

# THE ALGOMA

SAULT STE. MARIE

JANUARY AND FEBRUARY 1938

VOL. 74

NO. 1

*Missionary News*



"FATHER, FORGIVE THEM. . . ."

"TODAY SHALT THOU BE WITH ME. . . ."

"BEHOLD THY SON . . . BEHOLD THY MOTHER."

"MY GOD, WHY HAST THOU FORSAKEN ME?"

"AFTER THIS . . . JESUS SAITH, 'I THIRST'."

" . . . HE SAID, 'IT IS FINISHED'."

"INTO THY HANDS I COMMEND MY SPIRIT"

## THE EDITOR'S CORNER

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On page seven of this issue is a tabulation of the amounts of moneys subscribed by various denominations in Canada to the Orphaned Missions Fund. It is a matter of regret and shame to record that the contribution of the Church of England was the lowest contribution of the four major denominations — Baptist Church of England, Presbyterian and United Church. In point of numbers we are the second largest; in point of giving we are the smallest.

We would do well to ponder this fact and also the fact, which has been proven by cold hard figures, that Anglicans, per capita, give less than any of the other three denominations to the local and missionary work of their Church. We pride ourselves on our missionary givings in Algoma but do we know that the People's Church alone in Toronto gives annually to missions much more than all the churches in the Diocese of Algoma put together! We should search our consciences and ask ourselves whether we are giving sacrificially. There is a vast difference between giving and giving sacrificially.

★ ★

"The Bishop Reports" is a new feature of the "A.M.N." which we trust will prove of interest to our

readers. It is the second time the Bishop has favoured us with a personal account of his visitations and we are expecting that he will do this regularly. We value the Bishop's personal recollections of his visits to all parts of the Diocese and will look forward to forthcoming accounts.

★ ★

Miss Eva Hasell, honorary organizer of the Canadian Sunday School Caravan Mission, has written a clear, concise and stirring account of the needs for 1948. We would urge our young women to read this article and, if possible, offer themselves for this important missionary work. It should not be necessary to bring any young women from Great Britain to staff the vans. We ought to be standing on our own feet from the point of view of manpower as well as financially.

★ ★

We would express to the Bishop and Mrs. Wright the delight of the Diocese upon the occasion of the birth of their fourth child, a daughter. We wish her health and happiness in abundance.

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VOLUME 74

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## THE BISHOP REPORTS

The Editor has asked me to give a few impressions of my visitations which took place before the Lenten season. In view of the fact that the Algoma Association in England expects me to visit the various branches from May 10th to June 28th, it is necessary that most of my diocesan visitation be covered before my departure.

The Rural Dean of Muskoka, the Rev. E. R. Nornabell, arranged my itinerary for the early part of January for Muskoka. Confirmations were held in practically all the parishes which I visited. St. Thomas', Bracebridge, is making excellent progress under the leadership of the Rev. F. F. Nock. A large class was presented and the church filled to capacity. Numerous improvements have been made in the church fabric and in the equipment of the parish hall. I noticed a new moving picture machine recently procured through the efforts of the Sunday School and interested members of the congregation. The Rector informed me that it was a decided acquisition, especially for educational purposes. A new altar, candlesticks and cross were dedicated at the cemetery chapel. This has improved the interior.

At All Saints', Huntsville, a confirmation was held in the evening of January 11th. Many people from other parts of Ontario are taking advantage of the winter sports and the various activities which are making Huntsville a mecca for tourists the year around. Some of the visitors were present at the service, and I was surprised to find many who had

come a considerable distance. Mrs. Lawrence Sinclair, the widow of one of our late outstanding missionary priests, was in the congregation. Mrs. Sinclair represents the devotion and loyalty of those early clergy families who did much for the welfare of Muskoka Deanery. It was necessary for me to be present at the meeting of the Policy Committee of the Council for Social Service in Toronto during my Muskoka visitation. This meant leaving Huntsville at 4:45 a.m. when I was accompanied by the Ven. J. B. Lindsell, Archdeacon of Muskoka. One of the worst blizzards of the winter greeted us at that prosaic hour in the morning of January 12th. I returned to Gravenhurst at 3:30 a.m. from Toronto on the 13th January, to be met at the station by the beloved Archdeacon of Muskoka, who insisted that that hour was "the best part of the day." Gravenhurst is developing rapidly in an industrial way. Two new industries have located in town and fifty new homes are being erected on the west end of Gravenhurst. Canon Pinnington also informed me that the former German prison camp is being converted into a tourist camp at a cost of practically \$1,000,000 of English capital. This will, no doubt, enhance the attraction of Muskoka during the next few years. Ordinarily I visit this part of the Diocese in the summer, and it is not an uncommon sight to see the "Sagamo," "Seguin" and other boats of the Muskoka Navigation Company plying up and down the lakes. On this occasion the entire fleet was fastened to the moorings encased in ice and covered with a considerable depth of snow.

I must pay tribute to the choir of St. James' Church in Gravenhurst, which is unique in many respects. Both Churchwardens are choristers and it is a male choir of some thirty-seven voices. The boys are well trained, and it is a tribute to the parish to have such an excellent choir. The Rev. S. M. Craymer of Bala presented candidates from MacTier at this service in conjunction with the Rector of Gravenhurst. I also visited the Muskoka "San," where I had the privilege of confirming a young Japanese woman, who formerly lived in British Columbia. I visited many of the patients in the "San," who were so appreciative of the work that the Archdeacon has done through the years. His paper shopping bag is a symbol of goodwill to all the patients. It contains many expressions of love and sympathy which he has for all who are convalescing. The Archdeacon accompanied me to Parry Sound by bus, as did also the Rev. S. M. Craymer. The Bala rectory which was recently built is a little gem and it is hoped that many of the readers of the "Missionary News" will have the opportunity of seeing it in the near future.

