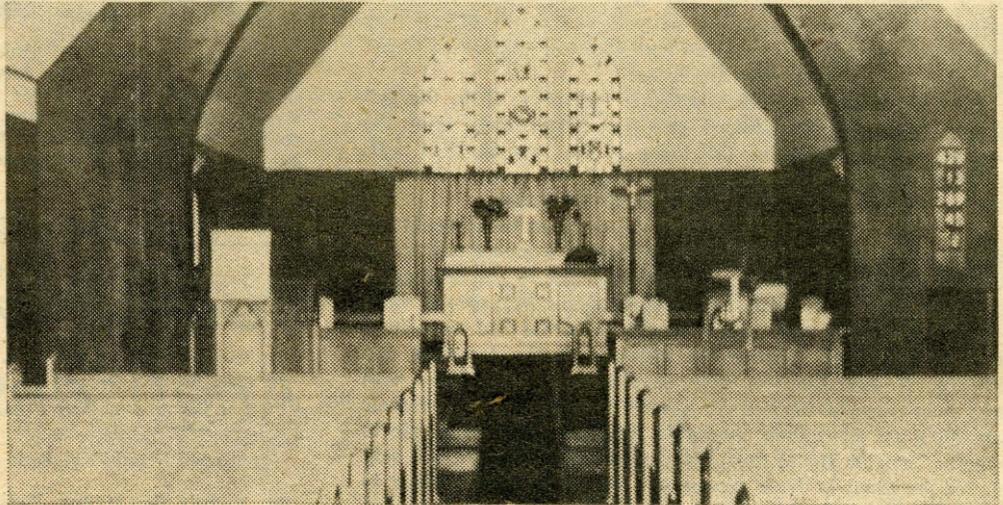
One parish where I had a Mission has a splendid Pastoral Aid Committee made up entirely of men. There are three chairmen under the rector. Each chairman is responsible for a large area. He has six or eight captains under him. They each have six or eight lieutenants under them. It is a city parish. A smaller set-up would do in a smaller place.

Each lieutenant has half a dozen families on his list who live in his neighbourhood. He calls upon them from time to time. He keeps them informed of what is going on in the parish by call or phone. He watches out for new people in his area and calls on them and he calls on any new people whose names are sent to him from the church office.

He gathers the information as to names, ages, etc. for the parish lists. He reports to the church office or rector on places where a ministerial call is needed, sickness, misunderstandings, family trouble. The chairmen and captains also share in all this work.

When there is need to rally the parish for any good purpose the church office phones the three chairmen, they phone the captains under them. They phone the lieutenants, who in turn phone the people on their lists. This method is only used for really important events, not to advertise a bake sale.

The Pastoral Aid is not used as such for the Everymember Canvass although members of Pastoral Aid may help in the same as all church members may. This particular parish uses the Men for this work. Our own Brotherhood of Anglican Churchmen might take it up in a parish. There is no reason why women should not do such work as this too.



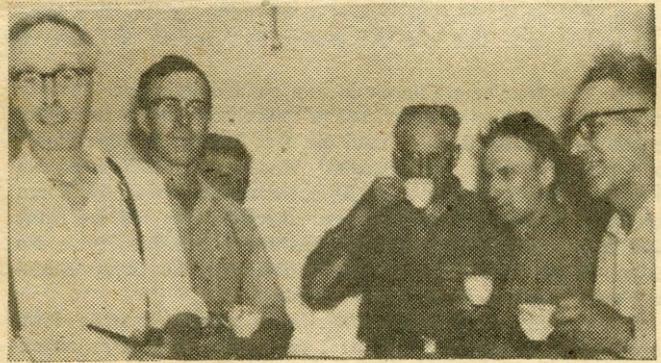
REACHING HIGH

"A Thing of Beauty"

By REV. T. F. MOORE

The men of St. Peter's, Red Rock, have recently completely redecorated the interior of the Church under the able guidance of Mr. Charles Fearon the Peoples Warden. It is gratifying indeed to have men in the parish who are ready and willing to give of their time for such a Labour of Love for the Church. We at St. Peter's count ourselves very fortunate in having such a beautiful church in which to worship.

(Continued on Page 2)



"BREAK FOR A CUP OF TEA"

Archbishop Writes on Lambeth Conference

My Dear Friends:

The Lambeth Conference will reassemble one year from now in the Lambeth Library, London. My thoughts are fastened on this momentous occasion as subjects of world wide interest will be discussed by the Bishops from all parts of the Anglican Communion. I was present at the Lambeth Conference in 1948.

The Draft Agenda is already printed for next year's Lambeth. This includes such subjects as:

- I. The Holy Bible
Its authority and message
- II. Church Unity and the Church Universal
- III. Progress in the Anglican Communion
- IV. The Reconciling of Conflicts between and within Nations
- V. The Family in Modern Society.

It is my hope that study groups will be formed throughout the Diocese of Algoma. I also venture to hope that the same thing

will be done in other Dioceses throughout our Ecclesiastical Province. The chief aim of our study is to build up a sustained effort of prayer for the whole Anglican Communion and the Bishops attending the Lambeth Conference.

One of our urgent needs at the present time is Knowledge of the Facts, in relation to our Anglican Communion. If we are to realize our membership of the Church throughout the world and to pray effectively for it, we must be informed about its life and work. Knowledge of the facts must lead to informed prayer and action. Each one of us must ask ourselves how we can help best in the World task of the church to which we belong.

It is sometimes stated that the days of the "foreign missionary" are numbered. This is a misleading statement. It is true that in many parts of the world, nationalism and racialism operate to keep out foreign missionaries for a time. It is also true that the

Church overseas must develop its own leadership. But the fact remains that in many places, Western Missionaries will be welcomed for many years to come, provided always that they go in the spirit of humility and service. Our vision of the Church of the future is of a multi-racial Church where Christians of different races are working together in partnership, serving the peoples amongst whom they live.

As time goes on, I shall dwell at greater length with the need for prayer and study on the part of all our church people as we anticipate this world-wide Conference which opens in July, 1958.

I am grateful for the fine reception our "Algoma Anglican" is receiving throughout our Diocesan family. I appeal to the Clergy and laity to continue the excellent support of our paper.

Your friend and Archbishop,
WILLIAM L. Algoma.

The Layman's Responsibilities

By KENNETH PHYTHIAN, St. Brice's Church, North Bay

My Dictionary says that a Layman is, quote: "a person outside any particular profession esp: one not belonging to the Clergy" and another Dictionary that I referred to says "a man not professionally or especially devoted to a pursuit. I imagine that would be quite safe to say that all Dictionaries say pretty much the same thing about us and you will have to agree that it doesn't flatter us in any way.

Nevertheless it is a very true and pointed definition where a great many of the Laity are concerned. However, I am in no position to criticize any group or groups but rather to speak a little in defence of those Laymen who make the Dictionary opinions look rather paltry.

In the first place we cannot overlook the fact that in the Church, right from the very beginning Laymen of all colors and nationalities have made overwhelming contributions to the building up of the Church, in bringing about order out of disorder, Jesus Christ began the Organization of the Church when He chose His twelve apostles, and as everyone knows, most of them were Fishermen, but whether they were Fishermen, Insurance Salesmen, Machinists, Carpenters or Sweepers of the Street, they were Laymen just as you and I up until the time that Jesus Christ ordained them prior to His Ascension.

We therefore have Twelve Apostles or "Members of the Clergy" and approximately one hundred believers immediately after the Resurrection and Ascension, this being in the year 30 or 31 A.D. and today some one thousand nine hundred and twenty six years later we have millions upon millions of Christians.

It is obvious that such a Church as we have today could not have advanced to its present state without the labors and sacrifices of Laymen and women, and getting back to the heading of this article let us see what the responsibilities of Laymen were in the earliest days. We read that members of the then little Church were united together as brothers in the teaching and fellowship of the Apostles, they shared their possessions with others according to their needs, many rich believers sold their possessions and gave their money to the Apostles to distribute to the poor. Then in actual fact, the Church in those days not only gathered together in their places of worship to sing praises to Almighty God and to Jesus Christ, but they also practiced what was being preached.

Today there are Social Services who take care of the poor and needy in the major part but the original Unity and Brotherhood is still the second major responsibility of the Layman, for it is the practising of as our Lord describes it, the second greatest commandment "Thou shalt love thy neighbour as thyself".

We have then today as far as I can see it, two kinds of Laymen in the Church. The first is the one who goes to Church and fulfils his first obligation or responsibility by worship, and the second is the one who does the same as the first and goes further by entering into the Brotherhood of the Church. How does he do this? Well he certainly doesn't have to sell all his possessions and give the proceeds to the Church, neither does he have to risk his life for the cause of his faith, but he does have to inject himself into the machinery that makes the Church function.

Can you imagine a Church in any community where 100 per cent of the congregation just went to Church on Sunday and after the service went home again until the next Sunday. In other words No Rectors' Warden, No Peoples' Warden, No Sidesmen, No Choir, No Church Councils, No little committees to do the dozen and one jobs, and the ladies of our Churches who did the same thing, there would be No Womens Auxiliary, No Altar Guilds, No Sunday School Teachers, No Mary Slessors', No Mary Birds' No Parish Guilds, in short No nothing.

Is there any need to go further in an attempt to write down the responsibilities of a Layman? I don't think so and as an example, here in my own Church of St. Brice's we can see a nice new and much needed extension being made to our Church Hall, an extension which not only illustrates my point but also shows that the labours of the Laity have helped to spread the Gospel requiring more room to house our children and to carry on our Church activities. We love and respect our Minister here at St. Brice's just as you love your Minister in your Parish, but without YOU — THE LAYMAN, his work would be a very thankless one, What do you think?



The dedication of All Saints Church, Sault Ste. Marie, took place on June 19. The service was conducted by His Grace Archbishop W. L. Wright. Shown in this picture, left to right, are Rev. B. Fraser, incumbent of All Saints Mission; Rev. C. B. Noble, Rural Dean of the Deanery

of Algoma; His Grace the Archbishop; Very Rev. F. F. Nock, Dean of Algoma and rector of St. Luke's Cathedral, Sault Ste. Marie; Rev. T. Clarke, Priest-in-charge of St. John's Church, Sault Ste. Marie.

— (Photo courtesy the Sault Star)

CORNERSTONE FROM BOMB-DAMAGED LONDON CHURCH

Built in 1948, St. Peter's Served Anglicans and United Church

(Continued From Page One)

St. Peter's forms the Parish of Nipigon, together with St. Mary's Nipigon and St. Matthew's Dorion, St. Peter's being the latest addition. The Mission of Red Rock was first established in 1932, being served at that time by Rev. T. Cann, then priest-in-charge at St. Mary's. The town was originated by the Lake Sulphite Pulp Co. Ltd., which started construction of a large pulp and paper mill and townsite on the shores of beautiful Nipigon Bay on the mighty Nipigon River, approximately four miles down stream from the village of Nipigon. It is 12 miles by car.

For a period during the war construction came to a standstill and the original company went into bankruptcy. The property was later taken over by the Brompton Pulp and Paper Co. Ltd., of East Angus and Bromptonville Quebec, and construction was resumed by this company in 1944. At this time the services of the church were brought to the people of Red Rock by Rev. A. J. Bull who had succeeded Rev. T. Cann as priest-in-charge at St. Mary's. It was Mr. Bull who actually organized the new congregation and established regular services which were held in the dining room of the company-owned hotel. Later they were held in the basement of the hotel and then in the theatre. The services at that time were Holy Communion at 8.30 a.m. on the first Sunday of the month and Evensong at 7.30 p.m. on the other Sundays.

Mr. Bull also prompted the organization of a church building committee and finance committee. The first chairman of the building committee was Percy White, who was then plant engineer at the mill. Another member of that committee was Howard Crutchfield, who was resident engineer. Mr. F. D. Taylor, who was mill manager, also took a keen interest in the affairs of the church. Plans for the building of a church were thus laid. However considerable difficulty was encountered due to labour and material shortages, and the start on the building was delayed. The finance committee, however, took full advantage of the additional time, having received a

grant of \$3,000 from the missionary society of the church in Canada and gifts of \$5,000 from the Brompton Pulp and Paper Co. Ltd., and \$500 from Phil Scowen, who was then general manager of the Brompton Co. These gifts were augmented by contributions from members of the congregation and friends in Red Rock as well as the Lakehead cities.

It had been hoped to start construction in 1947, but due to causes as aforesaid this proved to be impossible. Mr. Bull retired from the active ministry of the Church at this time after having served for many faithful years. The brass candlesticks on the altar were presented by members of the congregation in his memory following his death in 1948. He was succeeded by Rev. C. F. Large, and in 1948 plans were finally completed and in June a contractor was engaged, but due to the labour situation and the fact that not sufficient money was available to have the contractor do all the work it was agreed that volunteers should be used for all unskilled work and for skilled work wherever this was possible, and so the call went out from the building committee chairman T. F. Moore, who had been elected following the resignation of Mr. White due to the pressure of work at the mill, and in all some two Thousand Hours of volunteer labor was contributed by Anglicans, and United Church and Roman Catholic friends. All plumbing, electrical work and the pouring of the concrete for the footings and basements walls was done by volunteers as was the laying and finishing of the hardwood floors.

St. Peter's was the first church building in Red Rock, and was planned to be an Anglican Church to serve the Protestants of the community, in the early days all the Non-Roman members of the community worshipped together in St. Peter's. Since then the members of the United Church have established their own congregation and are now ministered to by their own minister.

The actual building of the church was started on June 8, 1948, and the Dedication Service was held on Dec. 3, at which the Lord Bishop of the Diocese, the Right Rev. W. L. Wright officiated. Among the Anglican clergy present were Canon Collo-

ton, who was the Bishop's chaplain, The Rev. A. J. Bull, the Rev. W. B. Jennings, and the Rev. C. F. Large. Several United Church clergy including Rev. Donald Tansley of Nipigon, Rev. Mr. Scarfe of Knox United Port Arthur, and Rev. Dr. McMillan of the Lakehead. The service was attended by a large congregation and was followed by a social gathering in the church basement hall.

