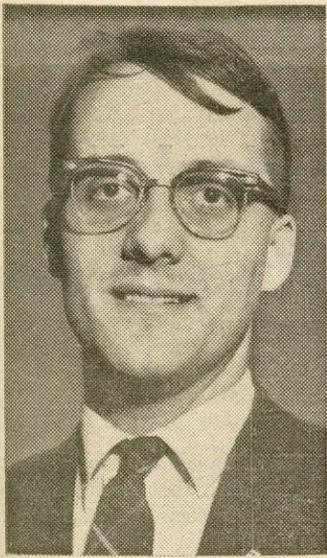


Diocesan Treasurer

William Wadley Appointed



Sault Star

A graduate of the University of Toronto in Commerce, he was admitted to membership in the Institute of Chartered Accountants of Ontario. He is a member of the Cathedral parish and is married and has four children.

As this issue goes to press, His Grace, The Archbishop of Algoma has just announced the appointment of William Wadley, of Sault Ste Marie, as Treasurer of the Diocese of Algoma. He will succeed Mr. H. M. Monteith, who has held that position since 1955. It is not known yet when Mr. Wadley will take over his new position.

Mr. Wadley will bring to the Diocese gifts of training and experience which will qualify him for his new duties. A former member of the firm of Arthur A. Crawley, Chartered Accountants, he has for the past four and a half years been employed as deputy treasurer of the Corporation of the City of Sault Ste Marie.

Busy Agenda For Executive

St. John's Church, Copper Cliff will again be host to the Fall Meeting of the Executive Committee of the Synod, which will be held there Wednesday, October 10, beginning with the Service of the Holy Eucharist. The Woman's Auxiliaries in the parish serve the members breakfast and dinner.

The Archbishop will preside as Chairman of the Executive and no doubt will outline any actions taken at General Synod which will affect the Diocese of Algoma and its obligations to the whole Church. The chief item on the agenda, however, will be the Diocesan Budget for 1963; this in itself involves greater planning and consideration each year as new commitments are undertaken by the Church.

The report of the Committee dealing with the appointment of a Treasurer combined with the office of Stewardship Officer will be presented and the Executive will ratify their choice of Mr. Monteith's successor.

The work of the Sunday School Mission Vans in the diocese during the summer will come under review and probably recommendations will be made as to their future use. This summer two teams have been working in different parts of the diocese, conducting Vacation Church schools and visiting in outlying areas.

As one of the most important features of the Budget is the allocation of stipend grants to mission parishes it is likely some interim report will be forthcoming of the findings of the Archdeacons in their survey of the diocese; then, too, the Rural Deans, who are ex-officio members of the Executive, will be interested in what action will be taken at General Synod in the matter of Clergy Stipends, as they are required at the October meeting to recommend any changes in amounts paid by assisted parishes towards the stipend.

The Church Extension Fund, Organization for the Diocesan Synod next year and our participation in the Anglican Congress

WILL OBSERVE FIFTIETH ANNIVERSARY

The fiftieth anniversary of All Saints' Church, MacTier is being observed this year. The second Sunday in November is the date of the anniversary of its opening.

are other factors which may be discussed during the Executive meeting. The Synod Boards of Missions, Religious Education and Social Service will meet prior to the Executive and reports of their work will be presented to the latter Committee.

Servers Meet At Ottawa

Archbishop Wright will be the Preacher at the Eucharist in Christ Church Cathedral, Ottawa, when the Ontario Servers' Guild attend in a body on Sunday, Sept. 16, at the close of their annual festival, which will be held beginning Friday, Sept. 14. His Grace will also officiate at the Server's Corporate Communion on Saturday morning at St. Matthew's church. The Archbishop's son, Peter Wright, was elected 2nd Vice President of the Ontario Servers' Guild in 1961, for a two year period.

THE ALGOMA ANGLICAN

VOL. 6, NO. 8

Official Publication of the Diocese of Algoma
The Anglican Church of Canada

SEPTEMBER, 1962

English Parish Sends Chalice, Paten To Ilfracombe Church

On July 3 His Grace the Archbishop of Algoma preached to a congregation which came to mark the seventy-fifth anniversary of the opening of Christ Church, Ilfracombe; the many visitors who packed into the old church caused the floor beams to break away in one place! A tiny group of people, some of whom are descendants of the first settlers who built the church, have been instrumental in keeping it in repair; however, for nearly twenty years it has been in use only during the summer when it is served by visiting clergy, and increasing numbers of "tourists" and "summer residents" attend the Sunday services.

Since it has been used as a "summer church" a small cottage has been built where the officiating priest may live. Often, as is the case this year, it is staffed by clergy from the neighbouring Diocese of Moosonee; as a thank-offering for this privilege, the altar which now stands in the sanctuary is a gift from St. Chad's, Schumacher, and is the altar which originally was in St. Matthew's Cathedral, Timmins. Taking part in the Service held on July 3, when the altar was received by the Archbishop, was Canon Cyril Elliott, Stewardship officer for Moosonee diocese, who was "in residence" conducting the services during July.

