

The Algoma Missionary News

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Devoted to the Interests of the Church
in the Diocese of Algoma

THE EDITOR'S CORNER

As you will see this issue of the A. M. N. contains splendid accounts of the two Youth Conferences held in Algoma this year, at Sandstone Lake and Falcona Beach. The youth movement in Algoma, instituted by Bishop Kingston and enthusiastically supported by Bishop Wright, is growing as witnessed by these two youth conferences.

Our congratulations are extended to the clergy and young people of Thunder Bay Deanery for their "wim, wigour and witality," in founding their new camp. From all accounts it was a great success.

Next year at Whitefish Falls, the A.Y.C. will celebrate its Fifth Anniversary! The value of such camps are incalculable as they provide a time for concentrated study, wonderful Christian fellowship and complete relaxation. It is our hope that all parishes will get behind the Algoma Youth Movement this winter and make sure that they are represented at one of these camps.

In accordance with a request made recently we have decided to issue a "Deadline" for material for the A.M.N. It will make our pleasant task much easier — and also the printer's, if all material is in by a certain date. The deadline for the next issue (Sept.-Oct.) will be October 15th.

Appointments

The Bishop has released notice of the following appointments in the Diocese.

The Rev. Gilbert Thompson, B.A. L.Th., Principal of the Bishop Horden Memorial School, as locum tenens of the Church of the Epiphany, Sudbury.

The Rev. L. Morgan, as Assistant Curate of the Church of the Epiphany, Sudbury. Mr. Morgan is from the Diocese of Huron.

The Rev. P. W. O. Hill, L.Th., of St. Mark's Church, Iroquois Falls, Diocese of Moosonee, as Incumbent of the Parish of Christ Church, Korah, and St. Peter's.

The Rev. F. F. Nock, B.A., Incumbent of the Parish of Korah and St. Peter's, as Rector of St. Thomas' Church, Bracebridge.

Episcopal Visitations



Christ Church, Englehart

The Rt. Rev. W. L. Wright, Bishop of Algoma, spent a week in the northern part of the Deanery of Temiskaming. At the Mission of Englehart, in company with the Priest-in-Charge, the Rev. Edwin C. Bowyer, a visit was made to the Robillard School on the road to Elk Lake where the Bishop gave an address at a service attended by nearly all the people of the district. He remarked on the fact that he was the first Bishop to visit the school and attend a service there. This is a new out-station just opened last summer and is doing very well indeed.

On Thursday at the Boston Creek School, a service was held when the Bishop explained the set-up of the church, especially in Algoma, to an interested group of boys and girls and grown-ups. This also is a new out station opened last summer in a district where no services of any sort have been held for two years. The Bishop had an interesting experience here when after the service a lady in the congregation asked the Bishop if he had ever lived in Carrying Place, down in south-eastern Ontario. He said that he had and it turned out that they had both gone to school at the same time there some thirty years ago. The world is indeed a small place.

A Confirmation was held in St. Andrew's Church, Chamberlain, at which the Rev. F. C. Bowyer presented six young candidates for the Laying on of Hands.

On Friday, the Bishop visited another new out station at the school in South Mindoka, where a good crowd had turned out to welcome him on his first visit to the district. Prior to last summer there had never been any regular services held there. The Bishop was very pleased with the response that has been made in the district where nearly all the inhabitants are Anglicans. After the service pictures were taken of the congregation which we hope will turn out well. One lady managed to get out to the town

recently and make her first Communion since she was confirmed some years ago. Regular services are now held in the school. All this shows the need of missionary minded clergy in a country such as this. The people are ready to welcome the church with open arms and only too ready to make her at home. If the church will only get busy in these places our worries with regard to the various sects are needless.

On Friday evening, Confirmation was held in Christ Church, Englehart, at which the Rev. F. C. Bowyer presented six candidates and Rural Dean Turner of New Liskeard three candidates for the Laying on of Hands. After the service a reception was held in the rectory for the Bishop and the newly confirmed. Most of the congregation attended and a very nice social hour was enjoyed by all. Friday morning a special private confirmation was held at home for one of the candidates, a lady who had been very ill and was not permitted by the doctor to leave the house. The service was attended by several of the lady's friends and was a source of inspiration to all present.

Nipissing Deanery

The Bishop arrived at Coniston at noon on July 25th, lunched with the Rural Dean and Mrs. Carding at All Saints' Rectory leaving by car at 1.40 p.m., called at Wahnapietie where the Rural Dean had a Confirmation class, then on to Spring Hill lumber camp, near Markstay, and then to Monetville. Mr. and Mrs. Thompson at the general store, served a lovely chicken meal which was greatly appreciated by us. Arriving at St. Aidan's Church at 7.30 p.m., the Rural Dean first held a baptismal service and baptized two children. At 8 p.m. the Bishop conducted a Confirmation service when three candidates were presented by the Rural Dean, Mr. Gorrill, L.L.R., having prepared them.

Leaving Monetville about 10.30 p.m. for North Bay On the way an eagle, or large bird very much resembling one, flew right at the radiator of the car. We left it for dead on the road. A little further on his Lordship, who was driving, almost went into the ditch just because there was a skunk on the road. Eventually we arrived at North Bay at 1.15 a.m., Thursday, to find the hotels full. However, fortunately, someone checked out at the Empire and we got in there about 2.30. The Ven. Archdeacon Lindsell joined us at dinner. Motoring to Powassan we were entertained at supper by the Rector of St. Mary's, and Mrs. Warder. Confirmation was conducted by the Bishop in the lovely church there at 8 p.m. Three candidates were presented by the Rev. R. C. Warder. Archdeacon Lindsell performed the duties of Chaplain to the Bishop, Rural Dean Carding assisting with the Scriptures. At 9 p.m. a very impressive little service was held in the splendid new rectory with especial prayers for God's blessing on the house and inmates.

Hospitality was nicely arranged. The Bishop stayed at the rectory, the Archdeacon at the home of Mrs. Anderson, and the Rural Dean with Mr. and Mrs. J.B. Lake. Next morning the Rural Dean returned to Coniston, the Bishop and Archdeacon going to Sundridge, where service was to be held in the afternoon and at South River at night

A. E. Carding, Rural Dean.

ARCHDEACONRY CONFERENCE OPENS AT ST. JOHN'S CHURCH

The conference of the Archdeaconry of Muskoka opened this morning with an 8:30 o'clock Holy Communion service at the Church of St. John the Divine. Right Rev. W. L. Wright, Lord Bishop of Algoma, was the celebrant.

Following the breakfast, which was served by the members of St. John's Mothers' Union, Matins were said and the morning session opened with a welcoming address by Bishop Wright.

The Bishop's address was followed by an inspiring talk on "Why Social Service in the Church" by Rev. J. F. Nicholson of St. Chad's Church in Toronto. The speaker declared truth to be the one all-embracing factor for human relationships for families, nations and the world.

He pointed out how the whole realm of economy and industry depended on the people being true to each other illustrating his point with the story of the false balance.

Rev. Nicholson conveyed to the gathering the tremendous part truth must play in the social service work of the church in order that the people of Canada might become a truly Canadian nation. The field of immigration, the question of the minority groups now living in Canada and the Anglo-Saxon and French problem facing Canada today were discussed in the light of truth by the speaker.

In the field of immigration, the speaker described Canada as a land rich in resources, wide in area and capable of providing for the right type of immigrant as well as its share of refugees. Comparing Canada's effort in this respect to the part being played by England alone, the speaker mentioned the 100,000 refugees now living in England that England is prepared to provide for.

With regard to minority groups, Rev. Nicholson referred to the Japanese of the western coast, who were so shabbily treated at the outbreak of war with Japan, of the Jews of Toronto for whom no effort is being made to teach English in a way that could be respected and appreciated by the people.

Canada's problem of two races could only be solved by wise consideration by the wisest Canadians and the revision of the British North America Act.

In conclusion, the speaker referred to Mr. Roosevelt's four freedoms and the efforts now in progress to ensure these freedoms on a nation-wide basis in which the church by prayer, work and influence must infuse the way of Jesus Christ into the new world order.

The afternoon session of the conference of the Archdeaconry of Muskoka opened at 2 o'clock Thursday with prayers offered by Right Rev. W. L. Wright, Lord Bishop of Algoma, who presided in St. John's Parish Hall.

Rev. Priest, taking as his topic "Today's Youth and Tomorrow's World", asserted that "The responsibilities of today's youth falls upon us and the question with regard to tomorrow's world is in the hands of today's youth."

Dealing with the education of today's youth, the speaker mentioned the widening part technical training, commercial education and vocational guidance was playing in the sphere of education today. The great need for better rural schooling throughout Ontario, the need for giving special instruction to both the above average student and the more backward student, and need to make full use of the educational opportunities presented by moving pictures and radio, were also discussed.

The speaker referred to the disturbing fact that teachers' salaries are lower and rise much slower than the salary generally paid to garbage men in the city of Montreal.

Religious Education

In his address, Rev. Priest dealt with the philosophy of education, the purpose behind it today and the important part spiritual values must take in the education of youth. In this respect the speaker discussed religious education or instruction in Ontario schools mentioning Ontario as the leading province in this venture.