The church is of frame construction on a concrete foundation, the interior is panelled with cedar plywood with gyprock ceiling, the nave is lit by fluorescent fixtures, the chancel and sanctuary are flood-lit, the furnishings are of limed elm. The church has a fine Hammond Electric Organ and also an amplifying unit and three loud speakers mounted in the Norman Tower over which recordings of chimes are played, this was presented by three residents of the community. Among the more recent gifts to the church are Credence Table given by members of the Ladies' Guild in memory of Mrs. Cecile Marchant a former member, also the Altar and stained glass east windows which were presented by Emilean Kosnowski a former resident of Red Rock. The windows were designed and made by Harry Sumner a resident of Red Rock.

The cornerstone of the church is part of a capital from a nave pier head from the roof of St. Olaves Church Hart Street, London, England, which was extensively damaged by enemy action during the last war. The Processional Cross is of oak from a piece of moulded rib timber from the same church. St. Olaves is one of the historical churches of London.

The corner stone was laid on October 16, 1948, by Rev. A. J. Bull, assisted by Rev. C. F. Large, also present at the ceremony and taking part were E. P. Wilson and F. D. Taylor of the Brompton Pulp and Paper Co. Ltd., and T. F. Moore, lay-reader.

Mr. Large, who is now at St. John's North Bay, did wonderful work during his tenure as priest-in-charge at St. Peter's and laid the foundation for the high standard of churchmanship St. Peter's enjoys today. The high esteem in which he is held was evidenced when he recently visited Nipigon and Red Rock.

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South Bay Mouth Church Consecrated By Archbishop

MANITOWANING — On July 29th and 30th, the Mission of Manitowaning was honored by the annual Episcopal Visit of His Grace, the Archbishop of Algoma, the Most Rev. William L. Wright, D.D.

First he visited St. John's Church, South Bay Mouth, where in the morning he consecrated the church, which is now free of debt. At this ceremony the Archbishop, garbed in cope and mitre, knocked loudly on the door of the church and was admitted by the Incumbent, the Rev. Peter S. Park, and the Churchwardens, Bert Britten and Ivan Sisson (proxy for Jack Leeson). Mr. Park read the Petition to Consecrate. After this had been accepted by the Archbishop, His Grace proceeded up the aisle to the Bishop's Chair, accompanied by the Rev. C. J. Passey, who acted as Bishop's Chaplain. The Deed was read out by Mr. Park and then presented to the Archbishop by the Rev. Michael P. Thomas. In solemn tones the Archbishop pronounced the sentence of consecration — a wonderful moment indeed for those who had built this church.

The rest of the service was the Holy Communion, the Rev. M. Thomas read the Epistle and the Rev. Lorne R. A. Sutherland was the Gospeller. The Archbishop was the Celebrant, assisted by Mr. Park. Joni Montour, a member of the Servers' Guild of St. Paul's, Manitowaning, took part in the service also. The Rural Dean, the Rev. R. W. Stump, was present in the congregation of over 50 who nearly filled the church to capacity.

After the service an appetizing lunch was served in the South Bay Mouth Community Hall by members of the Ladies' Guild.

In the afternoon at 3 p.m. the sacred rite of Confirmation was administered by the Archbishop, the first time that there has been this service in St. John's Church. The Incumbent, presented the Candidates — Bryan Hartt Gleason, Paul Philip Gleason and William Ronald Bowerman. After Scripture passages had been read giving instances of Apostolic Confirmation, the candidates made their solemn vows and then received the Laying On of Hands from His Grace. Mr. Park presented the boys with illustrated New Testaments.

At 7.30 the same evening the Archbishop visited St. Paul's Church, Manitowaning, for a service of Confirmation, when Mr. Park presented the following Candidates: David Harold Thomas Ham, Christopher Robin Beresford Tilston, John Angus Noon, Beatrice Eva Noon, Robinetta Savra Commins, John Montour acted as Bishop's Chaplain and Bernard Maguire assisted in the service. A reception was held later in the Parish Room, which has been newly wired and sided, and the Archbishop congratulated the parishioners on the acquisition of the property. The W. A. were responsible for the delicious lunch. New Testaments were presented to the candidates by Mr. Park.

After being entertained at the Rectory overnight, the Archbishop went out to St. John's Church, Bidwell, where a service of Holy Communion was held at 11 a.m. on Tuesday, July 30. He, together with Mr. and Mrs. Park, were guests for lunch at Red Lodge, where Mr. and Mrs. George Bishop saw to their every comfort.



The induction and installation of the Very Rev. F. F. Nock as rector of the St. Luke's Cathedral, Sault Ste. Marie, and Dean of Algoma took place on June 18, with a large number of the clergy in attendance. This photo shows

the new rector receiving the keys of the parish. Left to right are M. J. Henderson, rector's warden W. McKibbin, People's warden His Grace Archbishop W. L. Wright and Very Rev. F. F. Nock. —(Photo Courtesy the Sault Star)

Made Archdeacons of Diocese of Algoma

Appointments to three of the four archdeaconates of the Anglican Diocese of Algoma were announced by Most Rev. W. L. Wright, DD, archbishop of the diocese.

Rector of St. John's Anglican Church, in Copper Cliff, Rev. Gilbert Thompson has been named archdeacon of Nipissing-Manitoulin.

A former Copper Cliff rector, Rev. J. F. Hinchliffe, now rector of St. Paul's Anglican Church at Fort William has been named archdeacon of Thunder Bay.

Rev. Cyril Peto, rector of Holy Trinity Church at Parry Sound is archdeacon of Muskoka, while Rev. J. S. Smedley, rector of St. John's Anglican Church, at Sault Ste. Marie is archdeacon of Algoma.

COVERS WIDE AREA

Archdeacon Thompson has been rural dean of Nipissing for the past four years. This new honorary appointment makes him archdeacon of the deaneries of Nipissing and Manitoulin which embraces more than 40 Anglican churches. He has been rector at St. John's in Copper Cliff for the past seven years and was at Gore Bay for five years and a brief time at the Church of the Epiphany in Sudbury.

Archdeacon Thompson led a highly interesting life during his years in the ministry. He spent 12 years with his family at Moose Factory, as principal of the Moose Factory Indian Resi-

dential School and minister of the parish there. It was the largest in the Moosonee Diocese with the exception of Timmins. He also served there as rural dean.

The minister was married at London, Ont., in 1933, to the former Margaret Francis Stewart, and he took his bride to Moosonee immediately following the wedding

WORKED WITH INDIANS

There Mr. Thompson and his young wife lived in a small log house, among some 500 Cree Indians, and 20 white people, whom he served. They made close friends with the Hudson Bay Company people, the Indian agent, and the Mounties located in that area.

"We had more than 100 Indian children living in at the residential school and they were wonderful to work with," Archdeacon Thompson said. "We had hard work to do but the days spent there were among our happiest," he declared.

The Thompsons have a son Fred, who will enter his final year in the school of Architecture at the University of Toronto this fall, and is presently working with Louis Fabbro, as a student of architecture this summer. A daughter Sharon, 15, is a student at the Copper Cliff High School.

BORN IN ENGLAND

Mr. Thompson is a native of Houghton, Lancashire, England, and a son of the late Mr. and Mrs. Robert Thompson. He came to Canada as a lad, and settled with his parents at Walkerville, where he received his early schooling. He later attended Huron College, University of Western Ontario, and graduated with his Bachelor of Arts degree in 1929, and a year later, received his L. Theology.

He was ordained as a deacon of the Anglican Church in 1930, by the late Archbishop D. Williams, and a year later ordained as an Anglican priest. His first parish was Merlin, Ont., and he remained there a year.

He was then appointed Padre, to serve aboard the Mission Steamer Columbia, which sails along the British Columbia coast line, with headquarters at Alert Bay, and travels to the far end of Vancouver Island, serving the logging camps, Indian villages,

mining communities and isolated settlers.

It was after this work along the B.C. coast that Mr. Thompson returned to London to marry Margaret Stewart. She was a kindergarten teacher at the time and her knowledge proved of tremendous value to her husband, during the couple's years at Moosonee.

Archdeacon Thompson will remain at the church in Copper Cliff but will also serve the deaneries of Nipissing and Manitoulin Island in his new capacity.

Archdeacon Hinchliffe, of the Lakehead, served as rector of St. John's in Copper Cliff for six years before being named rector of All Saints' Anglican Parish at Huntsville in September of 1948. Chaplain at Burwash Industrial Farm, and for three years chaplain of the Admiral Mountbatten Sea Cadet Corps in Sudbury, Mr. Hinchliffe was particularly active in community affairs during his years in Copper Cliff.

OUTSTANDING CHOIR

He gained prominence for his work with boy choristers, and his choir of boy sopranos, in St. John's gained him recognition, and many compliments.

Formerly of the Niagara Diocese of the Anglican Church Rev. an Mrs. Hinchliffe came to Copper Cliff in June of 1943, with Mr. Hinchliffe succeeding Rev. E. Tucker.

He has been at Fort William for the past three years.

Divinity Students Serve Diocese During Summer

Following are brief sketches on the Trinity College divinity students who assumed duties in the Diocese of Algoma during the summer months:

Peter Crichton — Graduated this spring with his B.A. degree, and enters Divinity this fall. He is working for the summer in Marathon, and taking Sunday duty at the Church there.

Rev. W. R. Stadyk — Home Espanola; Deacon May 5; Elliot Lake during May; Elliot Lake summer 1956; Episcopal Church rural training course in Missouri with wife and son June-August — very few Canadians chosen to attend course; entering 3rd year Trinity.

Bill Flynn — Home Toronto; at Laké of Bays summer mission; entering 2nd Divinity.

John Gibson — Home North Bay; spent several years at S.S.J.E., Bracebridge; at Restoule; entering 2nd year of 5-year L. Th. course.

James Ibbott — Home Charlottetown P.E.I. where father Canon Ibbott is rector of St. Paul's Church; graduate of Dalhousie in biochemistry; taught high school in P.E.I.; entering 2nd Divinity in working for International Nickel and assisting in Sudbury district churches for summer.

Tom James — Home Brockville, Ont; graduate of Trinity College in Geology; entering 2nd Divinity; at Temagami.

Donald Landon — Home Toronto; graduate of Victoria College, U. of T. and graduate of U. of T. Law School; studying for M.A. in Economics; active

in Varsity Christian Fellowship; entering 2nd Divinity; at Orville.

Eric Paterson — Home Toronto; graduating with B.A.; entering 2nd Divinity; working for Inco and assisting in Sudbury district.

James Riesberry — Home Brampton; brother a priest in Toronto; graduate from U. of T. in Geology; entering 2nd year Divinity; at Pointe au Baril.

Kenneth Robinson — Home Huntsville; graduating with honors B.A.; entering 1st Divinity; summer 1956 with Army Chaplain's Corps at Churchill Man.; at Bear Island.

David Smith — Home Toronto; son of Canon F. Arthur Smith of Christ Church Deer Park; summer 1956 in Diocese of Kootenay; entering 3rd Divinity; appointed head of college for 1957-58; at MacGregor Bay.

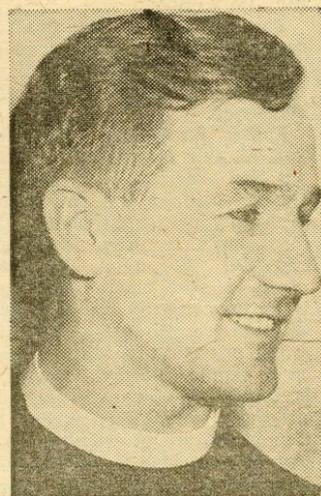
Jack Wiseman — Home Montreal; graduate of Sir George Williams College, Montreal; taught school in Montreal; entering 2nd Divinity; working for Algoma Steel in Sault and assisting in Sault area.

Summer students from other Theological Colleges:

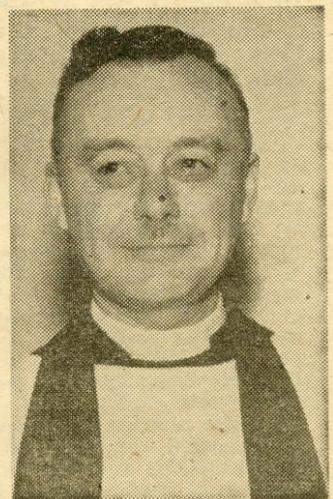
Lloyd Hoover — Montreal Diocesan College, is working for the summer months in the Huntsville Mission.

Rev. Ernest Eldridge — Wycliffe College, made Deacon on May 5, is in charge of the Mission of Sundridge.

Cyril Betts — Huron College, is working at Biscotasing and along the C.P.R. line.



Rev. J. E. Hinchliffe



Rev. G. Thompson

Public Relations Work Can Pay Off in Parish

Rectors and wardens must realize that the public relations programme of their parish ranks in importance with the welfare programme, youth work, the choir or any other major responsibility. Public relations, or advertising, does pay off. If people in the local area are made aware of the activities of the parish church three things are accomplished; the congregation is kept well informed and interest is kept at a high pitch, the so-called "backslider" has his interest renewed because he is made to realize that a worthwhile programme is being carried on in his parish, offering him the opportunity for spiritual uplift and, in addition, the opportunity to take part in an active community endeavour; thirdly, the person outside the Church may well be moved, as a direct result of publicity, to making enquiries of the rector about Church membership.

Who will be made responsible for effective "Parish PR"? Overall responsibility will rest on the shoulders of the rector, as do all phases of parish life. Within each parish however there is no doubt a man or woman with an interest in matters journalistic. Let this person now come forward. By offering his services, to work within the field of publicity, a person is furthering his own personal stewardship of life. As good

stewards we are asked to give of our time, our talents and our substance; here then is the opportunity to give of time and talent.

WHERE TO START

Where is the point of beginning for a good "Parish PR"? It begins with personal contact. Make yourself known, and your parish known, to the editor of the local newspaper, and to the manager of the local radio station, if one is operating in your vicinity. These are the men who will be responsible for the carrying of your parish message. Acquaint the editor with the activities in your parish, be sure he knows the Church officials, and keep him posted on the activities of the national Church. With regard to the latter suggestion we would point out that newspapers across Canada are supplied with news on a regular basis from the Department of Information and Stewardship. It could be however that local editors will require more detailed information. This may be supplied by your local representative.

