



- 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

ALGOMA ANGLICAN

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

Speaker Presents a Challenge

Brotherhood Has Chapters In 23 Dioceses

"By more openly living up to our Christian Ideals, we can effectively witness our belief in Christianity.

This challenge to all Anglican Churchmen to demonstrate their belief in the Christian faith was issued by Frank Hallett at the annual meeting of the Brotherhood of Anglican Churchmen in the Deanery of Algoma.

The meeting was held recently in St. John's Memorial Hall, Sault Ste. Marie, with eighty representatives present from most points in the deanery. It began with a turkey supper prepared by Group Two of St. John's Woman's Auxiliary.

The special guests and featured speakers for the evening meeting were Frank Hallett of London, Ontario, and Percy Muirhead of Windsor, Ontario. Both have been active in the work of the BAC since its inception in Windsor in 1951.

During a question period following the main address, Mr. Muirhead reviewed the formation of the Brotherhood in 1951 and its growth successively from a parish, deanery and diocesan scale to the national organization it is today with chapters in 23 of the 28 dioceses in Canada.

In replying to another questioner he said that the whole-hearted support of the parish priest is an absolute necessity for the success of any group. In organizing on the parish level, the original group of men must obtain the interest of their clergy. However the actual growth and development of activities should then be undertaken by the laymen themselves.

In a vigorous and challenging address, Frank Hallett told of his recent trip following the Brandon meetings of the executive of General Synod in early September. This trip had brought him into contact with laymen from Montreal to Vancouver, and as far north as Grand

Auxiliary Delegates at Soo Meeting



DELEGATES TO DEANERY MEETING—Parishes from James-town (Wawa) in the west to Blind River in the east were represented at the annual Woman's Auxiliary Deanery meeting in St. John's Memorial Hall, Sault Ste. Marie, recently. Delegates in the

above picture are (l to r) Mrs. D. Kettles (Wawa), Mrs. F. A. Clement (Thessalon), Mrs. K. Nicholls (Blind River), Mrs. Robert Bishop (Jocelyn), Mrs. Ross Boyle (Richards Landing) and Mrs. Doris Etechells (Hilton Beach). SAULT STAR PHOTO

Prairie in the Peace River district of northern Alberta.

He reported that in many areas there is evident a considerable resurgence of interest among our churchmen in meeting the problems which confront the Church today. For example, he told of the work in Vancouver where the laymen have taken the lead in assisting social service workers and agencies like the John Howard Society in rehabilitating men whose lives have been shattered by drug addiction and alcoholism.

Mr. Hallett spoke of the important role laymen are playing in his own diocese of Huron, amongst others, in the program of diocesan extension to keep pace with our expanding cities and population. In addition they are assisting greatly in the important and related task of recruiting and training men for the ministry at this time of physical expansion of our church facilities and services.

He said that he has encountered considerable interest in the question of Church Reunion. It was not a matter to be entered into lightly, nor dismissed light-

(Continued on Page 5)



GREETS SPEAKERS — Deanery vice-president Mrs. J. S. Tranter, left, chats with guest speakers Miss Iris Sayle, centre and Miss Eva Hassell,

right, at the Algoma Deanery WA meeting held recently in St. John's Hall, Sault Ste. Marie.

—SAULT STAR PHOTO

A Christmas Word by the Archbishop

My Dear Friends:

As the Advent Season progresses, my diocesan itinerary draws to a close for the year 1957. During the next few weeks, I shall be visiting the Deanery of Algoma in the vicinity of the See City.

As the New Year unfolds, Confirmations will be held in certain stated areas and nearby parishes will amalgamate in presenting the classes. This is being made necessary due to arrangements for the 1958 Lambeth Conference. Accordingly, dates have already been tentatively set for Episcopal Visitations: to the Deanery of Nipissing, January 14th and 15th; Deanery of

Thunder Bay, January 21st - 23rd; Deanery of Muskoka, February 26th - 28th.

Mrs. Wright and I shall leave for England on May 27th, returning August 14th. You will hear more about the Lambeth Conference in the New Year.

We have been abundantly blessed during this past year within our Diocese. I thank God for His constant guidance and help. I am more than grateful for the steady unswerving loyalty of my brother clergy and for the zeal and spiritual witness of all the laity.

Now let us use this Advent Season for a proper preparation for the Christmas season. There is a tendency to RUSH Christmas

in the material world, even before Advent opens. I remind all our readers that Christ will come only where preparation has been made to receive Him. The world prepares for Christmas; Christians must prepare for Christ. During our Advent Worship the Church will teach us how to prepare for Christ's Coming. Use this Advent Season by an increased devotion to Bible reading, that we may "follow the example of Our Saviour Christ, and be made like unto Him".

May all the blessings of this Advent Season be yours.

Your friend and Archbishop,

WILLIAM L: Algoma

REMINISCENCES

By CANON J. BLACKBURN

Accompanying me on my winter journey from the end of steel to Moose factory, was one whom we will call Ed.

He was of Indian-Scottish decent, an employee of the Hudson Bay Company and was returning to his post in James Bay, roughly about 175 miles north of Moose Factory. He was reporting back for duty after a holiday with relatives and friends in the Kapuskasing-Hearst area.

Ed was an expert on snowshoes and after the three day blizzard which left heavy snow on the Abitibi River, he went ahead of me to make a trail for our two dog teams.

He made an excellent job of "breaking trail" until sickness overtook him. In spite of feeling quite ill he was always hungry and did not take at all kindly to the rationing of our meagre food supplies, made necessary by the delay caused by the blizzard.

His one request, at each meal was "Why can't we have a big meal eat all we have and take a chance on game for the remainder of the trip?" Our guide, very wisely, did not consent to Eds' plan. Had he yielded to the sick man's pleading we would have been without food for two days or more.

When we reached the mouth of the Abitibi River and turned north down the broad Moose River, about 22 miles from our destination we ran into the effects of tidal water.

The average tide is about six feet in the Moose Factory area and when it comes in it raises the ice, bursts it open on each side of the river and overflows, on the ice. Then when the tide turns the water recedes to James Bay leaving a coating of shell ice along the edges of the river. In spite of the 35 below temperature, we came, occasionally, upon open water, caused by the strong current of the rapids.

To me, new to this kind of travel, the patches of open water looked black, cold and dangerous and I felt I wanted to get as far from the centre of the river as possible and as close to the shore as I could.

Our guide did not approve of my wandering towards the shore line and before very long I was in difficulties. The shell ice gave way under my weight and I dropped through. Instead of getting an icy cold bath, I found to my surprise, that I had dropped nearly five feet to solid ice below! I had to prod the shell ice before I could get out. After that I stayed close to the guide, away from the shore line.

By this time Ed was complaining of pains on both sides of the lower ribs which suggested possible pleurisy. We gave him more aspirins and urged him to sit on the toboggan. However he insisted on slowly and painfully walking along. By the time we reached Moose Factory and had taken him to the house of a relative where he was to stay before continuing his journey north, I noticed that his face was covered with large, black centred pimples.

Fortunately a medical doctor had been sent in to Moose Factory to fill the combined post of medical officer and Indian Agent. He was the doctor for the whole of James Bay and was away frequently for weeks at a time. I was thankful that he happened to be home at this particular time, so I called on him telling him of Ed's symptoms.

As soon as I mentioned the "pimples" on the man's face, the doctor jumped up saying "This sounds serious, come on, we will go and see him." I followed the doctor into the house where Ed was staying and, fortunately I stood behind the doctor and close to the door.

One look at the sick man and the diagnosis was made. The doctor said "Smallpox! Everybody in this house is quarantined for six weeks, no one must leave the building."

Before the pronouncement was finished I stepped backward, over the doorstep and outside so just missed being shut up for six weeks in a small log shack! However it was not a very comforting thought to realize that this smallpox patient was none other than my fellow traveller. We had slept in the same tent and eaten out of the same frying pan for over eight days. My three vaccination in the Army for World War I immunized me against the trouble.

There was no vaccine on hand at the time, so the local RCMP rushed off, by dog team, to the nearest Railway telegraph office, which was 150 miles away to request the Indian Affairs Department of Ottawa to send a supply of vaccine for 500 people, by plane.

Five days later, the plane arrived. Every treaty Indian on the Island, young and old was vaccinated and all escaped the dread disease. Only those few non treaty Indians who refused vaccination contacted the sickness.

I am thankful to say, there were no deaths and after a period of rest, Ed was able to resume his journey and take up his work at his Post where he worked for a number of years. As far as I know he is now pensioned off by the Hudson Bay Company, and living in retirement at Moose Factory.

How we at the Mission thanked God that a serious outbreak of epidemic proportions was averted. We were conscious, at that time, as at many another time during our ministry among the Indians, of the good hand of our God upon us all. "The Lord shall preserve them going out and by coming in," Psalm 121, was fulfilled.

Wishing Algoma Anglican
Every Success!

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How a Layman Can Assist

How laymen can assist in the work of the church is very clearly set out in a pamphlet distributed by the Brotherhood of Anglican Churchmen entitled "101 Things A Layman Can Do."

The information is set out under the following ten headings: Greeting, Serving, Learning, Promoting, Transporting, Worshipping, Sprucing, Enlisting, Extending and Witnessing.

The first part of this information is given below and the balance will be printed in future issues of the Algoma Anglican.

GREETING . . .

Have you ever moved to a new community, knowing no one, feeling utterly lonely? It can be a dark day, indeed. Or, have you ever been stranded in a strange community on a weekend? There is nothing very uplifting about the four walls of a hotel room or a table for one in the corner of the hotel dining room. Or again, remember some of those homesick weekends at school or college when a touch of home life would have lifted the pall of loneliness?

People are having just such experiences constantly. They crave fellowship. And they should be able to find it in the Christian Church, if anywhere. Sometimes they do. Sometimes they don't. Whether they find friendly people or not in a church, may be the basis upon which they will judge the Church. A friendly church attracts. A cold church drive people away.

There is a story of a man who sat three pews from the rear in a certain church and kept his hat on. The ushers could not convince him to remove the hat. At the end of the service all the ushers descended upon the man and demanded an explanation. He gave it to them in these words: "I've been coming to this church for three months and I swore I'd get someone to speak to me."

What can you do to help make your parish the kind of parish that seeks to serve the stranger in your midst?

1. Develop the art of greeting people, parishioners and strangers alike, before and after services. Only a grinch resents friendliness. Most people are hungry for it.

2. If you "have your own pew," invite strangers to sit in it and urge the ushers to direct strangers to it.

3. Help strangers follow the service in The Prayer Book. This may prove to be the best public relations endeavor you can undertake.

4. Try tactfully to discover a stranger's name and address. If he is new to the parish:

Call upon him immediately, before the next day has passed. Give his name and address to the rector.

Ask other lay people to call.

5. Be on the alert for new families moving into your neighborhood. Contact them immediately. Welcome them to the community in the name of the Christian Church. If they have a Church affiliation notify that Church of their presence. If they have none, you know what to do.

6. Does your parish have a coffee hour after the morning service? For visitors and members alike, such an undertaking is worth everything you put into it.

7. Don't limit your greeting to your own parish. Carry your friendliness with you. When you are in a church in another community, speak to people and introduce yourself. In greeting the rector, tell him your name, your parish, and your community. You may have more in common than you imagine.

8. Make it possible for strangers to meet other Church people. Invite them to your home. Take them to church services or meetings of church organizations. Introduce them and demonstrate your interest in them. We refer to the Christian Church as a fellowship. Let's make it a fact.

9. In city parishes, members living in the same neighborhood may not know one another. Neighborhood parties can break down this lack of fellowship. A party in your home to which several of the parish "strangers" are invited will do wonders and create friendships. Oh, yes, invite the rector and his wife to attend.

SERVING . . .

Most men find their free time at a premium. When the Church enters the picture, the premium is abolished and the stock of time remains at par value. A grudging minimum of time and effort is apt to become the standard. This attitude is often understandable but hardly logical. The difficulty may be that we misunderstand the nature of our service to the Church.

Men usually find time to do the things they want to do. And the things they want to do are that activities that bring personal satisfaction, or make a contribution to the community. Service to the Church may not produce the plaudits of the crowd. It will give an inner satisfaction. It may not be as spectacular in method or result as other organizations, but it is the most important and far-reaching institution in the community.

Men must recognize the family nature of the Church and admit the fact that all family life involves the sharing of work and chores. There must be an understanding of the needs of the parish and the establishment of definite areas of responsibility to meet those needs. Meeting these needs comprises the whole field of service. Whether the parish be large or small, the right men must fill the right places. Square pegs in round holes never helped any parish.

Recognizing all for which the Church stands in the community and having a desire to spend our energy and time in those things that have lasting and beneficial results, the call is for layment to give the Church the benefit of their time, experience, and talents. One of the secrets of effective parish functioning is the recognition of the various categories of the parish program and the assuming of the areas of responsibility by the proper individuals: rector, men, or women.

Consider these categories: Does your background of training or experience qualify you for any of them?

Do your interests draw you in their direction?

10. CHRISTIAN EDUCATION. Is the area which produces future Churchmen and extends into the adult field. In touching all age groups, it consumes a large part of the parish program. Its importance is obvious. Teachers are gathered more often from those who are willing to do the job than from the best qualified. Church School superintendency, Church School classes (with boys entitled to male teachers), adult Bible classes, schools of religion, informal discussion groups in private homes — these are some of the fields that require men. For the interested and qualified there is no limit to the service they can render.

11. YOUTH GROUPS. How old are you? 22? 45? 65? It makes no difference. It's all a matter of the spirit. Some are "old" at 20. Others are "young" at 70 or more. If you have that God-given endowment of enthusiasm, you should find youth work one of your most enjoyable undertakings. Of course, if you find it hard to smile and the corners of your mouth reach shoe tops, youth work is not for you. Scouting, the Brotherhood of St. Andrew, Sir Galahad, Young People's Fellowship, these are areas of activity that need men. Usually, youth groups fail because nobody cares or because the attitude of the parish has been "That's the rector's job." Is it his job?

12. CHURCH MUSIC. Someone has said that when the devil enters a church, he usually comes in through the choir. Church music is a continual problem. Yet, its importance in

the liturgy of the Church is incalculable. Most choirs are volunteer. Resultant situations are obvious. Yet, how much appreciation is shown to the choir, either individually or corporately? Some men's groups give their choirs an annual appreciation party. Others check with the choirleader regarding necessary new voices and aid in the enlisting of such voices. Certainly, any vocal talent possessed by men should be used in the choir, provided it has not outlived its usefulness. Getting older choir members to step aside is never a simple matter. Show an interest in your Church's music. Sing yourself, even in the pew if they will give you the kind of music a congregation can sing. Don't let the choir members be the forgotten people of the parish.

13. USHERING. This is a man's job, sometimes done continuously by a few; often distributed among the manpower of a parish. Training is essential. An usher must have a broader concept of his task than merely showing people to their seats. Friendliness (refuting the charge that we are God's forsaken people), cordiality, graciousness, and a host of other Christian qualities make up a good usher. And don't forget that others also must be trained to do the job.

14. COMMUNITY NEEDS. No parish can live unto itself alone. It has a responsibility to the community. That is why its property is tax free. Laymen should be alive to community needs. Often this will mean joint action with other Christian bodies, with the men with whom you associate every day. Community projects that better the life of the community need the support of Christian men. Serve these projects, not merely as an individual citizen, but as a Churchman. Carry your parish into your community.

15. HOSPITALS. Men find an outlet for their desire to be of service when they are able to see tangible results. In every area there are hospitals. In most areas there are prisons and in some there are Veterans Administration hospitals. Can men sit in their own parish and be unmindful of these institutions? Or of the less fortunate and lonely people in them that want friendliness or the services of the Church? Special programs, visiting, counselling, religious services are within the realm of men's activities. Sometimes it is a question whether visited or visitor gets the most out of this type of service.

Port Arthur Men Sponsor Cub Pack

PORT ARTHUR — In September of this year a cub pack was formed at St. Stephen's church in Port Arthur. The Men's club of the church, a branch of the Brotherhood of Anglican Churchmen, sponsored this project and two of its members have assumed the leadership of the pack.

Mr. Jack Gault and Mr. Reg. Hinton have taken over the job and have done an excellent piece of work. The twenty four boys who are members of the group are all members of St. Stephen's.

Just one month after the boys were organized the annual apple day was held along with the cubs and scouts of other groups throughout the city. St. Stephen's boys had the best record of any pack in the city of Port Arthur.

