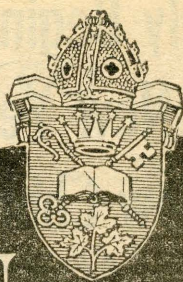


vol 3



ALGOMA ANGLICAN

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

- 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

An Editorial Letter

Marriage Announced Of Algoma Anglican, Canadian Churchmen

Dear Algoma Anglicans.

This letter purports to come from the editor, who, at the present time, is composed of the good offices of a team of people. While we are convinced that this "conglomerate editor" is doing the best job under the circumstances, we are mindful of the difficulties, limitations and deficiencies of such an arrangement. We sincerely hope, therefore, that a real live editor will be in evidence at an early date.

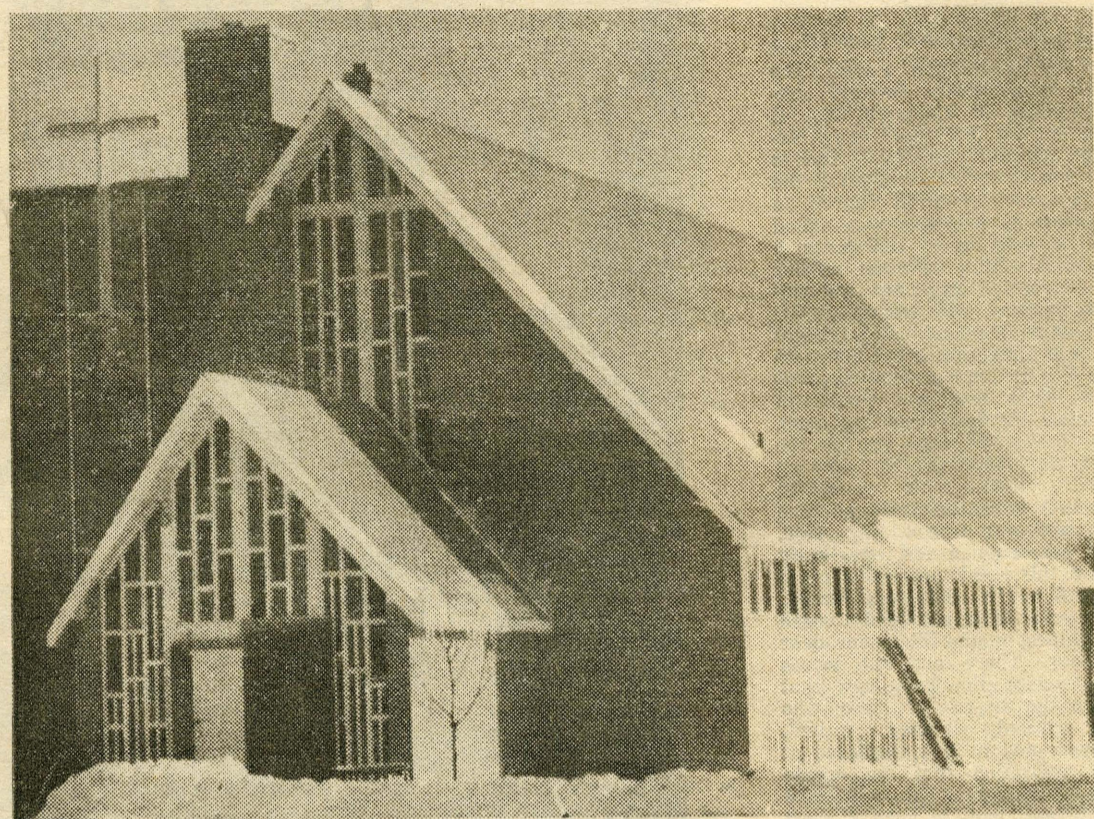
This issue ushers in a new policy in the history of your diocesan paper. It is now a charge of the diocesan assessment; that is, each parish or mission is assessed for the number of families on its register; by this means we are hopeful that this and subsequent issues of the Algoma Anglican will find its way into every Anglican home in Algoma Diocese. To those parishes who have submitted a parish list, the paper will be mailed on an individual basis. To those parishes who have not done this, sufficient copies will be mailed in bulk to cover the Anglican homes in each respective parish. We do ask for your co-operation in keeping the mailing list up-to-date.

In the second place, our paper has in effect become "twins." With each monthly copy you will also receive the Canadian Churchman which will carry the national Church news across the country, as well as articles of general interest. In this way, we hope that every Anglican family in the Diocese will become well informed as to what the Church is doing on the diocesan, national and international level.

In this marriage between the Algoma Anglican and the Canadian Churchman, there are bound to be some difficulties. We trust that you will be patient if complications in distribution arise and give time for any "kinks" to be ironed out.

With best wishes for the New Year:

F. F. NOCK,
Chairman, Board of Management.



Creighton, Lively Begin Year in New Church

"And Let Them Make Me A Sanctuary That I May Dwell Among Them"

Approximately 14 miles from Sudbury there is a little mining town known as Creighton. There is no Anglican Church in Creighton but for many years a group of faithful people attended services which were held quite regularly in the Community Hall. At times the services were conducted by students, and as often as they were able, the Clergy came from Copper Cliff, ten miles distant. An energetic and hard-working group of Creighton ladies organized a branch of the Woman's Auxiliary and thoughts began to turn towards the building of a Church. And so from such humble beginnings a dream was born, and, nurtured by faith, and a simple desire to serve Him and extend His ministry, the dream began to materialize.

About this time the International

Nickel Company was building a small number of houses on the site of what was later to become the town of Lively. In 1950, this new townsite was inspected by the Bishop of the Diocese, the Right Reverend W. L. Wright, and he decided that here was an ideal spot to locate a church. A lot was obtained from the company, and with the money raised by the Creighton W.A., and a donation from the International Nickel Company, building was begun in September, 1952. In the meantime services were held in some of the houses in Lively, as well as in Creighton's Community Hall. The Reverend Arthur Crisp was appointed Incumbent in Creighton and Lively, and also of Levack 40 miles distant.

On Thanksgiving Day, 1952, some 30 men began at 8 a.m., to pour the concrete for the walls. This was completed about

9 o'clock that same evening. By this time approximately 300 houses had been built in Lively. The congregation was growing, the basement was completed and the first service held in March, 1953. One hundred and eighty-five people were present. The Lively branch of the Woman's Auxiliary was formed and, together with the Creighton branch, has done much towards raising funds for different objects. The Altar, Prayer Desk, and most of the Sanctuary furnishings were beautifully made by the men of Creighton and Lively. These, together with some memorial gifts given by members of the congregation, helped to make a beautiful basement Church.

For the next five years regular church services were held, and the many church organizations settled down to regular meetings. During these years the congrega-

(Continued From Page 1)

Women Priests Worry Clergy, Archbishop Receives Appeal

LONDON (Reuters)—A group of Anglican clergymen Wednesday urged the Archbishop of Canterbury to take a stand against the Swedish Lutheran Church's decision to allow women priests.

Some Anglican clergymen are worried the decision would result in Swedish women priests preaching here under inter-communion arrangements between the Swedish church and the Church of England.

The archbishop, Dr. Geoffrey Fisher, was asked at today's session of the Anglican Church's southern Convocation of Canterbury to make it clear his church cannot approve the Swedish move.

Dr. Fisher said Tuesday he had written the Swedish church about the decision. He did not reveal the contents of his letter but said the move "might cause some embarrassment to us in England."

The Archbishop's Letter

Strengthen The Family Life During 1959

My dear People:

What is our predominant need during the coming year? That is a difficult question to answer. On giving this query considerable thought, surely top priority must be placed on the stability of family life.

There are reasons for this statement. An increasing number of our new communities and larger towns are becoming industrialized. The drift to our new mining centres with the onset of industry has been inevitable. Houses are difficult to procure. The result? The solidarity of family life is being weakened by fathers commuting long distances to these new areas of employment and seldom seeing their families. A more serious situation finds the head of the home residing permanently in his place of employ-

ment, leaving the mother to bring up the children in the home. There is a sacramental relationship between good housing and good homes. There is an urgent and fundamental need that adequate housing be provided for employees and families WITHIN the setting in which daily work is being provided. Families must be kept together.

The Church has always regarded it as a primary duty to bless and sanctify the home, to keep it true to the teaching and the spirit of Christ, and to make it what it can and ought to be — THE BASIC CENTRE of Christian character.

The basic principle on which a sound family life must be established is love, and the home founded on love begins in self-sacrifice. This self-sacrifice reaches perfec-

tion when both mother and father become definitely interested in the spiritual welfare not only of themselves but of their children for whose birth and training the home primarily exists.

The ties of family life are thus strengthened when all members of the family become incorporated into the Body of Christ, the Church. There is no greater need for 1959 than making our homes places of peace and joy because they are rooted in Christ. To meet this need, parents and children alike are given Grace within the enfolding love of Christ and His Church.

My warmest greetings to you all.

Your friend and Archbishop,
WILLIAM L. ALGOMA.

Lively Begins The New Year In New Church

(Continued From Page 1)

gation completely retired the debt the basement, and this culminated in a happy event in January, 1956, when the bank note was burned at a touching ceremony. This honour was given to Mrs. Emily Smith, the oldest member of the congregation. No sooner was this episode in our Church's history recorded, than the congregation was further inspired.

"Build, These more stately mansions, oh, my soul!"

A building fund was started, knowing that one day our Church would be completed.

SELF-SUPPORTING PARISH

From a Mission Parish, the Parish of Lively became self-supporting in January, 1957. It was during 1957 that really serious consideration was given to the possibility of completing the construction of Christ Church. In October an architect was called to Lively to assess and design a church building to erect on our basement. At this point we cannot express too gratefully our thanks to the Archbishop Wright Church Extension Fund for making this action possible. Application for a loan was made. In October the loan was approved, and the stage was set for the next step forward. The following month, membership voted to proceed with the building. The contract was let in July, 1958, and construction started shortly after this, and now, thanks to God for His divine guidance, there stands a beautiful Church—a fitting memorial to our dear Saviour. There are not words to describe the happiness that filled the hearts of those who had worked, watched, waited, prayed, and at last wondered at the realization that the dream which once may have seemed so distant, had, in such a short span of years, come gloriously true. This is by no means the closing chapter of our story, but just a beginning. There is still a great deal to do in the years ahead. The Lively Woman's Auxiliary have donated the seating for the choir, and further efforts to furnish the Church are in process. These will be duly reported in these columns at a later date.