The MacTier Church has had numerous improvements made, including new furniture, new roof, new siding and a new floor. This has all been paid for and the fabric is now in excellent condition. The Lions Club are given the opportunity periodically of using the parish hall of MacTier when the ladies of the parish assist at the luncheons. Although one of the coldest days of the winter was experienced in Parry Sound there was a large and representative congregation at Trinity Church present for the confirmation, and at the reception which followed. Under the Rev. Cyril Peto there has devel-

oped what is known as a "Calendar Year," which is an excellent means of voluntary giving on the part of all of the members of the congregation. The clergy of the Diocese who may be interested in this might write to Mr. Peto regarding details. There is no doubt that it is an ideal method of raising funds for a substantial object in parish work, which in this case is towards the building fund for a new church.

It had been our hope to motor to Powassan by Dunchurch and Maganatawan, but due to the heavy storm the Archdeacon and I took the bus and train to Powassan where the Incumbent, the Rev. G. A. Stone, presented a class from the mission of Restoule, some twenty-seven miles distant. An excellent Sunday School and young people's organization has been built up at Restoule and Mr. Stone is most zealous in the discharge of his duties in the entire mission. In this same trip I visited Coniston, where the student in charge, Mr. Gerald Robertson, presented a class of young people and adults. The members of the Woman's Auxiliary have been responsible for the improvements on the parsonage and have equipped the interior with furniture so that it is quite comfortable. The parish hall at Coniston has had an interesting history. It was originally converted from two box cars and as such is excellent for group gatherings. On this occasion the minister of the United Church was present and brought greetings from his parishioners and wished the Bishop every success at the Lambeth Conference. The Coniston mission includes Biscotasing, Wanapitei, Monetville and other scattered areas. The people are most faithful and it was a joy to meet them all again. Unfortunately in the mission of Capreol, Falconbridge

and Garson, the Rev. J. E. M. Massie has left us for the Episcopal Church in the United States.

It had been my intention to visit Copper Cliff and Sudbury on the Sunday, but I took the early celebration at Falconbridge on the morning of January 18th and was greeted by a large congregation who were present for the service of the Holy Communion. It was 51° below zero the morning that I drove to Falconbridge, but the warmth of the reception accorded the Bishop by the Wardens and congregation certainly offset the frigidity of the weather. I also took Evenson in the afternoon at Garson as well as conducting confirmations at Copper Cliff and Sudbury. One of the potential industrial points in the north is Copper Cliff, and it promises to be considerably larger in the future. Over one hundred new homes are being built on the outskirts of the town, which may mean the enlargement of St. John's, according to the Rector, the Rev. J. F. Hinchliffe. Mr. Hinchliffe is also deeply interested in the work at Burwash Prison and makes regular trips there as well as carrying out his parochial duties.

The parish of the Church of the Epiphany, Sudbury, was potentially vacant on my visit as the Rev. Canon Beattie has been appointed to the rectorship of St. George's Church, St. Catharines. This was the last opportunity I had of giving recognition to his work while he has been in the Diocese of Algoma. At the present time the new Rector has not been appointed, but we trust that the parish will continue to make excellent progress.

The next day I visited St. John's Indian Residential School, Chapleau, and also the parish church. The principal, the Rev. G. A. Crawley, is

away on sick leave, and I trust by now is feeling better and will soon be back at the school. There are at present approximately sixty-five pupils at the school and many were confirmed on my visit. The Rev. W. J. Parnell, Incumbent of White River, Franz, Missanabie and Wawa, presented a class of confirmation candidates at this service. Some of the Indian children with their parents had come eighty-six miles by train, which is a great tribute to the loyalty of these people. Canon Sims, Rector of St. John's, entertained me at the rectory in Chapleau. The house is one of the best in the Diocese, and the fabric is in good condition. A building programme is under way in the improvement of St. John's, by the deepening of the present basement, a new heating system, and the redecorating of the interior of St. John's. This parish, which during the past year has become part of our diocesan family from the Diocese of Moosonee, is one of the strongest in the Diocese, and a fine spirit of good will and loyalty is already being noticed.

I also visited the Deanery of Temiskaming and on Saturday evening, February 7th, was present at a large laymen's meeting of the Deanery in Haileybury. A Deanery Laymen's Council is being formed and no doubt will strengthen this part of the Diocese considerably. Rural Dean Stephen Turner has been most faithful in the exercising of his duties as Rural Dean, and much progress is being shown in this part of the Diocese under the able leadership of the Rev. A. I. Woolcock of Englehart, the Rev. Cyril Goodier, Haileybury and the Rev. J. S. Rhodes of Cobalt.

The Executive of the Diocese met at New Liskeard during my annual visitation and I officiated at con-

firmations at St. John's, New Liskeard, and at St. Paul's, Haileybury. A "mission" is being conducted for the Deanery in Haileybury towards the end of April by the Rev. Canon Moulton of St. Simon's Church, Toronto. This part of the Diocese is rapidly developing from a tourist point of view, with Temagami being the hub. The Ontario Northland Railway has made major improvements in the boat service at Temagami and hundreds of new cottages and summer homes will be found in this beautiful district during the summer. A student from one of our theological colleges assists in the pastoral work at Temagami and Bear Island. A major development is taking place through the northern part of the Deanery, and there is no doubt but what the Diocese will

profit from this in the years to come. Our readers of the "Algoma Missionary News" will be thrilled to learn that St. Paul's, Haileybury, has now reached the status of a parish. Congratulations to the Rector and parishioners.!

