



- Founded in 1873
- Synod meets every two years
- Synod organized June, 1906, at Sault Ste. Marie, Ont.
- See city is Sault Ste. Marie
- Area of Diocese, 70,000 square miles
- Anglican population, 37,500
- Clergy: Active, 71; on leave, 2; retired, 12; unattached, 6
- Honorary lay readers, 26
- Women workers, 2
- Parishes, 32
- Aided parishes and missions, 39
- Total congregations, 184

ALGOMA ANGLICAN

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



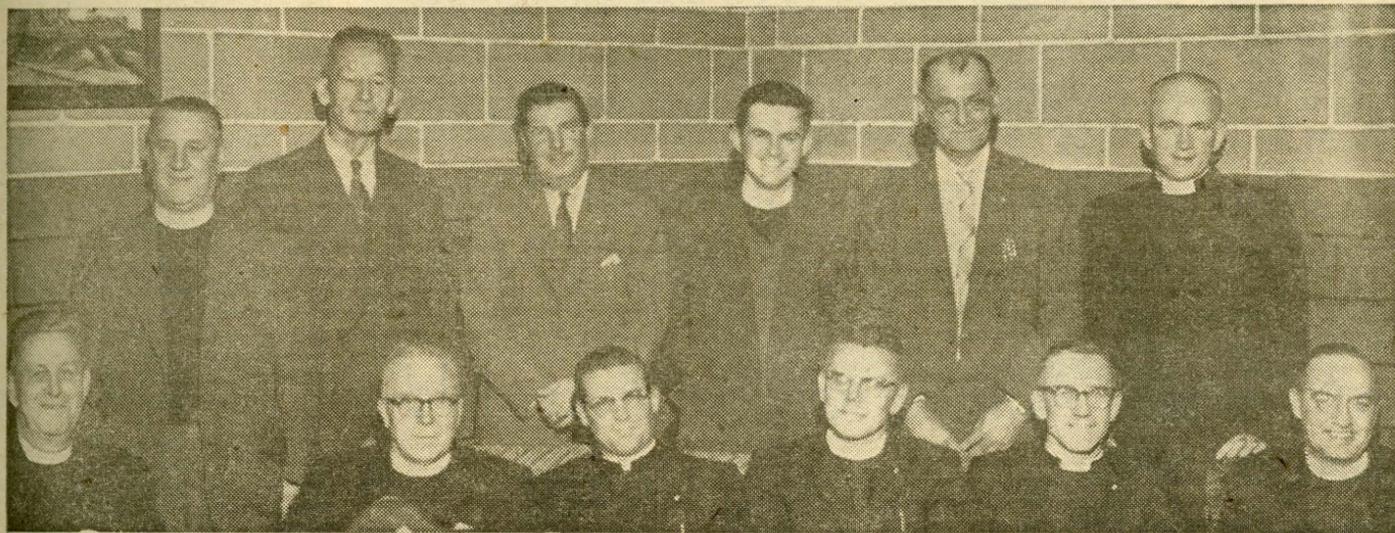
Diocese of Algoma Executive Meeting in Copper Cliff

Clergymen and laymen from more than a dozen cities and towns in the Diocese of Algoma assembled at Copper Cliff, near Sudbury, on Oct. 20, to participate in an executive meeting. Prior to the meeting

the delegates attended a special service at St. John's Anglican Church. Seated in the front row of the picture above, from the left, are Rev. D. N. Mitchell, Bracebridge; Archbishop W. L. Wright, of Sault

Ste. Marie; Canon C. F. Large, North Bay; Rev. S. M. Craymer, Sudbury, and F. S. Dent, Sault Ste. Marie. Rear row, Rev. A. Thompson, Port Arthur; Rev. George Sutherland, Huntsville; Rev. C. B. Noble,

Sault Ste. Marie; J. Hannon, Orrville; Rev. R. J. Inshaw, Schreiber; Canon R. F. Palmer, and Rev. R. Nixon, Haileybury. It was a most successful meeting.



Executive committee delegates seen in the front row, from the left, are Rev. R. G. Gosse, North Bay; Arch-

deacon J. Smedley, Sault Ste. Marie; Rev. R. F. Cooper, Thessalon; Rev. E. R. Hadden, Fort William; Archdeacon

J. Hinchliffe, Fort William, and Dean Frank Nock, Sault Ste. Marie. Rear row, Rev. C. J. Passey, Coniston; F. Sum-

merton, Schreiber; R. Dudley, North Bay; Rev. C. Clay, Sudbury; F. Brideau, Sault Ste. Marie, and Rev. L. Hoover,

Canon Turner Loved Children And Animals

PORT ARTHUR — Thunder Bay Deanery — and, indeed, all of Algoma Diocese — learned with sorrow and regret the passing of Canon Stephen Turner aged 70, rector of St. George's Church, Port Arthur, who died suddenly Sept. 9, at Chapleau while en route home from attending the Synod at Ste. Anne de Bellevue.

He had been unwell while visiting his son in Toronto earlier in the week but decided to make the return journey by train. His death came as a very real shock and blow to his parishioners at St. George's.

Canon Turner had been in ill health for the past two years; but the congregation had been expecting him to resume his duties on Sunday, Sept. 13 with renewed vigor and energy after his summer vacation.