Letters of congratulations were received from His Grace the Archbishop of the Diocese, and from the Venerable Archdeacon Gilbert Thompson, Rector of St. John's Church, Copper Cliff.

CHRISTMAS SERVICE

It was most fitting that the first service in the new church, the celebration of Choral Eucharist, was held on Christmas Eve. The service, conducted by the Reverend A. Crisp, opened with the Processional hymn, "Hark the Herald Angels Sing". Before the offertory the Junior Choir gave delightful renderings of "To the Christ Child," and " 'Twas in the Moon of Wintertime." The acoustics in the new Church have turned out to be exceptionally good. The hymns, "Of the Father's love begotten," "Sing of Mary pure and Lowly," and "See, amid the Winter's snow" were sung by the choir during communion, and after the Benediction the choir and congregation sang "Silent night, Holy night," kneeling. The traditional "Oh come all ye faithful" was the Recessional hymn, which brought this memorable service to a close.

NEW APPOINTMENTS IN THE DIOCESE

His Grace the Archbishop has announced the following appointments:

The Reverend L. E. Peterson: To The Church of St. Peter the Apostle, Elliot Lake; from Coniston.

The Reverend R. H. Nixon: To St. Paul's Church, Haileybury; from Lake of Bays Mission.

The Reverend Kells Minchin: To Minnow Lake and Leckerby; from Vermilion, Alberta (Diocese of Edmonton).

ARCTIC CATHEDRAL

World's most northerly cathedral is the Anglican All Saints' Cathedral at Aklavik, N.W.T.



Archbishop's Annual Reception Held at Bishophurst

In the afternoon of New Year's Day, the annual reception, which during the last 75 years has become a tradition in Sault Ste. Marie, was held by the Archbishop and Mrs. Wright. This is the 15th reception held by the present Archbishop. The Archbishop and Mrs. Wright are seen receiving their guests.

Grace Church At South River WA Meeting

SOUTH RIVER—Grace Anglican Church WA was represented by 11 members at their December meeting convened recently in the parish hall at South River. The minister Rev. E. Eldridge and Mrs. Eldridge were guests for the occasion, which also featured the election of officers for the coming year.

Rev. Eldridge conducted the opening devotions, and also presided over the election of officers.

Reports of the year's activities were heard from the respective committee conveners.

Various matters of business were discussed. It was agreed that some of the boys of the church would take turns at caretaking for the winter months. Expenditures were voted to take care of supplies for the church hall kitchen.

The ladies voted \$20 towards the Sunday School to assist them in providing for the annual Christmas party.

It was agreed that some necessary repairs should be made to some of the hall tables.

Rev. Eldridge chaired the meeting for nominations in regard to a new executive. Elected were Mrs. O. Lacombe, president; Mrs. M. Loney, vice-president; Mrs. A. L. Murdoch, secretary; Mrs. F. Waldriff, treasurer; Mrs. C. Ralston, secretary of the Little Helpers; Mrs. O. Lacombe, secretary for the "Living Message".

PORT ARTHUR — Laying of the foundation stone of the new Church of St. Michael and All Angels Thursday evening brought home forcibly the rapid growth of Port Arthur and the religious life of its people.

The Most Rev. W. L. Wright, DD, DCL, Archbishop of Algoma and Metropolitan of Ontario, was unable to conduct the ceremony as planned due to flight cancellation. His duties were carried out by the Ven. James F. Hinchliffe, Archdeacon of Thunder Bay.

Other clergy officiating were Rev. Canon Turner, rural dean of Thunder Bay; Rev. J. Jordan, rector of St. Michael and All Angels; Rev. Alvin J. Thomson, rector of St. John's Church, and a former rector of St. Michael's.

A bitterly cold night, it reminded the group of people gathered outside to witness the ceremony of the early struggles of the devout little band that worked hard to attain the church's present status.

It was the first Sunday of December 52 years ago that the first Anglican service was held for the St. Michael and All Angels Parish in the home of the late G. E. Bagley, about a hundred yards from the present site of the church. From the Bagley home the members planned and built the present church which flourished and floundered, flourished again, over the years until 10 years ago today when, with additional members in the community, a basement hall was started.

The growth of the little church continued until early this year it became increasingly evident that it was no longer adequate to house the growing Anglican population in the west end of the city.

Enclosures in the stone include the Foundation Symbols, a wood-

en cross, a Holy Bible, a book of common prayer, the front page of today's News-Chronicle a 50th anniversary booklet, a canvas booklet distributed to parishioners during the church building fund campaign and a record of the parish founders.

HOLD SERVICE

Following the outdoor ceremony, a service of evensong was held in the church. It commenced with the processional hymn, "We Love the Place O God."

Preceded by a full choir, clergy in the procession were the Ven. J. F. Hinchliffe, Rev. Canon Stephen Turner, Rev. Canon S. F. Yeomans of Fort William, Rev. E. Roy Haddon, Rev. A. J. Thomson, Rev. Inshaw of Schreiber, Rev. Peter Park, Rev. M. Saucerbrei and Rev. John Jordan.

Evensong was conducted by Rev. Mr. Haddon of St. Thomas' Church, Fort William, assisted by Rev. Mr. Thomson and Rev. Canon Turner.

The sermon was given by archdeacon Hinchliffe, who took as his text the first epistle general of Peter, chapter 2, verse 5, "Ye also, as lively stones, are built up a spiritual house." He said that St. Michael's is made up of living stones, the people who have gone before, and those now

making up the present church body. He told his listeners that the stones must resound, and not behave like the tiles in a radio station that soak up sound and giving nothing out.

"If a church is to endure it must have a plan, and in the plan there must be response," the archdeacon said. He referred to Jesus Christ as the foundation stone on which the church is built, and said that "if we would emulate Him, we must be willing to bear the burden of others."

"St. Michael's was not built on the brightness and eloquence of one man. The church of Christ is the result of faith, loyalty, and the work of many," the archdeacon said.

The archdeacon said that the Anglican church today is taking the stand of oneness of people, regardless of race or color.

"The church stands to you and others for God. Use the church as your spiritual home, not just for an hour or an hour and a half a week. Go in off the street and use it for prayer," the archdeacon said.

Following the church service, a reception was held in the church hall, when Mayor Eunice Wishart brought greetings from the city of Port Arthur.

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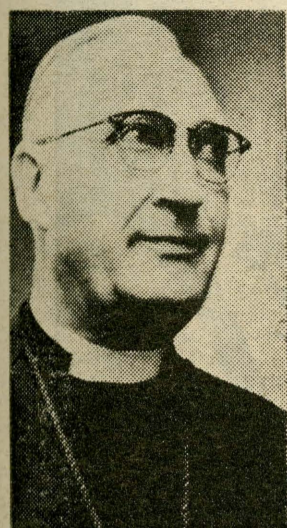
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SUDBURY

ONTARIO

Primate Plans To Continue in Rupert's Land



Most Rev. W. F. Barfoot

TORONTO — Most Rev. Walter F. Barfoot, Ontario-born primate of the Anglican Church of Canada and the spiritual leader of 2,250,000 Canadians, retired Dec. 31.

Archbishop Barfoot, 65-year-old native of Collingwood, Ont., who acceded to the church's highest post in 1951, plans to continue in the Anglican service as Archbishop of Rupert's Land, a diocese, and metropolitan of the ecclesiastical province of Rupert's Land, posts he received after he was elected to the primacy. The church province of Rupert's Land covers more than 3,600,000 square miles of Western Canada and the Northland.

The primate will be succeeded in an acting capacity by Most Rev. Philip Carrington, Archbishop of Quebec and senior Anglican Metropolitan in Canada. Archbishop Carrington, 66, and a prolific author of books dealing with theology and Boy Scoutcraft will serve until the general synod—the church "parliament"—meets to elect a successor Sept. 1, 1959, at Ste. Anne de Bellevue, Que.

Archbishop Carrington himself announced the change in leadership.

Lockerby Elects Auxiliary Executive

LOCKERBY — Mrs. B. Quigley, was elected president of the Women's Auxiliary of St. James Anglican Church, Lockerby, at the final meeting of the year. Rev. C. J. Passey was chairman for the election of officers, and installed the new executive.

The members are Mrs. Rose McGilvary and Mrs. Betty Lett, vice-presidents, Mrs. Kay Jarus, secretary and Mrs. Mary Simonds, treasurer. Committee secretaries include Mrs. M. Flowers, education, Mrs. Joan Tappi, Dorcas, Mrs. D. Jacklin, Little Helpers, Mrs. O. Russell, sewing, Mrs. S. Segger, prayer partner, Mrs. B. Getchell, Living Message, and Mrs. E. Workman, thank offering and extra-cent-a-day secretary.

INCREASE IN PUPILS

The school population of England's Surrey County has increased by more than 50,000 to 180,000 since 1945.

Armchair Philosophy

"No one has ever committed suicide while studying music," says a musician. For that matter, no one has ever committed suicide while pitching hay.

When all is said and done, a great deal more has been said than done.

A father of three teen-agers has equipped his refrigerator with a time lock to keep them from eating \$7 worth of groceries when they come in late at night.

"African Women Clamoring For American Clothes" . . . Headline. So are American women, sometimes to the extent that at bargain counters they clamor like African women.

Motorists in the biggest hurry are those who are going nowhere in particular to do nothing of consequence.

Guy Lombardo says rock 'n' roll is dead. If so, it's a rather lively and obtrusively noisy corpse.

"More accidents happen in the kitchen than in any other room in the house," says a statistician. Any many of them wind up on the dining table.

Few things are getting higher faster than a higher education.

Anybody who doesn't believe in hell these days isn't keeping up with the news of the world.

A centenarian attributes his longevity to his never having taken a bath. At that, he probably escaped all contagious diseases because nobody ever got within germ-transference distance of him.