The Deanery of Thunder Bay will be visited towards the middle of April, when I hope to dedicate our new church at Marathon and be present at the Lakehead for confirmations.

We give thanks to Almighty God that all our parishes and missions under the able supervision of our clergy and supported by the loyalty and devotion of the laity are carrying out definite spiritual Church work in this part of the Diocese.



**ENGLEHART**

Encouraging reports come from the Mission of Englehart (Rev. A. I. Woolcock). The church building is now too small and cannot accommodate all the people comfortably. There has been a steady increase in the number of Anglicans attending, especially of the "lapsed." Apart from this there are always a fair number of people who are not Anglicans, including a few R.C.'s! The choir is three times larger than before and there is not enough room in the chancel for them.

At the annual vestry meeting it was decided that the church be enlarged and a basement be built. With seventy-five per cent. of the necessary funds for this project already in the bank, the project will be started as soon as the supply of building materials permits.

**ORPHANED MISSIONS**

The total contribution to Orphaned Missions from the four Canadian Churches is as follows:

Anglican .....	\$21,192.55
Baptist .....	28,115.83
Presbyterian .....	46,869.05
United .....	78,550.00
Miscellaneous .....	18,311.34
	<hr/>
	\$193,038.77

The work of the Orphaned Missions Fund is not yet completed. Gifts are still needed to carry to a finish this great undertaking, which more than anything in past years has proven the reality of the fellowship among the Christians of the world.

# TRIBUTE

By E. H. N.

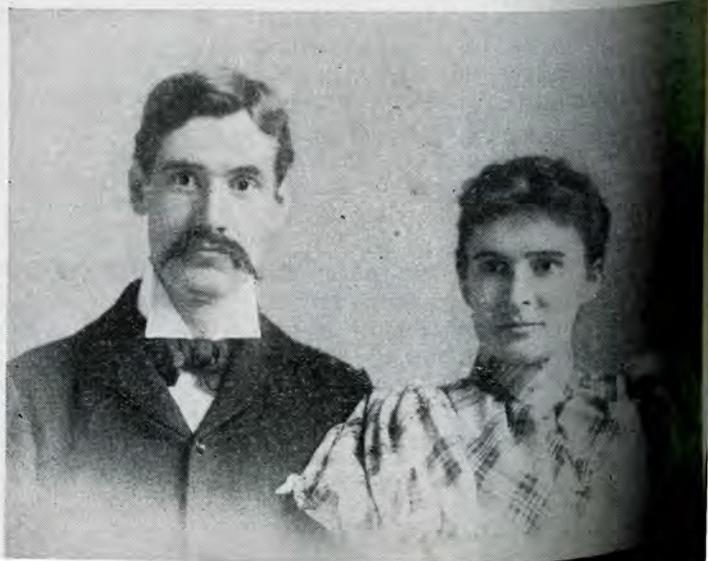
My story is a simple story—or I should say, simply told—about two saintly people. About a mile north-west of the outskirts of Sault Ste. Marie is a humble little home which is a home in the real sense of the word, full of Christian devotion and unselfishness. The Rev. Canon and Mrs. W. H. Hunter have aptly named their home “The Haven”—and indeed it has proved itself a haven, not only for themselves and their family, but for countless friends from their beloved Township of Korah and from the Sault. But I am starting at the end of my story and the beginning takes place fifty years ago. We will start with a warm summer day in 1899, when we find a young man—a strong, tall young man with vivid red hair, resting in the long grass on the top of a hill—one of many hills in Korah. But this was a particular hill, because here was situated a quaint country church—Christ Church, Korah—and close by, the empty

little rectory—waiting for an occupant. Our young man was not a local country boy but a student from Wycliffe College in Toronto. He was far from home, because in those days five hundred miles was a long way, but he was filled with a great zeal to love, to teach and to serve the people in these far away parts. In his hands were sketching pad and pencil and he was idly, but effectively drawing a perfect reproduction of the little parsonage, as it was known then. Of course it was meant for the girl in Toronto who was waiting and longing for his return—and to this day it is one of the most prized possessions of that same girl—Mrs. Hunter. •

The long, warm summer days merged into autumn and Mr. Hunter returned to Toronto. Finally the great day, December 27th, 1900, arrived and in the little downtown Church of the Ascension, Eva Emily Currey became the bride of William Henry Hunter. The young couple

THE HUNTERS

1900



left that night by train for Sault Ste. Marie. Little did the small, bright-eyed young bride realize what the future held for her in that north country—little did she realize that her complete married lifetime would be spent there that she would come to love the country and the people there with complete devotion.

On their arrival next day, the thermometer hovered at forty below zero and the young couple decided to stay in town overnight at the local hotel. The next day they were picked up by one of the Korah farmers in his cutter and were whisked away from the city through a fairy-land of glistening, unbelievably-white snow to the Penhorwood farm. Here was held the reception to honour the new clergyman whom they had grown to respect and love during his summers there as a student, and his charming bride. Everyone in Korah from the youngest baby to the oldest inhabitant came to greet their newest neighbours. Later that evening the Hunters were taken to their new home—the parsonage—and the one memory that lingers to this day was the cruel, bitter cold.