The corner-stone of the present church was laid on July 28, 1886, and it was opened for services in

the autumn of 1887. It is built of stone and stands on a hillside overlooking Buck Lake and by one of the lonely "back concession" roads in Muskoka. Almost hidden by the trees which have grown up around it, it stands as a silent tribute to those pioneer homesteaders, who nearly a century ago emigrated from the countryside of Devon in England, and with homesick nostalgia, named their tiny hamlet "Ilfracombe" after a Devon village. On this, the seventy-fifth anniversary of the church they erected, the Archbishop received and dedicated

a chalice and paten which had been sent as a gift from the Parish Church of Ilfracombe, Devon, England.

As a mark of appreciation for regular Communion Services each Sunday during the summer months, a Burse and Veil, given by Anglican summer residents at Fox Lake, were also dedicated by Archbishop Wright during the Anniversary Service. The Rev. G. W. Sutherland, Rector of Huntsville, spoke not only as Rural Dean of Muskoka but as Rector of the parish of which Ilfracombe is a part, in expressing thanks for the gifts to the church and to the clergy of the Diocese of Moosonee for their pastoral care.

Some of the keenest "parishioners" of Christ Church are: Mrs. M. Taylor, whose interest has been unflagging through the years; Mr. and Mrs. J. Arthur Trussler, of Kirkland Lake, whose summer home, "Pinecroft", is across the road from the church, and by whose

(Continued, page 4A)
—also picture.

Emsdale Now Free Of Debt

When the Archbishop visits the parish of Emsdale on Sept. 25 for Confirmation at St. Mark's church, the occasion will also be marked by a dedication and thanksgiving for the completion of the new crypt under the church and that the final payment has been made on a loan of six thousand dollars the congregation had borrowed to carry out this project, as well as having all their ordinary parish commitments paid in full. St. Mark's Church is the centre of the large Emsdale-Sprucedale parish. The band of devoted people under the leadership of their parish priest, the Rev. H. W. Garbutt, deserve the congratulations of the whole diocese on their fine achievement.

THE REV. H. PEELING

As we go to press word is received of the death of The Rev. Henry Peeling, retired priest, of Bruce Mines. Obituary will be published in the next issue.

Three Men Ordained To Diaconate

On Sunday, July 8, at a Service held in St. John's Church, North Bay, The Most Rev. W. L. Wright, Archbishop of Algoma, ordained three young men to the Diaconate, two of whom had been servers in that church before going to University. Preacher at the Service was the Rev. Dr. J. G. Morden, Principal of the College where the third member of the trio has been

studying. Thomas James Davidson and Johnson Bain Peever both grew up in North Bay and attended school there; Mr. Peever is a graduate in Arts from the Sir George Williams College, Montreal, and is studying Theology at Montreal Diocesan College; Mr. Davidson received his B.A. degree from Bishop's University, Lennoxville, P.Q.

Edward James Francom was a high school teacher at Burks Falls, where he was a Lay-Reader and also President of the Muskoka-Parry Sound Deanery Brotherhood of Anglican Churchmen; he is an Arts graduate from Western University and has been studying Theology there at Huron College. All three men will continue their theological studies this year after

assisting in parish work in the diocese during the summer.

Following the Service a luncheon reception was held in the parish hall for the families and guests of the ordinands.

A Quiet Day was conducted for the three men on the day before their Ordination by Canon S. M. Craymer, Rector of the Church of the Epiphany, Sudbury.



North Bay Nugget

l. to r. Bain Peever, James Francom, Archbishop Wright, Principal Morden, Thomas Davidson. Ordinands are shown wearing stoles, crossed over shoulder, and holding New Testaments, symbol of authority to read and preach the Gospel.

THE ALGOMA ANGLICAN

Official Publication of the Diocese of Algoma
The Anglican Church of Canada

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Canadian Church Calendar

September 3—Robert Wolfall, Presbyterian. First recorded Anglican Communion Service in Canada, Frobisher Bay, 1578.

September 10—Edmund James Peck, Missionary to the Eskimo, 1924.

September 13—First General Synod of the Anglican Church of Canada, 1893.

Kodlunan, a small island off the east coast of Baffin Land, marks the place where an Anglican priest first used the Book of Common Prayer and offered the Holy Mysteries on this continent. He was *Robert Wolfall*, who accompanied Martin Frobisher on his third voyage into the Arctic in the year 1578.

This pioneer missionary it is thought likely to have been The Rev. Robert Wolfall, Rector of Whatley, Somerset, Eng., a married man with a family. Richard Hakluyt, Master Recorder of Voyages in Queen Elizabeth's reign, describes him as "being of good reputation among the best" . . . in every necessary action as forward as the resolute man of all . . . a true Pastor and Minister of God's Word, which for the profit of his flock spared not to venture his own life."

Wolfall's "parishioners" consisted of "gentlemen, soldiers, miners and mariners", for whom he "celebrated the Holy Communion with sermons at Sunday and other times in several and sundry ships because the whole company could never meet together at one place."

No wonder Frobisher's mining venture, which included a smelter to refine gold ore, did not survive, for it was only iron pyrites "fool's gold", and it was more than a century before the Church sent out missionaries to the land where Robert Wolfall had been the first to preach the Gospel and administer the Sacraments.