At a special ceremony on the evening of November 12 St. Stephen's cub pack received its charter. Mr. Dave Bradford, the District Scout Commissioner presented the charter to the incumbent, the Rev. I. L. Robertson and to Mr. W. Neale, representing the cub group committee.

A large number of parents and interested parishioners were present for this ceremony and for the display of cub work which followed. To round out the evening the cubs vigorously served coffee and sandwiches to their guests.

This May Help In Setting Up An Altar Guild

By Lucy Redsell, Director of the Altar Guild, Church of the Ascension, New Sudbury

We are all well aware of Archbishop Wright's Church Extension Fund, which enables us to have a part in helping our new committees establish their congregation and envision their building.

But our growing church brings its own problems. Older, experienced church workers are seldom to be found in new subdivisions, so that it falls to young church members to boldly undertake those duties which usually fall into more experienced hands.

These duties may be entirely different from those to which we have been accustomed and I think that this is good, — a new field of interest is exciting. This way we will not become "stuffy" or indifferent.

Here in the Church of the Ascension, an altar guild became necessary, but there was no one with church experience, — we all felt very incapable and ignorant, — but that was less than a year ago!

We turned first to our "Mother Church", the Church of the Epiphany whose Altar Guild members gave us helpful and labour-saving advice, and to our Priest-in-Charge, Reverend Henry Morrow, who set our standards high and endured our first efforts, giving us patient encouragement.

We had an "Office of Preparation" printed on small cards. This we use to prepare ourselves for our work.

Since this beginning, we have steadily grown both in numbers and capabilities.

May I offer encouragement to any group of women attempting Altar Guild work. A perfectly ordinary group of women can make and launder sufficient linen for their church at considerable saving and with a most rewarding sense of service.

There are many ways available, several sources of fabrics of a great variety of designs, transfers for all kinds of embroidery, fringes and ribbons.

There are handbooks which include detailed instructions for the making of each piece of linen, laundering and storage of same.

I especially recommend Father Palmer's little book, "Readiness and Decency."

There are two handbooks, one from the General Board of Religious Education and the other by Edith Weir Perry published in the United States.

Not every Altar Guild member is gifted to sew, neither is everyone a laundress or florist, but each will have something to offer to the fulfillment of the group by the offering of the work of her hands.

I quote from the handbook, "The Altar Guild faithfully and devoutly undertakes the care of the Altar and its vestments, thus relieving the rector", and, "It seems unwise that any one woman no matter how devoted, should not share with others the most beautiful and sacred task in the church."

"Almighty God, grant we beseech thee, that we may handle holy things with reverence, and perform our duties with such faithfulness and devotion that it may rise with acceptance before thee and obtain thy blessing; through Christ our Lord. Amen."

Elect Officers

Graham Goodall was elected president of St. John's Anglican Young People's Association at the annual meeting held recently. Frank Joy presided for the elections.

Other officers are: vice-president, Brian Christie; treasurer, Marilyn Neal; secretary, Marjorie Dumbrell.

Plans for the annual banquet and the Christmas formal will be made at an executive meeting.



St. Paul's, Wawa Marks First Self-Support Year

As the end of the year is approaching, the congregation of St. Paul's Church, Wawa, is taking stock of itself and its accomplishments during the past year, and through reviewing the financial state of the Church, there is every hope that the forthcoming year will be equally productive.

Towards the end of 1956, a large canvass was held in the parish and, as a result of this, St. Paul's became self-supporting on the 1st of January, 1957, only seven years after the congregation was formed.

At the same time, grateful thanks was expressed to the parochial branch of the W.A. for paying off the remainder of the debt incurred through building the Rectory two years previously. Since then, the Rectory has been completed, by laying a concrete floor in the basement, and the house now is one of the most modern and well-equipped in the Diocese.

St. Paul's Church also, has benefitted through the canvass. For some years, a rather ancient and dilapidated organ served to provide some kind of "music" for services, so long as it held together. There are many people in this parish who claim to have seen the front fall out of that instrument during services, although this weakness was conquered finally with the help of binder-twine and wire. It was a long-help hope that this faithful but faltering organ would be replaced one day by a new one, worthy of the Church, but the main consideration was the raising of sufficient money for such an outlay. Finally, this dream became a reality, and in December 1956 a Hammond Electric Organ was obtained, and completely paid for; now, we have no need to keep a supply of binder-twine under the organ-seat, and it is hardly credible that a new organ could make such a difference to the services and worship of the Church.

Now, our thoughts are being turned towards the basement of the Church, which is used as a Parish Hall. This part of the building has never been completed, but plans are under way to cover the bare beams in the ceiling, and to lay tiles on the floor. This latter project is being taken care of by the Sunday School, and we hope that the necessary money will be collected before so very long.

Last winter it was discovered that the Church had never been insulated, although why this had not been done could not be ascertained with any degree of accuracy. However, it was decided to complete the work immediately, with the most happy results, for we have found that our fuel-bill for last winter was several hundreds of dollars lower than for any previous heating season.

In the opinion of many people, Wawa may be isolated and cut off from the outside world, except for an indifferent system of communications, but at least, we can claim to have an active congregation in the Church, which is developing and growing with

the rest of the country. Sixteen families have joined us during the past year, from outside parishes, and while we have lost a few families through moving out of town, yet we find that we have more names on our parochial lists than we had a year ago.

On Wednesday, October 30, the Women's Auxiliary of St. Paul's held the annual bazaar in the Legion Hall, which event was opened by the Parish Priest, Father Stringer. Every member of the W.A. had worked hard throughout the year to make this event a success, and the stalls of baking, candy, sewing, etc., showed something of the work and organization which had gone into preparing for the bazaar. One stall in particular deserves a special mention; this was a stall of doll's clothes, all handmade by the same person, Mrs. C. Lauritson, a hardworking member of the W.A. for many years.

Within half-an-hour of the bazaar being opened, the stalls were practically bare, and never before had it been known for sales to be so brisk and successful. After the rush of buying was over, those members responsible for the tea were kept busy serving at the tables, which were all decorated in the orange-and-black of Halloween.

This bazaar brought in an approximate profit of \$475.00.

On Wednesday, December 11, we are looking forward to welcoming His Grace The Archbishop of Algoma to this parish, when it is hoped that 10 adult candidates and five children will be presented to him to receive the Sacrament of Confirmation.

Archbishop Notes

Theological Education Sunday is being observed throughout the Diocese on Sunday, December 15th, being the Third Sunday in Advent. Emphasis will be placed on the Call to the Sacred Ministry and to the financial demands of our Theological Colleges. Pray that an increasing number of young men will offer themselves for this highest Vocation in life.

The clergy will receive more information soon from the Dean of Algoma concerning the observance of this Sunday.

The first meeting of the Diocese Executive Committee for 1958 will be held in the Synod Office, Sault Ste. Marie, at 1.30 p.m. on January 7th.

The Archbishop will conduct a Quiet Day for the Archdeaconry of St. Francis, Diocese of Quebec, in Lennoxville on February 6th.

The entire Executive of the Diocese will assemble in Sudbury on Tuesday, February 4th, at 10.00 a.m.

The tentative date, set by the Archbishop, for the Clergy School of the Diocese is May 7th and 8th in Sault Ste. Marie. One of the lecturers will be The Very Reverend W. E. Jackson, Dean of Niagara.

Fond Remembrances Of Old Granny Bowers

By FATHER R. F. PALMER

On the winter evening when Mrs. Criddiford gave me the lift on the way to Purbrook, we had stopped by a tiny one-roomed shack to see if Granny Bowers was all right.

"I am" got nothing for her, but I like to make sure she ain't short of nothing."

I expressed surprise that anyone was living in the shack. It had been empty.

"Granny Bowers got burned out of her place at Falkenburg, and her grandson let her move in here. She's Church of England."

When the door of the shack opened, there, in the lamp light, stood a little old lady with a rosy but crinkly little face like an apple kept all winter. She had on a little hard flat straw hat. She wore it summer and winter, indoors and outdoors. Did she wear it in bed? I don't know.

I soon found out that she was a communicant, and she liked to have her communion early so she could have her breakfast afterwards." Heavenly food before earthly food," was her rule.

When spring came, I walked out from Bracebridge one lovely morning. When I got to Granny's there was no sign of life. I knocked.

"Land sakes" she said, "Is that you me boy? I ain't got to no watch or clock. I didn't know it was so late. You'll have to set on the step until I get me clothes on."

While I waited the mosquitos had their breakfast, but very soon the door of the one room shack opened and Granny was all ready, straw hat, in deference to St. Paul's notions, and all.

She had very little furniture. The one little table had to lean against the wall to steady it. On it was her only table cloth, getting very ragged. Her two chairs were one at each end. One for the celebrant and one for Granny. Her big prayer book saved from the fire, was at her place at the south end. It just left room for the communion things at the north end. For a reredos there was a very nice Sunday school picture of our Lord, given to Granny by a Free Methodist friend.

I began the Service. Granny joined in. She not only made all the responses but she read all the prayers in a loud voice. She was too deaf to be stopped. She gave the Absolution, recited the Prayer of Consecration, and gave the Blessing. I did so too.

I felt sure our Lord did not mind dear Granny's attempt at concelebrating. It all meant so much to her. She had little intellectual grasp of the theology of the Sacrament, but she knew her Lord was there, and that filled her with grace and heavenly benediction.

GRANNY'S CUCUMBER

Granny planted a little garden in the sandy soil each spring. She had no well. She caught what water she could off the roof. She melted snow in winter. She dipped water up from the puddle at the bottom of the gravel pit across the road. Mrs. Leader's kind boy carried her a lard pail full of clean drinking water on his way to school each day.

One summer Granny raised a cucumber vine. It was to her like Jonah's gourd. At last it flowered. Then one cucumber formed. Granny saved every drop of water she could to fatten her cucumber. "When its full grown I can mebe get a can of salmon. I do love canned salmon with a bit of cucumber."

One day we found Granny in deep dejection. The cucumber was gone. A certain person had been in to see Granny, and rather foolishly, Granny had talked about her cucumber. The next day it was gone. Even in our Muskoka Eden the serpent makes his way.

One day Granny said "I wish there was a little Church around here as I could go to like I used to in Falkenburg."

"Well Granny we can't have a Church building for one person. No one else around here is even friendly."

"Well I have a notion that one day there will be a Church on that there rock." Granny pointed to a great granite outcropping.

That fall there was a confirmation in Purbrook so we planned to take Granny. At that time we did not have much in the way of cars, and we mostly walked, or else Walter Jarvis borrowed White's old horse "Tuc", so there was no way to take Granny to Church.

But for a confirmation a few freinds from Bracebridge with cars would go and so Granny could get a ride. How she loved the service. Father Serson and Walter Jarvis had rallied the people and the Church had been made so bright and cheerful.

"Fancy all them lovely young things giving themselves to the Lord" said Granny, when she saw the nice big class.

"But what was that ere pole as the Bishop held?"

"That was his shepherd's crook, Granny."

The years went by and Granny Bowers became very feeble. She had a great belief in prayer. She read her Bible.

When her grandson, a grown man, was very ill with cancer, she insisted that St. James' directions be followed. She had read it in the fifth chapter of his Epistle. She saw to it that her grandson was anointed.

One day Criddy called in to let us know that Granny was herself very low. Criddy always saw to it that we were kept informed of the health of every one along her route.

Father Serson went out at once. Her daughter, herself a Granny, was nursing her.

"Mother can't have the Sacrament" she said, "She don't know nobody."

Granny could not speak, but she could move her hands, and she put one poor toll-worn old hand on top of the other as good Church folk do when they receive communion. It showed that she wanted to receive. She had been waiting for that. She knew we would come. It was not many hours after she received her Master in Communion that she passed away.

I think, that just as soon as she woke up on the other side, she began talking about, "I think there should be a Church on that there rock."

I think our Lord got so tired of hearing about it, that he said, "For pity's sake, if the old lady wants a Church on that there rock, let her have one."

Good Herb Shire must have heard that, for next thing we knew, he offered his kitchen to Walter Jarvis for services. Next the kitchen was too small.

"Let's build a Church" we said. "But we've got no money." It was in the hungry thirties.

"We don't need any money or very little." Granny White gave a tumble-down log barn, which had good timbers in it. There were several bees held, and soon lovely little St. Peter's rose up on that there rock. I think it cost \$33.33 and a lot of hard work.

The Toronto W.A. gave us \$100 and we split it three ways to build three little churches. We got most of the material out of old buildings.

Since that day much more has been raised and spent by the local people to make St. Peter's more lovely, and a lot of youngsters have been baptized and confirmed there, and have gone to swell the church's ranks in bigger places.

New Appointee

Mrs. George R. Freeman of 574 Pine Street, Sault Ste. Marie, has been appointed secretary-treasurer of the Diocesan Life Members and will be glad to receive their offering.

What's In a Name?

BY FATHER R. F. PALMER

What's in a Name?

This is the way your Church Notice Board, and your Church Notices in the Press, should read

Holy Trinity
Anglican
Church of Canada.

and not HOLY TRINITY Anglican Church.

Why? Because we do not belong to a denomination. We do not belong to one of the many rival sects. We belong to the old Mother Church.

In the New Testament which represents the customs of the primitive Church nearest to the time of our Lord, you find "Church" used in these ways. Our Lord and St. Paul speak of the whole body of our Lord's people as his Church. "On this Rock I will build my Church." St. Matt. 16.

You will also find the word "Church" used by St. Paul and others of the local body of Christians who represent that one great Church of Christ. "The Church in Corinth" "The Church in Ephesus" etc.

You also find the word "Church" used for the smaller group within the local Church "the Church which is in his house."

They had no church buildings as such in those days, due to persecution, but they used the homes of certain Christians who had a large enough house to accommodate a congregation.

Archbishop Carrington in his wonderful two volumes The Early Christian Church (Cambridge University Press) suggests that the pious owner of the house may often have been ordained to be minister of such a congregation.

The one way in which the word "Church" is never used is of a separate denomination. There were Christians who had differed from the Church in Corinth and had set up separate congregations of their own with an organization separate from that of the Church in Corinth, but these are never dignified with the name of "Church".

On the title page of the Prayer Book you will find the same uses of the word Church as in the Bible.

"The Book of Common Prayer etc.

the Sacraments and other rites and ceremonies of the Church" (that is the whole Church of God as founded by our Lord.)

"According to the use of the Anglican Church of Canada" (as it will appear in the revised book now that our Name is changed. Here you have the geographical use of "Church" "Church of England" "Church of Ireland" "Church of Canada" "Local and National portions of the one Church have always had their own "uses" or forms of the services. Diversity of language and social customs made that necessary.)

Finally, lower down on the title page you will find "The Psalter . . . pointed to be sung or said in Churches."

Here "Church" is used of the household of God which meets in a certain building. "The

Church which is in His House', Holy Trinity Church.

Now because of the unhappy divisions of Christian people we are obliged to use some adjective to make clear who we are. "Church" has come to be applied to many more modern bodies which have arisen and which do not have an unbroken history within the great Church of Christ.

Then also in this new land several of the local national portions of the ancient Church have come here to minister to their own people, and these have not yet become one Church of Canada.

There is the old Church of "France," the Gallican Church of Canada" which is in communion with Rome. There are several of the old eastern Churches of Greece, Russia, Syria etc.

We hope that some day all these with ourselves and with the newer bodies such as the United Church of Canada and the Presbyterians, Lutherans and Baptists will form one true Church of Canada within the one great Catholic and Apostolic Church.

That will take some time. Meanwhile we are obliged to use an adjective to make clear our history. We use the adjective "Anglican" because along with the Churches of Wales, Ireland, and many others, including the new missionary Churches of China and Japan, we are in communion with the ancient Church of England, Ecclesia Anglicana.

But there is no such thing as "the Anglican Church." There is an Anglican Communion with in the one great Church of Christ. There is a Church of England and a Church of Canada. We belong to the Church of Canada within the Anglican Communion, within the Great Catholic Church of Christ.

But let us stick to the Bible and Prayer Book use of the word Church. Never use it in a denominational, or sectarian way, but only in a geographic way. The Church of Canada, Anglican or the Anglican Church of Canada." Keep one name of our beloved country in it. Keep the ideal of the one great Church of Christ before us all.

Remember that we are the old Mother Church of the English-speaking people. A Mother must be loving, and understanding, and forgiving.

We must not be a waspish maiden aunt Church, almost rejoicing to find something wrong with other religious bodies. Rather we must be very ready to recognize their fine points and the fine Christian characters of many of their members.

We must be ready to admit, that we have not lived up to our splendid heritage, and that some of the divisions of Christendom are due to the sins and mistakes of us and our forefathers.