Life slowly but surely settled down to an even tempo. The parsonage, long empty, took on the appearance of a happy, busy home. The little bride accepted her new responsibilities with an ease and charm that made every day a fully satisfying event for herself and her husband. Meanwhile her husband was busy visiting his people, taking services every Sunday and carrying on the manifold duties of a parish priest. Beside the services at Christ Church he was in charge of the little log about twenty miles further north Church of St. James' at Goulais Bay,

through bush country, near the north shore of Lake Superior. During the first year Mr. Hunter had no horse and was lucky enough to be able to borrow one for his bi-monthly trip to Goulais Bay. On occasions he had to walk. One cold winter Saturday, during his first winter, Mr. Hunter set out on foot accompanied by a young visiting clergyman for Goulais Bay. It was clear and bright and it seemed as if it might be an invigorating, exciting experience for the two young men. On and on they walked over the snow packed roads, when suddenly the brightness seemed to fade and dull heavy clouds gathered in a lowering sky. Slowly and softly the snow began to fall, making vision practically impossible and walking heavy and difficult. They stumbled on till they found themselves on the frozen, snow-covered Goulais River. The way seemed clear and on they plunged until to their horror they saw the fishermen's poles stuck in the ice marking the fishing spots. This meant but one thing—that the vast, bleak and cruel expanse of Lake Superior was spread before them in all its isolated and lonely grandeur. In spite of their fatigue and mad desire to stop and rest they changed their course, retracing their steps until at last they stumbled up to the farmhouse where they were to be billeted for the night. After a rub-down and dry clothes, a sumptuous repast with hot brimming cups of coffee they retired to a deep exhausted sleep. The next day services were held as usual at St. James' and the young men had an uneventful walk back to Korah, arriving in time to take the evening service at Christ Church.

Slowly the first year slipped away and in December of 1901, a new joy was added to the parsonage when

Margaret was born. Life in a small community that seems so dull to an outsider was full of joys and sorrows of happy, exciting events and monotonous chores. Babies were born and brought to the little church to be baptized by the young clergyman. True love of children shone in his soft brown eyes, as he tenderly held them, repeating the age-old words, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Amen." Death came to Korah as it does to every place and Mr. and Mrs. Hunter were always among the first to visit the home to offer help and sympathy. The funeral services were short and simple, but everyone reverently took part, because any loss was not only a loss to the family but to the whole community. Happy events were the weddings at the little church and happy were the parties after the service when everyone dropped in to wish the young couple happiness and to partake of the sumptuous wedding refreshments.

March, 1903, brought the added joy of a son, Douglas, to the family of three. This happiness was of short duration and in April, Margaret, only sixteen months old, was taken to her heavenly Father. Sorrow that seems to incredible in its vastness at first gradually gives place to acceptance that "all things work together for good to them that love God." The new baby brought peace and happiness to the aching hearts and filled the lonely hours with a contentment almost more precious than before. More children came in the years that followed and many a happy party took place on the parsonage lawn; many a Christmas came and went with all the thrills it brings to the family with children; many a wound was cared for

by a devoted mother and many a lesson taught by a loving father. A daughter, Grace, was born and her happy loving disposition helped to heal the scar left by the death of Margaret. Then a brother came when Thorneloe arrived. The family was blessed with three more charming girls—Evelyn, Muriel and lastly, Dorothy. Many Korah people still speak of the lovely sight on a Sunday morning—the sight of six immaculately-dressed children sitting at the front of the church, under the watchful eye of their mother who was playing the organ, while their father took the service. What an inspiring sight—what an example of a truly Christian family.

One year merged into another, as the seasons changed from spring to summer, autumn to winter. And the beauty of these seasons linger long in the memory, even when one is far from Korah. From the parsonage can be seen miles of fields, marked off by fences and interspersed with dark green areas of bush and the occasional farmhouse with barns and numerous buildings. To the south these stretch out to the slag pile of the Algoma Steel Corporation, behind which is the brilliant blue of the St. Mary's River connecting the mighty Lake Superior with its sister Lake Huron. West and back of the parsonage lies the impenetrable bush, so characteristic of the north country; to the east fields and farms; and to the north the sloping land rises in tiered majesty, giving the appearance of mountains. The hot summer days were filled with activities until the calm of a northern evening settled down on the land, bringing a peace almost stifling in its effect. The lush August days joined September and the gardens and fields were heavy with

produce and yellow grain. The sounds of threshing filled the air and everyone was busy harvesting the fruits of the land. Pickling and preserving diffused nostalgic odours and life was a busy, happy hum. Then suddenly the cold crisp days of October came and the brilliant shades of red, yellow and brown of the deciduous trees contrasted vividly with the deep emerald of the evergreen. Just as suddenly as this spectacle appeared it disappeared into the dull, overcast, chilly days of November. Then the winter came!

One would awake to a mysterious, new world, completely covered with soft, fine snow. All day long the snow would fall gently, softly, persistently until everyone knew that winter had come for good. Then came the sparkling, invigorating days of clear blue skies and brilliant sunshine, of biting cold, of high, clean snow drifts and unbroken roads. The jingle of sleigh bells carried clearly across country and the crunching footsteps of children walking on the hard snow could be heard as they trudged up to the little schoolhouse, north of the parsonage. But months of this brought a longing for spring and one's waiting was rewarded by a dull warm day in March, making slushy ruts in the roads and dripping sounds from off the roof as the heavy snow slowly melted from its mooring. Days like these seemed endless and brought innumerable difficulties in transportation, until the first bright crocus and yellow daffodil brought hope to every heart, and suddenly spring was there. The English daisies sprang up over night on the parsonage lawn and the first, soft fuzzy green showed on the apple trees. Such wonders, such mysteries are



A FAITHFUL PRIEST



given freely of God for all to enjoy, but they are beyond adequate description by a mere human.