It is interesting to note that the entry which so closely follows in the Calendar of the renewed Prayer Book is that for *Edmund James Peck*, whose heroic labours among the Eskimo is one of the greatest missionary epics of all time. Perhaps in later years the Canadian Church will be told more of his story. In the new Archives room in Church House, Toronto, can be seen "Dr. Peck's Chest", a simple old-time sailor's chest, packed full with papers, letters and sermons written by the great missionary who was the Apostle to the Eskimo of the Eastern Arctic.

Peck was born at Manchester, England but went to Dublin at an early age, where he was left an orphan. He entered the Navy and once served on Nelson's flagship, "The Victory". While sick with fever, he began to read the Bible and determined to give his life in the service of The Lord.

He arrived at Moose Factory, Sept. 7,

1876, and after a year at Little Whale River was ordained in the old Cathedral on Moose Factory Island. Bishop Horden, in his sermon addressed the candidate thus: ". . . Your home is to be in one of the world's bye-places, where except for priceless souls to be gathered in, there is nothing to attract you. Of ice and snow, of storm and tempest, of wild black hills and utterly unproductive soil, you will have enough . . . with the language you are partially acquainted; make yourself a thorough master thereof. Be to them a father . . ."

No ordination sermon was more prophetic, nor the advice heeded so well. After several years in the then "southern" part of the Diocese of Moosonee, Peck, leaving his wife and family in England, came out to begin missionary work at Blacklead Island, Baffin Land, which must have been near the place where the first Anglican Service had been held more than a hundred years before. Space forbids even a brief description of his missionary labours; in 1902 he was made Superintendent of the Church's Arctic work in the diocese, and it was he who was instrumental in getting A. L. Fleming to go North in 1909, Fleming later became first bishop of the Diocese of the Arctic.

In his autobiography, *Archibald The Arctic*, Bishop Fleming paid this tribute to Dr. Peck: "He was not eloquent and had a thin, high-pitched voice but his earnestness and quiet simplicity combined with a wonderful mastery of the Eskimo tongue secured absorbed attention for him. When he was preaching his eyes lighted up, and his favorite theme was God the Holy Spirit the Paraclete—God's Advocate at work in the hearts of men. His evangelical passion was tremendous. Otherwise he would never have been able to accomplish the great work he did for the salvation of the Eskimo. This involved compiling an Eskimo grammar (twice published by the Canadian Government), the translation of the Scriptures, the Book of Common Prayer and many hymns."

The formation of the General Synod marked a great stepping stone in the unification of the work of the Anglican Church in Canada, the glory of which is the heroic labours of missionaries in the vast, isolated hinterlands of the North. This is our heritage as the 21st General Synod meets. May we prove worthy of it.

Using The Study Book

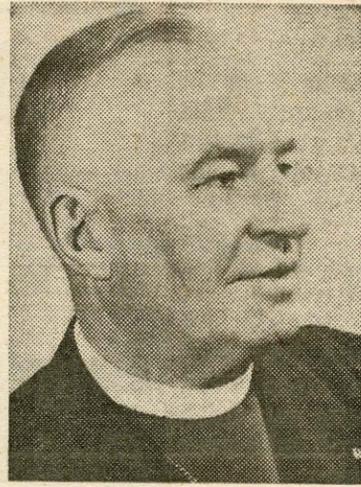
The Anglican Congress, planned for next August, in Toronto, is becoming a familiar topic for discussion wherever Churchmen meet. The Congress Committee, both American and Canadian, are endeavouring to keep it in the forefront of our thinking .

Reference has already been made here to the Pre-Congress study book, *The Church In the 60's*; it was with special interest we opened the latest issue of *His Dominion* and found its editor had devoted the opening paragraphs of his "Canadiana" columns to a review of this book.

While not hiding his enthusiasm for the study book, Fr. McCausland does not pull any punches in his criticism. He calls it . . . "a symposium by experts for experts" and suggests that much of its material and content is beyond the perception of the ordinary Churchman, which, he says, is

a pity. If the statement in the Preface, that "it has been written with the small parish group in mind", gives the reviewer pause, certainly his pointed remarks should give the whole Church pause.

We do not agree with him in all points; "the small parish group", is, we take it, the small group in a parish, and here is where we feel the book should be studied—and with care; its proper presentation and use being a job for "experts". We are quite concerned about its use as the W.A. study book! While there are branches with younger membership and with trained leadership where some discussion of its contents could take place and be worthwhile, let us face the prospect that in most "senior" branches the members would go to their quilting or knitting when it is being read! Instead of *The Church In The 60's* we would suggest that W.A. branches



The Archbishop's Letter

The Need For Personal Conversion

My dear People:

What an invaluable experience (even for a Bishop) to spend a few weeks in solitude! It has been my good fortune to enjoy three weeks at our summer camp on the shores of the St. Mary's River, Sault Ste Marie. I have had the opportunity to meditate and to read; to wield an axe and a saw; to observe the glories of nature and to possess the gifts which God has bestowed on all Creation. "I have caught up on my reading"—(that is a familiar colloquialism) and have become faced with the current issues before the Church in Canada and Overseas. The General Synod meeting in Kingston, the latter part of August, will give expression to some of the world-wide Church problems discussed in the Canadian Churchman in this issue and that of the previous month.