We cannot agree with everything taught and practiced in these other bodies, and we may have to say so.

But we can admire their good points and be ready to learn from them and to admit our own shortcomings as individuals. In conversation we may for convenience use "Anglican Church" but in official notices be more accurate. We are Anglicans, but our Church is the Church of Canada, the Anglican Church of Canada.

Rector, Organist at Capreol Planned Colourful Service

Many churches have had various types of services held within their walls, each in its own way expressing the glory of God but without a doubt, few have ever been as colourful, as wonderful, and as touching, as that held on Youth Sunday — October 20th., — in the Church of St. Alban the Martyr, at Capreol!

It all began early in September, when the Rector, Rev. G. White, and organist, Miss L. Wylie, were quietly discussing plans for Fall activities in the Church, which included the service to be held on Youth Sunday. During the course of the discussion, Rev. White suggested that possibly for this Sunday, the members of the regular senior choir could be replaced by boys and girls of the Sunday School. And they would be the "choir" on this date.

Miss Wylie, who is also the Superintendent of the Sunday School, quickly agreed, and the following Sunday asked for "volunteers" from the pupils attending Sunday School. By this time, however, Rev. White had decided: — "If the children can take over the choir, why can't they take over the service?" So it was, that when Miss Wylie asked for "volunteers", they were to form a capacity choir, and also include eleven boys who would literally "take the service".

At first there was some hesitation about it on the part of the children, and only three or four actually volunteered their services. However, after some of the older boys had talked the matter over with their teacher, Mr. W. H. Murray, he was able to point out to them that there was nothing to be nervous about, that it was quite an honour to do such a thing, and that they really ought to do it for the sake of the Sunday School.

The result? Eighteen children in the choir, ranging in age from six to thirteen, one boy of nine who was to take the service, and ten boys ranging in age from ten to fourteen, who were to monotone or say the prayers, and "preach a sermon"!

Practices were immediately commenced, Tuesday, Friday and Saturday evenings, 7 p.m. to 7.30 p.m., and Sunday after Sunday School, 3 p.m. to 3.30 p.m. To many of the children, the service of Evensong was rather strange, especially the singing of the Magnificat and the Nunc Dimittus, but they were eager to learn, and their teacher had patience. And it wasn't long before the old familiar words of these psalms were flowing from their lips — one of them to strains of music never before used at Capreol's Church. The responses also were learned very quickly, and how they loved to monotone the Lord's Prayer and the Creed!

The order of service, became second-nature to these children, and under the close supervision of Rev. White, they learned Church ritual, particularly the nine boys who were to take the service, and therefore directly in his charge. It should also be noted here, that during the course of this instruction, the children learned not only "what to do", but also "why they were doing it"!

By this time, interest in the "Sunday School Choir" was beginning to grow among the older members of the congregation, particularly those parents whose children were taking part. So it was readily understandable that before long someone was going to suggest putting choir gowns on the children. For this, Mrs. W. H. Murray, also a teacher in the Sunday School, played a very active role. She first ascertained from the mothers concerned whether or not they were in favour of the children having gowns, and if so, if they were willing to contribute two dollars towards the cost of their child's outfit.

The result was stupendous! Every mother was in favour. Mrs. Murray then proceeded along with her assistants — Mrs. M. Nisbet, Mrs. D. Kilgour, Mrs. P. Gryschuk, and Mrs. D. Simmons, to purchase the material necessary for the making of the

gowns, were again their work was indeed rewarded. When they explained to the sales people the reason for their need of the material, it was sold to them at a great reduction, so much so that it cost them practically half of what they had believed it would be.

The next step was to organize the mothers and women of the parish who could offer their service to sew. And here again Mrs. Murray took a leading role. Then began the many long hours of sewing in Gilmour Hall, as dexterously the surplices, cassocks, and hats began to take form. Those to whom a great vote of thanks can be extended for their work in this regard, were: Mrs. C. Erickson; Mrs. R. McDavid, Mrs. H. Kelly; Mrs. K. Potter; Mrs. S. McMillan; Mrs. P. Gryschuk; Mrs. M. Nisbet; Mrs. D. Kilgour; Mrs. C. Berry; Mrs. J. Walker; Mrs. D. Simmons; Mrs. W. Bezpalko; Mrs. C. Foreman; and Mrs. M. Spoons.

Came October 20th, the Church of St. Alban the Martyr was packed to capacity, so much so that an extra row of movable chairs had to be placed down each side of the aisle in the knave of the Church.

In the meantime, great excitement was to be held in Gilmour Hall. Here the children were being dressed by nervous mothers and assistants. Their outfits were indeed very colourful and fitting for the occasion — red skirts for girls; red cassocks for the boys; shiny white surplices for all; with a white Peter Pan collar, and a large red bow tucked beneath their chin. For the girls, their head covering consisted of red "Half Hat."

In keeping with the occasion, those who did the sewing had seen fit to make an outfit for Organist, Miss Wylie exactly the same as those for the little girls, and it was demanded that she get dressed at the hall with the children. She did so, and after all was completed, turned to leave the hall and proceed to the church. As she did, she heard someone call her name, and on turning around, saw the two youngest girls in the choir — six-year old Linda Bezpalko, and seven-year old Sandy Kilgour — walking towards her, carrying a lovely corsage of red roses. Then with all the sweetness and shyness which only children can have, they presented the corsage to her, for her services, and had it pinned on her surplice. Following this, she then proceeded back to the Church, where she took her regular seat at the organ.

At exactly five minutes to seven, eight-year old Douglas Simmons walked calmly down the aisle of the Church over to the

organ, and traded places with Miss Wylie. And he promptly commenced playing the organ with all the non-chalance and self-assurance of a veteran organist. As the last bell rang, he then returned to the back of the Church to await the choir procession.

Then with the strains of "Onward Christian Soldiers" ringing in their ears, parents, friends and visitors alike, proudly watched as the children, following behind Rev. White who carried the processional cross, walked slowly and reverently up the aisle, and took their places in the choir stalls, while the boys who were taking part in the service proceeded to the Sanctuary.

The first part of the service was taken by David Kilgour, while Gary Sinclair monotoned the three collects. The psalm was announced by Peter Gryschuk, while the first and second lessons were read by Peter Gryschuk and David Erickson, respectively. Throughout the remainder of the service, prayers were read by Bill Peterson, Mervin Gryschuk, Michael Jordan, and Carl Foreman. And in all their efforts, each boy was to be highly commended for his work.

Three very excellent sermons were delivered by Bill Rutchinski, who spoke on "Why I Like to go to Sunday School"; by Michael Murray, whose topic was "Why I Like to be a Server" and by Richard Peitz, who chose "Young People" for his title. In each of the sermons, the boys portrayed the part played by the Church in the lives of the youth of today, as well as the part which should be played and the part which is played by their homes. As speakers, each of these lads was exceptionally good, and it came as a surprise to the majority of the people present to know that while the titles of their talks had been suggested to them, nevertheless each lad made up his own "sermon".

With the closing strains of the recessional hymn, "Now the day is over", the children quietly left the choir stalls, thereby bringing to a close a very wonderful and touching service. And during it all, the crowd in attendance were constantly reminded of the text in the Bible which states that to be a true follower of Christ, our faith must be child-like, not childish! Then and only then will part of another text stand out clear and strong in our minds — "And a little child shall lead them."

Youth Sunday was then officially brought to a close when the members of the congregation were cordially invited to Gilmour Hall for refreshments served to them by members of the Sunday School teaching staff.

Deanery, WA Meet at Espanola

The annual meeting of the Women's Auxiliary, was held this year at St. George's Parish Espanola, early in November. Some 54 members and visitors from the various branches of the Deanery attended the meeting.

The Clergy of the Deanery were also present and held their monthly meeting at the Rectory.

The Deanery was fortunate this year in having Mrs. H. M. Monteith Diocesan President and Mrs. Gilbert Thompson, Diocesan Dorcas Secretary; present at the meeting. The special speakers this year were: Miss E. Hasell and Miss I. Sayle, of the Sunday School Caravan Mission.

The morning session began with the service of Holy Communion at 11 a.m. conducted by the Rector, the Rev. C. J. Passy, who was assisted by the Ven. Archdeacon: G. Thompson who preached the sermon for the occasion.

A cold turkey luncheon followed, at which the Clergy were invited to join in with the ladies.

The afternoon session began at 2 p.m. and Mrs. Ernest Kelly welcomed the delegates and

friends on behalf of the St. George's Branch.

The annual reports of the various branches of the W.A. of the deanery, the Little Helpers, the G.A. and the J.A. were all received by the Deanery Vice-President Mrs. H. Lee. Mrs. C. Butterill acted as secretary to the meeting.

Mrs. R. W. Stump, gave a talk of the Dominion Annual Report of the W. A. and Mrs. Gilbert Thompson gave the Diocesan report of Dorcas work.

Mrs. Monteith, Diocesan President, introduced the speakers, who each one in turn gave a glowing account of their work and experiences in the Yukon and other Dioceses. They illustrated their addresses with suitable slides.

Mrs. L. Lester of Sucker Creek, sang portions of two Hymns.

At the conclusion of the session, the Rural Dean, Canon Stump, pronounced the Blessing.

Tea was served to all those who had a little time to spare before leaving for their homes on the mainland and on the Manitoulin Island.

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Correspondence should be addressed to the Secretary-Treasurer,
Mr. H. H. Monteith, Synod Office, 134 Simpson St.,
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Manitouwadge Church Plans Are Discussed

MARATHON — A welcome visitor to this part of his diocese in late October was Archbishop Wright. With a busy time immediately behind him, his Grace arrived at Heron Bay at 7.00 a.m. on Saturday, October 26, and left for Manitowadge at 11 a.m. where he held service at 1.30 p.m., followed by a meeting.

The main subject under discussion at the meeting was the establishment of a Church at Manitowadge. The Archbishop has always been very much concerned that the administration of the proposed church be given into the hands of the Anglican parishioners. He stated that present conditions made it impossible to have a full-time clergyman before next Spring. However, His Grace said, the clergy of the Lakehead were willing to come to Manitowadge on two Sundays of each month in the meantime.

The people of Manitowadge were most appreciative of this excellent offer and thanked the Archbishop for the keen interest he has shown in their spiritual welfare. His Grace said that this arrangement would be confirmed shortly, and this was done on October 29, when Archdeacon Hinchliffe of the Lakehead and Rev. H. A. Vallis of Marathon visited Manitowadge. The following clergy will take part in the program of visits to Manitowadge to hold service this winter: Archdeacon J. Hinchliffe, Rev. A. Thompson, Rev. David Mitchell, Rev. John Jordan and Rev. L. Robertson, all of the Lakehead; Rev. R. Inshaw of Schreiber, with Rev. H. A. Vallis of Marathon acting as liaison on itinerary arrangements.

Continuing his busy schedule following the Manitowadge meeting, the Archbishop arrived back at Heron Bay at 5.30 p.m. Saturday and at 8.00 p.m. was tendered a buffet supper in the Staff House.

Archbishop Wright stayed in Heron Bay overnight and held early service on Sunday morning leaving in time to arrive at Marathon at 10. a.m. Confirmation service was held in Trinity Church, at 11 a.m., the following being confirmed: Ivan Nichols, Dick Nichols, Randolph Edward Lieb, Edward Davis, Eve Davis, David Dello, Marion Dello, Jo Ann Morgan, Sharon Nichols, Linda Thompson, and Judy Horncastle.

Following lunch at Marathon His Grace was driven to Schreiber by Mr. Phil Morgan. Starting on another busy program the Archbishop conducted evening service at Schreiber. As is always the case when we are visited by His Grace, there is a renewed feeling of confidence and strengthened faith among the people in this part of the Diocese since his visit and a deep sense of appreciation is manifest in our congregations as they realize again that His Grace's interest in the outlying points of his diocese is as strong and sincere as that which he holds for the more heavily populated areas.

Christening Rite At HMCS Griffon

PORT ARTHUR — The wardroom of HMCS Griffon was the scene of a christening ceremony recently when the baby daughter of Lieutenant (s) John Campbell and Mrs. Campbell, was baptized by Rev. Alvin Thomson rector of the Church of St. John the Evangelist. Following tradition, the ship's bell surrounded by the white ensign, was used as a christening front. Commander T. C. Luck and Mrs. Luck were proxy godparents for Mr. and Mrs. J. A. C. Cousland, of London, Ont., and Mrs. David Scott was proxy godmother for Mrs. Ernest Anastasiou, of Saskatoon, Sask.

At the reception following the christening, Lieutenant David Scott proposed a toast to the baby, who was christened Susan Patricia.

Parson's Note Book

By ONESIMUS

November — three great days — All Saint's Day, Remembrance Day and St. Andrew's Day.

By what authority do clergy transfer some Saint's Days to another day? is it because they are afraid a handful we present . . . when our Lord said 'where two or three'.

Christmas! a curious mixture of pagan, semi-Christian and Christian elements in which the pagan and Christian are in constant tension.

The Midnight Service so popularized of late will soon be with us, the sentimental thoughts and the easy way out, seems to be the custom. The family together in Church on His Birthday, is usually replaced with the family complete with new dressing robe (via Aunt May) on the living room floor.

Organists take heed! One candidate, when told that he would be expected on the job for Christmas Services, said, 'That's one of the things I have against the Church. I like to be with my family that day . . .!' Heavenly days!

Hear that the new Archdeacons have already taken on that venerable look . . . although hard to believe that Ruggles of C.C. has . . . ?

Seems one clergyman has two entrances to his church, and stands at alternate doors each Sunday, thus allowing those who are mad at the sermon to take the other door . . .

The Prayer Book has one Burial Office, but sometimes in some cities there seems to be an abundance of services, each in his own way . . .

Burks Falls Member At Indian School

Mr. Arthur W. Bennett a former choir member and Sunday School teacher at All Saints Church Burks Falls is teaching Indian children at day school at Ruperts House, Quebec.

He reports about a dozen Indian families moving out to their trap lines by chartered planes recently making his classroom attendance dwindle from thirty-eight to nineteen pupils.

All Saints choir have made a presentation to Mr. Bennett of a beautiful hymn book with music. The mail service isn't very adequate at this time of year but it is to be hoped that he will receive it in time for Christmas as he does not expect to be able to spend Christmas at his home in Burks Falls.

All Saints Parsonage is getting the "New Look" this Fall. The kitchen has all been remodelled with new sink, kitchen cupboards and ceiling. Other rooms have been papered and painted and floors covered. It also boasts a new roof, new septic system, new oil furnace and gas stove. Some ambitious W.A. workers assisted Mr. and Mrs. Nornabell while some of the Church laity have given donations towards the project.

The Rector in charge, Rev. E. R. Nornabell was married last May. Mrs. Nornabell was the former Miss Josephine Nelson of St. Paul's, Sprucedale and had been organist at that church for a number of years.

All Saints are very fortunate to have a capable lay reader in the person of Mr. Jas. Francom. Mr. Francom came from the Diocese of Huron a year ago. He teaches in the High School but finds time to assist with the services and also takes full charge in the absence of the Rector. Jim also is choir leader. All Saints congregation are very grateful and proud to have such a willing worker.

Since changing the time of Church School, All Saints School has increased from thirteen to thirty members with prospects of many more.

All Saints have a Woman's Auxiliary, G.A., J.A. and a Little Helpers Branch with many really enthusiastic workers.

Brotherhood Has Chapters In 23 Dioceses

(Continued from Page 1)

ly, but it required the careful study of our Anglican doctrine by our Churchmen to ensure that we fully understand the features of the Anglican Position and the richness of our Anglican Heritage. Then, and only then, could we intelligently approach and discuss these matters with men of other denominations.

Mr. Hallett emphasized that well informed and sincere Churchmen could also find unlimited opportunities of service and witness in the field of personal evangelism. Our Anglican men, he said, should publicly acknowledge their connection with the Church, and continually work to bring others into the Church.

He related that many BAC chapters featured regular monthly attendance at the early service of Holy Communion, followed by breakfast and a teaching session or discussion group, as part of their program of personal and corporate development.

NEW EXECUTIVE INSTALLED

The Sunday evening following the annual meeting, Emmanuel Church, Richard's Landing, was the scene of the formal installation of the newly-elected executive of the Brotherhood for the Deanery of Algoma. Officiating was the Rev. Norman Chaplain.

Those installed in office were: William Kidd, St. John's, Sault Ste. Marie, President, Allan Bestall, St. Luke's, Sault Ste. Marie, Vice - President, Tom Whittle, St. John's, Sault Ste. Marie, Secretary.