Once again grief visited the parsonage on the hill. The Hunters' dearly loved second son, Thorneloe, was accidentally killed at the age of sixteen. It was the fall of the year—the late fall when the roads are hard with frost. He had gone with his father to an auction sale on a farm north of the parsonage. After an exciting morning, the boy was returning home, driving the team and wagon with a load of hay procured at the auction. The hay was lightly packed and very slippery and the

boy was seated high up on the load, when suddenly one of the horses hit a rough spot on the road giving a sudden jolt and sending him down on the hard, frozen ground. Thorne-  
 low died before his father got him home—died of a fractured skull. This sorrow seemed too much to bear—Thorneloe gone—Thorneloe who had been named after the beloved Bishop—Thorneloe whose life lay before him full of hope and promise. Long dark days were ahead, when household duties turned mechanical, when the simple joys and sorrows of a life that had to go on seemed unimportant. Slowly the Christian faith that was so great an influence in the Hunters' home shone through, bringing its hope and comfort. "I am the resurrection and the life, saith the Lord. He that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die."

The horse and buggy days of a rural ministry, with all their thrills and beauty are most arduous even at their best. "The old order changeth yielding place to the new," and so the Hunters' faithful old horse was replaced by an automobile. Plenty of chauffeurs were available and every member of the family quickly learned to drive. Here might be added a few words about the very progressive attitude taken by Mrs. Hunter. She encouraged her children to take advantage to learn everything new—from crocheting, to driving, to horseback riding—in fact to anything that might prove of interest or benefit to them. My story has now reached the years between 1920 and 1930 and the children now five in number were given educations—almost unbelievable, when one remembers that

their home was a rural parsonage, run on a missionary's stipend. But the parents were determined that they should have every opportunity possible and worked and sacrificed to this end. Douglas graduated from the University of Toronto in Pharmacy, Dorothy in Household Economics, Grace from Normal School and Evelyn from a Business College. And so every child, as the time came, was launched out on a career—satisfying to themselves, beneficial to others and a credit to their parents.

In May, 1929, Mr. Hunter was made a Canon of St. Luke's Pro-Cathedral by the Rt. Rev. Rocksborough R. Smith in recognition of his faithful service to the Diocese. At this time a new scheme was started when a Building Fund was inaugurated in order to rebuild Christ Church, Korah. During the dark days of depression this fund was kept alive by the boundless energy and unswerving faith of all the Hunters and by the generosity and co-operation of the people of Korah and friends in Sault Ste. Marie and even further. For five years the faithful congregation worshipped in the basement of the new church until it was finally completed and paid for. The old church had given years of service to the Korah people, but its foundations were weakening and walls and roof were insecure; and so joyous indeed was the great day of consecration in 1932, when Bishop Rocksborough Smith consecrated the new church—"dedicating the same to Almighty God for the ministration of His Holy Word and Sacraments and for worship."

Besides the services at Christ Church, Canon Hunter still had charge of St. James', Goulais Bay. Then at a time when many a man

would have reneged from further duty, he offered to take over the mission of St. Peter's on the outskirts of Sault Ste. Marie. This mission had had rather an erratic history and clergymen had come and gone. About 1930 it was closed for eight months. At the Canon's first service there were seventy people in the congregation. And so the little mission of St. Peter's was revived, faithfully led by the Canon until his retirement in 1941.

The last years of the Hunter ministry were happy ones. A new tranquility came to them. The earlier years, which had been so active had had their share of heartache, sorrow, discouragement and disappointment, but always relieved by some new joy or kindness. But now the family were away for the most part and mother and father were left alone. They spent many a happy afternoon visiting together in the homes of

their parishioners and neighbours, as they knew every home and family in Korah.

A new kind of happiness came in due time to the parents, as they saw each of their children happily married. What beautiful wedding services those were in the church so precious to them all. What a wealth of happy memories flooded their minds, as each daughter in turn walked up the aisle to take her wedding vows before the altar—beautiful in its simplicity. Sweet memories came back to the parents as they thought of the seven baptisms that had taken place there—and sad memories of the two funerals. Other events came to mind—beautiful Christmas services, joyous Easter Days, confirmations, crowded Sunday School services, quiltings in the basement, Harvest Home chicken suppers, young people's entertainments, missionary rallies—so many events throughout the years and all humbly carried out to the glory of God.

CHRIST CHURCH, KORAH, 1932



In 1941 Canon Hunter retired after forty-one years of devoted and loyal service to his Church and people in Korah. Many a time he had been offered what would seem to many a more tempting offer, a larger church, a more satisfying stipend. All these inducements could not take him away from his first love—Korah. He felt a devotion for the people there, which was returned by their friendship, their generosity, their co-operation and by their deep esteem and love.

And thus after so many years in the parsonage on the hill, the Hunters moved to a new home—"The Haven." How can an outsider ever express the feelings that must have come to them—feelings too



CANON AND MRS. W. HUNTER

deep for words—too intense to be expressed.

On the evening of July 17th, 1942, hundreds of friends gathered on the lawn of Christ Church to pay tribute



## THE BOOKSHELF

**TOMORROW IS HERE.** — By Kenneth Scott Latourette and W. Richey Hogg. Published for the International Missionary Council by Friendship Press, New York.