The Organization of the Church; Church Unity; Church Vocations; Stipend Schedules—these are but a few of the questions facing Church people in Algoma, throughout Canada, and in the developing Churches overseas. It is imperative that people on the "grass roots level" of parochial life should be familiar with the new movements in diocesan, national and world Church areas.

There is an area of our Anglican "ethos" which is frequently overlooked, and I refer

to the need for *Conversion*. Anglicans are apt to skate around that term; they feel that word is outside their vocabulary. I am not so sure that this is right thinking. There is no conflict between Conversion and the Sacraments. Conversion means awakening to and using the mighty blessings which the Sacraments bring to us. Conversion does not mean belittling the Church. It means awakening to loyalty and enthusiasm and love for the Church which Christ Himself loves and to which He has promised His eternal presence.

There is a tendency so often to become engaged in a cold, academic, intellectual religion as though Christ were only an abstract idea for a problem for us to discuss. The intellectual must, of course, have its full place, but it is still true that the deep things of the Spirit may be hid from the wise and prudent and revealed unto babes.

The Christian religion is faith in Jesus Christ Himself where He is now at the right hand of God. It is a personal relation to Christ, within the fellowship of the Church. It is the lack of faith in Christ Himself which has made the Christian religion for many people today a vague and irrelevant thing. The Church is *Christ's* Church. When we get this thought engrained into our faith and action then we shall not be hesitant about the Church's missionary call, or her social program; we shall not rest with greed or injustice in human relationships.

DIocese OF ALGOMA CHAIN OF PRAYER

1962	Week of	Parish	Clergy
Sept. 16	Trinity 13	All Saints', Burks Falls St. George's, Magnetewan St. Andrew's, Dunchurch	Ross C. Crighton
Sept. 23	Trinity 14	All Saints', Huntsville St. Paul's, Grassmere St. John Baptist's, Ravenscliff Holy Trinity, Newholm Christ Church, Ilfracombe	George W. Sutherland, Rural Dean
Sept. 30	Trinity 15	St. Ambrose', Baysville St. Mary Magdalene's, Dorset St. John's, Fox Point St. James', Port Cunnington	J. Thomas James
Oct. 7	Trinity 16	Christ Church, Port Sydney	Canon Edward F. Pinnington

Your friend and Archbishop,
William L. Wright

Parish Sets Record In Boys' Work

For having won the highest award in the Dominion competitions consistently over a period of several years, the Dominion "Scribe", has decided the Church Boys' League of St. John's, Sault Ste. Marie should keep the well earned shield permanently.

The Nora Atkins Shield, awarded annually to the C.B.L. branch in Canada achieving highest marks in work submitted for competition, now will be kept in St. John's parish hall as a signal honour to the interest and work of its boys and of the inspiring leadership and incentive of Archdeacon Smedley, who has keenly supported Church Boys' League activity as part of the parish program.

This year the boys of the branch took no less than six prizes for their work; besides the shield, which is given the branch receiving the most prizes, the individual winners receive books as their awards; because of their consistent winning through the years, the branch has quite a "library" collected which is a source of pride and enjoyment for all the members.

First prize in the competitions was given for a book illustrating the year's study project, made in the shape of the map of South America, the subject of their missionary study. Second prize was for a movie, "Aid To Others", illustrating the first aid badge with the Story of the Good Samaritan. Each member also made an article to illustrate what he wanted to do with his life; prizewinners among these were woodcarvings of (1) a lighthouse, by the boy who wanted to be a lighthouse-keeper; (2) a priest of the Church, by one who decided he will be a clergyman; (3) a dog, by a would-be veterinary surgeon; another was for a landscape painted by a budding artist.

St. John's C.B.L. had a membership last year of twenty-one members, from ages seven to twelve years.

Awards Boost Children's Attendance

St. John's, Port Arthur

On Trinity Sunday awards were presented during the 11 a.m. Service at St. John's, Port Arthur to 110 pupils of the Sunday School who had achieved eighty per cent attendance or better during 1961-62. Forty pupils had perfect attendance during the year.

In the afternoon the parish held a congregation picnic at Boulevard Lake, concluding with Evensong at 6 p.m.

The parish has plans for expansion of the present accommodations to give increased space for Sunday School classes.

Vacation School At Nipigon

Awards were made for attendance to seven members of St. Mary's, Nipigon Sunday School at the morning service on June 22.

The girls in charge of the St. Luke Sunday School Mission Van, Miss Eileen Hill and Miss Ann Henderson, held Vacation Church Schools at St. Matthew's, Dorion and St. Mary's, Nipigon during July. They also made a house-to-house visitation of the Anglican people living in the Dorion area.

Another Vacation Church School was held at St. Peter's, Red Rock, with Miss Christine Pehlman and Miss Barbara Brothie in charge.