Also attending the service were Chief I. L. Robertson and Bill Wadley of Sault Ste. Marie, past presidents of the deanery executive. The treasurer, Mr. H. M. Monteith, was not able to be present for the installation service.

At the request of the chaplain, the newly - installed president, Wm. Kidd, took part in the regular service of Evening Prayer which followed, and read the lessons appointed for the day.

CHRISTMAS BURSARIES

For over ten years the laymen of the Deanery of Algoma have provided a modest bursary for divinity students from the deanery, who at Christmas-time are enrolled in an Anglican theological college. These funds have been made available through the offerings at the annual outdoor service at Garden River, each summer, and in the special envelopes distributed in the parishes on Laymen's Sunday, each October, as well as other direct contributions. Further details regarding these bursaries are available through the deanery treasurer of the BAC, Mr. H. M. Monteith, care of Synod Office, Sault Ste. Marie, Ontario.

THE SHIELD OF ST. GEORGE

Anglican Churchmen throughout Canada are now wearing the BAC emblem in their coat lapels — the shield of St. George. This inspiring symbol embodies hundreds of years of fine tradition from the days of the crusaders. It identifies the wearer as an Anglican, as a member of Christ's Church militant here on earth.

WINS TWO AWARDS

PORT ARTHUR — David Vickers, son of Mr. and Mrs. Allan Vickers, 124 Peter St. has been awarded two scholarships at Ryerson Institute of Technology in Toronto where he is studying architecture in his second year. A graduate of Port Arthur Technical School and with one year at the Lakehead Technical Institute, he won \$75 for general proficiency and \$150 for highest marks in maths, English and economics. The awards were presented formally Oct. 30.

David's father is organist and choir leader at St. John's Port Arthur.

New Deanery of Nipissing Approves Much Increased Mission Apportionments

The Fall meeting of the Clergy and Laity of the Deanery of Nipissing was held in the Parish Hall of the host parish, St. James, Lockerby, on October 25th.

This was the first meeting of this Deanery held in accordance with the new Deanery boundaries, and although we much missed the association of our friends from the eastern limits of the old Deanery, the 56 persons in attendance indicated that the interest within the new area will be maintained.

Archdeacon G. Thompson, Chairman, opened the business proceedings with prayer at 7.45 p.m., and welcomed those attending. At this time Rev. Thompson outlined the new Deanery arrangements in the Diocese, with particular reference to this Deanery, which is reduced in size, as all parishes east of the present parish of Coniston, will be in the Deanery of Temiskaming as of January 1st, 1958.

The minutes of the previous meeting were read by the secretary, Mr. L. E. Shaffer, and upon his motion, seconded by Mr. Cyril Varney, these were adopted as read. Subsequently the Secretary read the financial statement of Deanery Funds, and upon his motion, seconded by Mr. D. Crouse, this was adopted.

Archdeacon Thompson then introduced the subject of Mission Apportionments for the coming year, indicating that the increase in Apportionments for the Diocese of Algoma during the coming year would be in the vicinity of 12 per cent. Upon the motion of Mr. S. Garland, seconded by Mr. W. DeSoto, the Deanery of Nipissing accepted Mission Apportionments in the amount of \$13,244.40.

The various parishes increasing their Mission Apportionments and the amounts of increase were as follows:

The Church of the Epiphany	\$800.00
The Church of the Resurrection	\$500.00
All Saints Church, Coniston	\$ 50.00
The Church of the Ascension	\$100.00
St. John's Church, Copper Cliff	\$340.00
All Saints Church, Levack	\$ 15.00
St. Thomas' Church, French River	\$ 10.00
Mission at Ramsay	\$ 15.00
Mission at Garson	\$ 40.00
St. James Church, Lockerby	\$400.00
St. Alban the Martyr, Capreol	\$ 25.00
St. George's Minnow Lake	\$101.00

A general discussion followed in which many of those attending expressed the desirability and advantages of the maintenance of mission giving on the highest level possible.

"It might be of interest to the church people of the diocese that the Deanery of Nipissing as constituted under the new division has almost doubled its givings to missionary apportionments in the past four years," stated Archdeacon Thompson, "We wonder what the other deaneries have done along this line?"

Mr. Ed Thompson of the Parish of St. James, Lockerby, then addressed the meeting upon some of the phases of the work and interest of the Brotherhood of Anglican Churchmen, and told

of the organization of a branch of the Brotherhood in St. James, Lockerby. The meeting was most appreciative of Mr. Thompson's remarks, as they pointed the way to the organization of other Deanery.

Mr. Geo. McMaster expressed the warm thanks of the meeting for the hospitality of the host parish, and on a motion of Mr. Tom Flaherty, seconded by Mr. John Avery the meeting adjourned.

Sandstone Lake Camp Auxiliary Hold Fall Tea

The Sandstone Lake Anglican Church Camp Auxiliary, entertained at the tea hour recently at the home of Mrs. John G. Shaw, 161 South Hill St.

Throngs of guests were received by Mesdames Shaw, E. Roy Haddon, and D. Limbrick, and presiding at the tea trays were, Mesdames A. J. Thomson, D. Mitchell, S. Turner, J. Hinchliffe, J. Jordan, and I. L. Robertson. Serving, Mesdames R. Hinton, J. S. Parkins, E. Brown, J. Curran, T. Charlton, R. Mayotte, H. E. Matson, A. Sutherland, Replenishing, Mesdames A. Hamilton, F. Basford, D. Murphy, W. Brayshaw, E. Cambridge, and Miss Amy Alston.

Dining room hostesses were Mrs. L. Irwin and Mrs. W. Knowles. Tea making was in charge of Mrs. E. Griffin.

The tea table, covered with a white linen cloth, was centred by a low, pale green pottery bowl of bronze chrysanthemums and pansies, with two china budgies mingling with the flowers. Green and yellow tapers flanked the centrepiece.

Mrs. L. Rapley and Mrs. G. Brownridge were in charge of the cash bowl, and the bake table was under the convensership of Mrs. H. Randall and Mrs. A. M. Little.

The sale of cook books was conducted by Mrs. D. Bradford and Miss Ruth Smyth.

Convener of the successful tea was Mrs. W. McKissick, assisted by Mrs. D. Murphy and Mrs. W. Brayshaw.

Rector's Father Is Honored at Ottawa

Weekly singing practices are being held at the Church of St. Mary Magdalene Sturgeon Falls with a view to singing canticles and responses which at present are being said.

Rev. W. R. and Mrs. Thistle attended an investiture in Ottawa when the rector's father, Mr. D. R. Thistle, received the Order of St. John of Jerusalem.

On Oct. 22 there was a church parade to the Church of St. Mary Magdalene of Brownies, Cubs, Guides and Scouts.

On Laymen's Sunday, the service was conducted by Mr. H. Armitage, the First Lesson read by Mr. B. McConnell, the Second Lesson by Mr. R. Moon and the sermon preached by the Rector's Warden, Mr. E. G. Heslop.

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Report Added Activity In WA Church Projects At Algoma Deanery Meet

Increasing activity and accomplishment in the Women's Auxiliary of the Anglican Church is evident throughout Algoma Deanery, a Sault meeting was told recently.

Reports from 15 branches from Wawa to Blind River revealed that Anglican women are assisting the clergy in many undertakings. They cheer the sick and shut-in members of the church placing church calendars in more Anglican homes every year, reading and studying the work of the missionaries at home and abroad.

They assist financially in the upkeep of churches and rectories, have organized JA, GA and AYPAs among the youth of the church and have fulfilled pledges imposed on them by the diocese.

Mrs. J. S. Tranter conducted the meeting. The treasurer, Mrs. Ralph Nelson, Hilton Beach, presented the financial report showing a small balance in the treasury.

The report of St. Saviour's WA of Blind River was given by Mrs. K. Nicholls. There was no representative from St. George's WA in Bruce Mines and the report was read by the deanery secretary, Mrs. E. C. Brideaux. Mrs. Doris Etchells presented the report of St. John's, Hilton Beach and Mrs. D. Kettles of St. Paul's WA, Wawa, reported for her branch.

The report of the Dominion Annual, compiled by Mrs. G. Edwards, was read by Mrs. Norman Hornby of St. Joseph Island. The Dominion Annual was held in Calgary this year with Mrs. Edwards representing Algoma diocese.

Mrs. Osler, Dominion president urged WA members to remember the missionary.

"She may be your daughter or my daughter or the girl next door," said the president.

Mrs. H. M. Monteith, Algoma

Nipissing Servers Plan May Retreat

The Servers of the Nipissing Deanery met at St. John's, Copper Cliff, on St. Luke's day. Thirty-three servers and clergy were present.

The meeting began with the rector, Archdeacon G. Thompson, saying the daily office in the church. Afterwards the Warden, The Rev. A. Crisp, conducted the business meeting. Mr. W. Hardacrethe secretary, read the minutes and business included the welcoming of two new groups of servers. The mission of Garson and All Saint's Coniston each had servers there for the first time.

All Saint's, Coniston, had 100 per cent attendance and won the Server's Banner. It was decided that the annual Server's Retreat is to be held in May and that the Rev. R. F. Palmer, S.S.J.E., be asked to conduct the quiet time.

At the conclusion of business a filmstrip was shown of the Holy Communion vessels and service. Games of discing and table tennis were enjoyed by the boys. The host parish served luncheon and the evening ended with Compline led by the Warden.

Four Confirmed

The Archbishop paid a visit to St. Aidan's Monetteville recently where he confirmed four candidates.

The Archbishop was accompanied by Mrs. Wright and Miss G. Dent who attended the service. Those confirmed were Luella Geauvreau, Ruth Geauvreau, Jane Geauvreau, and Patricia Joan Thompson.

After the service the Archbishop returned to Sudbury for the evening service at the church of the Epiphany.

diocesan president, commented on the report briefly. She stressed the importance of bursary funds and said it is a wonderful example of the result of education received by children of the clergy to have one of them present at the annual.

A Japanese - Canadian who received his education through the fund, is now an ordained minister. His parents were missionaries who worked in Japan.

There is a slight increase in membership throughout the Dominion but Mrs. Osler said she was disappointed that it was so slow.

Other reports heard throughout the session included Jocelyn, by Mrs. Robert Bishop; Richards Landing by Mrs. Ross Boyle; St. John's, Sault, Mrs. E. C. Brideaux; Christ Church, Korah, Mrs. G. Dent, Mrs. Thompson and Betty Rounthwaite; Church of the Redeemer, Thessalon, Miss Pulford; Echo Bay, Mrs. E. Smith; Shingwauk, Mrs. Greaves; Holy Trinity, Tarentorus, Mrs. Hope; St. Peter's, Mrs. Agnes Wyatt.

Mrs. W. G. Thompson, deanery secretary of the Girls Auxiliary reported on the work among GA branches throughout the deanery. A fund has been started for travelling expenses for members of the GA to attend the Festival next spring in Thunder Bay.

GA Branches Hold Meeting at Korah

KORAH — Members of the Girls Auxiliary of the Anglican Church from six branches in Algoma attended the annual Rally in the Sault recently.

The Christ Church branch was hostess group this year for the meeting attended by St. Peter, Shingwauk, St. Luke's, Garden River and St. John's groups.

The rally was opened by a short service in the church conducted by the rector, Rural Dean C. B. Noble. At 2 p.m. Mrs. W. G. Thompson, deanery secretary of the Girls' Auxiliary, addressed the group briefly and stressed the importance of co-operation among the members of each group.

"I would like to ask you all to help your leaders as much as possible at all times," said Mrs. Thompson.

Mrs. Thompson said she was very proud of the accomplishment of Algoma Deanery in winning the Archbishop's Cup at the GA Festival in New Liskeard during the Easter vacation last spring. She said all branches assisted in this effort, even the smallest branch with one point helped to win the prized trophy.

Algoma branches received three small cups as well as the one for the highest number of points. Mrs. Thompson said the 1958 Festival will be held in Thunder Bay Deanery and expressed the hope that Algoma will be well represented.

Mrs. Thompson introduced the different groups and their leaders before closing. These included St. John's, Mrs. E. Piper and Mrs. E. Clement; St. Peter's Mrs. Nadeau; Shingwauk, Jennie Muirhead and Miss Buglas; St. Luke's, Mrs. John Muirhead and Miss Priddle; Christ Church, Mrs. C. B. Noble; and Garden River, Mrs. B. King-Edwards. The Garden River Branch is newly organized and was welcomed into the fellowship of the GA by Mrs. Thompson.

Jean Corbett president of Christ Church GA, welcomed the members and Neva Hall, St. John's made the reply. Mrs. Charles Luck, president of Christ Church Woman's Auxiliary, spoke briefly to the girls and congratulated them on their work.

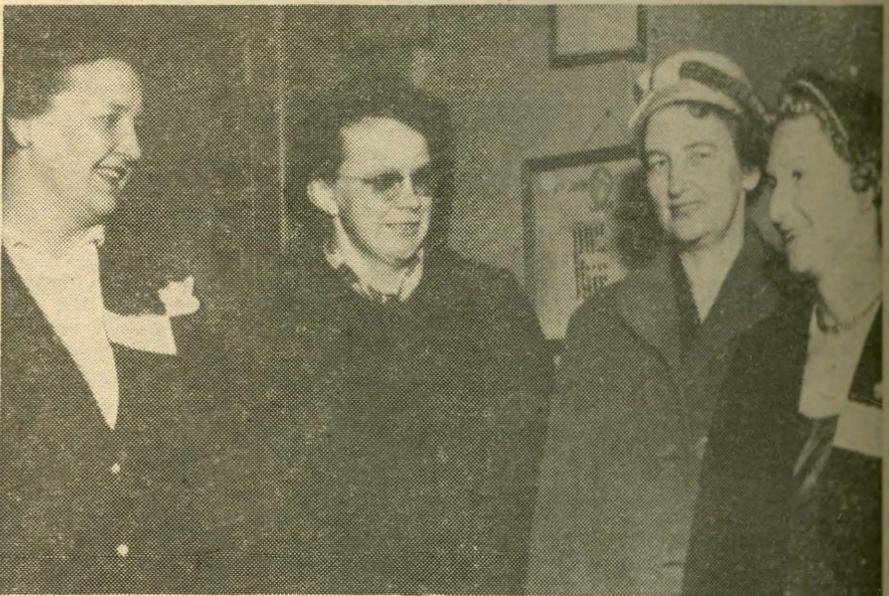
Christ Church and St. Peter's branches served refreshments assisted by members of the Christ Church WA.



GIRLS' AUXILIARY—Six branches of the Girls' Auxiliary of Algoma Deanery gathered at Christ Church, Korah for the annual rally recently. Representatives of the branches are shown in the above picture proudly displaying the Archbishop's Cup won at the Festival in New Liskeard this Spring in which all deaneries in Algoma

participated. Three smaller cups were brought home to Algoma as well as the prized trophy. Left to right are—Marilyn Baker, Christ Church; Diane Bodley, St. Luke's; Neva Hall, St. John's; Edith Pine, Garden River; Violet Crowle, St. Peter's and Annie Blacksmith, Shingwauk.

—SAULT STAR PHOTO



ATTEND DEANERY MEETING — Delegates from Sault and suburban churches attended the annual Algoma Deanery meeting in St. John's Hall, Sault. Renewing acquaintances are (l to r) Mrs. W. Thompson, St. Luke's, deanery secretary

of the Girls' Auxiliary; Mrs. John Campbell, vice-president of St. John's WA; Mrs. M. Prestice, St. Peter's and Mrs. Charles Luck, Christ Church, Korah.

—SAULT STAR PHOTO

Urge WA to Set Example

Members of the Woman's Auxiliary were urged by Archdeacon J. S. Smedley to set an example of Christian living.

The archdeacon spoke to about 60 delegates from all parts of Algoma Deanery recently at a special service of Holy Communion in the Church of St. John the Evangelist. The service was held prior to the annual meeting of the WA deanery. Rev. Norman Hornby of St. Joseph Island assisted the archdeacon in conducting the service.

Taking for his text, "There standeth among you one whom ye know not", the Archdeacon stressed the importance of WA members being a witness for Christ by setting a good example in their daily living. He assured them of God's presence at all times and urged them to remember the promise of Jesus, "Lo, I am with you always".

Following the service, members registered in St. John's Memorial Hall. Luncheon, provided by members of St. John's WA, was served by members of the Margaret Wright group. Mrs. John Campbell welcomed the delegates on behalf of the hostess group and Mrs. F. G. Roberts of Blind River replied.

Mrs. J. S. Tranter, vice-president of the deanery conducted

the meeting and called on Mrs. W. L. Wright to introduce the guest speakers, Miss Eva Hasell, MBE, and Miss Iris Sayle of England.