There are many ramifications within the field of publicity. It is our intention, in future Newsletters, to help members of the Anglican Church of Canada with the various problems which will be met as we work together to further our "Parish PR".



FAMILY DINNER — The Girls' Auxiliary of St. Mary's, Nipigon, staged a most successful Family Dinner. TOP PHOTO is a general view of the dinner. LOWER PHOTO shows the group, with the president, Miss Kimi Motomura, in the centre of those seated, and the leader, Miss V. Zaraniskie, standing in the centre of the back row.



ARE YOU PROUD OF THE AMOUNT OF YOUR CHURCH PLEDGE, OR ARE YOU ASHAMED FOR ANYONE ELSE TO KNOW HOW LITTLE YOU CARE FOR GOD'S WORK?

Mindemoya Mission Success

Rev. W. W. Jarvis, Rector of St. Thomas' Church, Toronto, left the Manitoulin Island after conducting a most successful Mission at the Church of St. Francis of Assisi, Mindemoya, this summer. He was once the priest in charge of All Saints' Church, Gore Bay, and this was the first time he had been back to the Island for nearly twenty years.

Father Jarvis had arrived at Mindemoya on the 8th of June. That evening a banquet was held in the Parish Hall in his honor. There were about one hundred people present. Speeches of welcome were made by the Rev. Canon R. W. Stump, the Rural Dean of Manitoulin, the Rev. M. P. Thomas, Vicar of St. Francis Church, Mrs. C. A. Thomas, representing the Woman's Auxiliary and Dr. D. A. Hart, president of the Brotherhood of Anglican Churchmen. In his reply, the Missioner thanked the congregation for their warm reception, and expressed hope that they would attend the services regularly throughout the Mission. At the end of the banquet a vote of thanks was given to the ladies of the St. Francis and St. John W. A. branches for the excellent meal by the Rev. L. R. A. Sutherland, Vicar of All Saints' Church, Gore Bay.

The Mission itself began the following morning with a celebration of the Holy Eucharist at St. John's Church, Kagawong, at 9.15 a.m. Another Eucharist was celebrated at St. Francis' church Mindemoya at 11 a.m. Father Thomas was the Celebrant, and Father Jarvis preached the sermon, which was appropriate for the Feast of Pentecost, and dealt with the work of the Holy Spirit.

The first of the six Mission Services took place in the evening. All through the week the services were very well attended as were the Eucharists which were celebrated each morning at 7 a.m. at Mindemoya, and at 10 a.m. at Kagawong. In the evening the large congregations were made even larger by visitors from Little Current, Gore Bay, Manitowaning, and many other points on the Island. On the Friday morning at Kagawong the Eucharist was celebrated at 9 a.m. and this was followed by the weekly special service for

the passengers and crew of the S. S. Norgoma. Fr. Jarvis was responsible for the building of St. John's Church, and he gave an interesting short talk at the service on the history of the Church.

On Friday evening, after the final service, a social was held in St. Francis' Parish Hall. Mr. William Taylor, who has been the lay-reader of the Church for many years entertained the crowd with some solos on the cornet. Mr. Harvey Haner, Jr., thanked the Missioner for his very able and inspiring addresses during the week, on behalf of the Mindemoya congregation. Mr. Lyle Graham spoke on behalf of the Kagawong congregation.

The theme of the Mission was "Worship the Lord." Space will not permit a detailed report of his addresses, but the main points which he raised during the Mission were as follows:

The first address was entitled, "The God Whom We Worship." Fr. Jarvis used the story of Moses as an example of a man who was gradually led to know God, and to worship Him. He pointed out that belief and worship go hand in hand. No man can claim the name "Christian" unless he actively participates in the corporate worship of the church. The next evening the Missioner went on to show that we have the power to worship God. We are His Creation. Our prime function is that of worship. God has revealed Himself to us during the history of the world. We have therefore been given the power and the knowledge to worship Him.

On Tuesday evening the address was devoted to a consideration of the essential nature of worship. The Missioner quoted the example of Isaac, who pitched his tent and "built an Altar." Fr. Jarvis suggested that our bodies are our tents, for they are the dwelling places of our souls. We have pitched our tents in the place in which we live, or where-ever we may happen to be. It is, then, our first job to "build an Altar" — worship God. "It is so easy to find excuses not to do so. We must not only be Christians in name; we must also be in Church every Sunday," he said. "The Church

must come first, instead of holding only a very poor second place. We shall have no excuses for our missed opportunities on the day of Judgment!" Father Jarvis stressed the fact that, although we may not always grasp the necessity of worship we must remember that, as with everything else, it is not a question of what we believe, but rather of what God wants us to do.

The fourth address was entitled, "Worship in Fellowship." We cannot live the Christian life outside the Church; we have to live it with the church. The reason for this is that we require the Grace of God in order to live as we should. Now God has bestowed covenanted channels through which we are able to receive His Grace. These channels are the Seven Sacraments. The Missioner spoke on each of them, explaining the necessary form and matter required for each one. He emphasized the fact that the Eucharist is the central act of all our worship.

The next evening he went on to stress this most important point in greater detail under the title of "Worship in the daily round." Fr. Jarvis said, "All life should be worship; not just that which we perform in church. However, the Eucharist is the gathering up of all our worship. It is the offering up of ourselves, our souls and bodies to Almighty God, upon the Altar of the Eternal Sacrifice." In this address, he also spoke on the work of the Holy Spirit.

The first part of the final address, on Friday night, was devoted to a recapitulation of the main points raised in the other addresses.

Father Jarvis then pointed out that all this instruction must be put into practical every-day use. He emphasized the importance of family prayer at home. "We must learn to pray regularly," he said. "We must also learn about prayer itself. We must learn how to pray, when to pray and where to pray. Furthermore, prayer must take its place as a regular family activity. It is important, for example, that we say Grace before meals, for this is an act of worship. It is a very good idea to keep a book in which you can write various

items for prayer under the different days of the week, and use it at family prayers. This is one way of making your worship more practical." He also suggested that a study group should be in force in the Parish, so that more detailed study of the faith can be made. The Missioner said that bible study can be greatly assisted by the use of the Bible Reading Fellowship Notes, which provide a commentary to the Holy Scriptures. In conclusion, he said, "We must remember that we are all called to be Missionaries. It is not just the job of the Parish Priest. We must witness to the Faith. Often the finest witness can be provided by the laity, we must remember the words of St. James when he said, "Be ye doers of the word, and not hearers only."

What Is National Laymen's Council Currently Doing?

This could be answered in terms of Canon X of General Synod which sets forth seven aims and objects in lengthy form. But that is too long!

Today the Council is promoting the establishment of men's organizations in each Diocese where one does not already exist. Though the name and aims of the Brotherhood of Anglican Churchmen meet with the approval of the NLC, the Council is not greatly concerned about the title of the diocesan group, so long as it is responsible to the diocesan authority. The purpose of such diocesan Chapter of Committee should be twofold.

First it should be ready and able to stimulate men's parochial groups by providing information and suggestions of programmes and action, and second, to assist in projects initiated from time to time by the Diocese or being carried on by the Dioceses for General Synod. These duties are simple, clear and of primary importance, and as the history of parish men's clubs proves, are necessities if parish clubs are to endure.

St. Brice's WA Makes Plans for New Window

NORTH BAY — At the final meeting of St. Brice's Woman's Auxiliary prior to the summer recess, plans were formulated to arouse interest in the proposed memorial window for the church.

Letters will be mailed to all new parishioners to enlighten them of the plans for fund raising.

Sixteen members attended the meeting, and heard Mrs. J. Blackburn conduct a study period on a conversation between the Lord and St. Peter, taken from the 21st chapter of St. John's Gospel. She elaborated further on the work of the Home Missions and the WA.

Minutes and correspondence were presented by Mrs. F. Garrett in the absence of Mrs. E. Brown; and the treasurer's report was given by Mrs. C. Riley.

The president, Mrs. H. D. Merriman thanked all those who assisted with the treasure sale held recently, and also the spring tea. Both ventures were most successful.

Reports followed from Mrs. J. G. Dodgson, Little Helpers; Mrs. J. Blackburn, Jr. WA; Mrs. F. Garrett, sale to Shinkwauk School; and Mrs. W. Thompson, hall extension and stoves being purchased by the WA.

Mrs. Merriman reminded the meeting of the annual Deanery meeting being held at St. Brice's in October, at which time the ladies hope to have a fully equipped kitchen.

New Sudbury Church Reports

SUDBURY—The annual strawberry tea of the Women's Auxiliary of the Church of the Ascension, was held on the spacious lawn at the home of Mrs. J. P. Griss, 7 Attlee Street.

The weather was beautiful, and more than 100 guests participated in the enjoyable afternoon.

The Little Helpers Group has been a most active one. The roll shows more than 35 members at present.



This picture of the ordination group was taken before the recent ordination ceremony at St. Luke's Cathedral, Sault Ste. Marie. Front row, left to right, are Rev. N. Adair, White River; Rev. C. J. Passey, Espanola; Very Rev. F. F. Nock, Sault Ste. Marie; His Grace Archbishop W. L. Wright; Rev. T. Clarke, St. Johns,

Sault Ste. Marie; and Rev. C. T. Dwelly, New Toronto. Back row, left to right, are Ven. J. Smedley, Archdeacon of Algoma; Rev. M. Tipping, St. Luke's Cathedral, Sault Ste. Marie; Rev. G. White, Capreol; Rev. D. Hunt, Toronto and Rev. W. Stadnyk, Espanola.

(Photo Courtesy the Sault Star).

Anglican Leaders From Overseas Studying At Canadian Colleges

One of the most important contributions which The Anglican Church of Canada can make to the Anglican Communion overseas is to provide training and pastoral experience for its young leaders. During the past few years several of these leaders have studied in Canadian Anglican Colleges.

Next September, four young men, all of whom are highly recommended, will arrive in Canada for post-graduate study and experience — three of them from Japan and one from Pakistan.

From the Diocese of Lahore in Pakistan, the Rev. Khair Din comes on the invitation of King's College, Halifax, for study during the 1957-58 season. The college is kindly granting him a scholarship to cover his expenses. Mr. Din was ordained in 1949 and is now in charge of a large district in the Diocese of Lahore.

The faculty and student body at King's are looking forward to the coming of Mr. Din as a result of the happy experience they had with their 1956-57 scholarship student from Japan, whose presence proved of great interest and benefit to the students.

From Japan Hideo Ono, a promising young musician, is coming to study Church Music in Winnipeg at the invitation of St. John's College. He will be in residence during the 1957-58 academic season.

Another layman, Eichi Kobayashi, B.Ed., has been accepted for post-graduate study at Trinity College, Toronto, where he will work for his Master of Arts Degree. St. George's Church, Islington (Toronto Diocese) is generously providing the necessary two year scholarship to make this possible. His travel to Canada is being provided by WA Branches whose interest has been aroused by Miss Marie Foerstel, a WA missionary. It was through Miss Foerstel's influence and teaching that this young man became a Christian.

Mr. Kobayashi has been on the staff of the English department of the International Christian University, Tokyo, to which he hopes to return in two years' time much better equipped for his responsibilities.

Rev. Cyril Powles writes that Mr. Kobayashi has the makings of an outstanding lay leader in the Japanese Church.

Rev. Christopher N. Yazawa of St. Paul's Church, Niigata, has been invited by Bishop Gower of New Westminster to study at the Anglican Theological College in Vancouver, and to take charge of the Japanese congregation in that city.

The name of this clergyman and of his Church reminds us of the disaster which took place in the city of Niigata in October, 1955 when a large section of the city was destroyed by fire following a typhoon. Five thousand people were left homeless, among them Mr. Yazawa and his family. In his anxiety to save some of the Church appointments: Communion vessels, Bible and other items, his personal possessions, including his library, were a complete loss.

In addition to the scholarships and other provision made for all these visiting students, the MSCC is making the whole plan workable by assisting substantially with their travel expenses.

School Courses for Indian Maidens

PUNNICHY, Sask. — Gordon's Indian residential school, operated by the Indian school administration of the Anglican Church, is commencing a training program for girls who feel a call to serve their Church. Our residential schools are in continual need of female workers, and as more and more of our Indian children are now entering residential schools the need for workers grows ever more acute. Our Church operates 13 schools in Canada with a total enrollment of around 2,200 Indian residential pupils.

There are many girls who have felt a call to serve Christ in some active way in His Church, but who have not felt able to take a lengthy course of study for various reasons. Perhaps financial reasons have held them back, or perhaps they have not attained the necessary educational level to enable them to take a course at a training college. For such girls an opening into definite Christian service now exists, offering a chance to earn \$60 per month, with all found, during the period of training, which will normally last one year. After the period of training acceptable applicants will be offered positions as Junior Supervisors in any one of our residential schools at a salary of from \$85 per month upwards depending on the size and locality of the school.

Plan now to become a staff member of a residential school. Full particulars are available from The Indian School Administration, 116 O'Connor Street, Ottawa 4, Ontario.

Haileybury Masonry Church Cheaper Than Wood in 1894

BY CANON CYRIL GOODIER

From The Haileyburian, June 8, 1912:

"On a Glorious day in May, in the year of grace 1894, To be exact, the 27th of May, a small party of men could be seen wending their way over the meadows and fields of what at that time was a bush farm by the side of beautiful Lake Temiskaming. Among the party was the Bishop of Algoma, Dr. Sullivan, and the object was the choosing of a site for the English Church which it was proposed should be built in Haileybury.

Very soon the site had been picked out, than which there could not be better," were the actual words used by the bishop in expressing his approval of the position which commanded such a delightful vista of blue lake and green forest blending into the purple of the distant hills and arched over by the sapphire of the summer skies. The party then adjourned to Mrs. Farr's house and a business meeting was held at which the final decision was made to build a church in Haileybury.