Anglican WA In Sudbury Elects Officers

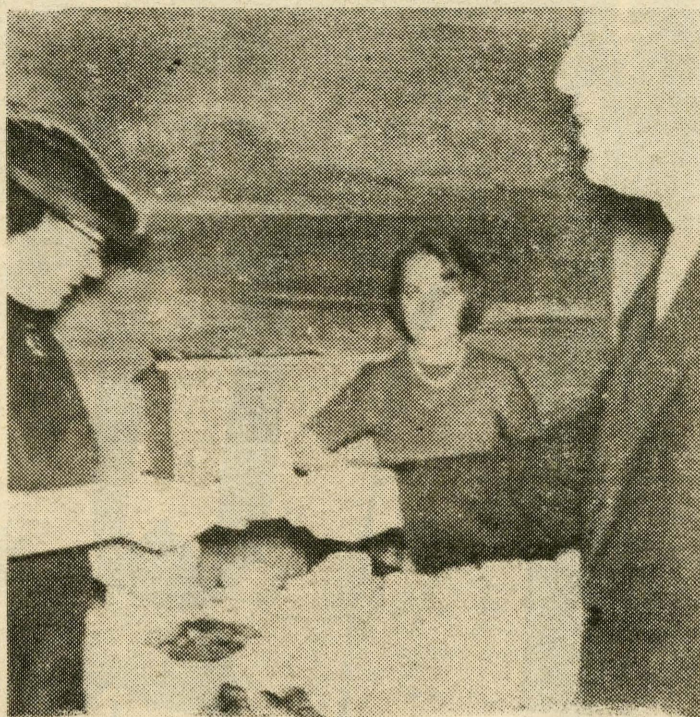
SUDBURY — Mrs. W. Fellows, of 222 Kingsmount Blvd., was hostess to the Anglican Church of the Resurrection WA for the December meeting. Mrs. J. Mitchell was assisted in the devotional opening by Mrs. W. F. Wood and Mrs. J. C. Kydd.

A motion was passed to provide a lunch for the Sunday school children after their Christmas concert Dec. 19 at Princess Anne School. Three hampers were filled and decorated with gift-wrapped variety of foods, to help three families of the parish observe the holiday season.

Minister of the church, Rev. George Honour, conducted election of the following officers: honorary president, Mrs. S. D. Flewelling; president, Mrs. J. Mitchell; vice-presidents, Mrs. W. F. Wood and Mrs. W. P. Bryant; recording secretary, Mrs. W. G. Day; corresponding secretary, Mrs. C. Worman, and treasurer, Mrs. G. Honour.

Secretaries of the various projects are Mrs. J. Kendall, Little Helpers, Mrs. A. Nadorozny, junior auxiliary, Mrs. A. Madison, girls' auxiliary, Mrs. C. Bush, Dorcas, Mrs. W. Edwards, thank offering, Mrs. A. Paul, education, Mrs. H. Grannary and Mrs. G. McEwen, social service.

Elliot Lake Church Honored By Visit From Archbishop



The First Cup of Tea Served In St. Peter's, Elliot Lake

ELLIOT LAKE — Wednesday Dec. 17 was a memorable day in the brief and exciting history of the new mission of St. Peter the Apostle in the Improvement District of Elliot Lake. On this day the members of the congregation had the first opportunity of using their new Church building. The unfinished nature of the Church could not detract in any way from the wonderful feeling of being in their new home. The occasion was the visitation of His Grace, Archbishop W. L. Wright, to St. Peter's. Archbishop Wright spoke to the gathering of his impressions of the Lambeth Conference of 1958 which he and Mrs. Wright attended. He outlined the important nature of the meetings attended by over 300 bishops from all over the world. The discussions centred around five main topics, he said, which were considered by the bishops in committees.

His Grace used the five points as an outline for his address and pointed out their importance to the Anglican Communion and to a mission like Elliot Lake in particular. The five points mentioned were the Bible, its authority and message, the reunion of Christendom, Prayer Book revision, the family in contemporary society and the future missionary strategy of the Anglican communion.

At the conclusion of the address Archdeacon Smedley of Sault Ste. Marie, projected the coloured slides which the Archbishop had taken in the British Isles while His Grace gave a humorous and delightful account of his travels.

Following the pictures the members of the W.A. under their president Mrs. K. Lehman served refreshments, during which those present were able to meet and chat with the Archbishop.

Spring is Coming, Time for Planting Both Seed and Soil

By The Rev. C. B. Noble
Rural Dean of Algoma

SAULT STE. MARIE — Seed catalogues are arriving. It is time to think of future planting for both Soul and Soil. Both are closely related. In the confusion of world thought today, God reassures us through His Sacraments of His Church and through His Atoms and living Cells of His Good Earth.

If conditions do not permit our own gardens, each Church member can have a tiny flower pot in which God's good earth and seed can be placed and the wonder pot in which God's good earth and seed can be placed and the wonder of His power as Creator, watched and faith strengthened. The love for God's Soil must be carefully cultivated especially in the lives of our children. Their love for the Soil will be the great factor in solving the world problem of food.

Rogation Sunday is May 3, and affords both clergy and laity the opportunity of stimulating interest and love for the soil and seed, from which comes all our industry and our food. Rogation Sunday should be considered in relation to the Harvest service an continuous prayers from Rogationtide to the time of the Harvest should be made by Church people, and the completion of the Harvest cycle will bring great happiness.

EDIBLE CORN COBS

The Very Rev. Dean Nock was the envy of the Rural Dean and other clergy of Algoma Deanery, because in his garden in the Cathedral grounds his corn produced edible cobs — despite the cold wet growing season. Rogation Sunday is observed in the Cathedral with the Blessing of seed and upon local industry. Within the city itself a noticeable change is taking place — the number of new gardens is increasing in the older part of the city. Mr. Dwyer well known in the Diocese has the care of the cathedral grounds and his own garden in the city is a stimulating example to us in the country.

There are many ways of creating interest at Rogationtide. Children are asked to bring their garden seeds to the church in a plastic bag identified with their name and placed on a table in the church on which seed for general distribution is placed also seed for a farmer's field and also a container of good soil placed in the centre. During the service special prayers of blessings are used and at the

end of the service the soil can be scattered outside. Regardless of weather conditions, such recognition of our dependancy upon God's good soil and seed can be made.

One year we used sunflower seeds for general distribution, each person taking three seeds— up to 50 miles north of the Sault could be seen sunflowers growing. At the Harvest service a sunflower plant 12 feet high was proudly brought to the Church— growing just outside the city limits. Another year children's packages of assorted seeds, sufficient to plant a garden 12 by 12 feet square were obtained from the T and T seed company in Winnipeg, costing one cent a package. These packages afford great teaching lessons on the variety and care of each of God's tiny seeds.

A vertical approach was used another year with the giving of three pole beans and kernels of corn. The children had excellent luck with these tiny gardens. This year we are going to give each child and adult a tomato plant with special reference to side mulching and care of such type of plants.

Next year I have in mind an idea from the city of Sudbury—a lovely hedge of raspberries surrounding one of the homes. The fruit was much appreciated by the passing pedestrians and the beauty of raspberry canes used as a hedge was most noticeable. At Guelph this past summer at the clergy course on agriculture the Muskoka raspberry cane was recommended for Algoma. Cultivated at Ottawa, it is recommended for its productivity and hardiness. And a few plants have already been planted in our garden here and it may be possible to launch the children of the Church into the growing of raspberries, not only for fruit but aesthetic values as well.

Nine Confirmed By Archbishop At Blind River

BLIND RIVER — The "essentials of Christian living" were outlined at St. Saviour's Church here by Archbishop E. L. Wright of Algoma. The prelate came to this town from the Sault to conduct confirmation services at the Anglican church.

The rector of the parish, Rev. F. G. Roberts presented nine candidates to Archbishop Wright. Accompanying the archbishop were Canon F. W. Collaton who acted as chaplain and Rev. B. J. Cooper rural dean of Missis-sauga deanery parish priest of the Church of the Redeemer, Thessalon.

The archbishop's message dealt with the three main essentials of Christian living, and he exhorted the candidates to retain a firmer grip on their faith, the belief and teachings of the Holy Catholic Church. He emphasized their Christian duty to worship God regularly every Sunday, to use their prayer books daily and to study faithfully the Holy Bible.

During the reception the Archbishop gave some interesting insights into the discussions of the Lambeth Conference of 1958 held in London, England. His Grace also showed colored slides of his trip through England.

The members of the Woman's Auxiliary served lunch and a social hour was enjoyed and they had an opportunity to visit and speak with the archbishop.

THE ALGOMA ANGLICAN

JANUARY, 1959

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Cobalt Church Auxiliary Holds Annual Meeting

COBALT — The annual meeting of the Woman's Auxiliary of St. James Anglican Church, was held at the home of Mrs. H. Smith.

Mrs. E. B. Greensides presided and opened the meeting with the Members' Prayer and Lord's Prayer. Mrs. H. Smith read the Scripture lesson.

The secretary, Mrs. E. Whitehead read minutes of the previous meeting. Nineteen members responded to roll call.

The president thanked the members for their help at the bazaar, which proved very successful.

Donations were approved for the Retarded Children's Building Fund, also to the Springhill Disaster Fund.

During the election of officers for 1958-59, Rev. George S. Johnston took the chair. Officers are: honorary president, Mrs. Elsie Johnston; president, Mrs. H. Fildes; first vice-president, Mrs. A. Moore; second vice-president, Mrs. E. Greensides; secretary, Mrs. E. Fenton; treasurer, Mrs. B. Othmer; Living Message secretary, Mrs. Ida Birnie; Little Helpers' secretary, Mrs. J. Hunt; educational secretary, Mrs. Jeff Fildes; Dorcas secretary, Mrs. A. Moore; extra cent-a-day secretary, Mrs. W. Lonsdale; prayer partner secretary, Mrs. J. Fildes; thank-offering secretary, Mrs. L. Birch; Junior Auxiliary assistant, Mrs. H. Fildes; sick convener and social service secretary, Mrs. E. Greensides.

Mrs. C. Sonthall invited the ladies to hold their January meeting at her home when it will be in the form of a Christmas party with an exchange of gifts.

Rev. G. S. Johnston closed the meeting with prayer. A social time followed with lunch served by Mrs. M. Kelly, Mrs. J. Hunt, Mrs. H. Fildes and Mrs. W. Lonsdale.



Churchmen Who Were Raised in Ceremony at St. Luke's



Made deacons in the Church of God were the Rev. Robert Charles, left, and the Rev. Roy Locke, right. They are seen with the Very Reverend F. F.

Nock at St. Luke's Cathedral in Sault Ste. Marie. Rev. Charles has been studying at Seager Hall in London, and

Rev. Locke has been lay incumbent of Manitowaning. The Cathedral was well filled for the occasion.