Junior Choir Members Receive Awards

Tests for the members of the Junior Choir of Trinity Church, Parry Sound, were held during the month of June. This involved different tests for different age groups; Beginners, Primary, Junior and Senior. The very young members are required to identify Church furnishings and explain their uses, be able to say the Lord's Prayer and the responses in Morning Prayer, sing the Venite (from memory) and know the Seasons of the Church Year and their colours.

The next grades go on to know more of the Prayer Book, studying

particularly the Services a choir is called upon to know. The Senior Group is mainly tested on the Communion Service and they are required to sing it to Merbecke's musical setting.

Prizes for attendance and proficiency were awarded to members on Sunday, June 24. Of the whole choir, made up of thirty children, only five were below ninety per cent in attendance.

The Reverend Joseph Ditchburn, of Rousseau, conducted the Services at Trinity Church during July while Archdeacon Peto was absent on his vacation.

W.A. SUNDAY

As has been the custom in the diocese for some years, the third Sunday in September has been designated as W.A. Sunday when I trust special reference will be made to the total mission of the Church with particular emphasis on the work which is done and has been done by the Woman's Auxiliary. This body, which includes besides the senior branches, the Little Helpers, J.A. and G.A., is auxiliary to the whole work of the whole Church in Canada. We in Algoma have enjoyed considerable benefit from the generous giving, constant dedication and faithful prayer of the loyal branches in all parishes and missions. We thank God for their efforts and on this particular Sunday, pray that they may, with a renewed spirit of dedication, continue in their works of loving service.

WILLIAM L. ALGOMA

Archbishop Begins Work On New Women's College

When the Archbishop of Algoma turned the first sod for the construction of the new wing of the Anglican Women's Training College, Toronto on July 4, the conventional "spade" was not used; instead His Grace climbed into the seat of a "bulldozer" and showed he was quite adept at handling the controls! We don't know whether he carries a Union card or not, but the event was given good publicity by press and television

coverage. The new building is expected to be completed early next year and will cost more than \$300,000.00. It is being built so that two additional stories can be added in some future stage of the College's expansion. The number of trained women workers in the Church is increasing year by year. Senior Student at the College this year is from Algoma, Miss Helen Hannon of Orrville.

DIOCESAN W.A. LEADERS AND MEMBERS PLEASE NOTE THE FOLLOWING CHANGES:

New Diocesan Life Members' Secretary:

Mrs. J. Henderson,
122 Pilgrim St.,
Sault Ste. Marie

New Address for Diocesan Dorcas Secretary:

Mrs. W. Fellows,
798 Prete St., Sudbury

Use Of Chrysom Robe Revived In Baptism

BAPTIZED — at St. John's Church, North Bay, Sunday, July 15: Catherine Anne, daughter of The Reverend and Mrs. Ronald L. Barnes; Godparents, Mr. Walter H. Barnes, Mrs. Marguerite Manchester, Mrs. Mary Turnbull.

During the Sunday morning service at the church where he is Assistant Priest, The Rev. R. L. Barnes officiated at the Baptism of his infant daughter, Catherine Anne, who was born on June 4. In the ceremony the new member of the Church was given a "Chrysom", symbol of the cleansing of sin in Holy Baptism. Ordered to be used in the first English Prayer Book of 1549, it was called . . . "the whyte vesture, commonly called the Chrysome".

The custom was not referred to in later Prayer Books, but it survived in the use of the "Christen-

Cathedral Chats . . .

By The Very Rev. F. F. Nock,
Dean, St. Luke's Cathedral

New Book Shows Bible Is Story Of Church

I am writing this surrounded by the beauty of Batchawana Bay, about forty miles north of Sault Ste Marie. This immense bay, with its miles of excellent beach, reminds one of the words of the Psalmist: "O be joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious. Say unto God, 'O how wonderful are thy works!'"

Besides enjoying the wonders of nature I have done considerable reading and want to commend to you a book on the relationship of the Bible to our Faith. It is a small but excellent book, entitled *Scripture and the Faith* and was written by Father A. G. Herbert of the Society of the Sacred Mission, a teaching order in the Anglican Church. It came to me as a selection of the Episcopal Book Club, to which many of the clergy subscribe, but I am sure that it can be obtained from the Anglican Book Centre, 600 Jarvis St., Toronto. I commend it to laymen particularly because it deals clearly with many of the questions which concern laymen who are serious about reading the Bible. It gives a clear picture of the overall plan of the Bible; the relationship of the Old Testament to the New Testament and the place of the Bible in History, in Teaching and in the Worship of the Church. I hope that I may be excused if I quote at length from Father Herbert's Preface. I do so because I feel it reveals the excellence of this little book very well.

"There is something that makes the Bible different from all other books. There are many other religious books, such as the sacred books of Hinduism, or the Jewish Talmuds or the Mohammedan Koran, or the theological and devotional literature of the Christian Church, but the Bible is not simply one among the sacred books of the world. It claims to speak with authority, as in some special sense the Book of God. . . .