A committee consisting of the Rev. A. D. Johnston, who had just been appointed missionary for Temiskamingue, the late P. T. Lawlor, and C. C. Farr, with A. P. Cobbold as secretary was selected to superintend the erection. It was decided that enough timber for a wooden church would be difficult to get and beyond the somewhat slender resources available and they came to the conclusion that it would be cheaper in the long run to build of the stone to be found on the shores of Burnt Island. On the 30th of September the foundation stone was laid with a short, religious ceremony by the late John Mann. But the work was slow and the difficulties in getting the stone across the lake were great, and still greater the difficulty of getting a capable man to handle the masonry. A lime kiln had been built, and timbers for the roof had been procured, and it was not till 1896 that the stonework was completed.

Meanwhile Rev. Johnston had taken charge of the mission and on the 15th of April, 1895 the first vestry meeting was held in the little log house which is still in existence on Amwell street. Services were held at this time and for some time after in the little frame school. In 1896 an organ was bought and for a long time after Mrs. Farr acted as organist and helped to organize a very efficient choir. In the same year Mr. Johnston left and was succeeded by the Rev. J.

Hackland, who carried on missionary work until 1898.

In the previous year the present Bishop of Algoma, Bishop Thorneloe, paid his first visit to the mission, and the beginnings were made for a parsonage, a one-roomed "shack," 16 feet square. In Jan., 1899 the Rev. F. B. Storer was appointed missionary, but unfortunately his health gave way and the mission was without an ordained minister for over a year, the services being kept up by Mr. Cobbold. Meanwhile, though slow progress had been made by the building committee, the roof had been put on, and on the 18th of June, 1899 the first service was held in the new church.

By this time considerable debt had accumulated and for the next three years the attention of the people was taken up with raising money, partly by subscriptions, and very largely by a series of concerts held in Mrs. Farr's big kitchen, and at which were presented some very original plays written by Mr. Farr, in which parts were taken by Mrs. Farr, Mrs. Blackwall, Mrs. Westron, Mrs. S. Norfolk, and Mrs. S. Atkinson, while music was ably conducted by Mrs. Cobbold assisted by Miss Atkinson on the violin.

In 1900 Dr. Codd took charge of the mission, and the one roomed rectory was made into a very comfortable house. By 1902 the debt was finally paid off and on the 12th of Oct. that year the church was consecrated by the Bishop of Algoma. All this time Haileybury had been the centre of the mission, a church had been built in New Liskeard, and another mission begun in Hudson Township, and it was not till 1904 that there was a separate missionary for the north end of the Mission. In 1904 Rev. A. R. Cowling took up the work and steady progress was made.

Progress was rapid in those days, and as the town was increasing in population the congregation grew quick, and the amount available for the missionary's stipend was made larger year by year, till in 1907 the vestry decided that the church should become self supporting. In the following year the new rectory was begun and completed in 1909. It is a small but substantial building of solid brick fitted with all the modern comforts of life. In 1909 Mr. Cowling left, and was succeeded as by E. J. Harper.

In 1910 a new and large parish hall was begun, but it was not completed until W. H. Lewis took the matter in hand in the fall of 1911. Mr. Harper left for

the parish of Huntsville, and he was followed by the Rev. J. C. Popy. By this time a good deal had been done in beautifying the interior of the little stone church which has been the mother church for the district of Temiskaming."

Church Broadens Work In Eastern Mediterranean

Important developments concerning the Church in the Middle East were announced recently by the Archbishop of Canterbury and carried in the Church Times. Because of the connection which Canadian Anglicans have had in the past with St. Luke's Hospital, Hebron, and Bishop's School, Amman, and because of the increased grant in 1958 to broaden our sphere of service in that area, these developments should be of interest to us all.

The Archbishop of Canterbury announced the resignation in June of the present Bishop in Jerusalem, the Right Rev. Weston Stewart, and at the same time nominated his successor, the Right Rev. A. C. MacInnes, Bishop of Bedford.

Bishop Stewart has spent 30 years in the Middle East; the last 14, during which he has been Bishop, have been the most turbulent period of that region's history. The bishop and Mrs. Stewart, in spite of their heavy responsibilities, have made a very great contribution to the relief of the Arab refugees in that area, through the model villages which they have been instrumental in starting.

The new bishop in Jerusalem, the Right Rev. A. C. MacInnes, is also no stranger to the Middle East having spent over 20 years as a CMS Missionary in Palestine. He was Archdeacon of Jerusalem when a serious wound received in the bombardment of Jerusalem in 1948 compelled him to return to England.

Perhaps his greatest asset for his new task is the fact that he was for many years principal of Bishop Gobat School in Jerusalem. Many of the most influential Arab Christians in Jerusalem and the surrounding countries are his old pupils. This gives him a position which can hardly be appreciated by those who have not an inside knowledge of the traditions and psychology of Eastern countries. The bishop has a deep under-

standing of and sympathy for the Arab peoples and their aims and ideals. He should be able to exercise a real ministry of reconciliation in the present tense situation.

When the Anglo-French invasion of Egypt took place, all British missionaries left that country and nearly all who were serving in Jordan returned home also. However, since the ceasefire there has been a request from Jordan that educational missionaries, especially, should return. Many of these workers had been asked to leave as it was felt that they would not only endanger their own lives but also those of their Arab colleagues.

Among those who have returned is Miss Winifred Coates a retired worker of the Jerusalem and the East Mission—for 30 years a missionary and teacher in the diocese of Jerusalem. She has returned to Zerka to consolidate the industries, housing and welfare work which she and her colleagues had already built up.

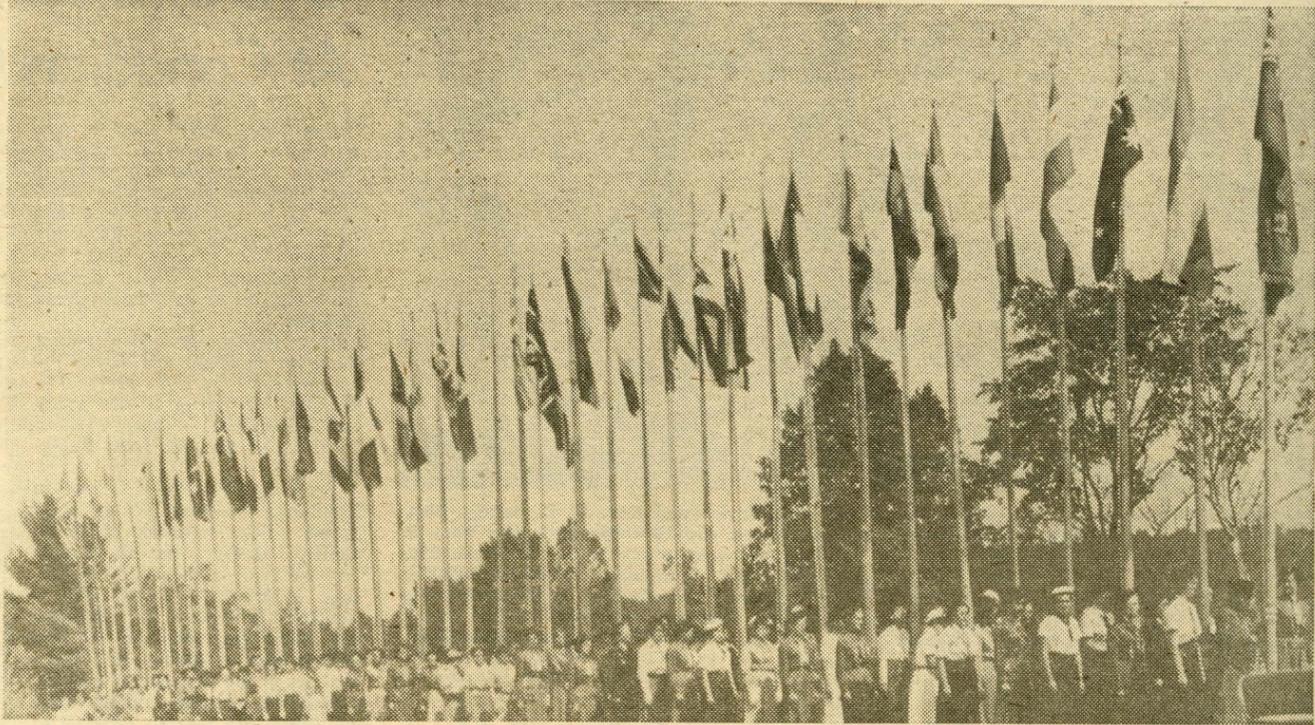
Canon Davis, Field Secretary of MSCC, when in the Middle East just over a year ago, visited the village of Zerka where Miss Coates and her helpers have done such fine work, giving new hope and the beginnings of a new life to many Arab people.

As a result of his visit to the Church in the Middle East, and his consultation with Bishop Stewart, Canon Davis has recommended to the MSCC executive, and they have agreed, that the grant of \$5,000 to the Bishop in Jerusalem be increased to \$8,000 in order that assistance may be given to St. George's School, Jerusalem; St. Luke's Hospital Hebron; evangelistic work in Israel and the model villages for refugees. Because of the disturbances in this area, however, and the changes necessitated, this grant will be sent to the bishop to use as he sees fit, but as far as possible in line with the wishes of the MSCC executive.

Diocese Welcomes Guidesto

Girl Guides from every continent, including many members of the Church of England, attended the first world camp in August at Doe Lake, 60 miles south of North Bay. Doe Lake is in our Diocese of Algoma and His Grace Archbishop W. L. Wright visited the camp where he officiated at a Communion Service. The photo at far right shows some of the 600 Guides arriving at Emsdale, the CNR station near Doe Lake. The impressive flag ceremony in honor of a great number of countries is depicted in the adjacent photo. In all, Guides from 43 countries were represented at the camp. Two distinguished guests are shown in the BOTTOM PHOTO along with two Guides from Mexico. Left to right are Countess Estelle Bernadotte of Sweden, chairman of the world committee of the World Association of Girl Guides, Martha Acevedo, Mexico City; Hon. Ellen Fairbairn, secretary of state for Canada, and Lucila Salorzano, also of Mexico City.

(Photos Courtesy North Bay Nugget)



Flying Angel

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Rev. 14-6,7.

The "flying angel" is the symbol of one of the finest organizations today, devoted wholly to the welfare of seafaring men and their families; its name — the Missions to Seamen. This organization, a Missionary Society of the Church of England, has been building up, step by step, over the past century until now it is represented in over 150 important shipping centres of the world.

Its aim is to provide a home in far-away ports for men, who for many months at a time must be deprived of home life because of their ocean-going occupations. It does a splendid work in providing for the physical, moral, and spiritual well-being of the seamen.

SANCTUARIES OF LOVE

The deepest human needs can never be satisfied by material services alone because these needs are centred in the spiritual nature. Realizing this, the Missions to Seamen is endeavouring to perform just this function, — to supply the material services along with the ministry of the spirit. These Hostels are sanctuaries where the presence of God may be felt and his love made known. It claims the sympathy and support of those who believe in the absolute necessity of a Christian faith for man's complete satisfaction.

Think of yourself in the warmth and comfort of your home atmosphere, the happiness of family unity at the meal table; your radio, T.V., or the enjoyment of a good book; or perhaps a stroll out-of-doors, a walk down the street with your dog; an hour's visit with a friend, or an interest in a favourite hobby. All these paint a charming picture of "home".

But what of the men of the sea whose livelihoods depend upon the navigating of passenger and cargo ships to and from the many ports to which they must sail! These men have a great need of the spiritual fulfilment and security which the Missions to Seamen fellowship can offer them. The "flying angel" is

hoisted throughout the world as a sign of Christian welcome and assurance of warm friendship, practical help, and an invitation that spells "home". His friendship with the Chaplain may lead to a higher friendship with Christ.

HOW TO JOIN

How does a man join the Missions to Seamen? In the port in which he is temporarily "at home", he registers at the Mission to Seamen Hostel stating whether or not he is baptized, confirmed, or a communicant. If so, he attends a church service in the presence of other seamen where he renews his baptismal vows, and promises to receive Holy Communion as often as possible. He joins in the Creed, and takes the Chaplain's hand as a token of fellowship.

Members keep a simple rule of life, saying the Lord's Prayer daily and reading the Bible each day when time permits. He gets in touch with Chaplains in other ports he visits and attends religious services there. His Rector at home is notified of his enrolment so that when he returns home he will not be as a stranger in his own Church.

The Missions to Seamen not only minister to Anglicans but to all other creeds as well, and any seaman may make use of the services offered. It is a source of spiritual strength to the members who in turn become missionaries among their seafaring brethren.

The Missions to Seamen provide Churches and institutions ashore. They provide recreation for the visiting sailors in the way of ball games and other sports, various types of entertainment, and scheduled weekly dances. Food and lodging are offered at reasonable prices, and the entertainment is free.

The Missions to Seamen appoint Chaplains and Readers to visit the ships which lie in the harbour, and to visit hospitalized seamen. And what could be a more comforting gesture for a seaman, ill and far from home, than to receive a package of special treats from a visiting Chaplain on a Christmas Eve; to know he really has a friend; or to have someone to write a letter home for him when he is unable to do so.

CANADIANS HELP

Canadians, too, carry their share of responsibility in this world-wide missionary crusade. The Missions to Seamen are now represented in three important shipping centres in this country. Rev. Stanley Smith is in charge of the Hostel in the west coast port of Vancouver; Rev. B. J. Williams serves at Halifax on



the east coast; and Canon Guy Marshall, in Toronto, is in the process of opening up new work among the shipping crews navigating the Seaway.

Funds to provide for these services come as gifts from Church congregations or organizations as well as from the individual. This money is used for salaries of the staff, and general expenses of the Hostels.

Seamen are normal youths and young men who are doing their best to lead normal lives under abnormal conditions, and it is the Church's duty and privilege to help them. And so, the Hostel with the "flying angel", continues to press onward, bringing to reality the revelation of the infinite blending itself with the finite, standing visible and attainable. When the seaman sees this symbol he may be well-assured that he has found "home" away from home.