Putting the task of reaching the 50 per cent. of unreached people, who do not attend church, on to the churches, Rev. Priest stressed the importance of co-operation between school and church in gaining this end.

Steps leading to the improved teaching and leadership of youth in summer camps, church schools and day school were discussed in line with the aim of training today's youth for tomorrow's world. The speaker expressed his pleasure in hearing of the church's plan for a Church Vacation School.

The speaker concluded his address saying that it was not the homes of the land, the schools or the churches, but the whole community that is the educator of its children. Open discussion followed.

Miss Gretta Clark, recently returned from missionary service in China, opened her interesting address with the singing of Psalm 46 in Chinese. Miss Clark went out to China in October of 1938 to a China frightened by war. The church which, in times of peace, was crowded with 700 Chinese now opened its gates to 15, who had dared to come through the streets.

The Missionary was offered the post of teaching along with other missionaries 300 students, but she preferred to remain at the Cathedral to try to help rebuild the congregation of the church.

The task was not an easy one, because the people had fled before the Japanese armies, but when their small supply of money was used they would find their way back in whole families to their home, the only place they could make a living. The archdeacon at the cathedral, where Miss Clark taught the girls and the women, helped the Chinese pass the Japanese guards.

Services at the cathedral continued and the military Japanese couldn't understand why the Chinese people flocked to the missionaries even during the year of Japanese rule. Miss Clark told of the fear the Chinese people had of prayer and how, when prayer was announced they would begin to leave the cathedral and would indeed all be gone by the end of prayer.

Their remedy for this difficulty was to hold a prayer meeting among leaders and to induce the Chinese people to buy a Bible as soon as possible in order that they might have something tangible to connect their worship to.

The speaker told of one Chinese Bible student, who read the New Testament in a week and three days. The same student heard a service in which the lesson was taken from the Old Testament and immediately purchased it and went home to read it from cover to cover.

She told of the wonderful wheat crop almost ready to harvest and how the Japanese came to claim it, leaving the Chinese to starve. Four ounces of flour and four ounces of starch per person per day would have kept the people from starvation and it was at this critical time that \$4,000.00 or \$100,000 Chinese dollars arrived from the Red Cross.

In the spring of 1944, Miss Clark was the only white person left in China and was forced to escape clad in Chinese dress. After holding a prayer meeting with the girls, she set out to cross the three Japanese lines and the miles and miles that separated her from safety. She reached the capital of China and is now spending her furlough in Canada.

At the close of Miss Clark's address, the Bishop led the gathering in a prayer for China and her people.

There being a few minutes to spare the Bishop called upon Mr. Thomas, a student at the Mission House, Bracebridge, who gave a vivid and interesting, though necessarily short account of Missionary Work in British Guiana.



ST. PAUL'S MANITOWANING, CELEBRATES CENTENARY

The centenary of St. Paul's Church, Manitowaning, on the Manitoulin Island, was celebrated on Wednesday the 20th June. The church, recently redecorated throughout, with well trimmed lawn and new flag-stone walk, presented a fine appearance in its delightful setting on the hill overlooking the bay. Items of historic interest were on display in the porch: an old Bible bearing the signature of Lieutenant-Colonel Henry Cock, and the date — 10th May, 1835; and the original lock and key of the church door.

Visitors from various parts of the Diocese, both clerical and lay, gathered to celebrate the occasion. The Bishop of Algoma, the Rt. Rev. W. L. Wright, D.D., was present to conduct the celebrations. Others assembled to assist in or witness the ceremonies were: The Rev. Canon Haines, Rural Dean of Manitoulin; the Rev. Canon Colloton of Sault Ste. Marie, Secretary-Treasurer of the Diocese; the Rev. S. F. Yeomans of Fort William, Rural Dean of Thunder Bay; the Rev. F. E. Jewell of Espanola, the Rev. C. B. Noble of Mindemoya; the Rev. R. F. Webb of Thessalon, and Mr. Keith Young, of London, England, the student missionary on Manitoulin Island for the summer.

The Lord Bishop was celebrant at the morning service and preached on the text I Samuel 7: 12, "Hitherto hath the Lord helped us." In the course of his sermon the Bishop expressed the thoughts of gratitude and tribute, which were in the minds of many present, to the Rev. Edwin Weeks, the Priest in charge, and to his loyal Wardens and parishioners, who had so greatly contributed to the progress of this historic church. Mrs. E. L. Allen Diocesan President of the W. A., met the ladies of the congregation in the afternoon.

The evening service was one of thanksgiving for the century of Church life in Manitowaning since St. Paul's was built. Canon Colloton gave the address, containing a vivid account of the historical background of the church, dealing especially with the work of the early missionaries sent to minister to the Indians of the Manitowaning "Establishment",—the Rev. Adam Elliott, who first visited the Island in 1835; the Rev. Charles C. Brough, who laboured there from 1838-40, the Rev. Frederick A. O'Meara, 1841-1861; the Rev. Peter Jacobs 1861-1864. Bishop Strachan on his first visit in 1842 noted the great need of a church. The Indians cut and squared the timbers, and with the assistance of some more skilled workmen, raised the frame in 1845. There was some delay, owing to lack of funds, but, assisted by the S.P.C.K. and other friends, the building was completed shortly afterwards. The speaker dwelt on the great work of Dr. O'Meara in translating the New Testament and the Prayer Book into the Ojibway language, and told in the missionary's own words how nearly the manuscript of the Prayer Book was to being lost when on one occasion Dr. O'Meara with his dog sled broke through the ice. The precious papers, wrapped in a blanket, were happily rescued, but only at the extreme risk of the missionary's life.

The gathering together of so many on this happy occasion gave ample opportunity for fellowship, and the ladies of Manitowaning were most generous in their hospitality.

In spite of its one hundred years of service, St. Paul's Church remains strong and firm in fabric and is beautifully cared for. All through the summer it is visited by many who are passing through on the steamers which stop at the Manitowaning dock.

THE STORY OF THE MANITOWANING INDIAN MISSION

1835 — 1864

(An Address given by the Rev. Canon F. W. Colloton, B.A., B.D., at the Centenary Service held in St. Paul's Church, Manitowaning, Wednesday, 20th June, 1945.)

In the early decades of the nineteenth century the state of the Indians was a subject of much concern to the Government of Upper Canada and to the leaders of the Church of England in

the Province. Although a number of the aborigines had been converted to Christianity by the Roman Catholic Church and a few others by Methodist missionaries, the vast majority of those living around the north shore of Lakes Huron and Superior were still pagan. Not only so but for the most part they lived in a very wretched condition, having been exploited by unscrupulous traders, who, taking advantage of the Indians taste for "firewater", paid for much of their furs in this dangerous coin. The result was drunkenness and misery, and oftentimes starvation.

In 1830 a society was formed in York (soon afterwards to be known as Toronto) under the distinguished patronage of Sir John Colborne, the Lieutenant Governor, and the Ven. John Strachan, Archdeacon of York, afterwards to become the first Bishop of Toronto. This was known as "the Society for Converting and Civilizing the Indians", and its objects were soon afterwards enlarged to include "the Propagation of the Gospel among the Destitute Settlers of Upper Canada". Under the auspices of this Society some Indian missions were established, including one at Sault Ste. Marie, and splendid work was done among the white settlers in the Home District by that devoted missionary, the Rev. Adam Elliot.

About that time Capt. Thomas G. Anderson, Superintendent of Indian Affairs, was instructed by the Lieutenant Governor to gather together three tribes of Indians at Coldwater and The Narrows of Lake Simcoe with a view to their civilization. This experiment met with considerable success, resulting in a marked improvement in the characters and habits of the Indians resident there, and in vastly improved living conditions. In 1835 Capt. Anderson, encouraged by this success, suggested to the Lieutenant Governor the gathering together of the Indians living along the north shore of Lake Huron and their settlement on the Manitoulin Island, which was to be made an exclusive Indian reserve where the red men could be trained in the arts of civilization and in the Christian religion. This suggestion was favourably received by His Excellency, and immediately steps were taken for the formation of a missionary and educational Establishment on the Manitoulin Island, with headquarters at Manitowaning. In cooperation with the Government, the missionary society at York agreed to release the Rev. Adam Elliot from his work among the white settlers to become the first Anglican missionary on the Island, and it was a part of the plan that the religious work at Manitowaning should be under the auspices of what was then known as the "Established Church."

On the 13th June, 1835, Capt. Anderson, accompanied by Mr. Elliot, set out from Penetanguishene in a bark canoe manned by five Indians. A week later they arrived at Manitowaning, and on the following day, Sunday, June 21st, Mr. Elliot held what was probably the first Anglican service on the Manitoulin Island,

preaching to the Indians in the morning and spending the rest of the day in conversation with them on matters pertaining to their spiritual and temporal welfare. Leaving Manitowaning, they visited all along the north shore, laying before the Indians the Government plans for their settlement on the Island, and receiving many promises of co-operation. They arrived at Sault Ste. Marie on the 27th of June. The mission at the Sault was in charge of Rev. William McMurray, then in deacon's orders. The following day being Sunday, Mr. Elliot conducted the first Anglican Communion service in what is now the See city of the Diocese of Algoma.