The Rev. David L. Smith, second from left, and the Rev. Lloyd Hoover, extreme right, have been to the priesthood. With them are the Rev. Canon Arthur Smith, left, and Archbishop W. L. Wright, third from left. Rev. D. Smith was curate of St. Luke's Cathedral in Sault Ste. Marie and Rev. Hoover was curate of the Church of the Epiphany in Sudbury.

4 Churchmen Are Raised By Archbishop

December 22nd was an important day in the history of Algoma. On this feast of St. Thomas (transferred) four men were raised to various orders of the Apostolic ministry in St. Luke's Cathedral by Archbishop Wright.

The Reverend David Smith, curate of St. Luke's Cathedral, and the Reverend Lloyd Hoover, curate of the Church of the Epiphany, Sudbury, were raised to the Priesthood. Mr. Roy Locke, lay incumbent of Manitowaning, and Mrs. Robert Charles, studying at Seager Hall, London, Ont. were made Deacons in the Church of God.

Despite the fact that it was the Monday morning before Christmas, the Cathedral was well filled for the service and a large number of clergy was present. A very helpful and practical sermon was preached by the Reverend H. Garbutt, incumbent of Emsdale and Novar, the home parish of Mr. Locke.

Archdeacon Smedley presented the candidates at the Archbishop and the Litany was sung by the Dean. The Gospel was read by the Reverend Roy Locke after his Ordination to the Diaconate. The Archbishop's chaplain was the Reverend Canon F. W. Colton.

After the service, the Ordinands and their immediate families were entertained at dinner by the Archbishop.

FIRST STRIPES AWARDED

COBALT — At St. James Anglican Church, Mrs. G. S. Johnston, the leader, presented the following members of the JA to the rector, Rev. George S. Johnston, who gave membership cards to Dianne Milroy, Helen Henderson, Doreen Turgeon, Sharon Conroy and Wendy Burton.

Warren Centre Very Colorful For Christmas

WARREN — The Community Centre, decorated with gaily colored streamers, was the setting for the annual Christmas bazaar and baking sale, sponsored by the Guild of St. George's Anglican Church.

A lengthy table laden with homemade bread, pies, cakes and cookies was in charge of Mrs. H. Carmichael and Mrs. George Warren.

In a very short time this well stocked produce table was empty, as so many patrons purchased tasty homemade delicacies for the weekend.

Mrs. G. Goddard and Miss Vera Carmichael presided over a table of embroidery work. This consisted of beautifully embroidered pillow cases, tea towels, hand bags and novelties. Here too a lovely array of fancy and practical aprons was available.

A miscellaneous table was in charge of Mrs. A. Sproule and Mrs. J. Johnston. This table featured stuffed toys, doll carriage sets and ornaments.

This was the fourth successful Christmas bazaar sponsored by the Guild.

Those from out of town attending were Rev. and Mrs. W. R. Thistle, Sturgeon Falls.

St. Mary Magdalene's Church Puts on Party

STURGEON FALLS — There was great activity in St. Mary Magdalene's Church during the closing months of the year.

The Men's Club held a 500 card party in the church hall, and the Woman's Auxiliary presented the church with a new set of green antependia.

Rev. W. R. Thistle preached the sermon at the Corporate Communion service at the Church of St. John the Divine, North Bay, before the annual

meeting of Nipissing Deanery. Three WA members, including the delegate, attended both morning and afternoon sessions of the meeting.

On Youth Sunday, lessons were read by two members of the Young Men's Club, Baden McConnell and Tony Smythe, and the sermon was delivered by the assistant Sunday school superintendent, MacKenzie Smith. The Sunday school attended Morning Prayer in a body.

Rev. Thistle led the prayers at the Cenotaph on Memorial Sunday.

TO DISTRIBUTE LETTERS

ENGLEHART—Regular meeting of the Guild of the Christ Anglican Church was held in the church basement. The vice-president, Mrs. D. Fraser, was in the chair and opened the meeting with prayer and welcomed the visitors.

A letter of church news was brought in by Rev. F. Coyle and will be distributed to all families in the Englehart pastoral charge.

Canon S. Turner Of St. George's Tops the Polls

PORT ARTHUR — Canon S. Turner of St. George's Church, topped the polls in his bid for election to the parks board during the civic elections here. This was Canon Turner's second year to accomplish this feat.

"It is one way of bringing Isaiah 35, verses 1 and 2, to pass," Canon Turner commented. "It is the responsibility of a parks board to keep a city beautiful. Thus does beauty beget and man can realize the beauty of the soul when adorned with the beautifying grace of God.

"The beauty of the Christ Child," Canon Turner went on, "is seen in the simplicity of the surrounding and the surrender of the family to the will of God. The beauty of the cross is sacrificial love, the beauty of the earth is God's gift to humanity. Thus by labor and service," Canon Turner concluded, "We say our daily thanks for His mercy which endureth forever."

HELP WANTED

The Canadian Association for Humane Trapping is appealing for NEW MEMBERS in an effort to abolish the suffering caused by the leg hold trap. We are trying to introduce INSTANT-KILLING, HUMANE TRAPS to the trappers. HELP US IN OUR WORK. Membership Fee \$1.00. Donations gratefully received. Two Bulletins issued yearly. Special literature for Junior Members. For INFORMATION write:

THE SECRETARY, C.A.H.T.

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Protestant-Catholic Meanings Possibly Not as You Think

By Canon R. F. Palmer S.S.J.E.

Is the Anglican Church of Canada Catholic or Protestant? That is a question rather like the one "Have you stopped beating your wife? Answer Yes; or No." The question seems to imply that Catholic and Protestant are opposites, like black and white, day and night, hot and cold. But they are not opposites. The opposite of Catholic is Heretic, and the opposite of Protestant is Papist. A Catholic accepts the whole of truth. The heretic picks and chooses only the truths that suit him. When the words Catholic and Protestant have their correct meaning according to the derivation of the words, then it can be said that the Anglican Church of Canada is both Catholic and Protestant. People often misuse those words, sometimes they misuse the one, or the other, and sometimes they misuse both.

WORD MEANING

What does Catholic mean? Some think it means "Under the Pope." But Catholic is a Greek word. The chief part of it is the syllable H-O-L which is the greek root for "whole" or "all". C-A-T on the front means "down", "downright", "altogether." "thoroughly." The I-C on the end means "like". Catholic means "thoroughly wholelike." That is complete, lacking nothing Jesus gave us a complete religion. It lacked nothing and so needs no new dogmas from time to time. "Whole" and "all" are the same. If you have the whole of a thing you have all there is of it. Jesus sent his Apostles out to take this complete religion to the whole of humanity in every land and age. Notice the ALLS in our Lord's last command to them. "ALL power is given unto me in heaven and in earth. Go therefore and make disciples of ALL nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost, teaching them to observe ALL things whatsoever I have commanded you. And lo I am with you ALWAYS even unto the end of the world (that is 'the age')." Notice how Catholic this command is. It is thoroughly whole like. It is a religion which has ALL power. It is a religion for all people. It is a religion which teaches the whole truth about God, Father, Son and Holy Ghost. It is a religion for the whole man, body and soul, and so has outward sacraments like baptism. It is a religion which teaches all that our Lord taught as to morals and behaviour such as "Love one another", and all that he commanded about worship. "Do this in remembrance of me" in Communion, for instance. And it is a religion which makes Jesus present with us for all time. "Lo I am with you always." That is the religion of the Anglican Church of Canada, and so that Church is Catholic.

NOT OPPOSED

What does Protestant mean? Some people seem to think it means being opposed to the Catholic Religion. But PRO does not mean "against". It means "for", "on the side of." "Testant" means "testifying." A Protestant is one who testifies on the side of our Lord Jesus. It was necessary to do this at the time of the Reformation, because certain old Catholic truths about Jesus were being overlooked and neglected. These ancient truths are as follows:

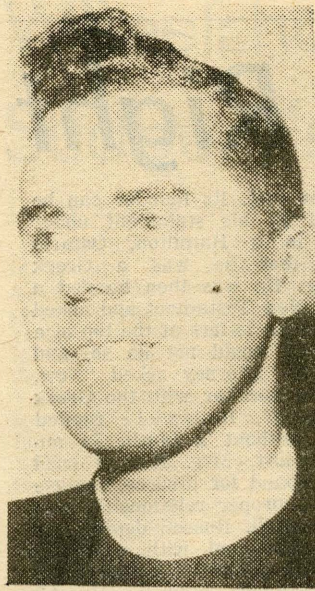
1. We protest that Jesus is the only mediator between God and

Man, because he alone is himself both God and Man. God, the eternal Son of the Father, and Man, born of the Virgin Mary. So he bridges the gulf between God and man and makes a way for us to come to the Father. That is what a Mediator is. He reconciles us to the Father. No one else, not even the greatest of the Saints, can do that, for even the greatest saint is only human. There is no gap between Jesus and us. He reaches all the way, for he is made like to us in all things except sin. There is no gap between Jesus and his Father. He reaches all the way. So he is like Jacob's ladder reaching from earth to heaven. We protest that he is the only one that does that, and no one else is needed to fill in any supposed gap.

2. Jesus is our Great High Priest, and also the Lamb of God that takes away the sin of the World. The Church is his Body in the world today. Because he is the Priest, the Church is a priestly Body, and every member of the Church shares in the priestly work of the Body. We are lips, and hearts, and hands and feet, for Jesus with which he still carries on his work. Some members of your body do one job, and some do another. You see with your eyes. And you hear with your ears. In the Body of Christ there are special members for special priestly jobs. The Bishops, Priests, and Deacons have jobs to do in the Body of Christ, the Church, which no one else can do. But every other member also has a share in the priestly work and worship of the Church. That is why the services must be in our Mother Tongue so that we can all take part, lay people and ministers. So we protest on behalf of our Lord that his whole Body, ministers and people, is a priestly Body who all share in the priestly work of Jesus the High Priest, and who offer themselves along with Jesus the Lamb of God to the Father by holy lives and holy deaths.

3. We protest that our Lord Jesus gave us a Catholic religion, that is a complete and perfect religion. It is a complete revelation to men of what his heavenly Father is. It lacked nothing from the start, and so needs no additional dogmas from time to time. We protest that the Holy Scriptures contain a sufficient account of that revelation, so that nothing may be demanded as necessary to salvation which cannot be deduced from Holy Scripture. If the Apostles and other Saints of the early Church could be saved by believing what they have recorded for us in the New Testament, then the same faith is sufficient today and forever.