In her introductory remarks, Mrs. Wright spoke of the magnitude of the work these two women do for the Anglican Church of Canada.

"Miss Hasell began her work with the Sunday School by Post vans in 1920", said Mrs. Wright. "From one van at that time, her fleet has grown to 31 with 62 workers. They take the church teaching to women and children in all the isolated spots of the Dominion where others hesitate to go. These people would have no church contact whatever if it were not for the wonderful organization these two ladies have started and kept alive all these years".

Mrs. Wright said the two leaders have spent the past nine summers among construction workers and their families along the Alaska Highway.

Mrs. Wright told members how they left their homes and families in England to work among the lonely people in the northern parts of Canada. They work on the van themselves all summer and lecture all during the winter to raise funds to carry on

St. Thomas' Guild Entertains at Tea

FORT WILLIAM — Under the auspices of the Altar Guild of St. Thomas' Anglican Church a tea was held recently evening at the home of Mrs. L. Wallace, 1122 Ridgeway St. Fort William. The many guests were greeted by Mrs. E. Roy Haddon and Mrs. D. Currie, president. The proceeds will go towards the sanctuary fund.

The tea table draped with a lace cloth was centred with a bouquet of chrysanthemums in autumn tones, a gift of Rollason Nursery, and white tapers. Tea was served under the convener-ship of Mrs. G. Coppard and the tea room hostess was Mrs. A. Whybourne. Pouring tea were Mesdames F. Cawley, W. J. Waters, C. H. Moors and R. Mayotte and serving were Mrs. V. Read, Mrs. C. J. Cranston and Miss E. Moran.

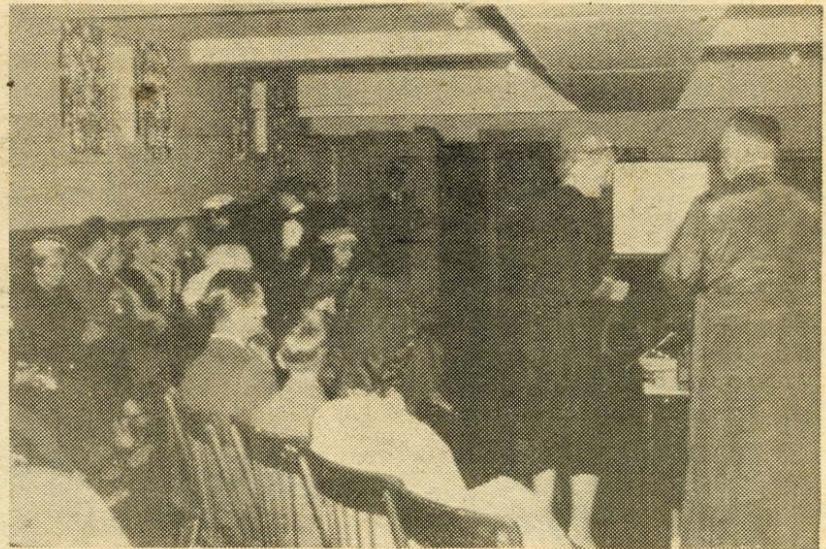
Mrs. H. B. Sinfield replenished the table and Mrs. R. Simmons presided over the cash bowl. Those responsible for the kitchen arrangements were Mesdames E. Gascoigne, A. Bailey, C. Stone and M. Gardner.

The home produce table was convened by Mrs. S. Drabble and the apron table was in charge of Miss S. Clayton.

Red Rock Welcomes Rector and Family



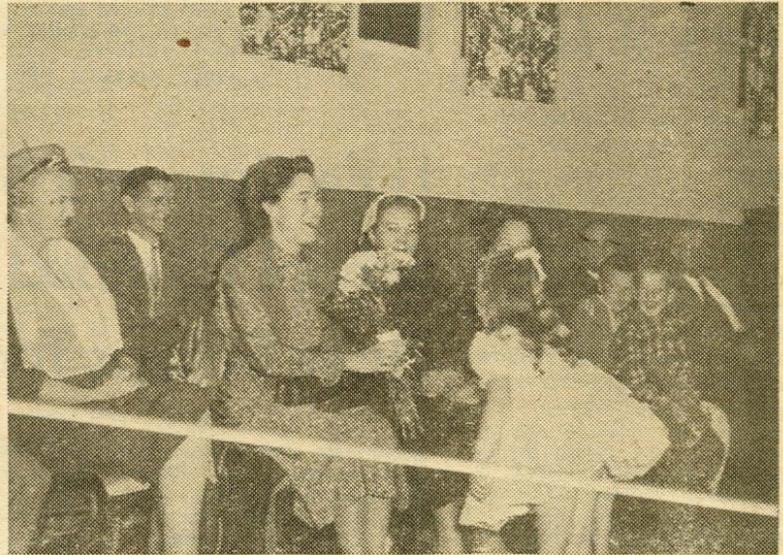
The Reimers chatting with members of the congregation



His Grace prepares to show his colored slides to the congregation.



Gwen presents gift to Mrs. Reimers



Karen presents bouquet to Mrs. Reimers

Parish Is Visited By Archbishop

Following Evensong at St. Peter's Church Red Rock, recently a reception was held in the Church Hall welcoming the Rev. and Mrs. Alfred Reimers.

The highlight of the occasion was the double presentations made to Mrs. Reimers on behalf of the congregation, the first being a bouquet of carnations presented by little Karen Lord and a baby blanket presented by Gwen Jones, the latter being for Rev. and Mrs. Reimers' baby son Mark. Mrs. Reimers replied thanking the congregation for their gifts.

The Rev. Mr. Moore welcomed the Reimers on behalf of the congregation, wishing them a long and pleasant stay in the parish, and that Father Reimers would enjoy a happy and fruitful ministry at St. Peter's. In closing his remarks Father Reimers thanked the congregation for arranging the reception and thus giving both he and Mrs. Reimers an opportunity of meeting with the members of St. Peter's.

On Monday, October 28th, the Feast of St. Simon and St. Jude Archbishop Wright made his annual Episcopal visit to the parish, accompanied by the Venerable Archdeacon Hinchliffe of the Deanery of Thunder Bay.

At the service of Evensong at 7.30 p.m. in St. Peter's Church, Red Rock, the congregation of St. Peter's was joined by members of St. Mary's, Nipigon, and St. Matthew's, Dorion.

The service was conducted by the rector, The Rev. Alfred Reimers assisted by The Rev. Lawrence Robertson, of St. Stephen's, Port, who read the First Lesson, and the Ven. Archdeacon Hinchliffe, of St. Paul's, Fort William, who read the Second Lesson.

Other Priests attending were The Rev. R. Inshaw, of St. John's, Schreiber; The Rev. D. N. Mitchell, of St. Luke's, Fort William; The Rev. J. E. Jordan, of St. Michael and All Angels, Port Arthur; The Rev. W. C. S. Banting, of Murillo; The Rev.

P. Park, of St. Paul's, Fort William, the Rev. Mr. Moore acted as chaplain to His Grace and Michael Kuruliak was server, and Gordon Skabar was Crucifer.

The Archbishop preached the sermon, in which he spoke of the need for more men for the Sacred Ministry and said that he hoped that there might be young men from the congregations of the parish who would choose the Ministry for their vocation.

A reception for Archbishop Wright was held in the Church Hall, during which His Grace introduced the visiting clergy to those present, and stated how pleased he was that so many of the clergy were present.

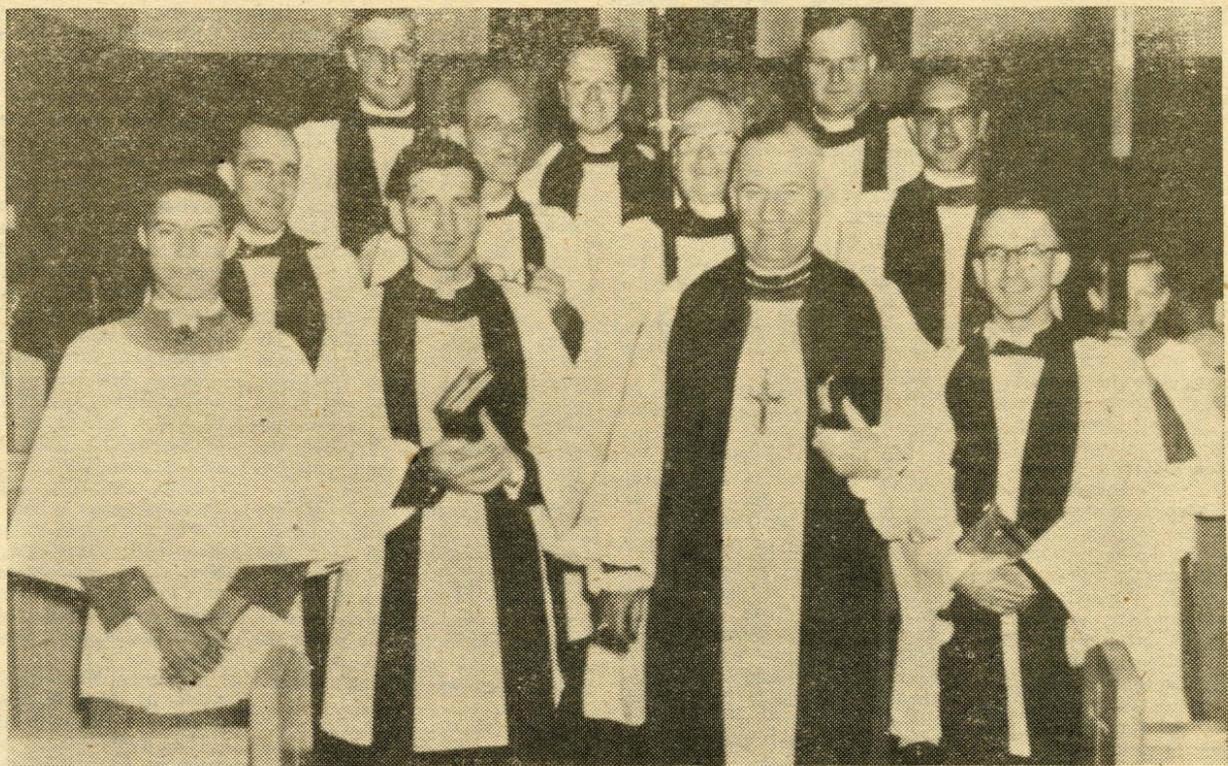
The Archbishop showed a number of very interesting colored slides which he had taken at various points throughout the diocese and at synod, with which he gave an interesting and sometimes humorous commentary.

Mr. and Mrs. Tom Atkinson, the senior members of St. Matthew's Dorion, were present for the occasion, and were honored

by special mention by His Grace.

The rector The Rev. Alfred Reimers expressed his thanks and appreciation to Archbishop Wright and the visiting clergy, following which he asked His Grace to say the Benediction.

His Grace, on his right Ven. Archdeacon Hinchliffe and on his left Rev. Alfred Reimers, second row (l to r) Rev. D. N. Mitchell, Rev. R. Inshaw, Rev. T. F. Moore, and Rev. W. C. S. Banting. Back row left to right L. Robertson, Rev. J. E. Jordan, and Rev. P. Park. Server Michael Kuruliak and crucifer Gordon Skabar.



Anniversary Marked At New Liskeard

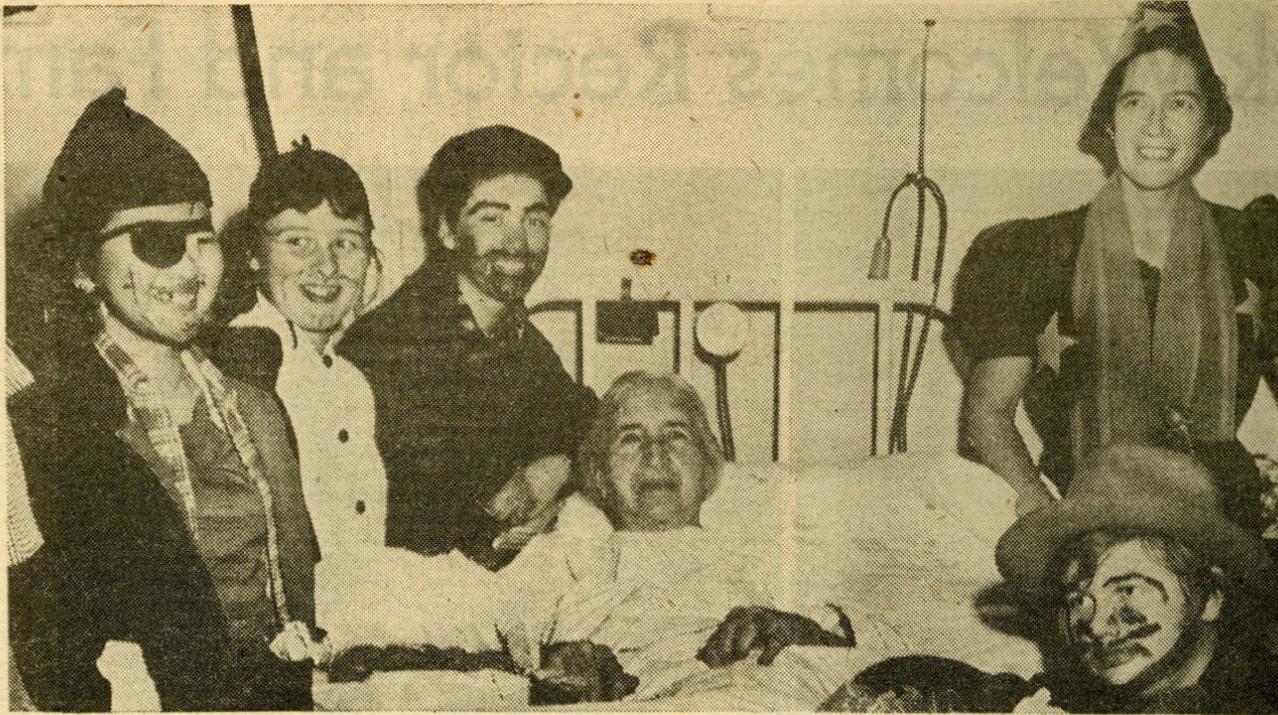
NEW LISKEARD — The congregation of St. John's Anglican Church celebrated its 64th anniversary with a turkey dinner in the community hall.

The rector, Rev. A. L. Chabot, expressed his pleasure with the growth of the congregation and extended a welcome to all.

Rev. and Mrs. George W. Murdoch were among the guests. Mr. Murdoch spoke a few words of congratulation to the minister and his people for their splendid record.



His Grace with Mr. and Mrs. T. Atkinson of St. Mathew's Dorion.



Mrs. Mary A. Vanderkaa, Fort William, didn't miss out on all the fun of Hallowe'en despite being in McKellar hospital. "Ghosts, ghouls and gremlins" from her own church, St. Luke's visited her in the women's medical ward and as pictured above treated the parishioner with cookies and candies. The visitors are members of St. Luke's Girls' Auxiliary.

—FORT WILLIAM TIMES-JOURNAL PHOTO

Service By Laymen Held at St. Alban's

CAPREOL — It is a well-known fact that at various times throughout the life-time of a clergyman, the despair of his parishioners is not so much his lack of oratory when it is time for him to preach a sermon, nor indeed the manner in which he conducts his various services, but rather the question of "who" would be capable of carrying out these duties, when due to unforeseen circumstances, the clergyman is unable to do so. However, in the parish of St. Alban the Martyr at Capreol, it is a well-known fact that this question need never arise!

The parishioners there are able to make such a statement in view of the results obtained by Rev. G. White, when on laymen's Sunday, he had the service handled completely by the laymen of the Church.

The morning service began with the singing of "Rise up, O men of God". Then the members of the senior choir proceeded slowly up the aisle, led by the People's Warden, Mr. A. Nepitt, Jr., who was Cross-Bearer for the occasion. Behind the choir, came the laymen who were to take part in the service.

When the last strains of the processional hymn had faded away, Mr. W. R. Chalmers led the congregation in the service of Morning Prayer, after which Mr. H. Jordan monotoned the three collects for the day. The first lesson was read by Mr. H. Johnstone, while the second was read by Mr. M. Nisbet.

Mr. W. H. Murray then took his place in the pulpit, and although he admitted that he did not intend to "preach a sermon", nevertheless, he spoke to those present on a topic which was very appropriate for the occasion, yet generally unpopular in any parish — that of the Church's need for finances. He proceeded to quote facts and figures, and at the conclusion of his talk, many of those present had a better knowledge of the financial affairs of their Church than they had had at any time. The congregation were then led in the closing prayers by Mr. Nepitt and Mr. Jordan.