Much encouraged by the promises made them by the Indians, (and not knowing that most of these would never be fulfilled) Capt. Anderson and Mr. Elliot returned to Manitowaning in the following year, arriving on the 28th May. They were accompanied by Mr. Orr, a schoolmaster. They set to work at once and cleared a small piece of land in the midst of the thick forest. With a wigwam as their only shelter, they began the work of erecting the necessary buildings and were greatly encouraged by the progress being made. But this effort ended in disappointment. In August of the same year, at the time of the annual distribution of presents to the Indians, the new "Establishment" was visited by Sir Francis Bond Head, who had succeeded Sir John Colborne as Lieutenant Governor. His ideas regarding the Indians was apparently different from those of his predecessor, for he ordered the work discontinued. The buildings were left unfinished, the school was broken up, and the superintendent and missionary were compelled to leave. This was to render future work difficult, for the Indians became convinced that they had been deceived by both Church and State. And there were enemies of the Establishment not far away who encouraged these ideas.

But Capt. Anderson was not easily discouraged. He sought for and obtained permission to complete the buildings he had begun and in June 1837 he returned with a number of workmen, but without missionary or schoolmaster. However, Sir Francis Bond Head, whose administration of the Province had been anything but a success, was soon recalled, and his successor, Sir George Arthur, looked favorably upon the original plan of the Establishment, and under his benevolent patronage, the work began again.

On the 10th October 1838 the staff of the Establishment left Coldwater in a large batteau. The party consisted of thirty-four in all, the Rev. Charles C. Brough, the missionary; Capt. Anderson, the superintendent, Dr. Paul Darling, and Mr. Benjamin Bayly, a schoolmaster, with their families and servants, as well as a number of mechanics who were to teach the Indians various trades. The journey required three weeks, and was one of extreme hardship. Proceeding by day in an open boat, exposed to the rain and snow and biting winds of the late autumn, and at night sleep-

ing in tents pitched on the shore, the women and children especially suffered terribly. On the 30th October they came within sight of Manitowaning, where they hoped to enjoy proper shelter, but as they approached the shore they saw to their dismay flames rising from the burning mission house and on landing they found it completely destroyed. For the time being, the four families, 27 in all, had to live in a house originally intended for one. But they bravely faced the future for the sake of the work they had come to do.

Mr. Brough's ministry at Manitowaning lasted for nearly three years. He laboured with great zeal and devotion in the face of many difficulties and discouragements. Chief among these was the fact that he was unable to master the language of the Indians, and had to depend upon the services of an interpreter, and no official interpreter was appointed. Mr. Brough's reports tell of long winter journeys on snow shoes or by dog sleigh, of nights spent in Indian wigwams and sometimes even without that shelter. On one occasion, accompanied by a guide and an interpreter, he attempted to visit the Indians residing near Lake Nipissing, but was forced to turn back owing to the impossibility of passing the rapids of the French River. Both his companions were rendered helpless by snow blindness, and at the end of ten days he reached Manitowaning again without having accomplished his purpose.

A report by Mr. Brough to the Bishop of Toronto, dated August 1840, shows that 239 Indians were settled or were about to settle at the Manitowaning Establishment. The same report shows 116 persons baptized, mostly Ottawas and Ojibways, and 18 others received into the Church.

It is interesting to note from this report that the first persons to be baptized by Mr. Brough were the family of Nahwagezhik. Descendants of this family still live at Sheguiandah, devoted to the service of the Church in which their ancestors received Holy Baptism over a century ago. Last evening I had the pleasure of meeting in this church one of these descendants, Charles Nahwagezhik, and was distressed to learn from him that he had lost two sons in the service of King and country, one of them having been awarded the Military Medal, alas, posthumously. To their father and family, and to all who have been similarly bereaved, our hearts go out in sympathy. But we are proud to know that our Indian boys took their place beside their white comrades in the forces of the King, whom the Indians used to call their "Great White Father beyond the Seas".

Mr. Brough relinquished his work on the Manitoulin Island in August 1841, as the health of his wife and the education of a large family compelled him to seek a sphere of labour in a more genial climate and a more civilized place. His future ministry was spent in London, where he eventually became Archdeacon.

Mr. Brough was succeeded by the Rev. Frederick A. O'Meara, a native of Ireland and a graduate of Trinity College, Dublin. He had been working about two years among the Indians at Sault Ste. Marie, where he had begun the mastery of the Ojibway language for which he became famous. His ministry at Manitowaning lasted about eighteen years, and during the first eight years of that period he remained in charge of the Sault Ste. Marie mission, visiting the Indians at Garden River from time to time. The Indians gave him the name of "Tetebawa, He who walks along the shore," a tribute to his faithfulness in seeking out the people to whom he ministered.

While at Manitowaning he laboured unceasingly, in public services and instructions, in visiting his people, and in preparing his Ojibway translations of the New Testament and the Prayer Book. Every Sunday two services were held for the Indians and one for the whites, with meetings for instruction during the week.

His reports tell of many hardships endured in his missionary journeys. One unpleasant experience is recorded in his journal under date of the 26th September 1841. It occurred during a visit to some Indians living at a distance from the Establishment. "The wind blew a furious hurricane all day," he writes, "directly on the beach on which the large boat which had conveyed us hither was drawn up; and, in order to save it from complete destruction, we were all, not excepting Capt. Anderson and myself, obliged to spend from early in the morning to a late hour in the day up to the middle in water ere we succeeded in getting it into a safe place. After we had dried our clothes I assembled the Indians and had divine service and preached. .

In the summer of 1842 the Right Rev. John Strachan, first Bishop of Toronto, made his first episcopal visitation of the northern part of his widespread Diocese. On Sunday, July 31st, there was a service for the whites at ten o'clock, at which the Bishop preached, followed at noon by one for the Indians, whom he addressed through an interpreter, at which service he baptized two children. As it was the time of the annual distribution of presents to the Indians, there were nearly four hundred present at the service. The Bishop remained throughout the week, while candidates were being prepared for Confirmation and evangelistic work done among the Indians gathered together from far and wide. On the following Sunday there was again an English service, and as the school house was too small the service was held in a large store belonging to the Government. Forty-four Indians and five whites were confirmed. The Bishop in his journal says, "They require a church very much, and measures must be taken to get one built." He also speaks of the excellence of the school being conducted by Mr. Burkett, who had succeeded Mr. Bayly as schoolmaster.

The need of a church which the Bishop mentioned was felt more and more as time went on. As the Government had at the

outset undertaken to support the missionary work as well as that of education and civilization, application was made for a church building, but the missionary was told that there were no funds for that purpose. Greatly disappointed in this, the Indian congregation, inspired by their leader, undertook to begin the work themselves. On the 13th January 1845 the Indians left in a body for the woods to begin to cut and square the timbers for the much desired House of Prayer. The work continued during the winter and spring, and on the 22nd July Mr. O'Meara recorded in his journal, "The Indians, assisted by the workmen, raised the porch and steeple. It was happily finished without the slightest accident." But this was only the frame, the mere skeleton, of the building, and lack of funds prevented its completion at that time. This was what Bishop Strachan saw on his second visit on the 24th August. This time His Lordship was only able to stay a few hours, but held a Confirmation, at which eleven persons received the Laying on of Hands. A petition was sent by the Indians to the Bishop for assistance in building the church, and this His Lordship referred to the Society for Promoting Christian Knowledge. This great English society gave two grants of £50 each and received subscriptions from individuals in the Mother Country. With this help St. Paul's Church was in due time finished.

The petition of the Indians to Bishop Strachan for assistance in completing their church has fortunately been preserved, and is worth quoting in full. It reads as follows:

"Father, we are in great distress on account of our church.

"Father, we know not to whom we can better impart our grief, in the most extreme cases, than to the Great Father of the Blackcoats.

"Father, we pray to and do our best to serve the Great Spirit in the same way as you do; we have taken the English religion; it is one of your Blackcoats that teaches us.

"Father, we have no house of prayer to meet in, for the purpose of having our Blackcoat read and explain to us the Great Spirit's words.

"Father, our Superintendent told us to cut trees and shave them and build a house of prayer.

"Father, we have not only shaved the trees, and brought them to the spot, but have lifted them up, and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks and making the poles in them, has been done with our own hands.

"Father, it was very cold, and we worked very hard to cut all the sticks, for there are a great many in it, which makes it very strong.

"Father, we do not regret that we worked so hard; because now that the sticks are standing up we are delighted with their appearance.

"Father, but, as we said at first, we are distressed; our women and children are distressed; our Blackcoat is distressed; our Superintendent is distressed; and we are sure our Great Father, as well as all our friends the Blackcoats, will be distressed, to hear of our situation.

"Father, our Superintendent has told us that he has no money, and cannot make out house fit for our Minister to pray for us; we are just now brought in from the wilderness, we cannot yet do fine work, and we cannot find any furs; our sugar and corn is barely enough to feed and clothe our families, and white metal we cannot get. What then are we to do?

"Father, you can help us! Do not allow the sticks of the poor red man's house to rot as they are, and fall to the ground.