Finally we protest that faith, trust in God, through our Lord Jesus Christ alone, is the fundamental requisite for salvation. We cannot save ourselves or others by our good works. They can never make up for the debt we owe for past neglect of good works. Good works are to be done in gratitude to God for giving us salvation from the power of sin and death, and not in order to avoid punishment or gain a reward. We protest then that faith is the fundamental attitude necessary for a Christian who desires the help of God and the gift of eternal life. Protestant means testifying on behalf of our Lord and his unique prerogatives. In this true sense of the word Protestant, the Anglican Church of Canada is protestant. It is not protestant in the false sense of "anti-catholic."



New Curate

Rev. Terrence Clarke, a native of Port Credit, has assumed his duties as curate at the Church of St. John the Divine at North Bay. Mr. Clarke was in charge of the Mission of Temagami, Bear Island and Latchford during the summers of 1955 and 1956. He graduated from Wycliffe College, Toronto, in the Spring of 1957. In 1956 he was made deacon at St. James Cathedral, Toronto; and was ordained a priest at Sault Ste. Marie in 1957. He will remain in North Bay until next spring.

New Liskeard Women Elect WA President

NEW LISKEARD — Mrs. T. Hoyle was elected president of the evening branch of St. John's Anglican WA at their December meeting held Monday night, at the home of Mrs. C. Jemmett with ten members and two guests attending.

Other officers include Mrs. G. Bligh, vice - president; Miss J. Burnette, secretary and Mrs. G. Rowe, treasurer.

The president, Mrs. H. Hawkin, opened the meeting with prayer and the Scripture reading was given by Mrs. L. MacDougall.

Instead of exchanging personal gifts, the members donated a Christmas parcel of food, clothes and toys for a needy family in town.

Following the closing prayers, Mrs. W. C. Barrett showed slides of scenes taken on a trip through Europe last summer, accompanied by an interesting commentary.

Lunch was served by the hostess.

Officers Elected For St. John's Anglican Group

NORTH BAY—Mrs. J. Peever was re - elected president of the Henrietta Sharvell Group of St. John's Anglican Church at a meeting held at the home of Mrs. H. D. Stanton, Franklin Street.

Other officers elected were Mrs. A. Smith, vice - president; Mrs. Stanton, secretary; Mrs. F. R. Patterson, treasurer; Mrs. W. Lidkea, social secretary and Mrs. R. G. Andrews, press secretary.

Following the election of officers a Christmas party was held at which an exchange of gifts took place. Mrs. Stanton's home was beautifully decorated for the occasion.

Refreshments were served by the hostess, assisted by Mrs. M. Dickerson and Mrs. N. Mantha.

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

Diocese of Algoma Plans to Observe Educational Sunday

By The Rev. David Smith

Theological Education Sunday is upon us once more, and this year is to be observed in the Diocese of Algoma on the third Sunday after Epiphany, January 25th. Since this is the occasion when all the parishes throughout the diocese offer their financial support to the Canadian Theological Colleges, we find each January, that our interest in our Theological Schools is suddenly aroused.

One of the colleges which perhaps has been closest to the Diocese of Algoma over the years is Trinity College in the University of Toronto. Last year of the \$370.41 given by the diocese for Theological Education, \$197.04 of this was allocated to Trinity College. Although this proportion may seem a little overbalanced in view of the other ten Theological Schools in Canada, yet it is a fact that at present the diocese is blessed with graduates of this college in the persons of her Archbishop, her Dean, and two of her Archdeacons as well as a goodly proportion of her clergy.

Argued by some to be an architectural masterpiece, by others an architectural abortion, Trinity's soot-darkened stonework dominates the north side of Hoskin Avenue just south of Varsity Stadium. Students pour in and out of her front door, for Trinity is not only a Theological College, but it has an Arts faculty as well, and students from all over the University campus attend some of their lectures there. In all, there are nearly 600 students registered at Trinity, both men and women, although only half of this number actually live in the college residences.

LIVE IN COLLEGE

The Faculty of Divinity numbers about 50 in all three years. All students, unless married, are required to live within the college walls, and there, not entirely untainted by the worldly influences of the Artsmen, they attempt to pursue the academic and the spiritual life.

There are distractions of course. Just across Trinity field is Varsity Stadium and the Arena, representing the world of sports and athletics. Fifteen minutes away by streetcar and subway are to be found all the joys of downtown Toronto. And of course, appropriately located in the basement, is the college Buttery, which infuses the rest of the buildings with its lazy atmosphere of sociability and so threatens to bring the entire college to a hesitating halt.

Still the regular routine carries on. The Holy Eucharist is offered every morning at 7:30 and the offices of Morning and Evening Prayer continue the daily round of prayer. The tall perpendicular chapel is a truly beautiful Gothic structure and students are continually found there in the perpetual hush meditating or saying their prayers.

The classrooms are a harsh contrast, filled with tattered gowns, cigarette smoke and shop talk. The professors lend to them a scholastic dignity, and here the mysteries of the Holy Trinity, the personalities behind the Council of Nicea, the Liturgies of St. Chrysostom and St. Basil are unfolded before the wondering minds and the busy pens of those bent on learning. There are essays to be read to tutors—one a week is usual. There are sermons to be preached to imaginary congregations. Field

Work Conferences meet in groups of fives and sixes to discuss any number of the little problems one might find in parish life. On Mondays there is the Dean's Hour when fascinating speakers of every description present the many aspects of the missionary activity of the Church — from Albert Sweitzer's hospital in French Equatorial Africa, to the task of the worker Priest in the industrial heart of Toronto.

BREAKS WEEKLY ROUTINE

On weekends students find an enjoyable break in their weekly routine by working in a Toronto parish, where, under the direction of the rector of a parish church they experience the life of meeting living souls in a living situation. It is here that the text book must be put aside and the framework already constructed in the college now becomes the prop as the student comes to learn the meaning of the Cure of Souls.

For Divinity Students, Trinity College is a world of its own. It is a world of prayer and text books; coffee and chatter. It is a world far removed from the problems of the 20th century man, yet at the same time a preparation for this very thing. It is here amid this spiny building of massive grey stones that men are trained to be priests in the Church of God.

And how is the college supported? Divinity Students pay \$642 a year; Artsmen pay \$300 more than this. Yet these fees plus the per capita federal grants account for only 40 per cent of the cost of maintaining the college. The balance must be made up from endowment income and from the gifts of private benefactors. Too often this fact is forgotten. The Theological Colleges train our priests. Surely we ought to recognize our responsibility to support our colleges.

Old People Deserve Care, Love, Freedom

Dr. Morris Fishbein, former editor of the Journal of the American Medical Association, has listed what he considers to be seven fundamental rights of all those who come to the years past 60:

1. Every older person has the right to tender loving care.
2. Every older person has the right to the most that medicine can do to provide freedom from pain and suffering.
3. Every older person has the right to ask for some interest or occupation worthy of his attention.
4. Every older person has the right to food, fuel, clothing, and shelter sufficient to his needs.
5. Every older person has the right to find happiness and contentment in his declining years.
6. Every older person has the right to the most that can be done to help him die comfortably of old age rather than uncomfortably of disease, accident or disability.
7. Every older person is entitled to as much peace of mind and peace of soul as modern civilization can give.

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Is Their God Right or Wrong?

St. Matthias' Rectory,
January 6, 1959.

My Dear Marjorie,

I was pleased to hear that you, Bill, and the children had such a lovely Christmas, and can assure you that our prayers will be with you all in the coming year. It was good to hear from you, and I will try to answer your questions about the "Jehovah's Witnesses", although really you should have had a chat with your own rector, you know!

You are absolutely right when you say that these people who come to your door with their magazines "Awake" and "The Watchtower", are zealous. You may even find that at times they are so carried away by their zeal that it's difficult to get them off your doorstep without being absolutely rude. What a pity it is that such zealous people go about preaching such a cruel and unreasonable god who is going to sweep most of his children away in a horrible battle of Armagedon, while they (the "Jehovah's Witnesses") stand aside and look on. You see, Marjorie, zeal is a wonderful thing, but sometimes it can become a very hurtful thing if it is misguided, as it is with these people.

Before going on, I'd like to suggest that you give some thought to what I'm going to say next. I'm sure that with those two lovely children of yours, if someone came to your door who happened to be a "carrier" of some dangerous and highly contagious disease, you would hurry to get rid of him for fear that you or the children might become infected. Sometimes we fail to remember that our Spiritual health is every bit as important as our physical health, and when carriers of spiritual poison would try to spread it to us, we must part company with them as quickly as possible. The only alternative to this can be that you are so spiritually strong yourself that you will not be infected by them. Your friend Father Palmer has written an excellent bit that can be obtained on cards from the G.B.R.E. in Toronto on what to say if you feel that you want to enter into a discussion with them.

Unfortunately, we have to classify the teachings of the "Jehovah's Witnesses" as spiritual poison. When Jesus was here on earth, He showed us the Love of God, and demonstrated how very dearly God loves and cares for us. These poor "Jehovah's Witnesses" believe in a cruel and merciless type of god, who is so delighted with human suffering that he not only intends to destroy all of us who aren't "Jehovah's Witnesses" in this battle of Armagedon, but also wants to keep on creating more and more children to be destroyed. How horrible to think

this of our Loving Heavenly Father!

There's another thing I should mention here. I'm sure you have read about the "Jehovah's Witnesses" and blood transfusions. I remember a mother who was allowed to die and leave three small children because the sect teaches that blood transfusions are evil. We also read from time to time of parents who would rather see an innocent child die than allow him to be strengthened by a blood transfusion. All of this is so wrong! God, who loves us and creates us so that we may love and serve Him has given us wise physicians and surgeons, with skills and medicines, and techniques to be used to save life, and carry on His healing work. Christ showed us that pain and suffering are contrary to the Will of God, and by His healing miracles taught us to heal "all manner of sickness and disease among the people".