Letters of Recommendation

By THE REV. E. H. ECKEL, S.T.D., Rector, Trinity Church, Tulsa

The clergy are frequently asked to write letters of recommendation for parishioners who are seeking jobs, or are applying for admission to school or college, or are being considered for promotion to positions of trust and responsibility. Naturally, they desired to be helpful and constructive in making such recommendations and in filling out the inquiry forms that are generally required. But it is obvious that they must be scrupulously accurate and candid in so doing.

If the clergyman's acquaintance with the applicant is only slight and casual, or if he has not seen the applicant for a long time, it is clear that he will not

be able to throw very much light upon the applicant's character and qualifications. He will necessarily have to generalize or rely upon superficial impressions. In estimating the applicant's reliability and sense of responsibility, the clergyman is guided by his knowledge of the applicant's faithfulness to his church duties — his regularity of attendance at public worship and at the Holy Communion, his dependability in the performance of those duties for which he has volunteered and is scheduled.

Please bear these considerations in mind when you give the name of one of the clergy as a reference. We try to be just and fair, and we must be faithful.

Coman

1. Talt not com
2. e Amen re
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4. tongue thou
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20. The show God

Thoughts

By THE REV. JOSSE
Rector, St. Peter's

"For, lo, the is past,
the rain is gone;
the flowers on the
earth; the singing
of birds and the
voice of the dove is
heard in our Solomon's
Song 2:11-12

Let us hawship with
nature this month of April as
her works come into vernal
freshness and let us wel-
come the spring our souls;
may we pass death unto
life." God is so now,
"Behold I makings new."
Let us reply, "be included;
make us anewrist Jesus
unto good work.

Let us learn fine lessons
which this season adapted to
teach.

1. The spectra earth and
trees and blossoms suggests to
us the certain fusion that
the Almighty God lights in
the material which He has
made. "And hath brought
forth grass, and yielding
seed . . . and God that it was
good." "He made every-
thing beautiful time." The
method of divinement not
only removes our minds
the notion of a Ruler,
but also of One but little
interested in a work of His
hands. "And Go everything
that He had made, behold,
it was very good."

Not only aerial wants
provided for, but forms of
beauty which the grace—
the shape, the grace—

Peto Doe Lake World Camp

Foster Growth Of Rural Church Groups

By REV. C. B. NOBLE

SAULT STE. MARIE — One of the great movements in our world today for peace and Christian Brotherhood is the Rural Workers Fellowship of the Town and Country Church Representatives from many parts of the world including Canada attended the international Convocation on Rural Work at Bossey, Switzerland last year.

North American Convocations are held in October each year in U.S. Representations from nearly every denomination attend. The Episcopal Church (Anglican) has given wonderful leadership and on their invitation our Anglican Church of Canada has been able to send delegates from each diocese. Fifteen diocese across Canada were represented at the national convocation held in St. Louis in October last year. Our diocese has been represented during the past three years at Kansas, Springfield, Mass., and St. Louis. This year the national convocation will be held at Green Lake, Wisconsin, October 21-25.

The movement in Canada has been fostered under the Council of Social Service and the provincial committee for Central Canada meets at Guelph, O.A.C. in July each year and holds a provincial conference triannually. In 1953 the provincial conference was held at Bracebridge. Last year the provincial conference was held at Niagara-on-the-Lake. The Rt. Rev. E. S. Reed, of Ottawa, gave the conference lectures. Rev. R. Inshaw and Rural Dean Noble represented Algoma.

There is a representative of the Rural Workers Fellowship in each deanery of the Diocese of Algoma: Rev. N. Hornby, Algoma; Rev. D. Dixon, Manitoulin, Rev. W. Banting, Thunder Bay; Canon Goodier, Temiskaming; Rural Dean Peto, Muskoka; Rev. L. Peterson, Nipissing.

The aims and activities of the Rural Movement are directed to the development of policies and practices which will assist each diocese, missionary district and local field, to strengthen and extend the ministry of the church to people who live in the rural or "Town and Country" areas. The "rural field" includes the small towns under 10,000 population and the open country. More than half of the 7,000 congregations of the Episcopal church are in this category and our percentage in Canada is likewise high.

The Rural Workers Fellowship is a voluntary membership organization composed of bishops, other clergy, church workers and laity, all interested in strengthening the work of the church in Town and Country areas, and endeavors to promote fellowship and spiritual growth among all who labor for Christ and His church in towns, villages and open country.

Articles on many phases of the work of the church in Town and Country will follow in subsequent issues of the Algoma Anglican.

Are you proud of the amount of your Church Pledge, or are you ashamed for anyone else to know how little you care for God's Work?



Commandments Fine Tea, Bake Sale At Blind River Town - Country

By REV. C. B. NOBLE
Sault Ste. Marie

Beginning with the planting of the seed, throughout the Summer months till Harvest time, continuous prayer will be offered up.

Almighty and merciful God, from whom cometh every good and perfect gift: Bless we beseech thee the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God world without end. Amen.

SOIL AND SOULS:

The former president of the Kansas Agricultural College once was invited to speak to a gathering of Missouri farmers on soil fertility. Visiting around the community before the meeting, he made soil tests of two adjoining fields. One had been "clean-cultivated" for a generation, while the other had been carefully "cover-cropped" with the green cover crop ploughed back into the land each year. In the former field, where no nourishment had been ploughed back into the soil, he found that about one third of the necessary richness had been exhausted. He used this field as an illustration in his talk.

FARMING SUICIDE:

A sour old farmer spoke up (none in Algoma Diocese) "I know that's my field you were talking about. You say I've used up one-third of its fertility. Well, it has lasted my lifetime. My son can use up the second third in the next thirty years. Whoever has it after him can look out for himself".

To which the speaker replied sternly, "The third you have used up is the third that builds and maintains the homes and schools and churches and roads of the community. The third you say your son will use up is the third that barely sustains life. No man living knows enough to extract the last third out of the soil and stay alive in the process." Most of the farmers present could see that this man's selfishness was farming suicide for himself and for the generations to come.

STEWARDSHIP:

That farmer had missed the main point of farming — that is, if a person believes in God. For God entrusts a precious piece of land to a man for him to tend for his lifetime; and then

to hand on to others, as rich or richer than he found it. He may own the land, in the eyes of the law; but before God he is only the steward of it. He holds it in trust for the God who made it and for the unborn generations to come.

PRAY AND WORK:

When the farmer asks for God's blessing on the fruits of his hand he must ask it in the name of his master, who taught us our simple duty of stewardship. He must ask it in the spirit that plants the covercrop each year and ploughs it back into the good earth, and fertilizes, and weeds and cares for God's land. If he prays and works in that Spirit God will bless his land over the long years, a hundredfold.

Whether you dwell in city streets or out on a winding country road it is the same. Ask God for what you need. Ask it as his intelligent, obedient servant, willing to do your full share. And as the years slip by he will bless you unflinchingly.

Sault Boys' League Tops in Dominion

SAULT STE. MARIE — The Church Boys' League of St. John the Evangelist, has again won the Norah Atkins Shield in Dominion competition.

This is the second time in three years since the boys received their charter that they have won the award. Their entry this year was tin-can toys. Their prize was a fine Japanese domestic scene enclosed in glass.

With interest in this Dominion competition increasing, entries were received from a large number of branches.

True in Algoma?

Few people can realize the patient, courageous endurance of poverty and privation which is the lot of many widows of deceased Clergymen. They are accustomed, of course, to rigid economies while mistress of the vicarage. But when the husband dies the widow has to leave the house at short notice and find a place to live with little or no money with which to buy a house. . . . And so the struggle begins and goes on year after year in a doleful combination of wistful memories and grinding penury.

From True Diocesan News Leaflet

1. Thou shalt not come to service late. None Amen refuse to wait.
2. Whisks the Organ's sweet refrain Thy tongue thou shalt restrain.
3. But the Hymns are sounded out Thou lift up thy voice and shout.
4. And the Anthem thou shalt hear Thy throat thou shalt not clear.
5. The seat thou shalt leave free For must share the pew with thee.
6. The plate thou shalt not fear But mine utermost with cheer.
7. The minister give heed Nor him when thou art disagreed.
8. Unneighbor thou shalt bend And stranger, make a friend.
9. Thou in every way be kind. Comate, and of tender mind.
10. And by all thy spirit's grace. Thou show God within this place.

—Anonymous.

Fine Tea, Bake Sale At Blind River

BLIND RIVER — A successful strawberry tea was held in St. Saviour's parish hall on Friday July 12th. After a delicious pause over large, red berries, cakes and tea the guests were able to make purchases from the home baking table, supervised by Mrs. L. Burke; the sewing table and parcel post sale convened by Mrs. J. Gray.

Guests were received by Mrs. K. Nicholls and Mrs. F. G. Roberts, and Mrs. E. Needs took the tickets.

Those serving in the kitchen included Mrs. C. Horton, Mrs. H. Phillips, Mrs. G. Cummings and Mrs. Hicks, assisted by three members of the J. A. Elizabeth Scanlon, Joyce Stirton and Margaret Lacroix.

Thoughts on a Spring Day

By THE REV. BOSSE
Rector of St. S.

"For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land." — Song 2.11-12.

Let us have a vision with this month of April as our works come to vernal freshness and beat us welcome the springtime souls; say we pass "Death unto life." God is saying now, "Behold I make all things new." Let us reply, "Let us be included; make us anew in Jesus to good works."

Let us learn these lessons which this season aptly teach. The spectacle of earth and blossoms suggests to us the certain vision that the Almighty Creator lights in the material world He has made. "And then brought forth grass, and yielding seed . . . and the yielding out . . . and God that it was good." "He hath every-thing beautiful in time." The method of divine judgment not only removes from minds the notion of an arbitrary Ruler, but also of One who but little interested in all work of His hands. "And God everything that He had made, behold, was very good." Not only are our desires provided for, but forms of beauty which themselves take the shape, the color, the grace-

fulness, the scent, — indicate to us that some higher purpose than our animal wants was in the mind of the Supreme Maker. By giving us a capacity for enjoyment, and by surprises of beauty and sweetness at every turn, He clearly meant us to gather the truth that all harmony, and grace and life are dear to Him.

2. Communion with nature awakens the mind to a conviction of the order and harmony which pervade the whole universe. We draw conclusions from the narrow limits of our own observation on the earth to the

fields of infinity. Finding that in every region of the globe the same source of enjoyment is opened to man, we are warranted to conclude that, with ever recurring changes of form, there is invariableness of benevolent law throughout the boundless realms of the Almighty Ruler. We judge of the whole from a part, and every spring is a secret assurance to our minds that we witness but the result, in a little garden, of a law of life which binds in one sole and indissoluble bond of living order the immeasurable universe of God.

THY WILL BE DONE

Though sick we've been for many years
We daily count our blessings,
For things that are past, we shed no tears
We're ever onward pressing.

God gives us friends to fill the space
Of time, while in His care;
We try to keep a smiling face
That is our daily prayer.

He never leaves us all alone
To bear our cross in sorrow;
He's always willing to atone
And show us glad tomorrows.

He guides us all the day with love
Through paths both dark and bright,
And sends His angels from above
To watch o'er us at night.

He'll make us well, our sins forgive,
Our prayers He's never shun;
Our motto being "While we live,
Thy will, not ours, be done."

1956 'Across the World' Report Of Anglican Missionary Endeavors

Events in the year 1956 have brought into much clearer focus the fact that in Asia, and increasingly in Africa, the people in these lands are in revolt against the West. It is a revolt against foreign domination. It is a social and economic revolt against exploitation by people who have come to believe that their poverty and misery is not inevitable or fated. It is also a racial revolt.

What then is the possibility for effective work by the Western missionaries in the face of this revolt against the West? What role, if any, does the missionary have where the church has been established?

While missionary work in some areas overseas is more difficult, yet there is over wide areas a new receptivity among those who have felt the foundations of their life shaken. For the first time many have a conscious choice of the gods they will serve; many are asking anew the basic questions about the meaning of life.

In reporting to the Board of Management on my return from visiting the churches overseas in which our missionary brethren serve, I tried to emphasize the fact that there is then, as part of the revolt which makes missionary work more difficult, an openness which makes advance possible. In the same moment, the Christian Church faces greater dangers and greater opportunities than for many centuries. It was the testimony to me of the leaders of the churches overseas that the need for the right type of missionary workers is greater than ever. They earnestly desire their fellow Christians to come as fraternal workers and bring their witness and their skills and work alongside them.

During the past year the Church in Canada has had opportunity of learning much about the Mission of the Church in Asia through the visit of the Right Reverend J. Lakdasa De Mel, Bishop of Kurunagala, Ceylon.

Bishop De Mel visited 21 of our dioceses and was seen and heard in pulpit and on platform, over radio and on TV. His able presentation of the problems and opportunities, and of the way God is using the Anglican Communion around the world will long be remembered by the Church people in Canada who heard him.

The sum of \$12,423.22 was sent in to M.S.C.C. and was given to Bishop De Mel for work in his pioneer diocese as a thank-offering from the Anglican Church of Canada.

OUR WORK OVERSEAS

In the course of the year Rev. Peters and Mrs. Gratton went out as new recruits to the Diocese of Amritsar.

The Rev. Donald and Mrs. Peel and family returned to Tarn Taran in the Diocese of Amritsar after their furlough period.

The Woman's Auxiliary has supplied two nurses and a laboratory technician to work in the Diocese of Amritsar in the persons of Miss Eileen Nurthen, Miss Mary Murray and Miss Joan Lew.

The Rev. Norman Smith of the Diocese of Hokkaido is returning to his post in Japan following further study in England.

Miss Grace Holmes, a new recruit, is in language school in Tokyo.

Early in the New Year the Rev. Howard and Mrs. Green will be leaving as new recruits from M.S.C.C. for Japan. They will be spending their first two years in Japan at the language school in Kyoto.

The addition of these new recruits brings the complement of Overseas Missionaries of both M.S.C.C. and W.A. to a total of 55 overseas missionaries.