With the singing of the Recessional hymn, the choir and the laymen who had taken part in the service, quietly left the choir stalls and returned to the Vestry, thus bringing to a close a service which had been conducted at the lay people's level and by the lay people themselves. The manner in which it had been conducted was neither polished nor tarnished, but instead reverent and understandable by all.

Congratulations should be extended to those men, who, in spite of their nervousness, agreed to take part in this service of Morning Prayer, and who in carrying out their duties, did so to the best of their abilities, and in so doing, proved to be a credit to their church.

Little Current's Sunday School Founded in 1867; Three Groups Took Part

By F. LYLE SIMS

In the year 1867, conditions on the Manitoulin Island differed vastly from those of today. Population was small. The few roads were dusty in summer, muddy in fall and spring, and blocked by snow in winter.

Chief method of travel in summer was by water, either by sailboat, canoe or by steamer and during the winter months whenever possible, travelling was done over the frozen lakes rather than by the snow drift roads. Bigtown of the Island was Manitowaning with its Indian Agency and other government buildings.

Little Current, populated mostly by Indians, was a small collection of buildings, largely of log construction, on the big hill with some few structures in the valley below. Its chief importance lay in the fact that it was a port of call for the steamers plying between the lower lakes and Sault Ste. Marie. One of the main sources of revenue for the settler was the supplying of wood for the wood burning steamers of that day.

The only church in the small settlement, was a log building, situated east of the present Manitowaning Road, and probably between Meredeith and Campbell Streets, on the hill side. In this building, infrequent services were held by the Anglican missionary at Sheguiandah who was the nearest resident clergyman.

During one of the missionary's visits to the village, he met a farmer who was settled nearby. If we had been able to listen in on their conversation, we would probably have heard the following. "You know, Mr. Rowe, Little Current is growing. There are quite a few Indian children, and more and more white children are coming in all the time. We should have a Sunday School here, and I wonder if you could tell of some man who would take charge of it. I can't get here myself every Sunday, but we have the building and I can send along the necessary books if I can get some one to take charge".

"Well Mr. Sims" his friend replied, "I think I might persuade Mr. Sam McLean to take charge." I would be glad to help him, if he would".

"Will you see Mr. McLean for me and let me know his answer on my next trip to Little Current Mr. Rowe?".

"Certainly, Mr. Sims", replied

Mr. Rowe and the two shook hands and parted.

In due course, Mr. Rowe contacted Mr. McLean, who consented to take charge on condition that Mr. Rowe helped him. This was reported to the Missionary who duly made the necessary arrangements and the first Sunday School in the history of Little Current opened its doors.

Ordinarily this would be nothing unusual, except for the following circumstances. The Sunday School was conducted in a building, and with the material furnished by the Anglican Church. The Superintendent, Mr. McLean was a Presbyterian, while Mr. William Row, his chief assistant was an adherent of the Methodist Church.

It was probably Manitoulin's first instance of successful co-operation by men, of different creeds, but all men of good-will, who were determined not to let creed or color stand in the way of religious education for the young people of their community.

Parties to the event, were Rev. J. W. Sims, Anglican resident at Sheguiandah, Mr. William Rowe who farmed on the West side of the Manitowaning road, and Mr. Sam McLean who lived at the foot of the mountain south of Little Current, which is still known as McLean's Mountain.

A son of Mr. Rowe, Mr. Nelson Rowe, in his Eighties and recently retired from the ancestral farm, is the source from whom the writer secured most of the facts for this side-light on the Town's history.

The little log building is a far cry from the four splendid churches that now serve our religious needs. But in one respect they are one. They serve one and the same Master, trying to impart to young and old alike, food for their spiritual needs, so necessary in this day and age.

Mr. Sims in sending in this item, which appeared in the Manitoulin Expositor and is reprinted with their permission, notes that the Rev. J. W. Sims referred to in the article was his grandfather whom he never saw because his grandfather was drowned when his father, the late T. C. Sims was about seven years of age. The writer's grandmother lived for many years after her husband's death and was a frequent visitor at the writer's home. — Ed.

St. Luke's Bazaar A Combined Effort

SAULT STE. MARIE — St. Luke's Parish Hall was the scene of a very successful Christmas bazaar and afternoon tea recently under auspices of the Woman's Auxiliary and all its branches. Mrs. H. T. Chennells, Mrs. F. Dwyer and Mrs. W. Caufield convened the affair.

The Hall presented a really Christmas-like spirit in green and red, evergreens and painted grasses and straw flowers.

The stage was beautifully decorated to represent a living room. An angel choir and organ loft in blue and gold were depicted on the mantle of the fireplace.

Santa Claus paid a visit to this room, to the delight of the small children each of whom received a gift of candy.

President Mrs. H. T. Chennells received the more than 500 guests.

All groups but one had a booth and that group will make a donation.

Group one had a miscellaneous booth and bouquets of straw flowers. Group two featured aprons of all styles and sizes, also miscellaneous articles. Group four had a well-stocked booth of various kinds of bread, rolls and buns and was quickly sold out. The Katherine Balfour Branch shared this booth handling a wide variety of cakes, tarts, pies and cookies. They, too, were quickly sold out.

Group five had a delicatessen booth. Here a tempting array of meats, salads and other good things quickly sold. Group six had a miscellaneous booth and church calendars. Group 8 had Christmas cakes which sold quickly and got orders for more. They also had Christmas novelties. Mrs. A. R. Priddle sold Christmas tags and place cards. Group seven had charge of the tea room which was crowded at all times.

Convener Mrs. E. Nelson assisted by Mrs. O. Bucholz, received the many guests.

The room was attractively done in Christmas colors. The small tea tables were centered with small Christmas trees.

Pouring were Mrs. F. F. Nock, Mrs. H. M. Monteith, Mrs. A. Dormer and Mrs. A. Greaves. Mrs. B. Rossiter and Mrs. Leathwood replenished plates.

Group members looked after the guests and assisted in every way in making the tea successful.

Mrs. D. Anderson looked after tickets. The Girls Auxiliary, assisted by Mrs. J. Muirhead, sold home-made candy.

The Junior Branch had the fish pond, Mrs. W. Cain, assisted by Mrs. Dormer sold attractive Christmas card calendars. All Saints Mission had an attractive booth of knitted baby things, novelties and candy.

Mrs. W. Caufield was in charge of funds. Cathedral organist, Mrs. D. Johnson rendered several musical numbers during the afternoon.

Mrs. Walter McKibbin and Mrs. Wilf McLean were responsible for the decorations.

Caravan Work In Lonely Parts Told To W.A.

The latest news of the work of caravan workers was brought to members of the Anglican Deanery WA recently by Miss Eva Hasell and Miss Iris Sayle.

Miss Hasell thanked the members for the support given the caravan workers and asked for a continuance of prayers and aid to carry on.

"We have had to purchase a new 'St. Luke's' van" said Miss Hasell. "We just hope and pray the money will be available in the Spring to pay for it."

This optimism is one of the attributes which has sustained these two women throughout the 37 years of work in Canada. They search out the lonely in the isolated parts of the country, teach the children about the Bible, report all unbaptized children to the bishop of the diocese in which they happen to be working, help the afflicted and distressed wherever they find them.

Miss Hasell told of one boy in a family of eight who could not hear. They asked if he had been to a doctor and the mother said the doctor could not help him. Through the efforts of these women and the air force stationed nearby, the boy was taken to specialists in the city hundreds of miles away and later sent to a school to learn lip reading. At the school he also learned three trades, mechanic, carpenter work and barbering.

"Since he is not too strong physically," said Miss Hasell, "he took up the barbering and now helps to support his family."

Colored slides of the work along the Alaskan highway were shown by Miss Sayles while Miss Hasell unfolded the work of the past nine years briefly.

She told of the wonderful work Rev. Haldenby and his wife, formerly of Echo Bay, are doing in the northern diocese and of Rev. Arthur Privett and Mrs. Privett, who were in charge of Echo Bay, Garden River and Sylvan Valley several years ago.

Witches, Goblins Invade Parish Hall

Church of St. John the Evangelist, Port Arthur.

The spirit of Hallowe'en with its entourage of witches, goblins and black cats invaded St. John's Parish Hall October 26, for the annual Hallowe'en tea given by the Junior Auxiliary.

The tea table, covered with an ecru lace cloth, had a large pumpkin centerpiece, surrounded by miniature pumpkins, and tall orange tapers in crystal candlesticks.

Individual tea tables had centerpieces in character with the occasion.

Miss Joan Northan, president, and Mrs. W. Allen, superintendent, received the guests, and presiding at the tea trays were: Mrs. Alvin J. Thomson, wife of the rector, Miss Verbena Young, president of the Woman's Auxiliary, and Miss Marjorie Dumbrell, and Miss Betty Lou Ailey, members of the Girls' Auxiliary.

Mrs. G. Brabrooke was dining room hostess, and Miss G. Langworthy replenished. Serving guests were: Misses Janice Northan, Susan Blanchard, Norma Grinstead, Pauline Robinson, Ruth Sellars, Susan Anderson, Carolyn Anderson, Beverly Stevens, Gwen Mercer, Mary Miller, Barbara Cooper, Carol Nisby, Maureen Toole, and Leslie Heritage, all members of the Junior Auxiliary, who looked smart in their uniforms.

Kitchen arrangements were in charge of Mesdames E. Griffin, G. Pollock, T. Alexander, and A. Manley.

The bake table was under the convenship of Mrs. A. Routley, assisted by Misses Kathy Kuz, Angela Stitch, and Debbie Ailey.

Mrs. N. Kuz convened the white elephant table, assisted by Misses Elizabeth Thomson, Ann McDermid, and Julie Wierzbicki.

Trinity College Pamphlet Answers Many Questions For Prospective Priests

The need for candidates for the Priesthood of the Church has been stressed frequently by our Archbishop.

Some questions asked by prospective candidates for the ministry are answered in a pamphlet prepared by Trinity College, Toronto. Your editor is grateful to Mr. J. T. L. James, who is a student at Trinity College preparing for ordination and service in Algoma Diocese for sending the following information for inclusion in the Algoma Anglican.

The faculty of Divinity of Trinity College originated in the Diocesan Theological Institution for the training of Anglican clergy which Bishop Strachan established at Cobourg in 1842; this became the Faculty of Divinity of Trinity College which he founded in Toronto 10 years later.

It has always existed, not to represent any special ecclesiastical interests, but rather to teach the basic theological disciplines in their historical context and development. The ideal is that of a liberal education on the theological level, free from partisan bias and preconception.

The members of the teaching staff, representing a wide variety of churchmanship, are concerned first and foremost with the quest for truth, which is the motivation of all disinterested scholars. Students are invited to enter upon their training sharing in this spirit.

If you are at High School take a course that will admit you to the faculty of arts of a recognized university. Particulars regarding various university entrance requirements may be procured from the Principal of your school. If you wish to enter this university, write for particulars to the Registrar of Trinity College. After you have obtained a university degree here or elsewhere you may make application to enter the course in divinity. The Dean of Divinity will be glad to correspond or consult with you regarding any of these arrangements and to help you in planning your university course.

If you are a University Graduate or if you are in your graduating year, you may make application at once. Write to the Registrar of Trinity College for an Application Form for the Faculty of Divinity.

If you are 25 years of age or older and have little or no university education, a plan of study lasting from 3 to 5 years may be available for you. You may enquire regarding this by writing to the Provost or to the Dean of Divinity.

What is the relation of the Faculty of Divinity to the Faculty of Arts? Divinity students (who are generally already graduates in Arts) share the life of the College with students in the Faculty of Arts and in other faculties; they share in all the activities of college life, sports, debates, dramatics, and so on. Life with students in other faculties makes for a broadening of outlook and lays the foundation for co-operation with people in many walks of life in later years. Members of the staff in Divinity also teach in the departments of Religious Knowledge, Philosophy, and Oriental History and Languages in the Faculty of Arts, so that students in both faculties pursue some of their studies with the same professors.

Can I do graduate work in theology? Yes. Trinity College is the only Anglican College in Canada accredited by the American Association of Theological Schools; its graduates may therefore proceed directly to graduate study in the United States or abroad. The College is also a part of the Toronto Graduate School of Theological Studies.

Where do graduates go? Most of course they stay in Canada. The last four graduating classes have sent 31 men to

Central Canada, 23 to the North and West, 4 to Quebec and the Maritimes, 4 to pursue graduate studies here and abroad, 2 as chaplains to the armed forces, 1 to South America. Francis Tseng, the Bishop of Honan, is one of our most brilliant honour graduates, another, T. M. Duttan, is head of the Boys' School at Palampur in India. Three of our women graduates are in India. Several of our graduates are in Japan, India, Japan and Africa are all calling for help from the Canadian Church, and the Anglican Communion is at work in many other parts of the world where you may serve.

What will it cost? The fees and incidentals in Divinity amount to about \$110, and board and lodging to about \$510 per year. Personal expenses vary from person to person, but economical students report that books and other personal expenses amount to about \$150 a year. Unmarried students in Divinity are required to live in residence, and these estimates apply to them.

How can I pay for it? It is never necessary for a man who is willing to work to be turned away because of insufficient funds. The major sources of funds are generally some of the following: your own savings from summer employment, your family and friends, your rector who may arrange a parochial grant, your bishop who may arrange a diocesan grant, your earnings from part time work at the College, from work assigned to you in connection with your studies, and scholarships or bursaries granted by the College and by other bodies.

What does theological education feel like from the inside? Here is a description of it written by two university graduates: "Perhaps the chief characteristic of life in a theological college is that its various phases have a common end. Normally in Arts a student's life involves a number of interesting but unrelated factors: studying, meeting new students and making new friendships, recreation, etc. In a theological college there is a new experience of rich corporate life based on the vision of God which seems to draw into itself all the hitherto unrelated elements. The vigorous and stimulating intellectual atmosphere of the classroom, the numerous informal discussions with more mature minds, the devotional life of the chapel services, the time spent in prayer and meditation, the discipline of one's friends, the practical work in the parish and the periods of relaxation are all shared and seen in a new and relevant perspective."

Must I be sure of my vocation before entering the Divinity course? No. The College welcomes applicants who wish to test their vocation.

Are all students ordinands? No. Some people wish to study theology because it is important in itself; others wish to train for the various lay ministries needed in the church. Enquiries from properly qualified university graduates are welcome.

Do women study theology? Yes. Entrance requirements are the same as for the men. The first woman graduated with a degree in divinity from Trinity College in 1953 and became organizing secretary of the University Christian Mission on the Toronto campus. The feeling of many women students is expressed by one of them . . .

"Women, like men, find the life of a divinity student stimulating intellectually and spiritually. It integrates all their study and experience, bringing new relevance to life. Their warm acceptance into the life of the College is an important part of this corporate experience." Some will work for the church here and abroad in fields such as Christian education. All will find unique opportunities as responsible lay people in home, church and community life.

Mrs. G. Ramsay Great WA Leader Passes at Sault

On Thursday afternoon, October 24, the funeral service for Mrs. George Ramsay, one of the faithful and devoted members of the parish, was held from St. Luke's Cathedral, Sault Ste. Marie, with the Dean F. F. Nock Archbishop Wright and the Reverend Canon F. W. Colton in the chancel.

Mrs. Ramsay passed away on the Tuesday, previous, after a few days in hospital and her death was rather unexpected, although she had been under medical care in Toronto on frequent occasions, during the past five years.

The Woman's Auxiliary has parted with a member who will long be remembered for her outstanding contribution, not only to the Woman's Auxiliary, but to her church and its other organizations.

Mrs. Ramsay was a past president of St. Luke's Branch of the W.A., had charge of the Church Boys' League in the parish for over fifteen years and was a devoted Sunday School teacher for many years.

The Altar Guild benefited from her membership and for eighteen years she was the recording-secretary of the Diocesan Board of the Woman's Auxiliary. For the last three years of her life she was secretary-treasurer of the Diocesan Life members.

Mrs. Ramsay, during her life time, was very well known throughout the Diocese and her devotion and steadfastness should remain an example to all who will miss her presence here on earth, but who will look beyond the temporal, with thankfulness, and feel she has now entered upon the Fuller Life to continue her service to one Lord and Master.

Clergy Stipends Need More Study

Increased stipends for the clergy of the Anglican Church in Ontario would appear to be an assured thing, but not for a while yet. When the increase does come, it will probably be of a more substantial nature than that proposed in the committee report presented to the Provincial Synod.