"The books of the Old Testament were written to tell 'the old, old story' of God's choice of Israel to be His people: of His promises to Abraham, and of His covenant with them at Sinai, whereby they became His people and He their God; of His subsequent dealings with them, of the lessons which they were set to learn about Him and the way of His spiritual service, and of the hopes of a future day in which He would complete His good purpose for them in the promised

messianic age. The New Testament tells how this purpose of God, begun under the Old Covenant, has been fulfilled in the coming of Jesus, His ministry and teaching, His death, resurrection and ascension, and the outpouring of the Holy Spirit at Pentecost. Thereby Israel, God's chosen people, has been re-constituted as the Church open to all nations, through which the divine salvation is to come to the whole world. . . .

"The Church, therefore, has a continuous history, covering not only the nineteen centuries which have elapsed since the time of our Lord and His Apostles, but more like thirty-four centuries in all, since the days when Israel first began to be a nation in the time of Moses; and the Bible is the book which gives the authoritative record of the story of God's dealings with His chosen people, from the beginning of all down to the point at which the work of salvation is complete, and Church history is ready to begin. The Bible tells the story of God's covenant with Israel, and the consummation of His purpose in the New Covenant; Church history, of which some important pages are being written in the events of our own day, is a story of what has happened since the nations of the world began to enter on the promises made to Abraham. . . .

"Because the Faith rests on the divine action in history, it is different in kind from all religions which depend only on the teachings of holy and good men. For that reason, it can claim to be no mere doctrine of a God whom men have made in their image, but to be the revelation of the true and living God Who has made them in His. . . .

"We need therefore to go back, again and again, to the Bible, to the Creed and the sacraments, and wait on God, as the old prophets and psalmists waited on Him, believing that He Who visited and redeemed His people in His mighty works in the past is still carrying out His purpose of salvation for His world. 'Israel' still exists: it is the visible Church."

I hope that these few quotations will tickle your curiosity enough that you will purchase this book — I know you will read it with profit.

(*Scripture and the Faith* — one of the summer dual selection of the Episcopal Book Club, published by Morehouse-Barlow Co., 94 pp. \$1.60).

ATTENTION — ALL JUNIOR AUXILIARY LEADERS THE J.A. STUDY KIT for 1962-63

"TIGER-TAIL VILLAGE" a story of children in Hong Kong can be ordered from Mrs. W. Tilston, Whitefish Falls Cost: \$2.00 Extra Leader's Guide: 35c

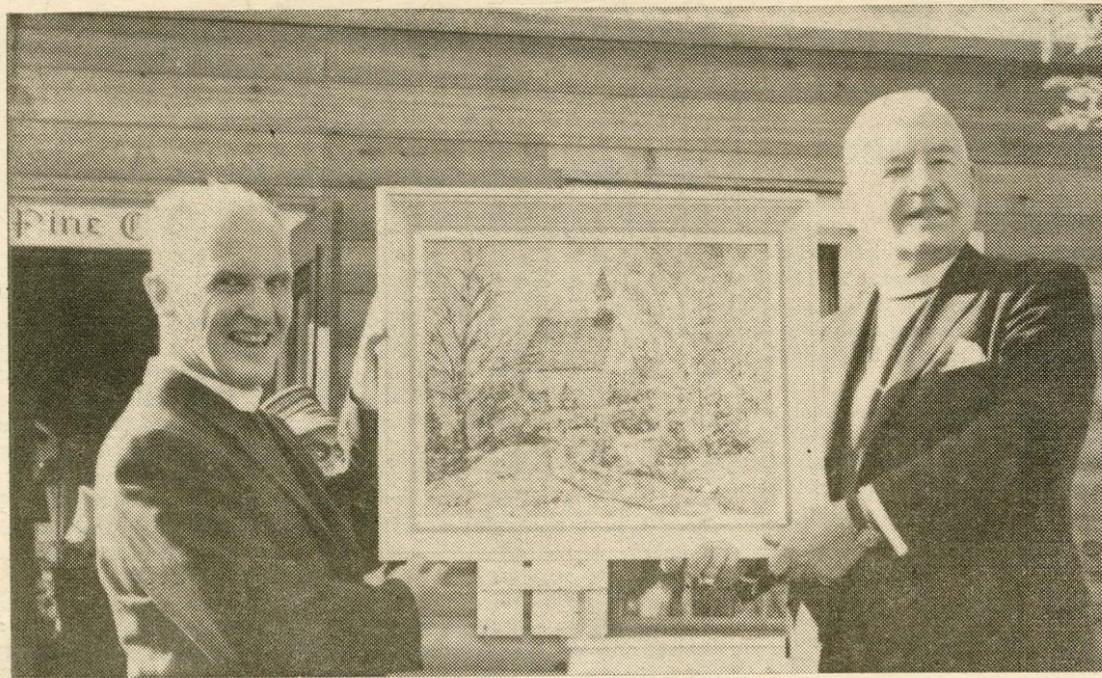
ALL BRANCH LEADERS SHOULD HAVE THIS READY FOR THEIR FALL AND WINTER PROGRAM

LITTLE ONES' PRAYER

Bow your head, my little one
Close your sleepy eyes,
God is watching as you pray
He is with you when you play
He is very wise.
Bow your head, my dearest one
Say your prayer with love
God will guard you as you sleep
He protects, He will keep

His watch from up above.
Bow your head, my sleepy child
Bless each one so dear
God will hear you, He will heed
He will feel your every need
He is always near.