CO-OPERATIVE WORK

Both M.S.C.C. and W.A. annually make fairly substantial grants to support the work of the two great Christian Medical Colleges and Hospitals: Velore in the South, and Ludhiana in the Diocese of Amritsar, which is in the north of India. In both these hospitals nearly 1,000 Indian students are enrolled and 19,000 in-patients and some 190,000 out-patients are treated annually. It is estimated that over 4,000 doctors, nurses and medical technicians have graduated from Velore and Ludhiana, a most significant contribution to India's urgent medical needs and one much appreciated by the government.

THEOLOGICAL EDUCATION

The need for strengthening of theological training facilities in Asia and Africa has been widely felt as of primary importance to the life and work of the young church overseas.

The International Missionary Council has made a special world-wide appeal for \$500,000 from all church boards. M.S.C.C. and W.A. together have voted \$1,250 annually for the next five years to this international fund, the aim of which will be to strengthen the teaching facilities by exchange and training, by scholarships, the building up of libraries and other facilities.

This appeal was launched in the fall of 1955 to provide material assistance to the Dioceses of Amritsar in India and Lahore in Pakistan — both of whom suffered in 1955 from the most disastrous flood conditions in living memory. The sum of \$58,238.07 has been sent out to the Church abroad for Flood Relief Rehabilitation work. The appeal is now closed.

In addition to this co-operative work, M.S.C.C. continues to give transportation grants to overseas national clergy who are given scholarship assistance for post-graduate study by the Theological Colleges of Canada. During the past year the Rev. John Araki has been studying at the Anglican Theological College, Vancouver, B.C. the Rev. A. Yonemura at Wycliffe College, Toronto; the Rev. C. Y. Tazaki at King's College, Halifax, N.S.; Rev. R. Nishimura at Trinity College, Toronto; the Rev. John Maekawa at St. Chad's, Regina, and Rev. John S. Yamanelis at Wycliffe College, Toronto.

CHANGE OF LEADERSHIP

An event of significance took place during the past year at St. Paul's High School, Palampur in the Diocese of Amritsar when for the first time, a fully qualified Indian layman assumed the Principalship. Mr. Parksah Samuels, M.A., Ed., took over the direction of the school from the Rev. T. M. Dustan, M.A., D.D., who is now home on furlough. Mr. Parksah Samuels spent one year in Canada on scholarship from M.S.C.C. studying at the Ontario College of Education where he gained his Master's degree in Education. Dr. Dustan speaks in highest terms of Mr. Samuels' administration of the school. In a recent letter Mr. Samuels speaks of many problems facing him in the light of changing conditions in India which will have an effect on the educational policies of the Government. He asks for the continued prayers and support of Canadian Church folk. He also appeals for a Canadian missionary to join the school staff as Chaplain.

DIocese OF BARROCKPORE

The Diocese of Barrockpore is one of the two youngest dioceses in the Anglican Communion only having been inaugurated on St. Bartholomew's Day, 1956. The

other is the Diocese of East Pakistan. Both these Dioceses have been carved out of the great Metropolitan Diocese of Calcutta. At the request of the Metropolitan of India, the Most Reverend A. N. Mukerjee, the Canadian Church has been asked to take an interest in the work of this new Diocese and to give some assistance financially and in personnel to the hard pressed new Bishop, the Rt. Rev. Ronald Bryan who, incidentally, apart from one woman worker, is the only non-Indian at present in the Diocesan staff. Here is a wide and effectual door opened for new interest on the part of us all.

WORK IN INDIA

The Diocese of Amritsar is anxious to extend and strengthen the rural extension work being carried on by the Rev. Kenneth Coleman at Ajinala. M.S.C.C. has provided for an increased budget for this work and also funds to enable similar village extension work to be done out of Palampur. An agricultural missionary is to be recruited in 1957 to assist in these new projects.

BUILDING IN JAPAN

In 1954 a disastrous typhoon and fire destroyed some 5,000 houses and dwellings in Niigata in the Diocese of Mid-Japan. St. Paul's church and parsonage were among them.

The strategic location of Niigata in the Diocese of Mid-Japan, and the fact that this congregation was fourth in size in the Diocese, though only about 125 individuals in all comprise the group, made it imperative for us to respond to the Diocesan appeal for assistance in rebuilding the church. A grant of \$10,000 has been sent to the diocese for the purpose. The first unit, a fine concrete structure, is now being constructed.

RETIREMENT OF BISHOP

After forty years devoted service in Japan, Bishop and Mrs. Powles have retired and are now living at Shawville, Que., in the Diocese of Montreal.

Appropriate messages of appreciation for their faithful work have been sent by the Board of Management and the Executive Committee. It was evident on all sides to me that they had so thoroughly identified themselves with the Church in Japan that they would leave behind not only many steadfast Christian workers, whom they had nurtured in the faith, but many sorrowing hearts at the prospect of losing the active companionship of a zealous and assistant Father in God.

The Rev. Cyril Powles has been appointed Senior Missionary in place of his father. He will devote one half of his time to this phase of his work, the other half to his student and young peoples' work. Miss Hattie Horobin has been appointed to act as Field Treasurer for both M.S.C.C. and the W.A.

HONG KONG

The Anglican Church of Canada is entering a new field of work in this outpost of the Chinese Church. The Rev. R. Trueman, an Anglican priest, who will be supported by M.S.C.C. will undertake the task of organizing the new Faculty of Divinity at Chung Chi College in Kowloon in the New Territories. Chung Chi College is a Christian liberal Arts College if some 400 students. Out of its first graduating class several men asked to be prepared for the Christian ministry. The appeal came to the M.S.C.C. to provide man-power and financial assistance in this adventurous task in providing well trained national leadership for the Christ-

ian Church represented in the great Chinese Diaspora.

JORDAN

M.S.C.C. has promised increased financial assistance to the Bishop in Jerusalem. The unsettled political conditions make it difficult now to assess how this will be done. However, we must not lose sight of the fact that the Christian Church is still in Jordan represented by many Arab Anglican and Jewish Christians, who will need our prayers and financial assistance to maintain their Christian witness.

NEW BISHOPS

The Rev. Paul Kurose, Priest in charge of St. Michael's Church, Kamakura, in the Diocese of South Tokyo was consecrated Bishop of Mid-Japan on February 11th, 1956. Bishop Kurose did post-graduate work at Trinity College, Toronto, several years ago.

Word has been received of the appointment of the Rev. Canon Chandar Ray, well known to many Canadians as the Assistant Bishop of Lahore, Pakistan, with responsibility for the Province of Sind. Canon Chandar Ray has been the General Secretary of the Bible Society in Pakistan.

CANADIAN SCENE

Following on a long felt desire for "closer liaison" between the Bishops of the Missionary Dioceses and the M.S.C.C., an all day conference of Missionary Bishops and M.S.C.C. Executive was held in Toronto in February 1956. During this conference the Missionary Bishops emphasized the need for a Candidates Department in M.S.C.C. to facilitate and promote the recruitment of candidates for all spheres of church work.

They also urged the provision of a more adequate training programme for native clergy and catechists in the Canadian Church. The Executive Committee of M.S.C.C. has appointed a Committee under the Chairmanship of Bishop Hives of the Diocese of Keewatin to consider this important question and to report to the Executive Committee M.S.C.C.

EXTENSION WORK

Through the Collateral Loan Guarantee Fund the Missionary Society has taken a share this past year in extension work going on in our Missionary Dioceses as represented in new churches and halls which have been recently built at Kitimat, B. C. (Diocese of Caledonia); St. Timothy's Church, Saskatoon, Sask. (Diocese of Saskatchewan); Lynn Lake, Man. (Diocese of Brandon); Kearns, Ont. (Diocese of Moosonee); and a new rectory at Ashcroft, B.C. in the Diocese of Cariboo.

AID TO CAR PROBLEM

Clergy in Missionary Dioceses who are in receipt of stipendiary aid from M.S.C.C. are now able to secure a substantial loan towards the purchase of new cars to replace their old worn out ones. This has been possible through the establishment by M.S.C.C. executive of a Revolving Car Purchase Loan with a capital of \$100,000 which was the major part of a legacy left to the Missionary Society by the late Mr. L. L. Anthes.

JUBILEE FUND

Church people all over Canada will rejoice to hear that the goal of \$100,000 for the Columbia Coast Jubilee Fund has been over-subscribed. The new Mission ship Columbia is under construction.

MISSIONS TO SEAMEN

The arrival in Canada of the Rev. Canon Guy Marshall A. K.

C., to begin Missions to Seamen work in the Port of Toronto — which is coming into ever increasing importance with the development of the St. Lawrence Seaway Project — raises now to three Dioceses in Canada where M.S.C.C. and Missions to Seamen Society are co-operating in looking after the spiritual needs of seafaring men and women. The other two dioceses to benefit are Nova Scotia and New Westminster.

MISSIONS TO JEWS

The Rev. Dr. J. Jocz, formerly London Superintendent of the Church Missions to Jews arrived in Toronto during the past year to give leadership in the Diocese of Toronto to the churches' approach to the Jews. His work is supported by annual grants from M.S.C.C. apportionments.

MISSIONARY EDUCATION

In the field of Missionary Education plans are being formulated for a visit to Canada and the U.S.A. of a team of three National Bishops from the Overseas Churches following the Lambeth Conference in 1958.

This can perforce be only a very brief resume of some of the activities of the Missionary Society during the year 1956.

While much of the emphasis in it has been, naturally, on the overseas scene of operations, yet I am not unmindful of the fact that the mission of the Church is one; work at home is as crucial and just as significant as work overseas; and the personnel needs are as real. Again and again our Church people need to be reminded of what after all is the ultimate reason for the sending out of missionaries: To proclaim by witness — in word and in the achievement of a reconciled loving community — the Church — the redemptive activity of God who is the Creator and Sustainer of the world and all in it.

If the mighty works of God, which culminated in the birth, life and death, and resurrection of Jesus Christ, and which continue to manifest themselves through the Church — the instrument of God's hand, have convinced us and changed our life so that we no longer live for ourselves but for Him, then we gladly accept the ministry of reconciliation and are ambassadors then for Christ going wherever that fact may lead us. In the expanding North in Canada there is opportunity and challenge unlimited for the Anglican Church of Canada.

We are being called by God to new levels of service and devotion. There is an urgency in the "lands of decision" which is great enough to change the life plans of many of our young people, to send them out of our midst in a new outburst of missionary passion and vitality. For those who have gone forth and for those who should be answering the Call, the Missionary Society asks your prayers and support.

—A. H. Davis,
Field Secretary, M.S.C.C.

Five Algoma Clergy On Chaplaincy Duty

Five Algoma priests took part in the Army Chaplain's Course at Camp Niagara, Niagara-on-the-lake, June 23rd to June 29th. They are members of the Militia or Supplementary Reserve of the Canadian Army. This course is an annual event.

Those attending were: Rev. F. G. Roberts, Blind River; Rev. M. J. R. Tipping, Sault Ste. Marie; Rev. J. Turner, Gravenhurst; Rev. G. Honour, Sudbury; Rev. C. F. Large, North Bay.

New Schreiber Parish Shows Independence

SCHREIBER — The former mission of St. John's, Schreiber, has already felt the benefits of spiritual strengthening and financial independence, the inevitable results of the recent successful campaign to attain self-support. The attendance at all services has increased over those of past years and the interest in the various activities of the church by both the men and the women and particularly the young people of the parish is most gratifying. The upsurge of interest in the young people in their organizations is a most encouraging sign and one that we at St. John's are especially happy and grateful for.

The outside financial obligations of the parish at present are particularly heavy but with the continuance of the present rate of giving by the parishioners it is hoped that the largest of these will be cleared by the end of this year and then the needs of the church building, rectory, and grounds can be met in the manner befitting and worthy of God's House. At the present time the much needed renovation of the church kitchen is taking place with the installation of tile flooring, new modern lighting and a new electric stove given to the church by the women of the parish.

The people of St. John's wishes it to be known that it is very grateful for the help it has received in past years from its sister parishes in the diocese while it was a mission but now through the Grace of God, the devotion of its people and the dedicated leadership of Rev. R. J. Inshaw it takes its rightful place alongside these same Parishes as a contributor to the work of the diocese and the Glory of God.

PARSON'S NOTE-BOOK

By ONESIMUS

No amount of piety can conceal the lack of integrity.

Why bother to announce the Processional Hymn, or any other hymns for that matter, the number is usually to be found on the hymn board and in most cases on the bulletin, handed to the congregation as they enter the church?

Can't the congregation read? And even if they weren't deaf, they would never hear, and in some cases misunderstand the parsonic noise sometimes effected by some parsons.

Robert Hall, a preacher divine (if there is such a one) was once asked: "How many discourses do you think a minister may get up each week?" He replied: "If he is a deep thinker and a great condenser, he may get up one; if he is an ordinary man, two; but if he is an ass, sir, he will produce half a dozen!"

Most parsons nowadays produce five sermons or addresses each week, and consequently, almost within Hall's category. . . . No wonder our sermons are a little "thin" on occasion.

Have you heard the "dirty dozen" found in the average parish? "I heard . . . They say . . . Have you heard? . . . Did you hear? . . . Everybody says . . . Isn't it awful? . . . People say . . . Did you ever? . . . Somebody said . . . Would you think? . . . Don't say I told you . . . Oh, I think it is perfectly terrible . . ."

Recently a parson was given a new car and a travelling bag at the time of his retirement from his parish. Handsome gifts, it is true, but ironic to say the least . . . May he travel far!

HUNGARIAN FUND

Contributions from all parts of Canada to the Primate's appeal for Hungarian Refugee Relief, launched last November, now exceed \$100,000. Although closed officially on January 31st, additional contributions as received from time to time, will be forwarded periodically to Geneva for use by the Division of Inter-Church Aid and Service to Refugees.

As is customary in General Synod procedure, the necessary expenses in launching the appeal have been charged against it. It will be noted that these expenses have been kept to an absolute minimum. They consist of the cost of telegrams to the bishops, of the printing of the appeal envelopes, mailing or expressing them (some by air) to the dioceses, and the postage charges on the special letters to the clergy informing them of the appeal, as authorized by the Primate and the diocesan bishops, and giving them basic information for use in placing the appeal before their parishioners.