In July, 1947, the New York "Times" . . . reported that the close

to Canon and Mrs. Hunter for a lifetime of service to the people of Korah. Many speeches were made. Bishop Kingston, then Bishop of Algoma and now Primate of All Canada, expressed appreciation on behalf of the Church as a whole, of the Diocese of Algoma and of the people of Sault Ste. Marie and Korah. Then on behalf of their many and loving parishioners and friends presented them with a silver tray and tea service. Canon Hunter replied to all these tributes in his characteristic humble way—with the humility which marks the character of a truly Christian gentleman.

And now I am back to the beginning of my story. You will find Canon and Mrs. Hunter still living in their own home—"The Haven." The Christian influence still shines as radiantly as ever it did from the parsonage giving light to those who come to "The Haven" for help or guidance, comfort or cheer.

In spite of any tribute we can ever write—or say—or give—to the Hunters we know their real reward will be in heaven. When they meet their heavenly Father, whom they have loved and served so long and faithfully, we know He will repeat those beautiful words, "Well done, thou good and faithful servants."

of the Paris sessions made final the economic break between Russia and the West. At the same time tension was mounting in Palestine, with an increasing number of sporadic outbreaks of violence. The Dutch began what amounted to a colonial

war in Indonesia. China was letting her blood in a ruinous civil war. India was seething, with internecine conflict a grim possibility. Virtually the whole world was in agony. In such days there met in the quiet town of Whitby, Ontario, about a hundred and twenty Christians, an enlarged committee of the International Missionary Council, whose previous meetings were held at Jerusalem and Madras. Coming from the far corners of the earth, some of them from recent experiences of imprisonment and torture, they were concerned to assess the present state of the whole Church, to interpret the eternal Gospel in terms which could be understood in a devastated and despairing world, and to outline a programme for "doing no less than carrying the Gospel to the whole world."

The writers of this book were at Whitby from the first meeting to the last, and their experiences during these July days form the foundation of their present work; but Whitby is only the starting point from which they survey the whole Church Militant and the tasks confronting it. They begin with a realistic and remarkably clear examination of current world conditions, in which they find that the great significant facts are the decline of Western civilization, the increasing power of the State and a decrease in the value set upon individual personality. They present a stark picture of overstrain and weariness, suffering and revolution, but find over against these facts another of inestimable importance — the emergence of "a world Christian community, in which non-Western and Western Christians are increasingly participating on the basis of equality."

Drawing upon that exhaustive knowledge and power of clear ex-

pression which are familiar to readers of Professor Latourette's earlier writings, a survey is made of this world Church, with the conclusion that "Christianity is ceasing to be Occidental, and is becoming in fact what it has long been in principle, world wide," and the keynotes of this Church are found to be expectant evangelism, urgency and hope.

No day by day diary of the meetings at Whitby is anywhere presented, but the story of the development of the International Missionary Council is concisely given, and a vivid impression of the atmosphere and spirit of the Conference is conveyed with such skill that the reader cannot fail to be convinced that this assembly of Christian missionaries was undeniably infused with this power of the Holy Spirit. The remarkable fact is elicited that about one tenth of these leaders who met to form a world programme of Christian missionary action were themselves converted to the Christian faith in adult life, with no family or racial inheritance of the Christian tradition, and the chapter which contains the story of their conversions reads like a section of the Book of the "Acts of the Apostles"; while the account of the modern interpretation of the Gospel at which they arrived would by itself more than justify the publication of the whole book. Tremendous and breath-taking goals are outlined in matter of fact language which reveals a sober hope and a faith steady as a rock. "They dreamed and planned in terms of the inhabited earth."

Outworn concepts about missions and missionaries are ruthlessly shattered, and the whole missionary enterprise is described as a mutual partnership of Christian people, in which the phrase "older and younger

churches" has practically lost all significance; all Christians must now unite as equal partners to carry the Gospel to the whole world—"the missionary, whether Indian or British, Chinese or American, is regarded as an agent of the Church Universal. He is one of the specially trained 'shock troops' of the Church."

The whole book is written in a fresh and challenging style, and crammed with interesting but little-known facts which serve to illustrate the main thesis that "Tomorrow is Here,"—the new age of God's Kingdom is dawning now in this confused and hopeless world. The quotation of individual sentences could easily convey the notion that these writers are filled with a blind and incredible optimism, but this notion is not supported by a study of the complete work; rather one is fired with hope and a realization that the goals of Whitby **must** be achieved.

Every Anglican clergyman will benefit from reading this book—it should be on his library shelves beside "The History of the Expansion

of Christianity" and "Christian History in the Making," and often taken down while he is preparing his sermons (it has been chosen as a "Book of the Month" for January by the Pulpit Book Club); every theological student should borrow it from his College library, for in inspiring and adventurous language it explains to him the whole task of the Church in which he is called to serve, offers him a vision of fascinating realms in which he may exercise his ministry, and challenges him to self-sacrificing allegiance to Christ; every leader of a study group—including those who select the text for W.A. mission study—should read it, for in small compass and plain language it provides an introduction to all mission study, list of books for reference; every and there are included a valuable set of questions for discussion and a Church member should read it, with special attention to the last chapter which demonstrates the inescapable missionary obligation of every individual Christian.

R. J. PIERCE,

St. John's College, Winnipeg



## LAMBETH CONFERENCE

A meeting of all the Anglican Bishops throughout the world will be held at Lambeth during July and the early part of August of this year. The Bishop of Algoma, the Rt. Rev. William L. Wright, will represent this part of the Canadian Church.