You asked me to tell you what they teach, Marjorie, and I have to smile a bit when I think of it. I remember back before you were born, they used to be called "Russellites", after Charles Taze Russell, who started the sect after being influenced by a Mrs. Ellen G. White, founder of

another sect. Its founder can be judged by his statement under oath, in a Hamilton, Ontario court that he was a Greek scholar. He was then handed a Greek New Testament and asked to read the letters at the top of a page. He could not do so, and when the attorney asked "Now, are you familiar with the Greek language?" Russell replied "No", without a blush. In another court, Mrs. Russell sued her husband for divorce because of an improper relationship with a Rose Ball. Russell denied this until confronted with evidence, and then admitted embarrassing circumstances. When Russell died, a man by the name of Rutherford took over, and they took the name "International Bible Students". Later, they became "Jehovah's Witnesses", and members of the "Watchtower Bible and Tract Society". I say I smile when I think of their teaching, because their teaching seems to change more often than their name. One thing seems to be constant, however,

and that is their hatred for anyone or anything connected with the church. They paint signs on rocks beside the highway, saying that "Religion is a snare and a racket". I prefer Father Palmer's idea that "Religion is being friends with God," don't you?

To give you some further idea of their hatred of all of us in the church, here is a bit from the paper last August 2, when they were having a convention in New York. They say the same thing, and add to it in the "Watchtower" of November 1, 1958. This is the Associated Press report: "More than 190,000 Jehovah's Witnesses adopted without visible dissent Friday a resolution blaming the world's ills on organized Christianity. The clergy of Christendom, the resolution said 'stands as the most reprehensible and delinquent class on earth.' The clergy 'turned their backs on Jesus Christ' the resolution added. 'All the blind people who follow these blind religious leaders will suffer execution with them at God's

hands when the world ends'."

Which seems to bring us back to where we started, doesn't it? It seems that the "Jehovah's Witnesses" believe that they will rejoice with their cruel god, while they witness our destruction.

Thank God, Marjorie, that through the teachings of the church, we have come to know and love our Saviour, Jesus Christ, who loves us so much that He suffered death on the Cross so that we might be spared the penalty of our sins, and enjoy Everlasting Life through Him. I hope that you will strengthen this faith, and perhaps through your own zeal and enthusiasm, you will be able to lead others to the true Faith in Jesus Christ.

I am enclosing one of Father Palmer's cards which will be helpful to you, I'm sure.

God Bless you, Marjorie. Please give my best to Bill and the children.

Your old friend,
Canon Williams.

Officers Elected At Minnow Lake

SUDBURY — Mrs. Earl Bawden was elected president of the Women's Auxiliary of St. George Anglican Church, Minnow Lake, at the annual meeting. Minister of the church, Rev. C. J. Passy, conducted the elections and installed the new executive. Assisting Mrs. Bawden will be vice-president Mrs. A. Carding, secretary Mrs. A. Nickason and treasurer Mrs. A. Wicks.

Committee secretaries include Mrs. L. Fielding, Dorcas, Mrs. R. Urquhart, Little Helpers, Mrs. R. Junkula and Mrs. L. Wagner, education, Mrs. C. Armitage, flower fund, Gail Sawden, junior auxiliary and Mrs. G. A. Costello, publicity.

ELECTED PRESIDENT

NORTH BAY — Max Beck was elected president of the Brotherhood of Anglican Churchmen, Christ Church, at a breakfast meeting held Sunday morning, Jan. 4, in the Manor Hotel. The meeting was held following Holy Communion at the church.

Other officers for 1959 are: immediate past president; Ross Blakely, first vice-president; William Clark, second vice-president; Ellis Dryer, third vice-president; C. M. Fellman, secretary; Larry Frezell, treasurer.



Organizers of Sturgeon Falls Auxiliary Tea

Seen above are some of the organizers of a tea sponsored by the St. Mary Magdalene's Women's Ladies Auxiliary in Sturgeon Falls recently. They

are, left to right: Mrs. W. R. Thistle, wife of Rev. Thistle; Mrs. E. Heslop, president of the group; Mrs. W. Ryan,

tea convener; Mrs. K. Tipper, in charge of handicrafts; and Mrs. E. Jones in charge of candy and bake sales.

Here's How to Handle Jehovah's Witnesses Calling at Your Door

—Rev. R. F. Palmer, S.S.J.E.

"I admire your zeal in trying to forward your beliefs. I am sure you are a sincere person. But I cannot accept your literature. You preach a cruel and unreasonable god who is going to sweep most of his children away in a horrible battle of Armageddon while you witnesses stand aside and look on.

"I don't believe that you will really like to look at such a wicked thing. You are too kind for that. Yet you make out that God is not good and kind. He destroys his own children, not because they are morally bad, but rather because they do not join Jehovah's Witnesses. You would not treat your children like that. So you are better than the god you preach. For ages he has known, according to you, that he was going to have this horrible battle of Armageddon, and yet he has gone on making more children to be destroyed. I want nothing to do with such a god. If you go on preaching him, you will get to be like him, cruel and unreasonable. You witnesses consider this world hopeless and so you leave it to perish. You make no effort to help the suffering by supporting hospitals, orphanages or other works of mercy. You take no part in seeing that we have good honest government.

"I believe in the true God, the God of love. Not in your old god of hate. I believe in the Gospel, that means the good news that God loves us and cares for us. I do not believe your messages of bad news. I know what the true God is like. Jesus is the true picture of what God is like. Your unreasonable god is not one bit like Jesus who went about doing good, healing the sick, feeding the hungry, and Himself died for us on the Cross instead of destroying us. You are too good a person to be a Jehovah's witness. Be a witness for Jesus and the God of love. Spread His good news of the gift of eternal life and hereafter.

"Thank you for calling and for listening to me. I shall be pleased if you will read this. Good day, and God bless and convert you."

SIDELIGHTS

Sandy joined a golf club and was told by the professional that if his name was on his golf balls and they were lost they would be returned to him when found. "Good," said the Scot, "put my name on this ball."

The pro did so. "Would you also put M.D. after it?" said the new member. "I'm a doctor."

The pro obeyed. There's just one more thing," went on the Scot. "Can ye squeeze 'Hours 10 to 3' on as well?"

Freight Delivery Driver — Why don't you look where you're driving?

Bread Delivery Driver — Why don't you drive where you're looking?

Freight Delivery Driver — You want me to run over that blonde?

A young soldier was relating his experience in connection with a retreat. The company was in a vulnerable position, and the enemy was closing in rapidly. The officer in charge gave orders to beat a hasty retreat, and as they did so the bullets flew thick and fast past them as they ran for their lives.

At the conclusion of his narration, one of the listeners asked him if he was scared. He replied, "No, I wasn't personally scared, but I passed several soldiers who certainly were."

Trees, 'Snow' Setting Theme of Women's Tea

FALCONBRIDGE — Christmas decorations featuring Santa Claus, snow-covered Yuletide trees. Huge glitter snowflake cut-outs and bright red poinsettias set the theme for a tea and bazaar held recently by the Falconbridge Anglican Women's Auxiliary, in the community hall.

Mrs. H. T. Berry and Mrs. D. McKay were general conveners of the party. Mrs. P. Campbell, in charge of decorations, receiving many compliments. Each small tea table was decorated with a miniature centrepiece of poinsettia. The main table, covered with fine white linen, had glowing red lighted tapers and large poinsettia. Mrs. E. Taylor and Mrs. D. Morgan poured tea.

Guests were welcomed at the door by the president Mrs. R. Holmes. Mrs. W. Wallace was tea room ticket treasurer. Mrs. G. Allan was convener for the tea tables. Guests were served by Mrs. F. J. Allair, Mrs. J. E. Finlay, Mrs. E. Marchbank, Mrs. M. Goode and Mrs. R. Barker. Mrs. D. Farnel was kitchen hostess. She was assisted by Mrs. D. Gwynn, Mrs. F. Armstrong, Mrs. W. Wills, Mrs. T. Sheppard, Mrs. E. Jewell and Anne Farnel.

A table of handsewn and knitted articles was in charge of

Mrs. A. Earl Hodge, Mrs. R. Oliver and Mrs. N. Cliff. Mrs. G. Bell and Mrs. W. Crawford were at the table featuring home baking.

An array of homemade candy and salted, buttered nuts was in charge of Mrs. Jack Bresingham, Mrs. M. Tetzl and Mrs. B. Ross. The White Elephant table was convener by Mrs. T. Prestage. The door prize was won by Mrs. E. Taylor.

St. Mary Magdalene Groups Are Active

STURGEON FALLS — Groups of St. Mary Magdalene Church were most active during the pre-Christmas season, sponsoring teas, bazaars and 500 card parties.

The Young Men's Club held a 500 party in the parish hall. Also in the church hall, members of the Woman's Auxiliary were hostesses at their annual Christmas tea and bazaar.

The Young Men's Club Christmas party took the form of a sleigh ride, with refreshments and games afterwards in the parish hall.

Earliest Christians Faced Certain Death If They Were Found

By Canon R. F. Palmer S.S.J.E.

1. St. John. 4. We love him because he first loved us.

While we were yet sinners, Christ died for us.

In the Collect for the third Sunday after Easter we pray "Grant unto all those who are admitted into the fellowship of Christ's religion that they may eschew (that is forsake or avoid) those things which are contrary to their profession." This reminds us that not only Lent but Eastertide was originally closely connected with the administration of Holy Baptism, and Confirmation Good Friday and Easter were not at first sharply distinguished. They formed one celebration of the mighty act our redemption by our Lord Jesus Christ which he accomplished by his death, resurrection, and ascension, and which he continues in the Church by the Church by the sending of the Holy Spirit, and through the means of grace in Baptism, Confirmation and Holy Communion.

Lent was instituted as a time of preparation for entering into the Mystery of redemption by converts who would come to Baptism at Easter, by penitents who would be restored to communion at that same time, and this suggested that the faithful should also join with the converts and the penitents in a period of preparation for Easter communion.

Easter was followed by a further period of instruction for the baptized, and of enjoyment by them of their newfound fellowship with the whole Body of Christ in the sacred Mysteries of the Eucharist and Common Prayer.

EXERCISED CAUTION

At the beginning of Lent, those who were turning to Christ were brought by two or three baptized Christians who were their sponsors, to the Bishop and his group of presbyters, in order that they might be examined as to their motives in seeking to come into the Church. Great care had to be exercised to prevent spies being welcomed, for Christianity was then a banned religion.

From time to time it was a matter of life and death to be discovered as a Christian. The prospective candidates were sent away, and after consultation between the Bishop and presbyters, they might be summoned back on another day, if the Bishop decided that they were sincere. When they returned they were given further instruction, and were enrolled as catechumens.