"Father, we have told you our distress, and we believe you will take pity on us, and get our house of prayer finished; and then our hearts will be glad to hear the bell call us to listen to the Word of the Great Spirit, and other good things spoken by our Blackcoat.

"Father, we have been instructed to pray for our Great Mother the Queen and all the Great Chiefs.

"Father, we pray for you and all your Blackcoats.

"Father, we shake you by the hand with all our hearts, and hope you will make our house of prayer to be finished. We say no more."

Mr. O'Meara's work in translating the Scriptures and Liturgy into the language of the Indians has already been mentioned. This was begun while he was still at Sault Ste. Marie and continued throughout his work at Manitowaning. Through the generous help of the Society for Promoting Christian Knowledge, the Prayer Book in Ojibway was published in 1847, and the New Testament in 1854. In addition to these, Mr. O'Meara in 1859, with the assistance of the Rev. Peter Jacobs, published the Penteteuch in the same language. These translations, together with his Indian version of some of the Church's hymns, have been of unspeakable value in Indian missionary work. In connection with this work Mr. O'Meara twice visited England, and in consideration of his outstanding services his Alma Mater, Trinity College, Dublin, conferred upon him the honorary degree of Doctor of Laws.

While still in manuscript, his translation of the Prayer Book narrowly escaped destruction. Dr. O'Meara writes "When I had considerably advanced with the translation, the manuscript of which I was accustomed to take with me to the Indian encampments where I held divine service on the Lord's Day, both my work and my own life were placed in considerable danger. I had occasion to travel on a frozen river, the current of which is very rapid in certain parts, and the ice apt to become extremely thin in consequence. In returning home on a Monday morning from one of my Sunday services, with my blankets and manuscripts tied

on a dog sled, the ice suddenly gave way, and myself, my dogs and sled were plunged into the water. Providentially I had been walking on a part of the river the water of which did not reach higher than my shoulders, but my dog sled with the manuscript was floating at some distance from me, where I knew the water was several fathoms in depth. I thought of my own danger, and then of my weeks and months of hard work, that now seemed likely to be lost to myself and the Church, and I at once determined not to attempt to extricate myself till I had made an effort to save those precious papers. With considerable difficulty I succeeded in bringing the sled and dogs safe to the shore, and to my great joy found that the folds of the blankets wrapped round the manuscript had saved it from being at all injured by the water."

The days of the Establishment were, however, drawing to an end. The response of the Indians to the plans of the Government for their benefit had not been what was expected, and it was thought expedient to open up the Island for white settlement. In consequence of this a treaty was negotiated in 1862 by which the Island, excepting the portion east of Manitowaning Bay, was surrendered to the Crown, provision being made for grants of land to the Indians in certain localities. Those who had congregated at Manitowaning were given land in other parts of the Island, principally at Sheguiandah.

In consequence of this development Dr. O'Meara found it necessary to give up his work. In preparation for this step, he persuaded a young Indian, Peter Jacobs, the son of the Chief of a band residing at Rama on Lake Simcoe, to enter a theological college in Toronto. Mr. Jacobs was ordained by Bishop Strachan, and for a while acted as assistant to the missionary at Manitowaning. On the removal of Dr. O'Meara, Mr. Jacobs succeeded him in charge of the mission. He died in 1864 at the early age of thirty-one, and is commemorated by a marble tablet in St. Paul's Church.

Dr. O'Meara was afterwards Rector of Port Hope, and passed to his reward in 1888, leaving behind the memory of a fruitful ministry, a life of singular devotion to the service of Christ and His Church.

With the discontinuance of the Establishment at Manitowaning, missionary work among the Indians was transferred to Sheguiandah, Sucker Creek and Birch Island. The first incumbent of the new mission was the Rev. Jabez W. Sims, who took up his residence at Sheguiandah in 1864. He laboured devotedly among the Indians in their new homes for five years, when he lost his life in a tragic drowning accident in Sheguiandah Bay.

CONSECRATION OF THE CHURCH OF ST. FRANCIS OF ASSISI



The consecration of the Church of St. Francis of Assisi, Minde-moya, on Thursday the 21st June marked another milestone in the history of the Church of England on the Manitoulin Island. A new lawn and rustic fence and Manitoulin sunshine created a beautiful setting for this magnificent church with its sturdy Norman tower erected to the glory of God by the loyal Churchmen and women of the congregation.

The celebrations connected with the consecration were in marked contrast to those of the previous day when the Church of St. Paul, Manitowaning, the oldest church now standing in the Diocese of Algoma, celebrated its 100th anniversary. This was a new church, begun in 1932 and opened for worship in 1935, a monument to the genius and zeal of the Rev. Richard Martin Taylor, under whose leadership it was erected, and to the earnest labour and self sacrifice of all those who had a part in the work.

The Rt. Rev. W. L. Wright, Lord Bishop of Algoma, was the celebrant at the Holy Eucharist in the morning, assisted by the Rev. Canon Colloton, and the Rev. C. B. Noble, priest in charge. Others present to assist in or witness the ceremonies were: the Rev. Canon Haines, Rural Dean of Manitoulin; the Rev. S. F. Yeomans of Fort William, Rural Dean of Thunder Bay; the Rev. F. E. Jewell of Espanola; the Rev. Edwin Weeks of Manitowaning; the Rev. A. J. Bruce of Gore Bay; the Rev. R. F. Webb of Thesalon, Mrs. E. L. Allen, Diocesan President of the W. A.; Mrs. W.

L. Wright, Dr. E. H. Niebel, Lay Secretary of Synod and Mr. Keith Young, a student missionary on the Manitoulin Island. The Bishop compared the building of St. Francis' Church with the building of the Temple of Solomon. Speaking from the text I Kings 6: 7, he mentioned the careful preparation of the stone and wood before the erection of the building, the glory of the building and its treasures from across the seas, and its relation to our lives, each a temple carefully prepared and beautified by the glory of God.

The clergy and visitors lived in the church throughout the day, dining at noon and in the afternoon in the roomy basement, as guests of St. Francis' Branch of the W. A. Early in the afternoon a tour of the church was enjoyed by visitors and members alike. The many treasures of the church were pointed out by the Priest in charge and carefully examined by all. These include two beautiful paintings, "Gethsemane", by the late Frank Scott Clark of Detroit, and "St. Francis" by Mr. James Newton of Toronto. The famous riddel altar hangings from Kensington Palace Chapel date from the reign of Queen Elizabeth, and an altar frontal from Salisbury Cathedral; stone fragments in the walls from Canterbury Cathedral, Westminster Abbey, York Minster and Fountains Abbey, the stone angel, formerly one of the adornments of the Houses of Parliament in Westminster, given by His Majesty, King George V, and the Government of Great Britain to the High Commissioner for Canada especially for this church, a very fine bell presented by the British Admiralty, and other treasures.

During the tour Canon Colloton presented the church with a fragment of stone from Glastonbury Abbey, which will be placed in the wall near that from Fountains Abbey.

Mrs. E. L. Allen, the Diocesan President of the W.A., gave an address to the ladies in the afternoon, and at five o'clock there was a Confirmation Service at which six candidates received the Laying on of Hands.

In the evening friends gathered from all parts of the Island to witness the consecration of the church. A radio amplifier made the tower ring with Bach fugues. At eight o'clock the door of the church was closed and the choir proceeded to their stalls, singing, "Now thank We All Our God". The clergy and church wardens waited inside the church door for the official knock of the Lord Bishop, who with his Chaplain, waited without. The Petition of Consecration was read by the Incumbent and being granted by the Bishop, the clergy proceeded up the nave as the Consecration Service continued.

The Rev. Canon Colloton was the preacher. He stressed the fact that consecration was a gift to God and therefore a church to be consecrated must be free of debt and can never thereafter

be mortgaged or encumbered in any way. He congratulated the members of St. Francis' Church on freeing the building from debt, and spoke of the work of the Rev. Richard Martin Taylor, who had been the leader in the erection of the church in 1932, and whose inspired vision had led to the building of the church of stone, which, like the parish churches of the Motherland, would last for ages. The preacher spoke of the visible links (already mentioned) which connected the Church of St. Francis of Assisi with the Mother Church of England, reminding the people as they did of their great heritage as members of the Anglican Communion. Canon Colloton read a message of congratulation and love to the congregation from Squadron Leader Taylor, now a padre in the R. A. F., who would be deeply interested in the events of the day.

After the service, a reception was held in the basement of the church, at which the members and friends were given the opportunity of meeting the Bishop, Mrs. Wright and Mrs. Allen. The visiting clergy all spoke words of congratulation and good wishes. Mr. J. H. Burt and Mr. William Taylor, Church Wardens, who were among the pioneers in the building of the church, also spoke, expressing their happiness at its consecration. Refreshments were served, and the Bishop cut the beautiful cake made especially for the consecration reception. The Rev. C. B. Noble expressed his sincere thanks to all who had given of themselves to bring about the consecration day, and read a message of congratulation from the Rt. Rev. G. F. Kingston, Lord Bishop of Nova Scotia, formerly Bishop of Algoma.

The evening closed with the Blessing by the Bishop.