It is interesting to note that the idea of the Lambeth Conferences originated in Canada. At the Provincial Synod of the Canadian Church held on September 20th,

1865, it was unanimously agreed upon the motion of the Bishop of Ontario to urge upon the Archbishop of Canterbury and the Convocation of his Province, that meetings should be adopted "by which the members of our Anglican Communion in all quarters of the world should have a share in the deliberations for her welfare, and be permitted to have a representation in one General Council of her members gathered from every land."

The first Lambeth Conference took place in 1867 under the presidency of the Archbishop of Canterbury, and since that time has become a recognized part of the organization of the Anglican Communion. The last Conference was held in England in July, 1930. On that occasion three hundred and eight Bishops were present, most of the representatives attending from all parts of the British Commonwealth — from India (12), Canada (24), South Africa (15) and Australia (22). Sixty-three came from the United States, nine from China, one from Persia and nine from Africa. From places even more remote there were representatives — Honolulu, Melanesia, Argentina and Singapore.

Lambeth has for seven centuries been identified with the central responsibilities of the Anglican Communion. Ever since, in the twelfth century, Archbishop Baldwin secured from the Bishop, Prior and Convent of Rochester, a portion of their riverside estate, Lambeth and the Archbishop of Canterbury have been almost interchangeable terms. The meetings have been held in the library, which is a building of beautiful proportions and was completely rebuilt after the Commonwealth by Archbishop Juxon.

The members of the Conference receive a personal invitation from the Archbishop of Canterbury and the one qualification for it is that the recipient must hold an active commission as Bishop — Diocesan,



#### NEW AND RENEWAL SUBSCRIPTIONS

Mrs. Fred Dwyer, Sault Ste. Marie, Ont.; Gordon Lewis, Sault Ste. Marie, Ont.; Miss Mary Hutchinson, Huntsville, Ont.; Mrs. Walter Wilson, Creighton Mine; Mrs. Emily Smith, Creighton Mine; Miss Anna Christakos, Sudbury; Mrs. A. J. Mawhinney, Toronto; Mr. Murray

Suffragan, Co-adjutor or Assistant. This excludes all Bishops who have retired from official responsibility. The Lambeth Conference calls for careful and prolonged preparation. Invitations are issued a year before the meeting. Preliminary documents are circulated bearing upon the subjects to be discussed, and the various Bishops present volunteer to devote special study to the subject with which they are especially concerned. The agenda for the Conference this year is divided into five sections dealing with the general subject "God in His World and in His Church."

The Primate of the Church of England in Canada, the Most Rev. George Frederick Kingston, is entrusted by virtue of his office with looking after detailed arrangements for the attendance of the Canadian Bishops. The deliberations of the Lambeth Conference are commended to the prayers of all Church people. The Archbishop of Canterbury in a very timely statement just issued maintains "the condition of the world is weighing heavily upon us all; the ravages of Godlessness surround us on every side: If God in His providence calls us together at this time, we must be ready to hear His voice and execute His will. May the Holy Spirit direct our hearts in our approach to the Conference as in the Conference itself. Lambeth opens on Friday, the 1st July, with a Service of Witness in Canterbury Cathedral.

Tweedale, Sault Ste. Marie; Mrs. Wm. J. Hawn, Bracebridge; Mrs. J. Cameron Miller, Port Carling; Mrs. J. Ward, Sault Ste. Marie; Rev. C. F. L. Gilbert, Seaforth; Rev. W. W. Jarvis, North Bay; Miss Jean Frezell, North Bay; Mrs. Ella

(Continued on page 20)

# BEYOND ALGOMA BORDERS

## THE CHRISTIANS' OPPORTUNITY IN INDIA

"The Christians have shown us the way to live!" These words were spoken in the Secretariat of the Pakistan Government, and show the opportunity for Christians in that land today. An opportunity of which they, throughout the turmoil, have made good use by showing kindness to those in distress, impartiality and a faith which has kept them steady. The result today is friendliness on the part of officialdom.

Canadian missionaries in Kangra have been given the opportunity by the Government to help in the medical work of refugee camps, where most tragic and appalling conditions have existed and still do exist.

The camp at Yol, near Palampur, in charge of the Gurkha Regiment with British officers, had more than 9,800 Moslems in it and only one doctor to tend the hundreds of sick. An urgent appeal to our Mission resulted in the late Mrs. Apps, a nursing sister with experience in two wars, and two Indian nurses from St. Luke's going to their aid, accompanied by two Indian teachers from the Girls' School.

Nurse Apps "went from ease to ease," a report states, "nursing, consoling, bringing some sort of order out of chaos. Nurse Dyal and Nurse Shalein were at first overcome, unable to understand how human beings could endure so much. It has been a great experience for them. Mrs. Parshad and Mrs. Lazarus (the two teachers) explained about rations, wrote letters, made lists of property left behind and recorded the owners' wishes."

Nurse Apps was called to aid a young Pathan who was terribly

wounded, and "As if by magic, Pathans from all corners of the camp gathered, lots of them pressed forward to touch this nurse, the hem of her uniform, her cap. One old man even fell at her feet. Some tribute from a Pathan! 'You have come to help us; we will never forget,' they said. 'Some day you may need our help, it is yours—Oh, we will come back!' Not only the Pathans but all the men, women and children were very grateful."

Another call came from a camp in Pathancot and has been answered by Dr. Constance Jackson, who is going there four days a week.

Dr. Jackson is the only doctor in that camp, with two nurses to aid her. When she wrote about the middle of January, there were about 800 sick people in the camp of whom 600 were very ill with pneumonia, typhoid, dysentery and other ailments.

