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Collectors Issue.

History from
New Outlook & Observer

A Few Observations on Church Union
And The United Church Of
Canada.

1925 - - - - - 1975.

Add ministers from
Sam Wright on
to this.

The history of a Church is the history of the people in that community. True, we differ in our modes or methods of corporate worship but even in the perception of those differences we feel that we are part of the Christian Protestant Church and as such our interests are identical and methods of worship more or less of individual preference.

In my commentary
When one is asked to give a talk on the history of the Church or religious denominations there is a strong tendency to sermonize. Perhaps I can avoid that this morning and keep to the past fifty years and all that has happened to and in the United Church during that period. It is certainly staggering what has happened in the secular world. You young people in front today can look at a science magazine and see pictures of rocks that were brought back from the moon by astronauts Armstrong and Aldrin in Apollo 11 in 1969. When I was your age going to the moon was a fairy tale that we were told to keep us amused and to occupy our minds for a brief spell. I can recall my father telling me in 1909 that very likely when I grew up I would be able to fly to London England for breakfast and be back in Canada for supper. I also recall my mother telling my father not to tell the boy such "whoppers!" In fifty years, journeys such as that ~~are~~ an actuality.

During our family worship this morning perhaps we could look back for a few moments on all that has happened during our fifty years as The United Church of Canada, and Binscarth's share since Church Union here in 1922. Some of our younger members may not remember that some of our districts such as Binscarth Foxwarren and Russell had Union between Presbyterians and Methodist congregations some years prior to the proclamation of union of Presbyterian, Methodist and Congregational churches for all of Canada to be known as The United Church of Canada.

Binscarth was not alone in this pre-official Union. In the early days and East of Binscarth there was a church built on land now owned by Mr Alex Hall but at that time owned by Mr Harry Murrell, who donated the land for the church site. It was known then as The Union Church. This church was built of logs and was served by Revs Drummond, Gill and Sadler for the Anglican Church. Services were

50 years

Natural resources
somewhere?

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held there also by Presbyterian and Methodist ministers. This church was not far from the present Lidcliffe Hall. This congregation ^{came} was taken from Angusville and Joined ~~to~~ Binscarth in 1925, with Rev Jos. Hunter as Minister.

United in worship

Other districts were doing the same worshipping and working together. Thus the adventure of The United Church was started and finally consummated. Because it came from "the grass roots", from people both working and worshipping together, ~~in many cases~~ prior to Union, it was much easier to accept the terms and conditions imposed by Union.

It was not done

There is a tremendous amount of credit due those Old Timers who with vision and forebearance and indomitable faith went ahead with plans for Union and saw it's fulfillment in 1925. ~~(Not) without mis-~~ giving and soul searching ~~was it done~~ and the ultimate finalizing was not without casualty. Some members felt very keenly about being separated from their life long association with a mode of worship they had grown with over the years of pioneering hardship, grief and joy. Some would not overlook the personal divisive forces that had kept the communities theologically split for years.

Member of St Mathews (Personal)

Perhaps for the young people here this morning, and their parents and grandparents, I may reminisce just a little. In 1922 I was a member of St. Mathews Anglican Church. That, however did not prevent me from attending services in this church with other young people of Presbyterian or Methodist background. Friends of my own age were, if any of us cared, more of Presbyterian and Methodist denomination than of Anglican persuasion. We had all gone to school together and saw no reason why we should not worship together. It was the growing emancipation of the young people of the twenties.

It is not with nostalgia that those years are recalled. They were bad years financially, especially during the deflation after World War 1. They were good years in that we had to fall back upon our own ingenuity for amusement and recreation. We felt we had achieved our share in helping build the first Community owned hall in Binscarth. That, I believe was in 1922 and I am sure the fact that we then had Union at work in our two largest religious denominations in the district had a large bearing on the success of the undertaking.