Sermon Preached at the Consecration of the Church of St. Francis Thursday, 21st June, 1945

by the Rev. Canon F. W. Colloton

We are gathered together to-day on this joyful occasion to witness and to assist in the Consecration of this church, an event to which many of us have looked forward eagerly and hopefully for the past few years. In this service the Church of St. Francis of Assisi in the Village of Mindemoya has been solemnly set apart and dedicated to Almighty God for the administration of His holy Word and Sacraments and for public worship. And we all, parishioners and visitors alike, rejoice in this happy fulfilment of the hopes and prayers, the labours and self-sacrifice, which have entered into the building of this beautiful house of God.

There are two ideas connected with the Consecration of a church. First, it is a gift to God. By this solemn act of Consecration this building is given by those who have erected it to Al-

mighty God Himself, for His service alone, and for the benefit of His people. It follows from this that the church to be consecrated must be free of debt. We cannot give to God that which we do not own, and while any legal liability remains upon a church it is not ours to give. This condition has happily been fulfilled through the earnest labours of the congregation and the generosity of the friends of St. Francis near and far. And as Consecration is something permanent, something which cannot be revoked, it follows that no encumbrance can ever be placed upon this church in the future. However great the temporary financial need may be, this church can never be mortgaged. Obviously we cannot pledge that which belongs to God. That is the first thought connected with this service. It is a gift to God.

And the second is this, that it is a service of earnest prayer for the blessing of God upon the building and upon all who may through the years to come seek God here in worship, in prayer, in Sacrament. We have joined in those solemn prayers recited by the Bishop; and who can doubt that they have been heard on high, and that the eyes of God will be open toward this house night and day, even toward this place whereof He has said, My Name shall be there. These words were spoken of the Temple in Jerusalem. They will be, we trust, no less true of this church.

The story of St. Francis' Church is a thrilling one. It is the story of the triumph of faith in a day when we are sometimes tempted to think that the faith which built the great cathedrals and churches of the past is no more. Thank God, that pessimistic idea is not at all true. The cathedrals of Truro and Liverpool tell us that faith is not dead in England, and the cathedral of Coventry, soon to arise on the ruins of that destroyed by German bombs, will tell the same tale. The cathedrals of New York and Washington and others show that that faith is still alive in the United States of America. And the cathedrals of Halifax and Victoria, and this church of St. Francis of Assisi, assure us in Canada that this age is not all materialistic, that the spiritual values are still regarded as of supreme importance.

About fourteen years ago there came to this Diocese of Algoma a young priest, Richard Martin Taylor. He was of English birth and education, and had spent some time in Western Canada, where he had been successful as a church builder. But it was here that he was to have his greatest success.

For a long time some loyal Anglican Church people living in this part of the Manitoulin Island had felt the need of a church in which they might worship God in the words of the well-loved liturgy of the Church of England. And so the first work which the Bishop assigned to Mr. Taylor (Father Taylor as he was affectionately called by many) was to come to Mindemoya to minister to these people, and if possible to establish the Church in

this place. He came with his wife and children, and for a time I am told they lived in one room. Services were held in the Community Hall, and while this was very welcome for a beginning it could not be accepted as satisfactory. A church must be built. The congregation was small and not wealthy, and the first thought was that the building must be very modest indeed. A log church would be quite sufficient. But then something more ambitious was planned. A log church might be quite in keeping back in the bush, but in a village there should be a frame church. A frame church can be made very durable. St. Paul's Church, Manitowaning, has stood for a hundred years, and will, please God, still stand for many years to come. But the frame church was not built.

A prophet of old said that when God's Spirit should be poured out upon all flesh the young men should see visions. And Richard Taylor had an inspired vision. In his childhood and youth he had seen many English villages, each clustering lovingly around its parish church, that church in many cases having stood for hundreds of years. Could not such a church be built in a Canadian village, a church of hewn stone, which would last for ages. This young priest was convinced that with the help of God, the enthusiastic co-operation of the congregation, and the assistance of friends far and near, it could be done. And, ambitious as the project was, he succeeded in convincing the Bishop and the people that it was possible.

Many of you know the story of those days of enthusiastic co-operation much better than I. You know how the people of this place set to work with a will; how some cleared the site; how some went to the bush to cut timbers; how others blasted the limestone in the quarry nearby and conveyed it to the site, and finally after the stone had been shaped raised the walls. In this work Father Taylor, like St. Francis himself repairing the ruined church of San Damiano, took his full share.

Friends were raised up for the church in many places, in England, in the United States, in Canada, who contributed generously in money and furnishings. Apparently none could withstand the appeals of this enthusiastic builder. Such appeals are sometimes referred to as "begging". But Father Taylor did not call it that. He asked nothing for himself, but there was nothing he was afraid to ask for the house of God. And the people, as in the days when the Tabernacle was erected in the wilderness and the Temple in Jerusalem, "offered willingly".

This church, whose foundation stone was laid in 1933, was in the summer of 1935, nearly ten years ago, opened for worship by the Right Reverend Rocksborough Smith, Lord Bishop of Algoma; and from that time till now the work has gone forward. When in 1936 Father Taylor was given by the Bishop other work of great

importance to the Diocese to do, he left the church practically complete, and with a debt of less than seven hundred dollars. In view of what the congregation had already accomplished, the Bishop and the Diocese undertook to relieve them of the responsibility for the repayment, hoping to raise the money in other ways. But this faithful band of people set to work, and a short time ago discharged this final obligation so that this service of Consecration might be possible. To Richard Taylor who led in this splendid enterprise, to those who so faithfully prayed and worked and sacrificed to bring about this magnificent result, to the friends far and near who helped so generously, and not least to the present leader, Rev. Charles Noble, our hearts go out in thankfulness today, as they go out in gratitude to Almighty God who we believe inspired them one and all. Father Taylor, for some years past a padre in the Royal Air Force, is with us in spirit to-day. He is thinking of this service, and has sent a message by cable which I shall read:

Please convey to priest in charge, churchwardens and congregation St. Francis of Assisi, Mindemoya, my congratulations and love on the great day of church consecration. My humble duty to the Bishop.

Squadron Leader Richard Martin Taylor.

This church has not been erected simply as a meeting place for a little local congregation whose members like to worship in a particular way. No, it is part of a much greater whole. The congregation which worships in this beautiful house of God is an integral part of the Church of England in Canada, whose work extends from the Atlantic to the Pacific and along the shores of the great Arctic Ocean. That Dominion-wide Church in turn is a part of the great Anglican Communion, which is strongly established wherever the English tongue is spoken, and through its missionary work has brought the knowledge of Christ to multitudes of many races and languages in every part of the world. And that Anglican Communion is a true part of the great historic Catholic Church of Christ, founded by our Lord and His Apostles, inbreathed by the Holy Spirit at Pentecost, and coming down through over nineteen centuries in unbroken succession to the present day. And that Anglican Communion, now spread throughout the world, takes its origin from the Church planted in the British Isles in the days when Britain was a colony of the Roman Empire, and which has flourished in that land through all the centuries since those far-off days. Every Anglican church in this Dominion shares equally in this glorious heritage, but in few places, I believe, is our origin so clearly illustrated as in this church of St. Francis. For embedded in these walls are fragments of stone which connect this church with the great historic shrines of the Motherland.

One of these stones came from Canterbury Cathedral, the very centre of the Anglican Communion. As we think of Canterbury there comes to our minds a goodly company of saints and martyrs. We think of St. Augustine, the first Archbishop of Canterbury, preaching the Gospel successfully to Ethelbert, the heathen King of Kent, and his people; of the saintly Archbishop Anselm; of Archbishop Thomas Becket, the fearless champion of the rights of Church and people, murdered in his own cathedral because he dared to stand up against the King; of Archbishop Thomas Cranmer, to whom we are indebted for so much of the beauty of our English Prayer Book, burned at the stake for his part in the Reformation of our Church from medieval abuses; of Archbishop William Laud, martyred by the Puritans for his faithfulness to the Church; and, in our own day, of Archbishop William Temple, whose recent death was so universally deplored. That fragment of stone reminds us that we are in the line of a great historical and spiritual tradition.

Westminster Abbey has furnished a similar link with the Mother Church,— Westminster, the national shrine, where the monarchs of England have been crowned for a thousand years, and where the bodies of so many of the great and noble rest in sure and certain hope of the resurrection.

A stone from York Minster, that glorious shrine of northern England, also finds a place in the walls of this church, carrying our minds back to the conversion of King Edwin in the seventh century; for the Minster is built on the site of the little church in which that baptism took place.

A tile from Fountains Abbey reminds us of the great monastic houses of the Middle Ages, the homes in those rough times of learning and piety and charity; and leads us to thank God for the revival of the religious life in our Communion within the past century.

One of the altar frontals comes from Salisbury, perhaps the most perfect of the English Cathedrals. The hangings at the sides of the altar are from the chapel of Kensington Palace, and on them the eyes of the great Queen Elizabeth may well have rested.

But not only are we surrounded by reminders of the Mother Church of England, the State as well has contributed to the furnishing of this church. The stone angel over the altar is one of those which for many years adorned the Houses of Parliament at Westminster, presented by His Majesty the King and the Government of Great Britain to the High Commissioner for Canada especially for this church. The bell which is hung within the church is the gift of the British Admiralty, reminding us of the glories of the British Navy, which has more than once saved the liberties of the world.