After considerable discussion on the question a motion by Rt. Rev. E. S. Reid, Bishop of Ottawa, that the report on stipends be referred back to the committee for further study of salary scales, with findings to be presented to the next meeting of the Provincial Council of the Church in 1958, was adopted by a small majority.

Voting for the motion were a large number of clergy and laity, members of the Synod's lower house, while all the bishops present, with the exception of the Bishop of Ottawa, voted against the motion.

The report, presented to Synod by Rt. Rev. Walter Bagnall, Bishop of Niagara, and chairman of the stipends committee, recommended a minimum of \$2,600 for clergy with less than five years' service and \$3,000 for other clergy, with free and heated rectory and traveling allowance of not less than \$500 for each congregation served, up to a maximum of \$1,000.

Ven. W. J. Gilling, Toronto, speaking for the motion, pointed out that a committee of laymen from the United Church of Canada, in a study of stipends, had found that \$3,974 was the minimum that a clergyman should receive, exclusive of allowances.

The final word on the subject came from the Bishop of Ottawa, who told the Synod that the area of action is in the diocesan synods and that if they want to raise stipends, they should get busy and do it. He added that he thought information on what other churches are doing would, however, be of great benefit to the committee in preparing a further report.

Ex-Missionary Is Speaker At Burks Falls Meeting

The thirteenth annual conference of the W.A. of the Muskoka and Parry Sound Deanery W.A. was held in All Saints' Church, Burks Falls recently.

Holy Communion service commenced at 10.30 a.m. with Rev. E. R. Nornabell, L.S.T., of Burks Falls, as celebrant, assisted by Rev. G. Sutherland, B.A., B.D., of Huntsville.

Rev. H. H. Garbutt, of Emsdale gave a most inspiring missionary sermon. Mr. Garbutt spent several years as a missionary in Africa so was able to present a vivid picture of the experiences in the lives of the people before and after conversion.

Immediately after the service, registration of the delegates took place in the Parish Hall showing 85 members in attendance. They were all presented with a badge portraying the title of the Missionary study book, "The Cross and the Chrysanthemum" which were made by the G.A. under the leadership of Mrs. W. H. Lindsay.

Mrs. W. S. Starr and Mrs. F. Bennett were in charge of the registration and Mrs. Chas. Tiney was in charge of the Literature table.

At 12.00 p.m. delegates enjoyed a basket lunch with Burks Falls W.A. serving tea.

Afternoon session commenced at 1.30 p.m. with singing the W.A. hymn "The Love of Christ Constrains". Rev. G. Menzies, of Port Carling led in prayer and Mrs. V. Crowder, of Port Carling read the Scripture lesson. Mrs. H. E. May, of Burks Falls welcomed the delegate and reports were presented from each branch in attendance.

Mrs. L. W. Amey, of Port Carling Vice-president of the Deanery addressed the meeting. She reported 24 branches in the Deanery with 460 members raising \$16,806. Donation to the W.A. home for the aged was \$170. Mrs. Amey stressed the need of more money for the Missionary cause of the church and more use of our talents in providing for others.

Mrs. Amey resigned as Vice-Pres. and Miss Coates, of Rosseau was elected to fill the position. A vote of thanks was ex-

Lake Superior WAs Hold Bazaars

During November both Marathon and Heron Bay had the important part played by the ladies of the church brought to the fore again. With the Women's Auxiliary in charge at both points, two very successful bazaars were held.

Mrs. A. Carmen was convener at Marathon, and was supported by the ladies of the W.A., Trinity Church Men's Club; and Trinity Church Young People's Association, presented an excellent Fall Fair, featuring booths and various forms of entertainment.

At Heron Bay, this was the community's first bazaar but will certainly not be its last if the success of the event can be taken as a measure for future activities. The Heron Bay Bazaar and Afternoon Tea was visited by many people from outside the community all of whom acclaimed the many fine displays of items offered for sale and the warm hospitality extended to every bazaar visitor. Mrs. W. Turner is president of the Heron Bay W.A., while Mrs. Ted Summers was convener for the bazaar.

tended to Mrs. Amey for her splendid leadership while in office.

Junior Auxiliary and Girls' Auxiliary reports were also given and an appeal made for more leaders.

Guest speaker was Miss Eva Hassell, founder of the Anglican Caravans in Canada. These Caravan workers visit the remote places in the Diocese where there are no clergy, teaching parents and children about the Saviour doing Social Service work and sending the Sunday School papers by post to them. She reported some newly formed sects trying to take over where the Anglican Church had worked for years before. Miss Hassell, who has accompanied by Miss I. Sayles illustrated her address with film strips on her work and appealed for more workers, more money, and asked for the members prayers for God's blessing on this most important work. We have one Caravan in Algoma with two workers, but our Bishop is anxious to have two Caravans Twenty Dollars was voted to Miss Hassell for Caravan work. The Rosseau W.A. invited the Deanery to be held there in 1958. Rev. C. Peto, of Parry Sound, gave the closing prayers and pronounced the Benediction.

Burks Falls W.A. then served refreshments which climaxed a day of fellowship and inspiration.

It was with deep regret that the members learned of the passing of a former W.A. member of Burks Falls, Mrs. S. F. Yeomans. Mrs. Yeomans was made a Life Member in 1950.

Elliot Lake Serves Big Community

ELLIOT LAKE — The building committee here, led mainly by Mr. Barry Bourne and Mr. Al Raney have not as yet got a building project started, although this committee has been very active all summer.

This Mission is gradually coming to life with Parish activities of its own. The Sunday School, superintended by Mr. Phil Cottrell, has grown to forty and is still growing. Mr. Dick King runs a Sunday School at Starrock Mine and Mrs. A. Ditchison does the same at Can-Met Mine, both are sixteen miles north from Elliot Lake.

Members of a new branch of the AYPAs attended the recent Conference at Manitowaning where Danny Krysa, Wayne Guest, Barbara Montford, all of Elliot Lake led the panel discussion.

The Servers Guild numbers six at present and after the first Confirmation Class is presented this number should be at least twenty.

The ladies have postponed the big question of going W.A. until the December meeting with the election of Officers. In the meantime they are planning a tea and bazaar at the Algoden Hotel on November 30. This would be an excellent day for visitors from Sudbury and the Soo to visit Elliot Lake before Winter sets in. The ladies catered to the Teachers' Convention October 12 held in Elliot Lake. Led by Mrs. K. Lehman they did a notable job.

We still hold Services (The Holy Eucharist) in the school at 10 a.m. The Sunday School is in session at the same time in a different room.

It's planned to sing the Christmas Communion service in our own church building.

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Sunday School Material Reviewed by Committee

Indefinite publications was the chief complaint levied against the General Board of Religious Education by a two-man committee set up by the Chapter of Manitoulin to study Sunday school materials.

The committee was formed at the request of Archbishop W. L. Wright, DD, which he made at the rural dean's conference, and its findings presented to the March meeting of the chapter.

A report on these findings is as follows:

1. The main complaint which we feel inclined to direct against the materials issued by the General Board of Religious Education is that all their publications are far too indefinite. Indeed, the majority of them could be the work of any denomination. In these days of the progress of our church in this country, we feel that it is more essential than ever that the Faith is taught to the young in detail, and not merely skimmed over.

2. While we realise that great regard must be paid to the intellectual capabilities of various age groups, it is still noted that all the GBRE material is of a vague quality. If there is excuse for this in the very young grades, that excuse ceases to exist later in the education of the young churchman.

3. It is our frank opinion that the GRBE attempts to please different schools of theological thought. The results are that (A) No school is pleased at all, and (B) religious education throughout the church in this country is seriously hampered.

4. Criticism should be constructive, rather than destructive. Therefore, instead of quoting numerous instances, bearing out the views stated above, the committee submits the following suggestions with regard to Sunday school materials. Some of these suggestions contradict the apparent present policy while others either add to it, or else confirm it.

5. The committee is agreed that the best principle for Sunday school, and indeed for general religious education, is that of graded lessons or instruction, which should be used universally. A suggested lay-out of a comprehensive Sunday school course is therefore suggested in paragraphs below.

6. Scripture should be taught to the young, but it should always be connected immediately in the pupil's minds with the church in two main ways. (A) Through morality. The attitude of the church on questions of an ethical nature is, of course, based upon Holy Scripture. Therefore, in all instruction of a Biblical nature, the church's attitude should be most definitely stated at the same time. To the mind of a child, events of 2,000 years ago may appear to be archaic. However, he can appreciate that the church is very present in the 20th Century. So the emphasising of the moral attitude of the church has two results. (A), It teaches the child that Scripture is a living thing today, and (B), It shows him that his church is very active in the field of the problem of right conduct, which, in turn, fosters in his consciousness the fact that the Church is not out of date. (B) Through liturgy. The average churchman of our generation does not understand his church. This fact is not being remedied by the present materials. We therefore recommend that, wherever possible, Scripture be related to the liturgy of the church. In this way the child will come to accept the church as an integral part of his life, and her liturgy will fulfill the intended function of reminding him of his faith and action as a churchman, throughout his life.

7. We further recommend that the penitential seasons be stressed in all the courses. There is a tendency today to laugh at sin. The committee believes that this is a danger which must not be transmitted to the younger generation. The church has ever provided us with the two penitential season of Advent and Lent in order that we may make amendment of life. Sunday school materials should adopt this method to the full.

8. The committee suggests the following divisions of age groups for our Sunday schools, (which shall, of course, be amalgamated as necessary in smaller communities).

I. Kindergarten . . . 3 and 4 years of age. We recommend that visual aids, especially flannel graphs, be used in this grade. With regard to instruction, the three-year-olds should be taught Old Testament stories, and the four year olds, New Testament stories. We would especially suggest that these stories be taught in consecutive order, according to their position in the canon of Scripture.

II. Beginners . . . 5 and 6 years of age. The subject material for this grade should be based on the church's year. This not only stresses the important sections of Scripture again, and relates the Bible to the church, but it also teaches the young children the tremendous importance of worship at an early age. Parents should be encouraged to set a good example in the matter of worship through publications for them, comparable to those issued to the parents of the Little Helpers.

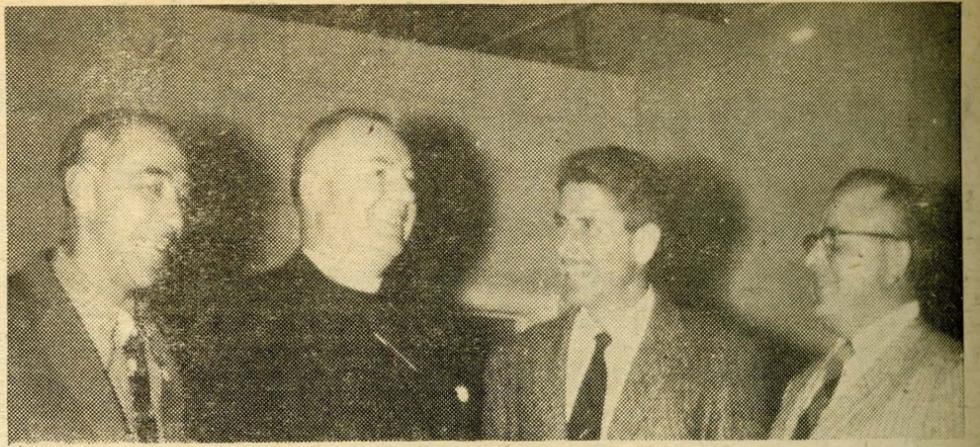
III. Primary . . . 7, 8 and 9 years of age. At this age children should be ready to learn something more definite about the church. Therefore we recommend that the primary grade be devoted to instruction based on the Catechism of the Church. We feel that this is the very latest that it should be left. Unless the elementary rudiments of doctrine are taught early in life, the child will not assimilate them as he should.

IV. Junior . . . 10, 11 and 12 years of age. Having now studied Scripture, worship and faith, the child must go on to learn how these things affect his daily life. He must be taught how to grow spiritually. The sacraments are channels of grace through which this growth is accomplished. We therefore recommend that the sacraments be the basis of the course for this grade.

V. Seniors . . . 13, 14 and 15 years of age. Finally the young must learn to relate the spiritual life to the material life. In other words, they must be shown how all that they have learned during their years in the Sunday school must be made of practical use in the world. We suggest a course entitled "The Church and the World" for this final grade, and it should incorporate also a general revision of the entire course.

9. I. The committee would stress once more that, throughout the courses suggested above, the mechanics of religion should be emphasised at every available opportunity. We feel that it is most important that the church is regarded by children as the centre of their lives. In order to attain this end, they must be shown that she is thoroughly practical in all her ways, and that she is not obscure from the business of living.

II. The committee would recommend, if the course suggested above is adopted, that the Sacrament of Confirmation be administered while the child is between the ages of 10 and 12 years.



FIRST VISIT—The Archbishop of the Anglican Church Diocese of Algoma. His Grace Archbishop W. L. Wright, of Sault Ste. Marie, paid his first official visit to the uranium centre this week. He was entertained and met members of the Anglican congregation in the basement of the United Church, borrowed for the occasion. The Anglican Church's own building is under construction but will not be completed until next year. Archbishop Wright, who was accompanied by his wife, spoke to the congregation briefly on his arrival. A buffet supper was prepared by the Women's Auxiliary of the church afterwards. Pictured on the occasion left to right are D. A. Ramsay, His Grace, Al Raney and Conny Alexiuk.

struction but will not be completed until next year. Archbishop Wright, who was accompanied by his wife, spoke to the congregation briefly on his arrival. A buffet supper was prepared by the Women's Auxiliary of the church afterwards. Pictured on the occasion left to right are D. A. Ramsay, His Grace, Al Raney and Conny Alexiuk.



Mrs. Wright, wife of Archbishop W. L. Wright, shown on left, chats with Mrs. Karl Lehman and Rev. R. Jumley, pastor of the Elliot Lake Anglican parish.

'Is All Well With the WA?'

The following is the sermon preached by Archdeacon G. Thompson at the service held in conjunction with the annual meeting of Nipissing Deanery W.A. held recently at St. Brice's Church, North Bay.

Text: "Mary hath chosen that good part" Luke 10; 42.

From time to time the subject of the 'Marys' and 'Marthas' comes up for discussion, and usually ends in a silly argument as to which group is more important.

Some of you will recall Kipling's Poem, The Sons of Martha. I can remember the first time I read it with any meaning was at Moosonee,—at the end of the ONR line, where the contractor had raised a cairn, in memory of those who had lost their lives in the construction of the railroad. On the cairn was a plaque with that poem inscribed.

I don't intend to discuss the relative values of the Marthas and the Marys of the present generation. To do so would be looking for serious trouble. Nevertheless, I do want to make an application of the text to this great organization gathered here today.

The WA has grown from a small beginning to one of the largest when we consider the number of its active and honorary members, with its ramifications in GA, JA, CBL, Little Helpers, Dorcas, Social Service and Educational Departments. Its budget is very impressive, and its works manifold. The men of the church have nothing to compare with it,—although there is hope that the Brotherhood of Anglican Churchmen are definitely on the move.

But is all well with the WA? Are you as members of that organization satisfied with your present outlook? We are so used to hearing everyone from the Episcopate down lauding the efforts of the WA,—and rightly so,—that I seriously wonder if I dare make even a suggestion to such a group that all is not well, or if the group possesses sufficient humility to listen to practical advice and act upon it. Nevertheless I'm going to take my life in my hands and hope for the best.

Your foundress sought permission of the synod of the church to start the WA as the

handmaid of the church, and rightly so. She never envisioned any group becoming so autocratic that they should ever dream of trying to dictate any policy to their reader. Yet I fear that does happen to-day!

The WAs today are hard working groups of women, doing a great many essential jobs. They are like Martha of old very busy serving, and I'm not minimizing the serving one little bit, but surely that is not the complete picture of the aims and objects of your organization. If it is then it becomes a service organization primarily, and the WA was meant to be something more than that.

I suggest that the core of the WA should be made up of the followers of Mary, of whom our Lord said "Mary hath chosen that good part."

I am being bold enough to suggest to you that you give time today to consider the need for the deepening of your own, and your organizations spiritual welfare. I suggest that you give serious consideration to the organization of what we call now-a-days 'cells' or small groups for intense periods of prayer and intercession, for the members of your organization, for your clergyman, your parish, the church at large, and for the

missionary work of the church. I would urge you to give more thought to your corporate communions not less as some appear to want to do.

I don't think it is sufficient to have 10 minutes or so for opening prayers and Bible reading, and then a short missionary study, and then the balance of your meeting given over to business.