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We had hardly recovered from the deflation of the 20's when we were plunged into the Depression. *of the 20's*
The price of wheat dropped from \$ 1.60 per bushel to .30¢ in a little better than a year. I can well remember buying Street Wheat at .20¢ per bushel 1 Nor. at Hamiota flour mills. With the depression, drought hit the agricultural communities all across the West.

Deflation of 20's
tenancy
Like all other institutions depending on voluntary contributions, the Church suffered. In fact I believe they were in the van. The United Church was no exception. Coming hard on the heels of church Union it was a real testing period for those whose faith in the undertaking was not too strong to begin with.

We were living at Hamiota at that time and I had joined the United Church there in 1927. I do not think the minister serving that charge at that time ever had to go without salary but it was a pretty tough job for the Stewards to make both ends meet. I doubt it was any different here. I believe Rev. F.W. Lee was here at the beginning of the depression succeeded by Rev G.A. Dyker followed by Rev. S (Sam) C. Wright. I knew all these men slightly. On my frequent visits to the farm here I usually stayed with the Bert Cookes and they kept me informed about the ministry and the life of the church here. Bert was on the Board here and we were interested at Hamiota.

Meeting Sam Wright
Incidentally my first introduction to Rev Sam Wright took place with me inside a threshing machine. I was stretched out inside a thirty six inch space doing repair work and had stopped to take a breather. Suddenly there was this loud POW*POW on the outside of the machine. My reflexes physically and vocally were working O.K. I hit my head on a straw deck and at the same time yelled out "Who the devil is that?" Came the answer, "Not the devil this time. Sam Wright!" We had a good laugh over that. He had come out to visit the Cookes and had heard a noise inside the separator as he passed by and thought it was Bert Cooke.

I believe Rev. Wright was here when war broke out in 1939.. That was the year the spring of which still saw great unemployment in Canada. Though the Depression was phasing out financially the effects were still being felt mentally, and, finance-wise, physically. We were still having the problem of financing the church

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though not with the same difficulty previously met. The depression which touched everyone had also the effect of making us ~~more~~ more aware of individual needs. The community churches were beginning to ask themselves questions and also questioning the compliant actions of Governments when dealing with great financial interests.. Those were the days when banks did not advertise, "Let us finance your holidays!" Those of us who were fortunate enough to have jobs were working twelve hours a day at \$ 2.00 and ~~had~~ to try and keep our heads above water. Those were also the days when teen-agers of our Young Peoples Groups in our churches were asking questions not only about what was going on around them but the morality of it all. Those were also the days when a young woman would perhaps find work in one of the big stores in the city at \$ 7.50 per week. Her room without board cost her \$ 6.00 a week which left her with \$ 1.50 *which* to clothe herself and eat.. Some parts of "Ten Lost Years" are not far off the mark.

→ This period in our past fifty years was perhaps one of the dark periods of our society and of the life of the church itself. Potential fathers and mothers in young adulthood were unable to marry. They could see the conditions that existed all round them. They knew it was the fault of a financial system that on the one hand could produce limitless goods but provided no way to distribute them. They were faced with high pressure advertising that subtly suggested ~~th~~ that unless you possessed a fair share of these goods you were somewhat less than a somewhat. How could you get these status symbols unless you had a job and were earning some money and where were there any jobs?

Those years must have been a heartbreak for many a minister. Especially those who were well aware of the root cause that was now having so drastic an effect. If they spoke from the pulpit against the morality of slave labor in the cities and against the injustices heaped upon the unemployed, they were told by their authorities to mind their knitting stick to their bible and keep out of politics. Freedom of speech existed we know, but only so far as it suited those who carried their god around in their pocket

Many of the young people sitting before our ministers those days were high school pupils who had been taught through school that anyone that worked with his hands was slightly below normal in intelligence. Yet Christ was a carpenter !! Perhaps it was during those years that these empty pews in our churches found their primary origin. Who knows?