All these are visible reminders of the close ties which bind us to the Mother Church of England. And our hearts go out in love and gratitude to her for all she has done to spread the faith of Christ throughout the world. I am sure we can all make our own the words of one of our poets, Bernard McEvoy, when he writes:

I love the good old Church of England,
That, wheresoe'er her roving children dwell,
Builds there a house of God, and bids them pray
The selfsame prayers their fathers prayed of yore.
I love her ancient calm and piety,
Her noble grace, her grand simplicity;
Her disregard of modern cavillings;
Her decent forms, that keep — from week to week
And year to year — an open path to heaven,
And teach, in plain, strong Anglo-Saxon words,
Man's duty to his brother and his God.

Let us guard and cherish the heritage which is ours as members of the Anglican Communion. For it is a goodly heritage.

Faith of our fathers, holy Faith,
We will be true to thee till death.

Among the many treasures of this church I must not leave unmentioned the two beautiful paintings which adorn its walls, "Gethsemane" by the late Frank Scott Clark of Detroit, and "St. Francis" by James Newton of Toronto. St. Francis' Church is highly favoured in possessing these two artistic masterpieces.

We are grateful to the many benefactors of this church. For those who are still with us we pray God's blessing upon their lives. And for those who are departed we offer the ancient prayer of the Church:

Eternal rest grant unto them, O Lord,
And let light perpetual shine upon them.

Before closing may I say a word about the dedication of this church. All churches are, of course, dedicated to God alone. But it is a universal custom to dedicate them in the name and in memory of some saint or martyr. And this church bears the name of St. Francis of Assisi, perhaps the best loved of all saints,— the one whose single aim it was to live a life as near to that of his Lord and Master as it was possible to do. And this should be an inspiration to those who worship here,— to love the Lord Jesus as he did, to love all men, to love all nature and all God's creatures. If the spirit and example of St. Francis should inspire those who worship here through the years to come, then this congregation will be a happy one, whose members will radiate love and peace and happiness. Next to the supreme and perfect example of our Lord and Saviour Jesus Christ, you can have no better example than that of the patron saint of this church.

I have said that this church has by Consecration been given to God. It is His. But do not forget that it is yours also — yours to use, to care for, and to preserve for future generations yet unborn who will worship here as we do to-day.

This, dear friends of Mindemoya, is a sacred trust committed to your care. Be faithful to that trust. Teach your children to love this beautiful house of God, the love of God and man, the service of God and of our brethren. And in years to come, as they go out into the world, the memory of this lovely shrine will remain with them, and will inspire them with the great ideals which this church represents. They, like St. Francis of old, will be led to love and imitate the Lord Jesus Christ; and, please God, will remain Christ's faithful servants and soldiers unto their lives' end.

UNDERSTANDING THE BIBLE

(3) Prophecy

(This is the third in a series of addresses given in St. Luke's Pro-Cathedral, Sault Ste. Marie, by the Very Rev. J. H. Craig, M. A., D.D., Dean of Algoma).

Our theme in these addresses is "Understanding the Bible". We began by viewing the Bible as a religious library, a collection of little books each with a religious message, written by various men, in various times, under varying conditions. In the second address we tried to understand the method of the Bible. We saw that it contained a "progressive revelation", a gradual unfolding of the mind and will of God. For this third talk I have selected for a special study one aspect of its contents -- the prophetic literature.

Prophecy is at once one of the most important and one of the most misunderstood elements in the Bible.

1. Prophecy is immensely important. The Hebrew prophets are unique in the history of the world. No other nation, no other period has produced anything quite like them. In quality, variety, range and power, they are unsurpassed. That is all the more remarkable when you remember that the Hebrews were not great in other ways. They were never very numerous. They never, for instance, had anything like the population we have in Canada to-day. They never had any great political power. They never excelled in invention, in manufacturing, in sea-borne commerce or in war. And yet in the one field of religious they were supreme, and in the prophets, you see Hebrew religion at its best.

For the beginning of the prophetic movement you have to go a long way back in history. Prophecy apparently began with men who moved about in small bands filled with a sort of ecstatic frenzy and giving utterance to their thoughts and emotions in strange unconventional ways. When we first see Saul, who was afterwards to become the first king of Israel, he is joining himself to one of these roving bands and with them engaging in these strange demonstrations. Coupled with the wild religious frenzy there was an inspired patriotism which gave promise of better things.

From that humble beginning, prophecy became a great directive and formative influence in the life of the nation. The first clear figure is that of Elijah. He lived in the ninth century before Christ in the reign of Ahab. A haunting mysterious figure there was about him much of the spiritual enthusiasm of his predecessors, but there was a vast amount of shrewdness and common sense as well. Fearlessly he withstood the king and proclaimed God's will to him. With equal vehemence he called the people to a decision as to their allegiance. On Mount Carmel, on a formal occasion he cried out, "How long halt ye between two opinions? If the Lord be God, follow Him but if Baal, then follow him." At another great moment he came face to face with God on Mount Horeb, as on the mountainside he heard the "still small voice" speaking to him. In Elijah prophecy began to reach maturity and became an enormous power in Israel.

The prophets were noted not merely for their ability to hear God's voice, but for their understanding of their times as well. Many of them were statesmen as well as men of God. They studied and pronounced upon life as it was being lived. The first writing prophets were Amos and Hosea. They belonged to the eighth century before Christ. Shortly after them came the two greatest names, Isaiah and Jeremiah, men who brought prophecy to its highest pitch. In the next two hundred years there followed a whole succession of prophets — Joe, Micah, Nahum, Habbakuk, Zephaniah, Obadiah, Haggai, Zechariah and Malachi. Then the voice of prophecy was silent for five hundred years until John the Baptist, the fore-runner of our Lord. He was in the authentic strain of the great men of old and spoke out with the same fearless disdain of consequences.

Each of these men brought his own distinctive message. They pronounced God's judgment on the affairs of men, and in so doing revealed His nature to them. In this brief resume I cannot attempt to define what those messages were, but I have said enough to establish my point, that prophecy was a clearly defined movement, reaching a great climax, and putting the world forever in its debt.

2. **But what was that debt?** Unfortunately there has been much misunderstanding on that point. The very word "prophet" has been misunderstood. It comes from two Greek words which mean to "speak forth". That suggests the best definition of a prophet. He is one who "speaks forth" for God, who is God's mouthpiece, who expresses and interprets His mind and His will. In doing this, he may easily foretell what God is going to do, as for instance when Jeremiah foretold the capture of Jerusalem, and Isaiah foretold the coming of Christ, but his primary function is to FORTH-tell rather than to FORE-tell.

This distinction between forth-telling and fore-telling is worth dwelling on, because it takes us to the very heart of much of the misunderstanding of this great section of the Bible. No one would deny that the prophets frequently foretold things that were to be; they often did so in a remarkable way, but what one would deny is that that was their primary function and purpose. They came to speak forth for God, to declare His mind and will, not to give us a day by day account of the future history of the world. Let me illustrate what I mean.

Amos tells us that he was a herdman and a gatherer of sycamore fruit. He was what we would call a gentleman farmer, a wealthy land owner. His home was in Tekoa, south of Bethlehem in Judah. In the course of business he often travelled north to Bethel, a city on the outskirts of the Kingdom of Israel. What he saw there scandalized him. The city was full of immorality, injustice and indecency that he felt impelled to speak out. He told the people that they were transgressing God's laws, and if they didn't stop and stop quickly God's judgment would come upon them. Amos didn't want to speak. He says expressly: "I was no prophet, neither was I a prophet's son; but I was an herdman, and a gatherer of sycamore fruit; and the Lord took me as I followed the flock and the Lord said unto me: "Go prophecy unto my people Israel." You can feel the sense of compulsion. Amos spoke because he had to speak.

Jeremiah is another good illustration. His family was of the priestly class. They lived at Anathoth, north of Jerusalem. He could have lived and died there untroubled and unharmed, but a voice inside him kept saying that he must go to Jerusalem and speak there. He didn't want to go, and when he arrived he was very reluctant to open his lips, but so compelled was he by the spirit of God that he had to speak, come what might. Troubles did come; he was cast into prison, he found himself in a horrible slimy pit; he was ostracized and hated, and yet he spoke on because he knew that God was calling him to do so.

Prophecy then is setting forth of the mind and will of God. Through it God's judgment on human sin and human weakness is

proclaimed. It is immensely worth reading because human sin recurs in the same form generation after generation. It is worth heeding because God's judgment is the same today as it was in the eighth century before Christ, or any other century. But whatever you do, don't imagine that by juggling the verse in the English Bible you can determine exactly how and when events will take place. There are plenty of people in every community who misuse the Bible in that way. That strange sect known as "Jehovah's Witnesses" do it persistently. They do not attempt to read the whole Bible. They select the parts that suit their purposes and build erroneous theories on that very insecure foundation. The next time one of these strange people puts his foot in your door and begins to expound his theories, admire if you want to, his enthusiasm and persistence, but don't accept his interpretation, for I tell you in all sincerity that his understanding of prophecy in the Bible is probably all at sea.