—Mary Denny Corbett



The Rev. John Watson gets help from the Archbishop to show large painting of Ilfracombe Church, done by Mrs. Arthur Trussler and presented to him after the Anniversary Service.

Ilfracombe

efforts the church has been "staffed" with clergy during the summer; then, during the past few years a great impetus has been given the little church by The Rev. John Watson, formerly of the Diocese of Algoma, and now Rector of Noranda, P. Q., in the Diocese of Moosonee, who has a summer cottage by Buck Lake and together with Mr. Trussler, acts as a "churchwarden" for the congregation during July or August each year. Fr. Watson is not the only priest who has come to Ilfracombe to conduct the services at Christ Church and stayed to become a "summer resident"; the Reverend Hubert Vallis stayed at the Church cottage for two seasons, then bought the adjoining lot where he built his own summer home. Mrs. Vallis acts as organist for the services during the summer.

The old stone church preserves much of its past history within its walls: in the sanctuary, the east window of The Good Shepherd is in memory of Mrs. Charles Smith, a faithful pioneer, who died sixty years ago. The windows in the nave commemorate members of early Ilfracombe families, and one window is in memory of The Rev. Joseph Pardoe, who served the parish from 1894 until his death in 1904.

Formerly heated with wood, the stoves have since been removed as the church is now used only in summer. It has never been wired for electricity; old coal-oil lamps, brought from St. Thomas', Hamilton, still hang from the ceiling in their ancient chandeliers, but they are never used; only morning services are held in the church now.

After the Anniversary Service on

The Archbishop's Itinerary

Sept. 6	Board of Governors, Thorneloe University, Sudbury
Sept. 7	Commencement, Bruce Mines High School
Sept. 9	11.00 a.m.—Britt 1.15 p.m.—Point au Baril 7.30 p.m.—Gravenhurst
Sept. 10	11.00 a.m.—Beaver Creek Correctional Camp 7.30 p.m.—Orrville
Sept. 14-16	Ontario Servers' Guild Meetings, Ottawa
Sept. 15	Celebrant, Holy Communion, St. Matthew's, Ottawa
Sept. 16	Sermon, Christ Church Cathedral, Ottawa
Sept. 23	10.00 a.m.—Port Sydney 3.00 p.m.—Barkway 7.00 p.m.—Bracebridge
Sept. 24	Grassmere
Sept. 25	Emsdale
Sept. 30	Sermon, St. Paul's Cathedral, London, Ont.
Oct. 1-4	Meetings in London
Oct. 5-6	Provincial A.Y.P.A. Conference, Brampton
Oct. 7	Dedication of Memorial Windows, Church of the Epiphany, Sudbury
Oct. 8	Thanksgiving Day
Oct. 10	Diocesan Executive Meeting, Copper Cliff
Oct. 14	11.00 a.m.—Christ Church, Korah 7.30 p.m.—St. Peter's, Sault Ste Marie

July 3, all the congregation were guests at a garden party at "Pinecroft", Mr. and Mrs. Trussler's summer home, which looks directly across from the church. During the pleasant social time, The Rev. John Watson, who had arranged the anniversary observance, was presented with a beautiful painting of the church, done by Mrs. Trussler. Everyone present received a printed folder containing a very interesting history of the church, written by one of their sons, Alan Trussler. This is being published by the Cowley-Bracebridge Press as one of a series of attractive brochures outlining the history of early churches in Muskoka.

Algoma Priest Marries

At a Nuptial Eucharist held on July 4, 11.30 a.m. in the Church of St. John the Evangelist, Hamilton, Miss Frances Elizabeth Page became the bride of The Reverend Kenneth Robinson, Rector of the parish of St. Joseph Island. The marriage service, which was performed by the Rector of the church, was attended by many friends and relatives of the

popular couple. The bride is a Registered Nurse, having graduated from the Toronto General Hospital in 1961. Mr. Robinson is a native of Huntsville. He is a graduate of Trinity College, Toronto, where he had the honour of being for two years the "Head of College" student. He has been in charge of the parish of St. Joseph Island since his ordination.

Sudbury Vacation Classes Success

A Vacation Church School for children from the age of three to fourteen years was one of the first projects arranged by the new Director of Christian Education at The Church of the Epiphany, Sudbury. The school was held from Tuesday, July 3 until Monday, July 16. Involving many volunteer workers, the school has been a great success, reports the Rector in his parish leaflet; it reads: "... This year there were 130 children registered, with an

average daily attendance of 110. The children worked hard at their lessons and crafts and the work they have done is a credit to their teachers who spent many hours preparing the daily lessons... the assistants gave invaluable service in music, recreation, and crafts, and the refreshment periods were orderly and more enjoyable because of the help of many ladies of the parish..."

A project engaging the attention of the Christian Education

Director is that of organizing social activities among the young people in the parish during the summer; a more definite program will begin in the fall.

The Woman's Auxiliary in the parish have paid the cost of the re-decorating of the hall.

A few of the men have been busy keeping the lawn in shape and planting flowers, and the improvement in the church grounds has been noticed and appreciated.