Attention is drawn to the remittance from the Diocese of Nova Scotia. At the time of the launching of the Hungarian Appeal, this Diocese had just embarked on a special appeal for aid to the victims of the Springhill Mine Disaster. It was not, therefore, in a position to carry forward simultaneously a second appeal. In evidence of the desire to participate in the national effort, a goodwill contribution of \$500.00 was made from the general funds of the Diocese. Information has subsequently been received from the Bishop of Nova Scotia that, as of February 8th, the response to the Springhill Mine Disaster Fund, within the Diocese, amounted to \$9,741.00. In returning thanks to God for the magnificent total achieved for the Hungarian Appeal through the ready and sympathetic action of Church members, all will share with the Diocese of Nova Scotia in its desire to aid the families affected so tragically by the mine disaster and rejoice that the appeal for this purpose received immediate and whole-hearted response.

Church Pioneering Builds New Nickel Belt Parishes But Need Still Increasing

By REV. A. J. WHYHAM

The enormous growth and expansion of the Diocese of Algoma in recent years has been producing almost over-night developments in many areas, and by no means least in the Sudbury district. This is a rather rough and ready idea of one section of that development.

Proceeding northwest from Sudbury is a highway that I am sure many people who pass frequently through the city on their lawful occasions do not know exists, and when they do, frequently have some difficulty in finding.

Even when located correctly, one's troubles are by no means over. The road still has to be negotiated as it meanders like a stream up hill and down dale, and round corners (especially corners), until about 30 miles later (not as the crow flies, but as the snake wriggles) one arrives at the town of Levack.

Between Levack and Sudbury are scattered a number of communities, old and new, growing and static, with only three important things in common: people, mines, and NOT A SINGLE ANGLICAN CHURCH BETWEEN THEM.

Anglican services are held in schools at two points. One of these is Azilda, about seven miles from the city but shut away behind the man-made hills of the Copper Cliff smelter slag heaps. This was not so very long ago a peaceful rural community, almost entirely French speaking, and noted for its potatoes.

Today, it is a sprawling, modern residential suburb, stretching almost to its next-door neighbor, Chelmsford, and its residents could probably speak quite a number of languages if they tried.

Onaping, our other centre for worship, is about two miles on the Sudbury side of Levack. It is very modern, citified, and town-planned to the last hair.

NATURAL BEAUTIES

It has preserved all the natural beauties of the landscape, and the Levack-Onaping district has some of the most beautiful scenery to be seen in this part of Northern Ontario.

But of course the Anglican

Church is not there, or anywhere, a part of that scenery, or to do a very important and difficult job of work. A job that becomes doubly difficult without the proper things to do it with.

In communities such as this, the church is pioneering, but in an age when pioneering is out of date. In the old days, church and community pioneered together, growing up side by side, enduring the same hardships, facing the same problems, helping and supporting one another.

Today the new community brings in with it all that it needs to start a settled, urbanized way of life. It starts where many old communities only arrive after many years of struggle. But the church still has to start from scratch. Often we are at least 10 years behind the community we seek to serve as only the church can serve.

How to make up this terrible time-lag between the citizens of a new and rapidly-growing industrial area such as exists under modern conditions, and the spiritual benefits which only the church can give them, is the main task which faces our diocese and all its members today.

One part of the difficulty is that the people in these areas are not pioneers, either by upbringing or intention. Most of them come from districts where they have been accustomed to normal settled parish life. They arrive here to find all the amenities of modern living, except what is their greatest need, the facilities for worshipping in the faith in which they have been raised.

Nothing is here already. Everything must be found. Right now our concern in this mission is to obtain the most elementary necessities which most churches accept as a matter of course.

Meanwhile the normal work of the church goes on, for this job cannot wait for anything. But there are tremendous advantages to all this.

We learn to appreciate the great blessing of our faith because we have had to strive in order to make them accessible to ourselves; and because of the lack of them, we realize how important they are to us.

From Her Cot in TB San, Poems of Woman's Faith

The following poems have been composed by Mrs. Myrtle Gervais of Skead Road, near Sudbury. Mrs. Gervais has been a TB patient for 12 years and during that time has been in three Sanatoria and had numerous operations. We feel that this expression of faith should make us all think very deeply about our own faith. —The Editors.

JUST FOR TODAY

For courage just to meet each day
And give my all, dear Lord, I pray;
For strength to change the things I can;
For knowledge, Lord, to know Thy plan;
For wisdom just to do what's right
And good for all, Lord, in Thy sight;
For patience such as comes from Thee
O manifest Thyself in me:
An understanding heart for all
An ear to hear them if they call;
A thankful heart for little things
A flower, the song the robin sings:
These things, O Lord, please give to me
That I may live my life in Thee.

ANSWERED PRAYER

He asked for things, life to enjoy
But was given life, without disguise;
He asked for riches and happiness
But poverty has made him wise.

He asked for strength that he might achieve
The things he yearned for, day by day;
Humility was what he got
And learned thus to obey.

He asked for health, that greater things
Would come his way most certainly;
But better things he learned to do
Because of his infirmity.

He asked for power that he might
Receive the praise of men;
But failure was the gift he got
To feel the need of Christ again.

He prayed but not one of the things
He asked for, was he given;
But his prayers were answered in a way
That brought him nearer heaven.

GIVE THANKS

Have you ever stopped, midst daily toil,
To offer up a prayer?
Of thanks to God, in heaven above,
For all your blessing here?

On waking, do you thank our Lord,
For rest that He has given?
And ask His guidance through the day
To bring you nearer heaven?

At night do you kneel down to pray
And offer up your praise?
By thanking God for keeping you
Safe through your busy days?

Do you thank Him for His unseen gifts
Before you go to bed?
For the strength He gives your body
And for your daily bread?

Just stop and think of all the things
He gives you when you yearn,
And then compare the littleness
Of your thanks in return.

I'm sure you'll say His gifts surpass
Your greatest expectation,
You'll count your blessings every day
And praise Him with elation.

MY FAITH

Without my faith I can't imagine
What my life would be;
What would I do when things go wrong
And who would comfort me?

What would I do without my faith
To help me bear my pain?
To help me smile and say I'm fine
So that I don't complain?

What would I do without my faith
When night seems dark and still:
When hours creep on leaden feet
My faith these hours fill.

What would I do, without my faith,
To start and end the day?
A burning light to mark my goal
And guide me on my way.

Without my faith to lift me up
The road would have no end;
But with my faith, I travel with
My Master, Lord and Friend.

ESPANOLA PARISH NOTES

LITTLE HELPERS

The annual Little Helpers Party of St. George's, Espanola was held June 15. Some 26 children, eight members of the Junior choir and some 12 mothers assembled in the church for a short service. The party was organized by the secretary, Mrs. George Wikiruk, assisted by Mrs. Passey. After the service the party joined in playing games and having all kinds of fun in the church grounds. The weather was fine. Refreshments were served to the little ones by the Junior Choir, while the mothers had a good cup of tea. All those present enjoyed themselves.

ST. GEORGE'S W.A.

Through the kindness of Mrs. Passey, some 24 members and friends of the W.A. gathered together at the Rectory on Thursday night June 13 for a social evening to mark the closing of the years activities. A programme of Games and Competitions arranged by Mrs. C. Davis and Mrs. W. Thorburn was much enjoyed. A Buffet supper followed. The occasion provided an opportunity for new members to join the W.A. The 1957-58 activities will begin early in the Fall. The annual meeting of the Deanery will be held in Espanola this year. Members will be looking forward to this gathering in October.

SUNDAY SCHOOL

The annual Sunday School Picnic was held on July 4th in the church grounds. Some 50 children and about half a dozen mothers turned out to this very pleasant event. The children took part in the races, games and competitions. The program was in charge of the rector and the S.S. teachers. It was a fine afternoon, and when refreshment time came every one was ready for the fray. The children brought their own lunch, and the church provided all the pop they could drink, plus a cup of ice cream to finish up with. When 5.30 came the children did not want to go home. A lot of them stayed behind and enjoyed themselves by running sack races etc. Sickness and summer holidays depleted the number in attendance.

Outdoor Service Conducted Under Picturesque Pines Of Garden River Reserve

Every summer the laymen of the deanery of Algoma hold a service under the pine trees at Garden River Indian Reserve. At a crossroads near the old cemetery, with its little wooden shelters over the graves, but out of sight of the historic church on the banks of the St. Mary's River, is a small clearing under the immense pines.

Here a little altar and cross formed from cedar boughs are set up. The Indians bring their little pedal organ from the village on the back of a small truck, and its music is almost swallowed into the spaces under the trees.

SING IN OJIBWAY

A most impressive part of the service is the singing in Ojibway by the Indians, old and young. Only their music this year was in pitch, strong and clear. While the service goes slowly on, little children, Indian and white, run about offering one another stones, flowers, or pine cones. The adults stand or sit, some on chairs, many on blankets, some on the soft, sticky pine needles, while the small robed choir from St. John's at St. Luke's, Sault, add

only just a touch of formality to the scene.

The annual outdoor service attracted a congregation of more than 150 people from all parts of the deanery of Algoma. Sponsored by the deanery executive of the Brotherhood of Anglican Churchmen the actual service was taken by representatives of many of the parishes in the deanery. The offering was in aid of the Divinity Students' Bursary Fund.

Rev. Murray Tipping, St. Luke's Cathedral, was the speaker. He took his text from the book of Amos, chapter eight, verses eleven to fourteen. In the course of his remarks he commented upon the present day dedication to materialism: "There is a new kind of incense abroad, known by some as 'The sweet smell of success' ". He challenged his listeners to strive anew to lead lives firmly based on the spiritual values of Christianity.

The service was arranged by the Rev. B. King-Edwards who has recently come to the parish of St. John's, Garden River, from the Diocese of Moosonee. Illness

unfortunately prevented his officiating at the service. In his stead the opening prayers were read by Mr. Wm. Kidd, lay reader St. John's, Sault Ste Marie.

The appointed lessons for the day were read by Mr. R. Bredaux also of St. John's Sault, and by Mr. Cal Kent from St. Joseph's Island. The state prayers were taken by Mr. R. Mason of the neighbouring parish of Echo Bay.

The music for the service was led by a robed choir drawn from the members of the Sault Ste. Marie Anglican Church Choirs, under the direction of the organist at the Cathedral, Mrs. Douglas Johnston. The closing prayers were offered by Rev. Bruce Fraser, newly-installed incumbent of the suburban parish of All Saints, Sault Ste Marie.

Once again those who attended from the various sections of the deanery wish to publicly thank the people of St. John's, Garden River, for their kind invitation to come and worship with them again in their parish, and for the privilege of hearing them sing together, in Ojibway, Hymn 793: Pass Me Not O Gentle Saviour.



Front row: Martin Cross, Billie Russell, Gary Rogers; Second row: Cecille Rogers, Patsy Rogers, Sandra Golden, Joane Thorborn, Pamela Strong, Janet Gillespie, Lucile McPhee; Back row: Wm. Russell, lay reader; His Grace, the Archbishop; the Rev. D. Mitchell, rector of St. Luke's, Fort William; the Rev. C. J. Passey, rector of St. George's, Espanola; Mrs. Glenila Landriault.

Eleven Confirmed at St. George's, Espanola

ESPANOLA — The annual visit of the Archbishop to St. George's parish took place on July 24. A service of confirmation was held at 11 a.m. at which 11 persons were confirmed.

The service was conducted by the Rev. C. J. Passey, rector, assisted by the Rev. D. Mitchell, rector of St. Luke's, Port Arthur. Mr. W. Russell, Lay Reader, acted as chaplain to the Archbishop.

After the service, parents and friends of the newly confirmed and others assembled in the church room to meet the Archbishop. Refreshments were served.

His Grace was entertained at

luncheon by the rector and Mrs. Passey. Also invited were the wardens and their wives, members of the vestry executive the vice-president of the W.A. and the secretary, the Sunday school superintendent, the secretary of the Little Helpers, the President of the A.Y.P.A., and in the absence of the president of the Altar Guild, a representative of the guild. His Grace thanked the rector and Mrs. Passey for the excellent turkey luncheon served by the ladies. He congratulated the congregation for the newly erected outside steps to the entrance of the church; and the well-kept church grounds.

The Archbishop left Wednesday afternoon to visit mission churches on Manitoulin Island.

"Let George Do It"

SUDBURY — Here in New Sudbury, our congregation at the Church of Ascension has suddenly mushroomed from six or seven faithful families to more than ten times that number. It is a privilege to be part of the adventure for God, forming a new congregation and looking forward to the building of our new church. In this process however, we do find that we have growing pains for we are out growing ourselves! An event of a few weeks ago will illustrate this.

Now our collection plate, and I do say plate, was originally a splendid silver cake server which, much to the horror of his wife, our George dismantled and donated to the church as an offering plate, and very suitable it has been,— that is until we grew!

Now, just before Easter, we had a bumper congregation, the adults sat on every available chair and some tables at the back of the school room while the children sat in Kindergarten chairs 'up front'. The hymns rang out that morning and filled the whole school, then came time for the offering and our sidesman and warden George set out with the silver plate, into which went envelopes and coins which he packed into place. We all passed the plate with a sigh of relief that it was the other fellow's worry now!

The mound grew until all of the adults had successfully balanced it and it returned once again, fully loaded to George—but what about those four double rows of children? George had a brain wave! He whispered to the nearest Sunday School teacher "take the children's up in class, eh?"

Now it must be explained that this Sunday School teacher is half deaf and didn't hear, and the Sunday School superintendent in the next seat was at that moment devoutly meditating the psalm or the kindergarten picture on the wall and preferred to have no part in the decision.

George made the decision; holding the plate firmly in two hands he strode out for the altar right past the children and stood ready for the priest to receive it.

Now the children of New Sudbury swelled with indignation, forgotten eh!? — overlooked! Not they! — A few bolder ones stepped forward and tapped George on the back and indicated that their offering must be received, then the less bold joined them until George was surrounded by a throng of envelope and penny-waving children!

Panic stricken at the thought of the already over-loaded plate, George tried again, hoarsely came the muffled whisper "We'll take it up in Sunday School, children" but the children held their ground.