Try reversing the timetable, and I'm sure as I stand here before you today, that as a result of such prayer and intercession, through God's guidance and the power of the Holy Spirit you would become the power for Him that you in your hearts really desire to be.

That is what the church needs today. Not more organizations of any kind, not more teas or bazaars, but more men and women filled with the Holy Spirit, going forth in the Name of Jesus Christ conquering and to conquer.

Remember important as the work of Martha was, our Lord said it was 'Mary who had chosen the good part'.

I express a hope that you through your deliberations today will see how you too can choose that good part which shall not be taken away from you.

NEW RURAL DEANS NAMED

His Grace announces the appointment of the following clergy as Rural Deans of the new Deaneries established, the appointments to take effect January 1st, 1958.

The Rev. G. W. Sutherland:
Rural Dean of Muskoka

The Rev. S. M. Craymer:
Rural Dean of Nipissing

The Rev. Canon Cyril Goodier:
Rural Dean of Temiskaming

The Rev. B. J. Cooper:
Rural Dean of Missassaugi

The Rev. H. A. Vallis:
Rural Dean of Superior

The Rev. Canon Stephen Turner:
Rural Dean of Thunder Bay.

A Needed Lesson: First Things First

A Businessman's Views On Christian Stewardship by Kenneth S. Keyes of the Keyes Foundation, Miami, Florida.

One of the words that came to have a real meaning for us during the last war was the word "priority." We learned that the things most important to the war effort had to be given the right of way over everything else—that they had to come first.

I believe with all my heart that the lesson we Christians need most to learn is to put first things first. And God's Word reveals very plainly what those first things are.

After telling His followers that they are not to worry about food, drink and clothing (Matthew 6:25-32) Jesus said, "Seek ye first the kingdom of God and His righteousness" and He promised that He will provide the other things according to our need.

This clear-cut statement from the Master's lips can mean only one thing: the things of God are to come ahead of everything else—we are to surrender ourselves completely to Him—to give Him first priority in our lives.

God certainly is entitled to first claim on our time because he controls our time. The years we will spend on this earth are in His hands.

God should have first claim on our energy because our health, from which we derive our energy, is under His control.

God surely has first claim on our abilities because He gives us our talents of varying kinds. And it naturally follows that God should have first claim on our money because the dollars we earn are the direct result of our use of the time, energy and ability that God has given us.

Our problem, then — yours and mine — is first to definitely recognize God's prior claim on these things and then to actually acknowledge His claim in the way we live and handle our affairs.

If we are to put God first we must use a portion of each day for the study of God's Word and for a vital prayer life. Our energies and our abilities must be used to witness for Him — to serve Him in our daily walks of life.

But if we dedicate these things and hold back our money, we miss a very vital part of our Christian experience "for where your treasure is there will your heart be also."

I. OUR ATTITUDE TOWARDS OUR MONEY

For many of us, the most difficult thing of all to surrender is our money. That's easy to understand, because in a very real sense the money we earn is our lives converted into dollars — it's our time, our energy and our ability — our life blood, if you will — minted into coin.

When we faced the facts fairly, we realize that our money isn't ours at all in any lasting sense. We can't take it with us when we die; we can't even be sure of keeping it while we live for sudden reverses can sweep it all away. In the final analysis, then, money is simply something that God entrusts to us and allows us to use during our lifetimes.

To enable us to remember always that God has first claim on our dollars, He asks us to adopt a simple, practical and business-like plan known as tithing—to set aside one-tenth of our income or profits, dedicating this 10th to the glory of God and using it for the advancement of His causes on the earth.

II. OUR OBLIGATION TO TITHE

When God organized the Jewish people into a nation, He gave them a law which said, (Lev. 27:30) "And all the tithe of the land, whether of the seed of the field or of the fruit of the tree, is the Lord's; it is holy unto the Lord." Note that it doesn't say: "The tithe should be given

to the Lord." It says it "IS" the Lord's.

Years later the prophet Malachi was rebuking the Jewish people for indifference and disobedience to the laws of God. In Mal. 3:7-9 God speaks through the prophet about this law of the tithe. He doesn't accuse the people of neglecting their duty. He doesn't suggest that they have not been liberal enough. He says, "Ye have robbed me in tithes and offerings."

This plain statement clearly implies that when they withheld a part of that 10th they were taking from God something that belonged to Him.

If our Federal Government has the right to levy a tax on our incomes, surely God who gives us time, energy and ability and provides the materials with which we earn those incomes has a perfect right to claim a definite part of them for His work.

There are some who take the position that Christians are not obligated to tithe because Christ's coming freed them from obedience to the Mosaic laws. Whether the law of the tithe is binding upon believers today is, to me, unimportant. I feel that our love for God, our gratitude for the salvation that we have through His Son and our appreciation for the many blessings that we receive daily should prompt us to use at least a 10th of our income for God's honor and glory.

III. THE PRACTICAL SIDE— DOES TITHING PAY?

Looking at tithing from the practical side — does tithing pay? Does it bring dollars and cents dividends in addition to its spiritual blessings?

In the last 20 years I have spoken on tithing to thousands of church members and I have yet to meet one who faithfully tithed his income without receiving a real blessing. In most cases the tither's income increases, but where it does not, the universal experience seems to be that the Lord makes the 9-10ths go further than the 10-10ths did before.

Tithing helps us to remember that all belongs to God and serves to make us more economical and systematic in our use of money. Furthermore, the man who thinks of his time and ability as belonging to God will ordinarily be a better work-man and will deserve promotion and increased responsibility.

It seems logical to me to believe that God would bless financially those who recognize His ownership and who honor Him by dedicating at least a 10th of their incomes to His work here on earth. Malachi 3:10 says, "Bring ye the whole tithe into the storehouse — and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

Proverbs 3:9, 10 says, "Honor the Lord with thy substance and with the first fruits of all thine increase, so shall thy barns be filled with plenty and thy presses burst out with new wine."

That tithing does pay financially as well as spiritually has been the experience and the testimony of many of our country's great business and financial leaders.

William Colgate — of the great tooth paste and toilet preparation firm — was a tither; Heinz of 57 Varieties; Hershey of Hershey's Chocolate; Kraft of Kraft Cheese; Jarman, the shoe manufacturer; Hyde of Mentholatum; Kellogg of Corn Flake fame; Crowell of Quaker Oats; Kerr of the Kerr Fruit Jars; Proctor of Ivory Soap; Wanamaker, the department store merchant — are just a few of the well-known business leaders who honored God with their tithes and offerings.

One time John D. Rockefeller, Sr., was asked if he tithed. He replied: "Yes, I tithed. My first wages amounted to \$1.50 a week. The first week I took the \$1.50 home to my mother and she held

the money in her lap and explained to me that she would be happy if I would give a 10th of it to the Lord. I did and from that week to this day I have tithed every dollar that God has entrusted to me and I want to say to you that if I had not tithed the first dollar I made, I would not have tithed the first million dollars I made. Train the children to tithe and they will grow up to be faithful stewards of the Lord."

Back in 1935 a salesman in my organization was \$500 in debt. He started tithing. In 1936 he paid off the loan before it was due and had \$1200 in cash which he used to open a real estate office in his home city. In 1937 he earned \$7,890; in 1938, \$10,842; in 1939, \$15,143; and in 1940, \$17,499. As his income increased he gave approximately one-fourth of his income to church and charitable organizations. The more he gave, the more God prospered him.

Several years ago we heard a North Carolina lumber man give his experience. He had tithed for many years and God had prospered him. He increased God's part to 15 per cent—then to 20 per cent — and God continued to bless. Finally he bought a big planing mill and showed his gratitude by dedicating 50 per cent of the profits to God's work. In recent years more than \$100,000 of these profits had been used to advance the Kingdom.

A Tennessee automobile dealer who heard this message and started tithing, later wrote:

"I have learned that by forming a partnership with Christ and paying more attention to spiritual things and less to material things everything works out much better. I am much better off financially now than I was before. I started tithing but even if I had less money I would continue to tithe, for it has been the source of my happiest Christian experience. I have learned that being a partner with Christ and having the privilege of handling a small portion of his business is worth more than all the world has to offer."

In my own experience, tithing has brought financial blessing. After giving God the leftovers for many years, we started taking out His share first during the depression in 1932. It wasn't easy to do at first. My income was barely enough for my family's needs.

During that first year my income increased 60 per cent. The second year it was more than double what it had been before we started tithing and it continued to grow.

Then we decided to tithe our company income, too. The first year after our tithing resolution was adopted we made more money than in any previous year in the company's existence. The next year our profits were larger still.

Then after seven or eight years of substantial growth our income stopped increasing. Seeking the answer I finally realized that during all these years we had been devoting to God's work only the 10th of our income that was already His — that we had completely failed to show our gratitude for the financial blessings that God had poured out so bountifully. When we increased our tithe to include love gifts and offerings our income resumed its upward trend and we had the joy of knowing that God was once more guiding our business affairs.

Of course a skeptic can say, "Haven't business conditions generally improved? Wouldn't your income have increased just as much if you had not tithed?" I doubt it. It just seems good, sound business reasoning to believe that God will bless financially the man or woman, or the business firm, that honors Him and tries to further His program on earth. I honestly do not believe that our income would have increased as much as it has, if we had withheld our tithes and offerings.

IV. THE SPIRITUAL SIDE OF TITHING

But the financial blessing that so often comes to the tither is not the main thing. The spiritual blessing is far more important.

When we tithe, we have the satisfaction of knowing that we are putting God first in this vitally important part of our lives. With this knowledge comes the realization that we are actually in partnership with God. It's glorious to have God as a partner. An everpresent God to whom we can take our problems any time, any place, anywhere we happen to be. An all-knowing God who knows what is best for us. An all-powerful God who can bring to pass those things that are best for our spiritual, our physical and our financial advantage!

We need never fear the outcome of events when we have God for our partner. We need not worry about business deals when He is at the helm of our ship.

And the tither has great joy in realizing that he is God's partner too—that he is playing a real part in advancing God's program in the world today.

If you are a child of God and want greater happiness in your Christian faith—you will find it when you dedicate a liberal part of your income for the advancement of God's Kingdom on earth and give God the right-of-way in your life.

If you have not accepted Christ's sacrificial death on the cross as the payment for your sins, then I do not believe you will receive a blessing from tithing. God's promises are to His children, not to those who reject His Son. Read John 3:16 and 36 and Romans 10:9, 10, and put your trust in Him.

V. HOW TO TITHE

For those of us who have salaries, figuring the tithe is easy. Simply set aside 1-10th of our pay as we receive it—separating it from the money that we spend for ourselves. "Upon the first day of the week let everyone of you lay by him in store as God has prospered him." (1 Cor. 16:2.)

If we are engaged in business or a profession, the tithe would be figured on our net incomes—the amount remaining after our actual business or professional expenses are deducted. Usually we will know each month just what our profit has been and the tithe can be set aside then.

But if you happen to be farming or in a business where you do not know how much you have made until the end of the year, don't deny yourself the blessings or partnership over such a long period, but estimate your earnings and spend your estimated tithe for the glory of God. I suggest that you estimate it on the high side rather than the low side. God usually helps to make such liberal estimates come true.

Many questions are asked about what items may be de-

ducted in figuring the net income. The best answer to all these questions is—"Be as fair with God as you would expect a business partner to be with you."—and if you adopt this principle there is little likelihood of your being led astray in your application of the plan.

SUMMARY

Let's summarize briefly the reasons why you and I as believers should tithe our incomes:

1. It is God's plan handed down to us in His Word.
2. It was endorsed by our Lord and Saviour, Jesus Christ.
3. It is the only practical business-like way for us to recognize God's prior claim on our time, energy and ability and the dollars we produce with them.
4. It will enrich our lives spiritually.
5. It usually brings financial blessing.
6. It is a most vital step if we are to fulfill the first and great commandment—"to love the Lord our God with all our heart, with all our soul and with all our mind."

If you have been giving God the leftovers of your income instead of His tithe then you have been depriving yourself of one of the greatest joys in your Christian life. You have been cutting yourself off from the blessings, both spiritual and financial, that come from partnership with God.

Accept God's challenge in Malachi 3:10 and try His plan during the next 12 months. Just give it a fair trial—for a year I predict that it will be the happiest year in your Christian existence and that you will continue this practice as long as you live.

I thank God for leading me to see that all that I am and have belongs to Him and to experience the joy that comes when one is in partnership with Him. I have tried God's plan. It works. I urge you to try it, too.

Hallowe'en's Fun Comes to Hospital At Fort William

FORT WILLIAM — As everybody knows Hallowe'en is no fun when a young fella's sick in hospital. Missing out on all the fun of dressing up with the gang, embarking out to scare the day-lights out of old Mr. Smith down the road, and reaping the toothsome profits of a tiring but happy evening's spookery.

Lucky boys and girls, and even adults at the city's McKellar Hospital missed none of the magic of Hallowe'en's enchantment last night when armed with box-loads of mouth watering cookies and chewy candies, eight unselfish members of St. Luke's Anglican Church Girls' Auxiliary went around all the sick children's wards unloading their welcome cargo.

Led by "Chief Witch" Mrs. D. N. Mitchell, leader, the church's girls, ages ranging from 13 to 17 and dressed in "fiendish" black paint and costumes made by themselves, whisked their way around the wards with the precision of a witch's broomstick.

Outside, the evening's cries of "Trick or treat" were more than matched by the fun of the sick children's own special interpretation of All Saints' Eve.

Members of the church's "Loathsome Eightsome" were Donna Snider (President), Nancy Coslett, Marlene Gibbons, Lynne Sakamoto, Beverley Miki, Sharon Inouye, Patsy Goyan and Norma McLeod.

All the treats were the girls' special home cooked offerings. This year is the third annual trip the Auxiliary has made to the hospital Hallowe'en.

Little Helpers Enjoy Party At Port Arthur

Under the convenorship of the Women's Auxiliary of the Church of St. John the Evangelist a very successful party for Little Helpers and their mothers was held in the Parish hall recently.

A short service for the group was held in the church, by the Rector, the Rev. A. J. Thomson. Mrs. Thomson urged the young mothers to attend Sunday services, and make use of the nursery class, provided for their children.

Mrs. Vance Chapman the parochial secretary for Little Helpers and Mrs. A. J. Thomson, received the members who continued into the hall to be registered.

IT PAYS TO ADVERTISE!

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

ALL ANGLICAN BUSINESSMEN . . .

The "Algoma Anglican" is the official publication of the Diocese of Algoma. For the first time you now have your own church newspaper. Constant improvement will be sought and it is hoped that succeeding issues will be even brighter and more informative.

A fully paid subscription list is the target well on the way to being achieved. 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.

The impact of your new church newspaper is self-evident. The advertising value of the "Algoma Anglican" is clearly attractive to every businessman as a matter of business. But more than that, your advertisement in the "Algoma Anglican" ensures the success of a project that has long been just a dream in our diocese.

ADVERTISING RATES ARE QUITE REASONABLE

*. . . we need your business and we seek it openly,
knowing that the Algoma Anglican can help you too!*

*An advertisement of
this size is only
\$5.60 a month.
Your rector or
people's warden
will be happy to
take your order.*

*Advertisements are solicited in larger units.
Each unit is one inch in depth and the width
of one column. The charge for each unit is
\$2.80 a month. This space contains 4 units,
and is worth \$11.20 a month*

The ALGOMA ANGLICAN offers you

THE BIG 3 . . .

the three prime ingredients of every good advertising medium . . .

1. LOW RATES
2. A RECEPTIVE AUDIENCE
3. A GUARANTEED SELECT CIRCULATION

*We are counting on every Anglican businessman to make sure that the
"Algoma Anglican" can do the job for the Archbishop and the Diocese . . .*

WON'T YOU CALL YOUR RECTOR OR PEOPLE'S WARDEN TODAY . . . GIVE THEM YOUR "COPY" NOW . . . DEADLINE FOR ADVERTISING IN THE DECEMBER ISSUE IS DEC. 21 . . . WE'LL BILL YOU LATER!

WE WANT TO PRINT THE NEWS OF YOUR PARISH . . .

*There are dozens of hap-
penings in your parish of
genuine interest to Angli-
cans throughout the Dio-
cese . . . let us have your
reports and write-ups on
the subjects that interest
you most. Here are just a
few suggestions:*

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

+

Please jot down your news items now . . . hand them to your rector . . . but please do it promptly so that they can be mailed to the editors not later than December 21. Your stories and pictures will be read and appreciated by Anglicans throughout the diocese in the December issue of the Algoma Anglican . . . if you will please let us have them within the next two weeks . . . Remember the deadline for the December issue . . . December 21.

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