A catechumen in one who is learning his catechism. A catechism is a method of teaching by having the pupil recite what the teacher, the catechist, says and does. You can see the root of the word "echo" in the middle of the word "catechism." The catechumens were to learn Christian faith and morals by repeating the words taught to them, and also by copying the Christian lives of those who taught. They learned by echoing, until their echo became one with the Word and Voice of God, our Saviour Jesus Christ.

They were admitted as catechumens by having the sign of the cross made over them and by the minister laying his hand upon them to claim them as the called of God. They might now remain for the first part of the Eucharist, and hear the lessons and the Sermon. They left before the Prayers and the Eucharist proper.

They came back time after time during Lent or even longer,

and each time received further instruction. So strong was the sense of evil in the world, that on each occasion they were exercised, that is Satan was warned to depart from them, and not to molest them with his evil influence.

SENSE OF TRUST

Their instruction in the faith and in morals was calculated to bring them to a strong sense of trust in God through Christ, a living faith and also to a strong sense of their own sinfulness, a true repentance. On Holy Saturday they came to the assembly of the faithful, and openly before the Church renounced the devil and all his works, and professed their faith in God through Christ. This was also the occasion of the teaching to them to the exact words of the Creed to sum up the instruction they had received, and also of the Lord's Prayer which they would not be allowed to say until they were baptized, and so could rightly say "Our Father". The final and most solemn exorcism was given by the Bishop himself.

Holy Saturday was spent in prayer and reading to them of holy Scripture, and then on Easter Day came the great Easter Eucharist before which they were baptized. The Bishop blessed the water in the great pool of the baptistry. They disrobed and were anointed with the oil of catechumens. That, is, a religious significance was given to the anointing with oil which was customary before the bath. They were plunged into the pool, and so buried with Christ in his death. They came out on the other side like the Hebrews passing through the Red Sea, and Jordan. They rose again with Christ and were anointed with chrism.

In some Churches they received their first Communion on that day, but in others this was put off until the end of the Easter Octave. We have a bad name for the Sunday after Easter "Low Sunday". We should give that up. It is not a Prayer Book name. The ancient name was White Sunday, Sunday in White, for on that day the candidates, still clothed in their white garments, came to make their communion. Candidate means white clad.

In the Te Deum we sing "The noble army of martyrs praise thee." It is, in Latin, "the white-clad army of witnesses" praise thee. "Martyr" means "witness," witness to Christ. To wear these white robes, was a public witness to Christ, and might lead to the person so robed being put to death as a Christian. All through the 40 days of Eastertide and right on to Pentecost the newly baptized received special attention, and were made to enjoy the fellowship of Christ's religion.

Were children baptized? Yes, children were baptized along with their parents. A household was converted, and might be welcomed into God's household the Church. This led on quite naturally to the baptism of the infants of parents who were already baptized themselves. There was some hesitation at first, due to fear that relapsing into paganism and pagan immorality after baptism was an unpardonable sin.

CHILDREN, TOO

The day came when there were no more converts, for the whole population of some places was Christian, so that all baptisms were those of infants. The long series of instructions could not be given, but the ceremonies which accompanied the scrutinies and instructions were administered to the infants. These had come to be.

Signing with the cross and laying on the hand to make a catechumen; placing of salt in the mouth to typify, new wisdom given in the instructions; touching of the mouth and ears, and the command Effetha to typify that their ears were opened to hear the Gospel, and their lips to proclaim it and praise God, and the exorcism of the Devil and anointing with oil before baptism.

Wheelchair Doesn't Handicap Sudbury's Dorothy McFadden

By JEAN E. STENTON

SUDBURY — Whenever anyone in Sudbury has a problem to solve, whether it is finding a room or organizing campaign canvassers, the immediate reaction is "Let's call Dorothy McFadden."

As high-powered as any executive, Mrs. McFadden found rooms for 498 people in 1957 for the YWCA Rooms Registry which she has operated for two years. She also organized 300 canvassers for a Red Feather campaign; did all the church's organizational calling; helped with election work; and did all the phoning for the IODE Business and Professional Women's Club and special calls for some businessmen.

In addition, she is an enthusiastic homemaker for her husband, Mick, and 19-year-old son Garry. She does all her own cooking and baking; plans the garden, and has time for her friends. She is an active and devoted member of the Church of the Epiphany.

And Mrs. McFadden operates completely from a wheelchair. A victim of multiple sclerosis since 1950, this charming woman has been unable to walk a step for a year and since 1953, has spent most of her time between bed and a wheelchair.

Her biggest thrill is travelling and when she finds her organizing activities are not using up sufficient energy, she informs her family it is time for a trip. Then she whisks them off in the car for Mexico, Virginia or New York.

"As soon as I am home from one trip I start planning another. I love Mexico and want to go back. But I also enjoyed New York. I went to the latter with some misgivings about the difficulties of getting around. But I saw and 'did' everything, including three night clubs," she declares.

Prior to her illness, Mrs. McFadden had done welfare work. Two years ago some friends sug-



DOROTHY McFADDEN

gested she might like to handle the Rooms Registry Service for the YWCA, since she can use a telephone. And Mrs. McFadden jumped at the chance.

"I hadn't a clue when I started," she recalls with a laugh. "The girls brought me 14 bits of paper with names and numbers and I was on my own."

Her careful work has extended the scope of this important branch of Sudbury's YWCA work from placing 256 people in rooms the first year to 498 in 1957. She has 100 homes listed on her file. People wanting to rent rooms and people seeking rooms call her and she tries to work out a happy combination.

"It is fascinating work," Mrs. McFadden declares. "You never know what is going to happen. I worry about them from the time they first call till they phone back they are settled and happy."

She estimated it requires at least four phone calls to place one person and it has been known to go up to 44. In the fall, house-holders bombard her with requests for teachers, quiet

non-drinkers, nurses and people who are not in the house much. Sometimes a large bill to fill.

"My prize example is the geologist student I placed who paid \$11 a week and only came to his room for a bath every second week. All my renting customers look enviously seek the same," she laughed.

Although the YWCA operates this service nominally for girls, Mrs. McFadden has been called on in other emergencies. She has rounded up accommodation for public school teachers from North Bay College, at the request of McKim and Garson-Neelon townships. The teachers come every six weeks for practice work. A year ago, she found homes for 13 engineers and has placed 20 men. At the moment she is working frantically to find a house for a male nurse at one of the Sudbury hospitals because he has a wife and four children to shelter.

Wherever she goes Mrs. McFadden has to be surrounded by flowers. Although she can no longer garden herself, her husband and neighbors bring the garden to her. She plans the main garden, which her husband plants and then he has placed her favorite hollyhocks outside the large dining room picture window and her neighbors have done the same.

She also finds time to care for and develop dozens of plants — to such purpose that Mr. McFadden declares it will soon be a case of either the family or the plants. There won't be room for both.

An inspiration to her friends and acquaintances, her husband's simple tribute gives the key to Mrs. McFadden's character.

"All day I listen to people's troubles in my office," Mr. McFadden said. "And it is wonderful to know when I come home at night I will never hear one word of complaint. There will be only companionship, sun and laughter."

Boswell's Journal

Old Railway Coach Served as a Home

BY R. SOWERBY

During a short stay in the Okanagan Valley in British Columbia with Dr. Johnson, Boswell recorded an interesting piece of which he was, at the same, producer, chief actor, and very nearly the victim.

This community showed very unsocialable behavior, even refusing accommodation to the travellers, who had to forage for themselves. Boswell, pottering beside the railway, found an old railroad coach and at some distance from it, a caboose, derelicts of an unexplained explosion which some years before had derailed a train. Boswell installed himself in the pullman, but the doctor took the caboose as it had cooking facilities. The pullman, incidentally, was a disappointment and therefore obnoxious to the local inhabitants, because they had their hearts set on getting a dome car, which this was not.

A sharp outbreak of juvenile delinquency during their visit added to their parents' churlishness and horrified the good doctor, who was further mortified when Boswell announced he was starting a society for the encouragement of good citizenship and promotion of the graces.

FIRST HOCKEY TEAM

He first organized a hockey team for the boys, with himself as coach, and named it the Valley Dukes. Then he formed, to culturise the adults, a literary and debating society, which had a great success, especially the night Dr. Johnson addressed them on "John Donne, the man and the poet."

The Dukes were not doing too well in their league, as it took some time before their coach realised this was an entirely different game from the one the

girls disported themselves at Beckhampton (Eng.). After all, as the doctor said the important thing is to 'Play the Game. The Valley fathers did not share this view for although they did not expect the Dukes to win every time, they not expect them to lose every game either.

Boswell's standing in the community took a further drop, when as chairman of the Literary and Debating Society he announced that the dues would be increased to pay for the mimeographed circular which he published in connection with the L and D. This circular previously had been paid for by the subscribing members and distributed free to the non-subscribing members. Boswell was as greatly distressed at the lack of appreciation of his policy, as he was at the poor showing of the Dukes.

While discussing with Dr. Johnson, in the caboose one evening as to what he should do next, the good doctor pointed out a bearded patriarch going toward the pullman with a can of gasoline, and said to Boswell "This man has found the correct solution to three problems 'What ever does he propose to do?' said Boswell, 'Fire the coach,' replied the Doctor.

SIDELIGHTS

Little Agnes, four, asked her mother's permission to go next door and play with her friend, Mary. Her mother consented. Looking out of the window a few minutes later she observed Agnes still playing contently in her own yard.

"Agnes," her mother called, "I thought you were going over to play with Mary."

"I was," she called back, "but I changed my decide."

Many People Attend Dinner At South River

SOUTH RIVER — A pre-Christmas occasion of importance to many South River folk was the combined gathering of the congregation and the Sunday School of Grace Anglican Church in a Christmas supper and program held in the parish hall. Close to 100 persons attended the event.

After an enjoyable fellowship around the supper table, the staff and pupils of the Sunday School presented a Christmas program of dialogue, pageant and recitation centred around the Christmas Story as developed in the Nativity scene.

Afterwards there was a visit from Santa Claus and the distribution of treats and gifts.

Rev. and Mrs. E. Eldridge were present for the evening and a gift was presented to them with the thanks of the congregation for the leadership they have given in the life and work of Grace Church. Tribute was paid the staff and leaders of the Sunday school for their contribution of time and talent in helping the boys and girls of the congregation.

Sponsors of the Christmas supper expressed great satisfaction in the success of the occasion which this year combines what was formerly two separate events and thus brings the church families together in a happy time of inspiration and fellowship, so important to all at the Christmas season.