Depression
Financial
Unemployment

Arming men for
World War 2

Ministers
Disciplined

Subservient minds

1975
International
Woman's year!

(5)
Women in
the Church

One of the outstanding attainments of The United Church in the past fifty years has been the ordination of women to the Ministry of the church. I believe that 1936 saw the first woman ordinand in The United Church. We have had two women serve us here as Ministers in recent years, Miss Phyllis Murdock here at Binscarth and Rev. Marguerite Miller at Foxwarren. In the thirty eight years since the first woman ordinand entered the pulpit we have seen a steady growth of achievement by women in the United Church. In Binscarth Foxwarren charge we have women serving on most of the administrative committees and for years it has been the women of the congregation who have given their constant effort to keep the Sunday Schools alive. They are at work in the Conferences and in General Council as well as local Presbyteries.

When one cites our growth for the past fifty years the inescapable question arises. It was put to a group of searching disciples in Gallilee two thousand years ago. "Who say ye that I am?" And Simon Peter answered and said, "Thou art the Christ, the Son of the living God." I think many of us are still trying in sincere faith to estimate the work of the Holy Spirit in our churches. It may be we are too anxious to see ^{actioned} results. It may be we really have neglected to look within ourselves for the answer.

It is difficult
We need to find the answers. We need not only to find them we need to work at them. I said at the beginning of this talk that it was difficult not to sermonize. We are entering the second half of our progress toward a century as a United Church. What we will accomplish during the next few years may well lay the pattern for the years to come. Our Minister in his last two sermons has used ^{texts from} the Book of Amos. Like most books of the Old Testament Amos is not only a history of a people it is a prophecy as well. A history and a prophecy that has its counterpart in our day and generation.

Ending
We stand today indebted to those old pioneers who in faith tried out the experiment of Union. Who through objections and obstacles carried out their vision and until God called them to rest. You all know them better than I. All honor and God's Peace be with them.

In Closing

Inflation

Press Section

NOTES AND COMMENT ON THE NEWS

There is a Cure for Inflation

NOBODY goes to the hardware store for a loaf of bread. But many of us, troubled by inflation, turn for an answer to politicians. The real answer is not likely to lie in new government laws or policies. At heart, it's a religious and moral problem.

Inflation is the economist's word for living beyond your income. This has become a near-universal habit in "developed" countries. We have come to take for granted a quite unrealistic notion of the "standard of living" to which we are entitled, as though by divine right. Why *shouldn't* I have steak for dinner every day? Why *should* I work long, hard hours at some dreary job for a low wage?

We have built into our society the deadly sins of pride, envy, avarice, gluttony and sloth. At the same time, we have conveniently forgotten two sound old principles: that it is a disgrace to be in debt, and that usury is a sin. Insofar as these five deadly sins are repented and these two moral principles return to power, the problem of inflation will cease to exist.

The only thing that will save us is a revolution of *falling* expectations. Yet no vote-seeker and no part of industry can afford to be honest about this fact. They all depend upon our continued addiction to levels of consumption which cannot possibly be sustained. The solution to inflation is

to be found in the kind of shop kept by priests and preachers and prophets. If they cannot help us with leadership and moral exhortation, we are in a bad way indeed.

— Christopher Derreck in *The Times*, London

The Overstudied Eskimo

SO MANY social scientists have been studying the Eskimos and Indians in the Northwest Territories that the natives now say a typical family consists of a father, mother, three children and an anthropologist. Investigators are drawn to remote societies in transition because there, they believe, they can gauge the impact of modern life. About 1000 research projects are now being conducted each year. One study, for example, found that the noise created by snowmobiles, which have replaced dogsleds in most communities, is adversely affecting people's hearing. Another analyzed the growing impact of television as it gives the Eskimos and Indians their first real look at the "outside" world.

The Eskimos and Indians are getting tired of "answering the same old questions over and over, and seldom seeing the results." Under a new "scientists ordinance," recently enacted by the Northwest Territories Council, local leaders must be consulted about proposed projects. Researchers will be required to obtain licenses before they go into the 56

29th ^{OB} June. Park Service 5 P.M. Supper?

Pictures -

Antiques from early church

Books - Pictures.

Next. Thursday : 10. AM