"I'm down at Pathancot again, having left Kangra early yesterday morning," writes this doctor, "so that I was here in time for the morning clinic. We had 140 patients at the dispensary but I went about the camp; after lunch for an hour or so (we have clinic from 3 to 5 as well) and then again after 5 o'clock tea we were at it until dinner time at 7:45, and then we went out to see some patients after dinner. This is what goes on every day! When I came last week, my first day here, there were about 3,900 refugees and today's number is over 11,000, and they still seem to be coming in lorries from Kashmir and Pakistan regions. They are all Hindus and Sikhs of course. . . . When we go

about camp we get to know who is in need of things, then we write a slip and at certain times those receiving them appear and the things (warm clothing) are given out. All during the day and well into the night volunteers are giving out rations of rice, wheat, ghi (fat), vegetables, as of course most refugees have nothing. There are some, but very few, who have been fortunate enough to save a bit of money from the looters and they buy fruit or other vegetables in the bazaar. This morning a family of six little ones were brought in, their parents and adult relatives had all been killed, so they were outfitted. I must say everyone is so grateful for anything they get and hardly anyone asks for more than they really need. Yesterday there were quite a number of women and older girls

who only had a head chadar (1½ yards long) draped around their bodies and not another stitch to their names. Babies are being born on the ground in the small tents which are not more than 2½ feet at the highest point. As soon as we hear of a new babe we go to see that mother and babe are all right and see that they get a quilt to lie on as well as one over them."

While these outside opportunities for our missionaries may temporarily curtail the work of the mission, they are of tremendous value not only as Christian witness, but in building a friendly attitude toward missions and the Christian Church in Government circles and amongst the masses of the people. These services so willingly tendered may easily turn the balance in favour of Christian Missions in days to come.

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# CANADIAN S. S. CARAVAN MISSION

Patronesses:

H.R.H. The Princess Alice, Countess of Athlone  
The Viscountess Alexander of Tunis

Headquarters  
(from March 31st, 1948).  
Trinity Hall,  
Winnipeg, Man.

I am not accepting British workers till the end of February. I am relying on Canada to find **13 teachers and 16 drivers**. If this is done then I need not bring out workers from Great Britain.

The teachers must be fully qualified for religious education and over 21. The drivers must be 18 or over and have driven a car for at least a year; practised driving a 1-ton Ford truck and have taken a course in running repairs. Above all they must be regular communicants of the Anglican Church, in sympathy

with the work and be prepared to take the rough with the smooth and give of their very best.

**Length of Service—May 15th to October 15th** and there is great need for workers to remain in the West in Mission in the winter. Board and lodging is provided—workers live in pairs and receive a small honorarium. All doctor's and dentist's bills are paid for full time workers who also receive money for a month's holiday.

Special arrangements are made to enable university students to get to college in time. Please arrange to see workers quickly, then send me an **Air Letter** and ask volunteers to do the same, enclosing a clergy-

man's reference and doctor's certificate.

Could the Rectors of the churches in the Diocese make the need known both from the pulpit and the parish leaflet? Could they also send a notice to any of the UNIVERSITIES, NORMAL SCHOOLS, and LOCAL PAPERS and BROADCAST if possible? I am constantly told that people in Canada do not know of the need.

There are now 29 vans in fifteen dioceses; 5671 new members were found for S.S. by Post and Radio; 9835 old members were re-visited and 11,240 homes visited; 54 S.S. started and 238 helped.

Miss Sayle and I are lecturing in Great Britain and return to Canada March 31st.

After finishing Van Work on October 24th we spoke in Canada and shall continue on our return. Although people over here are keenly interested, I may not be allowed such a large sum to come out, owing to the dollar shortage. Two old vans are beyond repair and I have ORDERED the new vans, in faith; the trucks alone have gone up tremendously. I do hope that CANADA will give these two. Any contributions can be sent to "The Manager, Royal Bank of Canada, Avenue Road, Toronto."

The world is in such a state that all the problems can only be solved by the application of Christ's teaching. One of the chief dangers is ma-

terialism. Let us save the children and youth by showing them how to use the Christian Armour. Caravan workers receive NO SALARY (all expenses and board are given and help with outfit if necessary). This is, I am often told, why it is difficult to get volunteers. I consider this one of the great powers the mission has in these days when everyone is out to get more money for themselves. What does it profit a man if he gain the whole world and lose his own soul? If you hear of any wishing to train as TEACHERS there are Bursaries available for the Anglican Women's Training College, Toronto, at St. John's College, Winnipeg. TWO SUNDAY SCHOOL SECRETARIES (by Post) are very badly needed. Anyone not strong enough for van work could do this.

F. H. EVA HASELL,  
Hon. Organizer

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### SUBSCRIPTIONS

(Continued from page 17)

Cole-Bowen, Sault Ste. Marie; Miss M. Campbell, New Liskeard; Sister Beatrice, Salisbury, England; J. Edwin McKerrow, Copper Cliff; Mrs. A. H. Hackett, Sault Ste. Marie; Geo. Taylor, Port Arthur; Mrs. J. M. Gerow, Huntsville; Mrs. C. J. Amey, Port Carling; Mrs. O. Attwater, Charlton Station; William J. Potter, Sault Ste. Marie, Michigan; Mrs. B. H. Turner, Little Current; E. E. Thomas, Intola; Geo. Horton, Sault Ste. Marie; L. L. Woods, New Liskeard; W.A. Library, Hamilton; Mrs. E. H. Flaxman, Huntsville; Mrs. Alice M. Hincks, St. Thomas; William Taylor, Mindemoya.

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