The priest and George were helpless, they lowered the plate for the inevitable and let the children have their way . . . pennies dropped and were retrieved, envelopes slipped, George held them until finally with a magnificent show of balance and strength, Reverend H. Morrow held aloft the offering "All things come of Thee, O Lord" . . .

Of course we now have two beautiful and adequate offering plates, one of which George himself donated, and we hope that they will now be filled to capacity but not to the predicament of the sidesman or the indignation of the children.

'Granny Barr' Is a Part of Algoma Lore.

By Canon R. F. Palmer DD, SSJE

Long ago when Parry Sound district was being opened up for settlement a man and wife with their tiny children set out from the Irish settlements on the Ottawa to find a new home.

They came by canoe with a bag of flour, a bag of potatoes, shovel, axe, gun, some quilts, a few pots and pans and little else.

They portaged from the Ottawa to the Wisa-wasa and so crossed Lake Nipissing and went a mile or so up the South River, and there settled. They were church folk of good Church of Ireland stock.

The woman was dear Granny Barr from whom many who read this paper are descended. At first services were few and far between. Mr. Crompton from far away Aspdin occasionally came in. Bishop Sullivan made a trip or two.

A Mr. Hartley, who was not an Anglican any longer (but, after a high-church low-church rumpus in Rosseau over a cross on the gable of the new Church, had joined the Reformed Episcopal Church) tramped up the old Nipissing colonization road and held services.

He was a good man, and Granny Barr would let him use her kitchen for service, but she knew he was not real Anglican because his Prayer Book was not the same as the one she had brought from Quyon on the Ottawa.

When Mr. Hartley proposed to bring in his reformed Bishop, and wanted Granny to let her children be confirmed by him, she would have none of it. Mr. Scarlett was the store keeper and an Anglican.

"No, Mr. Hartley, you are welcome to have service in my kitchen, but my children will be confirmed when Mr. Scarlett's Bishop comes."

About that time our Algoma saint, Archdeacon Gowan Gilmore, took up his residence at North Bay, if residence it can be called when he spent so much time on the tramp. With his great dog he would cross lake Nipissing, on snow shoes in winter, and visit the settlers on the South River and away back into Restoule.

He and Granny Barr came to the rescue when the dreadful diphtheria epidemic struck the country. At that time the disease was a killer, and most people were afraid to go near the poor sufferers.

When I knew Granny Barr she was an elderly woman. Her children were grown up and had families of their own. The little log church of St. Mary was Granny's chief interest. She knelt bolt upright in the front pew.

When a new family came to the district she hoofed it off at once to get them for St. Mary's. How annoyed she would be if the Presbyterian Granny got there first and nailed them for Knox Church.

"I'll get back at her if I can do it without sin." She would say.

She and the Presbyterian Granny were really very fond of each other in spite of John Knox. They were the ones that went to sit up night after night with the dying. They would be rather put out if the subject did not die in reasonable time.

One thing bothered Granny Barr. The cemetery was a union one. The ground had never been consecrated.

How happy she was when the Reverend Percy Paris came in from Powassan one summer week-day, and after Communion in St. Mary's went round, led by Granny, and blessed all the Anglican graves.

The daughter of old Mr. Hartley the Reformed Episcopal minister spoke up: "Please bless my Father's grave too." Granny was no too sure that such could be validly done, but Mr.

REAL INITIATIVE

Dear Sir:

We have had recently in our Parish an experience that we feel should be told to all the Anglicans of our Diocese. The members of our Parish were told of the Algoma Anglican and it was mentioned in the weekly leaflet. As a result we were able to obtain 15 subscriptions to the paper. While we were not satisfied with this number obtained, we did feel that it was a fairly good start and that as time went on the number would increase as it was talked about by those who were subscribers and by members who picked up the extra copies that were to be left at the back of the church.

This was not considered good enough by Ted Kemp, a youthful member of our Parish. He felt that a face-to-face contact of the members in their homes was needed, for he reasons that if people knew the purpose of the paper and what its news was to cover, that they would be anxious to subscribe and have a copy coming to their home each and every month. How right he was!

Along with the Rector's permission to call upon the people of the Parish, he obtained a complete list of members and proceeds to call at each home, explaining the merits of the paper and his goal of 100 per cent subscription by the members of the Parish.

The result? With his campaign not yet completed at the time of writing he has added 35 names to the 15 we already had making a total of 50 subscribers. By active soliciting in the homes he has increased the number of copies coming into this Parish, alone, by over 200 per cent and has 70 per cent of his goal reached.

If he were to stop here at 70 per cent his would be a remarkable feat but as this is being written he is continuing his whirlwind campaign to add to this number.

This young man is a teen-ager and by this act is proving his loyalty to the Church. He has also thrown out a challenge to all other Parishes in the Diocese to better his percentage of subscribers — if they can.

So, Mr. Editor, Ted Kemp on behalf of St. John's, Schreiber formerly issues this challenge of total percentage membership subscribing to the Algoma Anglican. The final total obtained by Ted Kemp will be forwarded as soon as his campaign is completed.

The people of St. John's, Schreiber wish to publicly thank and congratulate Ted through the medium of your columns, for a job well done.

A. E. Driffield, Schreiber

Paris had no doubts. He blessed it the same as the rest.

"I called the large connection of related families in Nipissing 'the royal family.' You will find their descendants most of our Northern Ontario towns and they are staunch churchmen.

It was worth while looking after the tiny congregations that gathered in little churches like St. Mary's. If we had neglected them we should have been weaker in the towns today.

Our Diocesan Missioner . . .

Canon R. F. Palmer was made Deacon and ordained Priest by the late Archbishop Thorneloe. He served in this diocese of Algoma for some years. He worked in several mission churches in the Deanery of Muskoka and Parry Sound. He served at Englehart and at the Head of the Lakes he then went to Boston, USA and became a member of the Society of St. John the Evangelist.

In 1927 he became founder of the Society in this country, and he began the work in Emsdale and later moved to Bracebridge where a very vigorous work was accomplished. After some years he accepted the position of Missioner to the present Archbishop which office he still holds.

Canon Palmer's work, however, goes far beyond the confines of Algoma or the continent of North America. His engagements are always booked a year ahead, and he is always in demand as he readily serves all sorts of churches within the Anglican Communion and sometimes beyond. He is a very active member of the General Synod, serving on several important committees, among them the Prayer Book Revision and the Reunion. In 1956 he was made a Canon of St. Luke's Cathedral, Sault Ste. Marie.

Church Takes To the Roads

Something brand new in the field of missionary work was inaugurated this summer when the Anglican Mission church trailer takes to the road.

Covering the area between Smooth Rock Falls and Antfield (near Rouyn in Quebec) the 40-foot specially built trailer was manned by Rev. Lloyd Howard, travelling missionary priest of the diocese of Moosonee, and his assistant, Captain Albert Knight of the Church Army.

This new concept in missionary work was conceived by the Cochrane missionary, based on the experience of years of work in this Diocese.

The giant trailer was custom built for the mission by McGuinness Trailer Company of Peterboro at a cost of \$15,000.

It measures 40 feet long by 92½ inches wide and is six inches higher than the standard large house trailer.

The stripped down trailer was shipped to Kapuskasing where the firm of George E. Knowles are fitting it out as a travelling church. Interior appointments will include an altar, lectern, pulpit and communion rail and even a stained glass window. Wooden pews will seat 28 persons.

The window depicts Christ blessing the bread and wine, symbolic of the communion service and symbolic too of the main function of the travelling church—to bring the sacraments and sermons to isolated Anglican families throughout the North.

Also included in the trailer facilities are living quarters for two, complete with folding beds and full kitchen facilities. The unit heated by propane gas and will operate year round.

The travelling church was drawn by a dual wheel truck. Missionaries doubled as truck drivers while they spread the gospel.

Solve Burning Issue But Gift of Cigaret Lighter Strikes Sparks in Vestry

We are in trouble again, this time by virtue of a delightful custom and a considerate action, but as the Original Preface to the Prayer Book says, "There was never anything by the wit of man so well devised or so sure established which in continuance of time hath not been corrupted."

Our case could hardly be called corruption. It arose out of the custom we have of showing our appreciation for good service by placing some fixture in the Church for the person we wish to honor. The person does not have to be deceased or leaving for other parts, in fact the whole idea is to avoid memorials.

One of our menfolk qualified, by common consent, for a presentation. He was not leaving or anything, he just qualified. We try to match the gift to the Church with the person's interest, so we approached this gentleman and asked him to consider the furnishings we lacked, and suggest an article for dedication. He did not even pause and suggested, nay, demanded a cigarette lighter. Now don't get me wrong. He did not want the cigarette lighter for himself. He wanted us to present the Church with a cigarette lighter in appreciation of his services.

We were stunned, called a general vestry meeting, summoned him to the bar (we usually serve refreshments) and tried to pressure him out of his request. He was immune to this treatment, as are all those who have tangled successfully with you-know-who.

We then attacked him from the "not-done-in-other-places" and "liturgical" angles. One lady who attended a Toronto Church all her life protested that nobody would stand for such a presentation down there. Our man was not impressed with this and remarked that he had visited some churches in Toronto where they did not know enough to place the Christian lights, on the Altar.

When we were following the "liturgical" tack the reason for his request became apparent. For many years he had assisted in setting up the furniture for the services which were held in a hall, and for long periods there

were no servers, so it fell to his lot to light the candles. Once when the tapers ran out of stock he lit the candles from his lighter, and very appropriate it was too. Sometimes he got a bit high church, whatever that means, by shaking up the fluid in the lighter and holding the hammer with left thumb before bringing in the flame. This was scarcely necessary savored a bit of Bracebridge.

Then again he was on good liturgical ground for the first light should be struck from a flint, like as it is on Easter Eve when the Easter Fire is struck from a flint, and from the Fire the Paschal Candle is lit.

He clinched his argument in favor of a lighter by a quotation from Tertullian. We all nodded approval of his quotation, mainly to cover our ignorance for not only did we not know what Tertullian said; we did not even know who Tertullian was.

There still remains two problems. How is a cigarette lighter dedicated? The manual for priests got out by the fathers at Bracebridge is silent on this matter. I doubt if even a rural dean could help here.

Then it has thrown the WA into a turmoil. They will be expected to supply the fluid, how can they explain this at the Annual. They will be accused of falsity when they say that the extra-cent-a-day has been spent on flints. Our Toronto friend wants to start a new branch while the inevitable joker suggested we run a smoking concert.

It is really getting the WA president down. She wants to cooperate but what can she do. She is in dutch with deanery officials over a quilt. If news of the Penny Sale leaks she is in for it good and proper. But if the news of the WA stoking a cigarette lighter gets out it is curtains for us all.

No, Madame President, no, that is not the answer, put down that bottle, let us bring a cool head to bear on this burning question. We will present this gift and with a bit of luck it might get lost or we could smuggle it into the Rummage Sale. Her?, have a smoke and settle your nerves.

Do you happen to have a match handy, Oh no!

Sudbury Ladies Presented With Life Membership

SUDBURY — At the closing meeting of the senior branch of the Woman's Auxiliary, Church of the Epiphany, Sudbury, life memberships were presented to two W.A. members.

The meeting took the form of a luncheon which was held in the parish hall on Wednesday, June 5th, at which 46 members were present.

Following the luncheon, Rev. F. F. Nock read the Life Membership Service in honour of Mrs. C. J. Wood, a past president with many years of faithful service to her credit, and Mrs. F. F. Nock in appreciation of her hard work in the W.A. and in the parish during her years here. The gold crosses, signifying life membership of the W.A., were pinned on by Mrs. D. H. Andress and Mrs. F. C. Lane, and the certificates were presented by Mrs. A. Riley and Mrs. R. Jessup.

Rev. F. F. Nock also announced that at the Diocesan Annual Meeting the previous week in Sault Ste. Marie, Mrs. A. McCandless had been presented with a life membership by the Diocesan Board for her work as Diocesan education se-

cretary, which office she has now resigned.

Mrs. A. Riley, president of the W.A., reported attending the newly-formed Pioneer Manor Ladies' Auxiliary, and appealed to members to join this new organization, as welfare of the aged is the new W.A. project.

Couple Celebrate Golden Wedding

NAIRN CENTRE — Mr. and Mrs. J. Martin of Nairn Center will be celebrating their Golden Wedding on June 28. They were married at the church of the Epiphany, Sudbury, in June 1907. They brought up 12 children, 11 of whom are living. One son was killed overseas during the last war. All their children were baptised and confirmed at All Saints church. Mr. and Mrs. Martin have resided most of these 50 years at Nairn. They have 19 grandchildren, and 13 great-grandchildren. We congratulate them both and wish them good health happiness in the years to come.

IT PAYS TO ADVERTISE!

that's why we address this message to you and to

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A fully paid subscription list is the target to be realized within the next four weeks. This issue and the others to follow each month, guarantee a circulation of 6,000 copies as well as a welcome in practically every Anglican home in Northern and Northwestern Ontario.

Across the 70,000 square miles of our diocese, the "Algoma Anglican" goes into church homes which stretch from North Bay to Sudbury, Sault Ste. Marie, Port Arthur and Fort William. These larger cities of Northern Ontario are linked with the important centres in the Haileybury-New Liskeard region; the Muskoka-Parry Sound area; the Manitoulin Island and along the main lines of the CPR and CNR from North Bay and Sudbury to the Head of the Lakes.

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- Church Buildings
- Renovations
- Meetings
- Confirmations
- Dedications
- Group Activities
- Appointments
- Extensions
- Fund Raising
- Unusual Stories and Humorous Items



Please jot down your news items now . . . hand them to your rector . . . But please do it promptly so that they can be mailed into the editors not later than Sept. 20. Your stories and pictures will be read and appreciated by Anglicans throughout the diocese in the next issue of the Algoma Anglican . . . if you will please let us have them within the next three weeks . . . Remember the deadline for the next issue . . . Sept. 20!

HAND YOUR NEWS ITEMS TO YOUR RECTOR . . . HE WILL MAIL THEM TO THE EDITORS