YOUTH MARCHES ON

ALGOMA YOUTH CONFERENCE, 1945

If you had been in the vicinity of Falcona Beach on Monday afternoon, July 2, 1945, you would have seen a group of some sixty Anglican Young People gathered on the shores of picturesque Trout Lake, approximately 28 miles from Sudbury. After a long and dusty ride along one of our Northland's pioneer roads, we were all eagerly awaiting transportation to Falconbridge's beautiful summer camp on the opposite shore of the lake. We were looking forward to spending a happy and healthy five days.

Even at a distance of a mile it was plain that the camp buildings had received a coat of paint since we had last seen them the year before. There was no change, however, in the natural surroundings which were as captivating as ever. Being so close to the beauties of nature it was not difficult to feel the presence of God in our daily devotions.

For the first half day of the Conference's fourth gathering there was a deviation from the regular schedule so that we would have the opportunity of finding a place for ourselves in one of the newly-painted cabins and of becoming acquainted with our fellow delegates and surroundings.

As the afternoon drew to a close a gong sounded and the hungry campers had no trouble in discovering the dining hall, where, thanks to A.Y.C.'s indispensable Mary Wilcox, a tempting



THE STAFF

Dean Craig, Rev. F. F. Nock, Rev. G. Moore-Smith;
 Mrs. J. H. Craig, Rt. Rev. W. L. Wright, Miss M. Gibb, Rev. C. M. Serson,
 SS.J.E., Miss B. Thompson. Absent, Miss G. Clark, Mrs. W. McKibbon,
 Rev. J. Massie

supper was awaiting us. Mary's delicious meals, prepared with the help of her sister, Ann White, were one of the conference's main attractions.

The first evening's entertainment took the form of a get-acquainted night and was under the supervision of Miss Mabel Gibb, our conference's popular recreational leader, who very capably handled the camp's recreation and added in no small degree to its success. On that evening name tags were distributed indicating the centres from which the campers came as well as their names. The absence of members from the far western part of our diocese was particularly noticeable and it is to be hoped that the representation from the west will increase with our next conference.

After a full evening's entertainment everyone "turned in", tired but happy, and eagerly looking forward to what the next day would bring.

Each day very appropriately began with the celebration of the Holy Communion. On the last full day of our conference, members of the camp choir, led by the Rev. F. F. Nock, added to the beauty of the early morning service by supplying the music for a Choral Communion.

The mornings, which were spent in serious study, began with classes in Leadership Training. Mrs. W. M. McKibbon of Sault Ste. Marie was a great inspiration to the girls in her talks. She spoke of the importance of the part which every girl and young woman should play in the work of the Junior W. A. and the Girls'

Auxiliary. Under the capable direction of the Rev. C. M. Serson, S.S.J.E., the boys' classes in leadership training proved to be as great an inspiration as the girls' classes.

We were indeed fortunate to be able to have with us the Very Rev. J. H. Craig, Dean of Algoma, who was in charge of the Bible Study group. There would have been a great gap in our conference had we not been able to hear his edifying talks each morning. He spoke to us on various topics including "The Origin of the Creed" and "A History of the Church."



Various effects of the Dean's Lectures.
(Ed's Note—Not really, Mr. Dean.)

Everyone looked forward to the morning study groups which were divided into three separate classes, Social Service, A.Y.P.A. and Missionary.

The Social Service Group was led by the Rev. G. M. Smith of Dunnville. For the discussions Rev. Smith provided many useful pamphlets on Social Service work which were used as a guidance in discussions on problems in which the members were particularly interested, such as Community Health, Racial Prejudice and Labour problems.

The Rev. F. F. Nock, who was in charge of the A.Y.P.A. group had planned a series of discussions on topics to be dealt with at

A.Y.P.A. meetings and how the young people could gain the most benefit from them. Members who were in this particular study group were able to take back information of real value to their respective A.Y.P.A. groups.



A Study Group

The third study group was honoured to have as its leader, Miss Clark, one of our Church's missionaries, who has spent many years in Honan, China, working among the Chinese people and bringing them the Gospel of Christ. Miss Clark told us some of her experiences and work in China and expressed very strongly the need for more missionaries to carry on this great work. She told us that war-torn China would need Christ even more in the years of peace and she left a challenge with our young people to send more missionaries to help in this great task.

The seriousness of the morning's program was broken up by the reports on the cabin inspection which were given by Mrs. J. H. Craig, who inspected the boys' cabins and Father Serson who reported on the girls' cabins. According to the reports the boys proved themselves equally as competent as the girls in the art of bed-making and cleaning up, but there was the occasional exception on both sides.

After one of Mary's appetising noon-time meals the campers relaxed to hear a chapter of "Little Gertie", the camp paper, writ-



The Belle of the Camp—"Little Gertie"

ten by none other than "Little Gertie" himself, the Rev. W. R. Coleman, who was seen every morning flitting around gathering the latest gossip. Quite contentedly mostly everyone retired to the solitude of his cabin to spend a quiet rest period in preparation for an afternoon of competitive sports.

A music period, under the direction of Rev. Nock, was held for those who were gifted with singing voices. The choir enjoyed themselves in the singing of Church music in preparation for the Choral Communion.

The campers were divided into four recreational groups and, as had been the custom in previous years, they took the names of lesser-known animals and birds which can be found only in far-away parts of our globe. The lucky animals which were chosen this year were the Wombats, the Pangolins, the Sirenias and the Guanacos.

Each team showed its skill in pitching horseshoes and playing baseball and you may be sure there was keen competition for top honours.

A comparatively small number of campers donned their bathing suits to brave the cool waters of the lake, as the weather was none too warm, not to mention the showers we had. Nevertheless the weather conditions tended to draw the A.Y.C.'ers together in the indoors and, as a result, we got to know each other better.

A great deal of this indoor time was spent in planning the evening programs which revealed talent of every kind from magicians to boxers.



"The Clever, Brilliant Wombats"

Before the evening programs, His Lordship, the Bishop of Algoma, conducted Vespers. The Bishop spoke at each Vesper Service on one of the features of Our Lord, and explained to us how His features revealed His nature. A few hymns were sung during the service and it was ended every evening with a hymn and the Bishop's blessing.

Later on the Lodge was the scene of the evening's activities. Each evening we had a different program and the last evening was set aside for a costume party. It was surprising, to say the least, to see the fine array of costumes which could be assembled from a camper's wardrobe. Pictures were taken, for the records of the most remarkable costumes.



"The Big Three"

At the Holy Communion service on the last morning of the conference, we gave thanks to God for such a full week of Christian fellowship and left for home much enriched both in body and mind.

STARTING FROM SCRATCH

— or —

THE FIRST ANNUAL THUNDER BAY YOUTH CONFERENCE
AT SANDSTONE LAKE, ONTARIO, JULY 9 - 14, 1945

STAFF—Chairman, Rev. J. S. Smedley; Registrar, Rev. M. L. Goodman; Dean of Men, Rev. S. F. Yeomans; Dean of Women, Mrs. J. S. Smedley; Chaplain, Rev. W. A. Hankinson; Esprit de Corps, the Misses Paris and Sawyer, S.S.B.P.; Nurse, Mary Salter; Entertainment, Jean Stewardson, Susan Cochrane, George Sutherland; Publicity, Rev. M. L. Goodman and J. Paterson-Smyth.

STUDY GROUPS—Music, Messrs. Lorne and George Sutherland; Bible, Ven. C. W. Balfour; A.Y.P.A.—Mr. Douglas Gregory; The Christian Faith, Rev. Owen Barrow; Sunday School by Post, Miss Paris; Church History, Rev. M. L. Goodman.

One could hardly have begun anything under more adverse conditions. All winter plans had been discussed, but that was as far as the committee was able to get until late in the Spring. There was nothing from the past to build on, and those responsible had had little previous experience. Everything was a matter of trial and error. Consequently there was an alternation of tremendous optimism and deadening pessimism. In the previous Fall good fortune had come our way in the shape of a grand camp site on Sandstone Lake about fifty miles from Fort William. The site is ideal, including an excellent beach, a westward view of the length of the lake, an eastward view of a river which winds behind the property; and an interesting and heavily wooded point — some eight acres in all.

By the end of May this camp site was still our only tangible asset. Names of interested young people had been gathered at various "propaganda shows" (in which a film of the 1944 camp at Falcona Beach played an important part). This list of names really forced our hand. However great the difficulty, after all the promises had been made, there had to be a camp somehow or other. The result was that two Lakehead parishes saw very little of their incumbents during the week days of June and early July. The motto for each task was, "Oh, this won't take long,"—it should be printed against a field of black disillusionment! Things always took very much longer than was expected. A road into the property had to be built, trees cut down (with discretion, and as these things were accomplished we turned our hands to tent bottoms (it takes longer to build a tent bottom than one would imagine.) Next a forty foot mess shelter and kitchen was constructed — our pride and joy. The last day saw tents being feverishly, but not quickly, erected; and all the other forgotten-till-the-last-moment jobs being done. The tents, mattresses, springs and camp stove all had to be borrowed and arrived in borrowed trucks. We have not forgotten to thank the people who were so kind in this respect. In the meantime there had been the anxiety of preparing menus and procuring the necessary supplies.