ODD FACT

Needing money for his church, an Easthampton, Mass., pastor sealed the entrance with 500 bricks and charged his parishioners one dollar for each brick removed.

ATTENTION TRAPPERS

The Canadian Association for Humane Trapping sells INSTANT-KILLING TRAPS; Sawyer, size 1 1/2, \$1.20 each, \$12.00 dozen; Bigelow, size 1 1/2, \$1.40 each, \$14.00 dozen. Wil-Kil, size 1 for mink and muskrat \$1.00 each, size 2 for otter and fisher, \$2.00 each. Postpaid. No C.O.D. C. A. H. T., 28 Summerhill Gardens, Toronto 7, Ont.

The Archbishop Is Old But Heart Is Young

By Canon R. J. Palmer, S.S.J.E.

More than 40 years ago when the country around Englehart was just opening up, I used to walk down the track to Heaslip and hold service in the School House. A better building had just been put up, and the old log school might have served for a Church if put into order. When Archbishop Thornloe already an elderly man, came for his visitation, I told him of the possibility and at once he said "On our way back from Elk Lake we will get off the train at Heaslip and go and have a look at the building".

"When the time came to do this it was snowing heavily and there was already a considerable depth. If we got off the train at Heaslip we should have to walk the rest of the way to Englehart, for there was no other train that lay, and there were no roads on which to pick up a ride. I thought to myself "I won't say a word about getting off the train. It would be too hard a walk through the loose snow for a man of the Archbishop's years." But as soon as the trainman called out "Heaslip", up got the Archbishop and insisted on getting off the train. We alighted with our baggage and tramped up the road to see the little log building. It afterwards became the home of Mr. Williams still one of our faithful churchmen in Heaslip. We could not stop long, for it would soon be dark.

We returned to the railroad track and I took the lead to break a path for the Archbishop. "Don't you walk in front of me like that." He said. I tried to explain that I wanted to tramp a path for him. "The Shepherd always goes in front of the Sheep in the Bible. I'm the Shepherd, not you. You get behind." And behind I had to go. I always think of that walk when we sing Good King Wenceslas "Mark my footsteps, my good page. Tread in them boldly." "In his master's steps he trod where the snow lay dinted. Heat was in the very sod, which the Saint had printed." We got back safely to Englehart and a good supper at Mrs. Kerrigan's and then Confirmation in little old Christ Church. Now a granddaughter of that grand old Archbishop is the lady of the rectory in Englehart.

Women's Auxiliary At Marathon Holds Christmas Bazar

MARATHON.— Trinity Church Woman's Auxiliary closed a most successful year with its annual Christmas bazaar and tea. The bazaar was held in the community recreation hall which members of the Men's Club had decorated in Christmas theme.

The tables held a large display of every form of handwork, and the fish pond proved most popular with the children. The well-stocked bake table proved a big drawing card as did the delicatessen table, a new feature this year.

Rev. H. Vallis greeted the guests on arrival, and hostesses at the tea table were Mrs. P. Morgan, Mrs. E. R. Marsten, Mrs. H. G. Hanley and Mrs. Vallis.

Other projects for the past year have included teas, bake sales and a square dance. A large number of bales were packed for distribution to the needy of the various missions, and many worthwhile causes were remembered.

At the last meeting of the year, in December, the new executive officers were elected, and past president, Mrs. Carman expressed her thanks to all the women of the church who had contributed so much to making 1958 a successful year in WA work.

SIDELIGHTS

"My wife doesn't understand me, does yours?"
"I really couldn't say, old boy, I've never heard her mention you."



At Dinner

Archbishop W. L. Wright, guest speaker at the BAC of St. John the Evangelist, Sault Ste. Marie, is shown here with President M. J. Brescacin on his left and Vice-President Larry Jago on his right. The cook, Fred Boileau, and his assistant, Ed Houston, served a delicious dinner, feature of which was moose meat donated by Fred Johnston.

Archbishop Guest Speaker At Soo Dinner

SAULT STE. MARIE — The Archbishop of Algoma, Rt. Rev. W. L. Wright, was the guest speaker at the monthly dinner meeting of the St. John's parish branch of the Brotherhood of Anglican Churchmen, in the Memorial Hall.

The subject of the talk given by His Grace was the Lambeth Conference 1958 and proved most interesting to the members and their guests. The archbishop dwelt on the chief subjects that were under discussion, the problems pertaining to each subject and finally the conclusion reached.

In lighter vein he pleased his listeners with accounts of the social activities that he and Mrs. Wright attended. He augmented these with slides of many beautiful and historic centres they were favored to visit.

The brotherhood had as special guests the Rural Dean of Algoma, Rev. C. B. Noble, and the Rector of All Saints, Rev. Bruce Fraser as well as laymen from St. Peter's Church, Douglast Street; Christ Church, Korah; Holy Trinity, Tatentorus, and All Saints Church.

The guests were welcomed by Joe Brescacin, president of St. John's Brotherhood. Grace was said by Richard Bideaux. Seated at the head table with His Grace were Joe Brescacin, President, Archdeacon Julian S. Smedley, Rector of St. John's, Larry Jago, vice-president and Fred Dioni, chairman of the membership committee.

The members made plans similar to last year's for the Christmas trees to go to members of the parish. The annual visitation was discussed and will take place on a Sunday in January. Table games were indulged in to round out the enjoyable evening.

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

Here Are Some Things to Do For Young People of Diocese

Dear Young People, JA'ers, G.A.'ers and C.B.L.'ers:

Have you all recovered from the Christmas holidays yet? I should certainly hope so. You are probably well into the school routine again by now too. Perhaps you are beginning to feel bored by the thought that there is quite a long stretch of school ahead of you with no holidays in it until Easter. Does it make you feel glum? Well, it shouldn't, you know. How many of you have ever noticed that when you are doing something either for or with someone else, the time just zooms by as if it were exceeding the speed limit? Perhaps during this seemingly long and dreary term we could try to speed it up by thinking about other people and doing something to help or cheer them.

If you were to look again at the date on which I wrote this letter, you would find that I put the name of a special day rather than a proper date. How many of you know what day of the year the feast of the Epiphany falls on? That's right: January 6th. And by now you all know that the word "Epiphany" signi-

fies the time of the showing of Christ to the Wise Men and the Gentile world. You might like to think of the Wise Men as some of the first Christian missionaries, for, as they travelled back to their own countries in the East, they told of the little Babe they had seen who was to be the promised Messiah. How quickly the time must have passed for them as they travelled back home! I can almost hear you saying, "That was a long time ago and it doesn't mean anything or do anything for me now." But, you see, it really does mean a lot for us today. Perhaps, if during this season of Epiphany and Lent we really did some thinking, learning, praying and working — instead of just thinking of missionary work for one or two minutes in a prayer on Sundays only — we'd find that true meaning for ourselves. After all, the Wise Men brought the best, not the costliest or the biggest gifts they could get, to the Christ Child. So we should try to bring Him our best in whatever we do. That's all He asks. And if we do that to the best of our ability, we'll suddenly find ourselves all

finished with Epiphany and half-way through Lent! Let's try it out.

It's all very well and good to talk about something but it really isn't of any value until you do something about all the talking you've done. So, let's get "doing". First of all, where are we going to get any ideas about doing things and being "pint-sized" missionaries? Well, if you go to Sunday School, you'll be hearing about different kinds of people in Canada, where they live and how they live. Perhaps you might be able to spur your teacher on to taking on some special project for some of these people. There might be something for their church or Sunday School that you might make or obtain. As well as doing something for others, there's one thing all missionaries must remember — that before they can do something, they first have to sit down and learn something as well. So, let's remember that too. Now then one way of learning would be by listening and remembering the stories in the J.A. and C.B.L. "mission study" periods. This year the book, "The Invincible Armour" is very exciting and tells about young people like yourselves who are learning different things and who have the same problems and times as you do. And there are some very interesting projects to do in connection with the study, so just you make sure your leader gets you going on them. It would be a shame not to have a chance to do some of them.

Last of all, but certainly not least, there are opportunities galore to be with and do things for other people in the G. A. Mission study. This year the girls are studying about the social service work of our church, its hospitals and institutions. Goodness, after all that, I don't know when we're ever going to have time to get to bed during Epiphany and Lent! How would it be, if when you have done some special "missionary work", you wrote a letter about it that could be printed in this paper? — just so that all the rest of the people in the diocese know what's going on where you are.

Yours, in Christ,
Gail Marshall

Deaconess St. Luke's Cathedral.

THE BOOK CENTRE

BUTTONS

The Anglican Book Centre (Church Furnishing Dept.) has put out a very good enamel button about the size of a quarter. It carries the Coat of Arms of the Church in red, white and green, St. George's Cross and the four green maple leaves. Round the edge it reads The Anglican Church of Canada. It is intended for children but many adults might be proud to wear it. It is very inexpensive. It would make a good little remembrance to give to children after a Mission or a series of Lenten Services.

In travelling about it is always a pleasure to see a woman wearing her WA Cross. It is an introduction to a fellow churchman. The Brotherhood of Anglican Churchmen shield is also becoming common and again provides a friendly link. This Church button could be produced in better quality and smaller for the use of adults if there was sufficient demand. I am proud to wear the Children's size. It often gives a chance to witness to Christ and his Church when people ask what it is.

CHURCH WINDOWS

I am often asked about where good Church windows can be had. When I was in London, Ont., recently I had occasion to go into the work rooms of "Edwards of London" makers of glass. There I met Mr. Christopher R. Wallis who makes stained glass to his own designs. He was trained in England with the firm that is

making the glass for Coventry Cathedral. I was very struck with his work. He had a large window in process of construction which has now been placed in the R.C. Cathedral in London. It is real stained glass with a minimum of overpainting. The colour glows as in ancient glass. Edwards of London is sufficient address.

NEW BUILDING

Virginiatown, which was at one time in Algoma Diocese now has a new Anglican Church building. I was able to see it while it was being constructed. It was built largely by volunteer labor. The design is excellent, the work of one of the local churchmen. There are several ideas which would be most suitable in our new Churches. They got a \$50,000 Church for less than \$20,000. The Rev. Cyril Elliott, Kearns, Ont., is rector. A descriptive brochure was published. Roland F. Palmer SSJE.

Wishing Algoma Anglican Every Success!

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