The Church And Racial Equality

Sixth in a series of Reports on the Delhi Conference by His Grace, The Most Rev. W. L. Wright, Leader of Canadian Anglican delegation.

Although I was not present at the Evanston meeting of the World Council, I have discovered that this subject proved to be a "hotly-debated" theme; yet certain principles were enunciated. During the past eight years since Evanston, this whole subject has come into prominence on a world-wide scale. As peoples have achieved nationhood and as depressed racial groups have achieved new status and dignity, new tensions have been created. The struggle between the old privileged groups and the new aspiring ones is intensified and extended. The Christian Church is deeply involved and must proclaim her principles.

The difficulty, to quote New Delhi, is that "principles which are clear in the abstract are not always seen to be involved in actual situations".

On the race issue the Church usually reflects the pattern dominant in the community. Most Church members are apathetic and too many are easily intimidated by

Strawberry Social At Coniston

For the second consecutive year a successful Strawberry social was held on the Rectory grounds of All Saints', Coniston. This year the event took place on Wednesday, July 11, from 6-9 p.m. The Garden Party was arranged by the Rector and Mrs. Passey with many members of the congregation participating in the different features. Besides ample helpings of strawberries and cream for all the guests, there was a sale of home baking, and games for the enjoyment of all age groups. Some 250 adults and children from Coniston and neighbouring parishes and district attended and enjoyed a very happy evening.

Bert Stephenson Was Faithful Servant of Church

Burial Service for Bert B. Stephenson was held at St. Mark's Church, Rosslyn on July 31, conducted by the Rector, The Rev. E. B. Patterson, assisted by Archdeacon Jas. Hinchliffe. "Stephie", as he was affectionately known, was People's Warden of St. Mark's since its beginning as a congregation of West Thunder Bay parish. He was also Sunday School Superintendent and a member of the choir.

He was born at St. Luc, P.Q. but had been a resident of Rosslyn for forty years; he is survived by his wife, a son and daughter, three grandchildren, and a brother, in Rosslyn, and brothers and sisters residing in the province of Quebec.

Besides members of his family, many Church members attended the Burial Rites, also officials and staff of the Rosslyn Brick company, with whom he had worked, representatives of several Lakehead building contractors, the



BERT STEPHENSON

Rosslyn Athletic association and Thunder Bay Rural Hockey League. The church choir led in the singing with G. G. Elliott as organist.

Mr. Stephenson had twice represented his parish at the Diocesan Synod; among the pallbearers, who were his fellow Church members of St. Mark's, was Russell Vibert, with whom he had sat in Synod at the last session held in 1961. Stephie was an unassuming but faithful worker in his Church and community; his hobby was gardening, and he operated his own farm at Rosslyn. Perhaps this account of a Christmas Service held at Rosslyn in 1944 best describes how he was always ready

a vociferous minority of racialists inside and outside the Church. But in every society there are individuals and groups who at great cost have given themselves to the cause of racial justice.

The Church is called to strive actively for racial justice. Where oppression, discrimination, and segregation exist, the Church should identify itself with the oppressed race in its struggle to achieve justice. Christians should be ready to lead in this struggle. The revolution is taking place whether we recognize it or not, and without Christian leadership it may be tragically perverted.

Racism and definite affronts to human dignity in the modern world often cause oppressed people to resort to violence when they have no other option. The Conference called upon all Christians "to encourage and support all efforts which seek through the non-violent way to combat human indignities and to construct a community permeated by justice and reconciliation." The Church should seek to ensure that immigration laws are not based on race discrimination.

But it is to the local congregation that the challenge becomes most pointed. The Church should put its own house in order. It must not be a segregated society. It is in the local congregation that Christians meet this problem concretely. No one should be denied the right of worship, membership, service and full participation in the activities of any parish because of race. Where language is a barrier, and separate services are therefore required, all groups should still belong to the same congregation. It is not enough that local parishes should be racially inclusive in the formal sense. Members of minority groups are often hesitant about going in to a church dominated by another racial group. There is therefore a further task—the creation of a climate of acceptance of minority groups which may have different ways of worship, and other gifts, that will enrich the whole Church. It is so easy to point the finger of accusation at the Church when it does not concern our own immediate community, but New Delhi challenged each local congregation throughout Christendom to manifest the spirit of Christian charity as it pertains to racial equality.

In the next issue, Archbishop Wright will discuss the problem of Immigration, as it was faced by the Churches at New Delhi.

to serve his Lord in any capacity: "The setting for the Service was so shabby,—the old village hall, plaster cracked, walls needing re-decorating. But the floor had been scrubbed spotlessly clean in preparation, and a glowing fire was in the old box stove.—Loving service from one of the congregation—Stephie."

He was the subscription representative for *The Mission Bell* and was a keen reader and supporter of *The Algoma Anglican*. As one who valued his friendship and was privileged to observe at close hand his faithful service to the Church, we extend our sympathy to his family, his friends and parish. May his prayers still be offered for us. God rest his splendid soul and light perpetual ever shine upon him.

MOST POPULAR DEDICATION

Algoma has more churches dedicated to the Apostle St. John than to any other Saint; there are seventeen; followed closely by that of St. George, which has fourteen.