Everything but the weather had been arranged and as the campers were arriving throughout Monday afternoon the skies were already lowering. Spirits were still high, and were even more in the ascendant after the initial and sumptuous meal in the airy mess shelter. The entertainment committee was prompt in action with a programme which kept everyone happy. And after Evensong — to bed.

Next morning when we arose the thermometer stood at only +37°—needless to say we rose shivering. Here was a real test — this first day was going to mark the success or failure of the camp. There was, in addition to the actual temperature, a complementary —or one might say "emphasizing"—wind. As was the custom on

succeeding mornings the day began with a celebration of the Holy Communion. Breakfast was chilly. The Chairman executed a smart tactical move when he marched off his cohorts for the morning lectures at a neighbouring house (the only one for miles which had been rented with an eye to just such an emergency.) Here was the warmth of a good wood stove to enhance cold learning. Ordinarily the house was the abode of the clergy and came to be known as the Rectors' Retreat.

By the middle of the afternoon (and the middle of a rousing ball game) it had become quite clear that these young people were going to make the best of whatever happened—there was nothing to fear on that score. That same spirit prevailed throughout a week in which there was only one day in which swimming was enjoyable.

This could go on for a long time—all the little episodes, comedies, jokes, keep flooding into mind—the deer that used to visit us each evening—the one fish that was caught—the talks and discussion groups under the trees—Evensong by the campfire—the fully Choral Eucharist on the last morning—the gossip and news disseminated by Windy Lindy, the camp paper—Clarabelle's trip to the ball field—the raucous serenade of hungry males at midnight—the inimitable good nature and inspired humour of Miss Sawyer and Miss Paris—the surprising quality of the impromptu skits on skit night—the discovery of new friendships—and so on. Each camper would have his or her own list.

And when the break-up day came there was that little sadness which is the hall mark of the end of all happy times. There were promises on all sides—"We will be back again." So we left Gitchi-Koumi, as we shall call our camp to the deer, the loons, and the memories until another year. — M. L. G.

NEWS and NOTES

We are glad to welcome the following Chaplains back to the Diocese: the Rev. Edwin Wrightson, the Rev. A. W. Stump; the Rev. C. F. Large. The Rev. P. R. Beattie is expected back in the near future

Rumour has it (indeed, it is more than rumour, it is fact!) that the Rev. C. F. Large has taken unto himself a wife. Congratulations and every blessing to the happy couple.

The Diocese is losing a valuable member in the departure of the Rev. W. R. Coleman, M.A., who is leaving to continue his theological studies at New York City. He will be sorely missed, not only in Sudbury, but throughout the whole Diocese. We wish him every success in his work.

Temagami

The first service in the new church recently erected at Temagami, Ontario, was held on Sunday evening, July 15th. The rural dean, Rev. Mr. Turner, was present and gave the address. He emphasized that the church's chief purpose is as a place of prayer. He was ably assisted by Rev. Jack Watson, of Haileybury, and Mr. Robert Wright, student in charge of Temagami Mission.

At a reception held on the following evening, a table lamp was presented to Mr. Lowe in appreciation of his faithful service in the erection of the church. Mrs. Lloyd, one of the best of unselfish workers, who laboured unceasingly in the building of the Mission, also received the grateful thanks of all present.

The student in charge emphasized that, had it not been for team work, the church never would have been erected. He also stressed the fact that it is to be hoped that with so excellent a beginning, Temagami will go on from strength to strength.

Marathon

The Foundation Company of Canada, preparing mills and plants for the Marathon Paper Company, at Marathon, is supporting Church Work most enthusiastically. Though this particular company, its job completed, will be moving out, there is no suggestion of indifference to the value of Church life and worship. Every other Wednesday, the Rev. Owen G. Barrow (Schreiber) conducts a service for the Protestant population. This service is well attended, and most appreciated. At present the "Church" is one part of the Cafeteria in the Everest Hotel.

A committee has been formed, and the affairs of the Church are in the capable hands of several officials of the Foundation Company. Mr. H. Serson is chairman, and Mr. W. H. Nixon, treasurer. Mr. A. Strath is secretary. Until the families of the Marathon Company's employees move in there is little work to do so far as visiting is concerned. But Mr. Barrow spends most of his time watching the progress of the construction company's work, without being driven by a pile driver, or crushed by a charging truck of gigantic proportions. The Superintendent, Mr. F. Mullins, himself an R.C., has been most helpful. Accommodation is provided in style by the Everest Hotel. The future promises well.

A SUMMER'S WORK ON THE MANITOULIN

(Ed. Note: The following are some extracts from a report to Bishop Wright by Mr. Keith Young of his summer's work as a student at Silverwater, etc. It shows what a great deal can be accomplished by diligent, consecrated work. We hope to have reports from our other summer students in the next issue.)

“... Church attendance at Silver Water was increasingly encouraging, so was the general support of the Church. Collections during the last month were much ahead of the previous one. Our record collection reached \$37.02 for one Sunday, twenty dollars of which designated to church repairs. The shingling of the roof has been done, except for the gothic part at the front. This is to be done shortly although it is not in as bad a condition as the rest was. The outside has been completely repainted and a wooden cross built on the spire. The roof of the spire and the cross are painted silver with the body of the church white with green trim. It remains for the roof to be stained. The shingle stain which has been on order since early summer had not arrived when I left but the men will make short work of that job when it does arrive. We also removed sundry birds' nests, with accessories, from the chimney and cleaned out the stove pipes from their several years deposits. The parsonage has been completely redecorated inside from top to bottom. With the funds so far provided, and the assessments arranged, Silver Water should have no difficulty in covering the costs of these repairs.

“At Shesheguaning we were able to give the church the second coat of paint and it looks really nice now. As far as I could make out, it had not been painted for 22 years. The cross on the roof is now a shining silver. The staining of the roof remains to be done but I have arranged with the men to do this when the stain arrives. As for the windows the wire screening was not obtainable but I have got an estimate from a dependable local carpenter for making permanent wooden shutters — double ones — and he will get these made and put on this fall if he gets word from us.”

“But I should mention that when I was leaving the people made me the altogether surprising and handsome donation of \$21.00. At the last Young People's gathering someone apparently passed the hat around. Incidentally — yet really much more important — we had a simply grand Y. P. meeting. At their own suggestion, they made it a joint affair, Silver Water inviting the Meldrum Bay group. There were about 200 present. The meeting place was down by the lake shore. They had arranged a musical programme for the first part of the evening with the

devotional part following. It was a thrilling climax to my stay there to stand in those lovely surroundings and to speak to such an interested and eager crowd for the last time of the richness of the Christian experience."

INDIAN HEROISM

Word has been received of the award (posthumously, alas) of the Military Medal to Charles Nahwagezhik of Sheguiandah, a member of an Indian family which for more than a century has been devoted to the Church. In the battle of the Hochwald, the fiercest of the struggles which immediately preceded the surrender of Germany, he acquitted himself with the greatest heroism. The citation reads:

"Rifleman Charles Nahwagszhik, 26, Sheguiandah, Ontario, who has subsequently died of wounds, won the Military Medal. He was seriously wounded in the head, but kept advancing. Finally the platoon had to withdraw. Rifleman Nahwagezhik stayed behind with his Bren gun to cover the withdrawal. Too weak from shock and loss of blood to move back himself, he hid until the second attack went in, then again opened fire on the enemy, enabling his platoon to take its objective."

We learn that his brother Roland also made the supreme sacrifice. To the family of these two brave men we offer sincere sympathy. Canada has reason to be proud of the splendid contribution made by our Indian soldiers towards the overthrow of the forces of evil.

SUNDAY SCHOOL BY POST

In "The Sunshine Paper", the weekly leaflet issued by the Cowley Fathers, Fr. Palmer, S. S. J. E, writes:

"I am sure we shall all be glad to hear that Alice Johnson of Axe Lake, who did the Junior Examination paper last May, was judged to have done the best one sent in by any Sunday School by Post pupil in Canada. This is a very great distinction for Alice to have obtained, and we are very proud of her.

"Dorothy Smith of Falkenburg came fourth in all Canada in the Junior Bible Class. This is quite a difficult examination compared to the others, and it does Dorothy great credit. Not only the girls but the boys have something to be proud of, for Grant Flaherty of Vankoughnet came out sixth in all Canada in the Senior Examination.

"The success of these students will encourage us all to try very hard with our Sunday School by Post work next year. Let us see whether we cannot have more on the list. Canada is a big country, and to have got so high up on the list in competition with many thousands of children is something of which we can be quite proud."

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F L A S H !

SINCERE CONGRATULATIONS

We have just received the good news that the parish of Capreol, Falronbridge and Garson, and the parish of St. James' Church, Gravenhurst, have become self-supporting parishes. We join with all the Diocese in congratulating these two parishes on their achievement and pray for God's continued blessing upon them both.

POSTSCRIPT

As this issue goes to press news has come of the birth to Rev. and Mrs. F. F. Nock of a daughter, Nora Esther, on September 8th. Congratulations to the editor and his charming wife. The whole diocese will rejoice with them at this happy event.—J.H.C.