Canon Turner was born and educated in Wersall, Warwickshire, England, and graduated from Manchester University and Trinity College, Toronto. He was married in Sheffield, England.

A veteran of World War I, Canon Turner served in the Northumberland Fusiliers from 1915 to 1919, and as a result of two years' action in the trenches, he spent over a year in hospital recovering from wounds.

In 1923 he left his parish in Sheffield to go to Nipigon, where he was in charge of Nipigon, Lake Nipigon and D'Orion territory. At that time most of this area was not serviced by roads and Canon Turner had to travel by foot, dog team, boat, or train to reach most of his scattered parishes where a large part of his congregation was made up of Indians. Services were held at Gull Bay, Nipigon House, Cameron, Falls, Macdiarmid, and Jellicoe.

In 1949 Canon Turner became rector of St. George's Church, Port Arthur. At that time he was also in charge of St. Stephen's Church and remained as rector until it became a separate parish.

He is survived by his wife, (Continued on Page 5)

The Archbishop's Letter

There Is Much to Be Thankful For

My dear People:

One of the highlights of our diocesan Church life in October is the important meeting of the Executive Committee which convenes in Copper Cliff. By the time the "Algoma Anglican" reaches you, this gathering will have formulated policies and discharged its responsibilities with special reference to 1960. The Executive is represented by clergy and laity from all parts of the Diocese. The meeting on Oct. 20th will be preceded by a service of the Holy Communion in St. John's Church, Copper Cliff. Thanksgiving and Re-dedication are the two elements of our Christian calling which will be uppermost in the thoughts and prayers of those who are entrusted with the leadership of our Diocese.

1. Thanksgiving: On the diocesan level, evidence of God's goodness and guidance is manifested in the magnificent spiritual wit-

ness which is being exemplified in all parishes. This spiritual emphasis must at all times be given top priority if we are to be faithful to Our Lord and Saviour Jesus Christ. As we seek to learn His Will and by the empowering grace of Prayer and Sacrament strive to carry out the same, we are assured of His Blessing. Truly this Blessing has been ours.

On the national level, we together with the rest of the Anglican Church of Canada, are filled with jubilant thanksgiving. We are the recipients of a revised edition of the Book of Common Prayer for the Canadian Church which has been produced in an atmosphere of unanimity and enthusiasm. We give thanks to God for those stalwart and devoted Prayer Book architects who have been chiefly responsible for the revision in the persons of the late Bishop Hallam and also the Rever-

end Dr. F. H. Cosgrave, Archbishop Carrington, Archbishop Clark (our Primate), Canon R. F. Palmer and Dr. Ramsay Armitage.

2. Re-dedication: From the October Executive meeting in Copper Cliff, we shall re-dedicate ourselves anew for 1960. This is a time of decision as individuals and parishes, when we "count the cost" of the task before us for 1960. Inspired by General Synod with fresh courage and hope in the face of unbounded opportunities, we are determined by God's grace and the zeal and generosity of all Church people, to fulfill our responsibilities in the expanding work of the Church.

Let us all respond to the glorious opportunities before us as each individual and parish receives the challenge presented for fulfilment during the coming year.

Your friend and Archbishop
WILLIAM L. ALGOMA

A Layman's Impressions of the General Synod

By R. W. DUDLEY,
North Bay Algoma Lay Delegate
To The General Synod

1. This was a youthful synod. It was wonderful to see so many young bishops. There were several bishops attending for the first time. With both the clergy and laity, it was stated that more than 50 per cent of those present were newly appointed.

2. It was a "get things done" synod. The speed with which the prayer book was adopted and also the election of the primate on the second ballot clearly showed that the member were of one mind.

3. It was a generous synod. The budget was increased from

\$1,359,719 in 1960 to \$1,763,424 in 1962.

4. It was an ambitious synod. Radio and television received special attention. \$119,500 was set apart for this work.

5. It was an historic synod. The prayer book, which was last revised in 1918, was adopted and may now be permissibly used and will come up again in 1962 for final acceptance.

6. Growth. Membership in the Anglican Communion has risen from 1,277,412 in 1957 to 1,300,029 in 1958. Parishes have increased by 10, from 1732, to 1742 in 1958.

7. Alarm. The number of ordinations has increased since war years, but still stands at an

average of only 96 per year. Anglican Young People's Organizations membership has decreased. In 1955 was 14,138; has dwindled to 7,947 in 1958.

8. It was an impressive synod. One of the youngest primates ever to be elected was installed at the beautiful cathedral in Montreal. The ceremony was very colorful and steeped in tradition. Archbishop Clark received the gold primatial cross from Archbishop Carrington of Quebec. The 150-year-old cathedral was filled with delegates and representatives of many other denominations as well.

9. It was an embracing synod. Guest preacher, presiding bishop

of the Protestant Episcopal Church in the United States, in his address stated: "The installation of your primate is not an isolated event for Canadians, it is of importance and great significance for all Anglicans no matter where we live."

10. It was a compassionate synod. The number of refugees throughout the world due to unsettled conditions numbered over 4,000,000. These people are destitute. There are 30,000 in Europe alone living in camps and another 100,000 out of camp. Many have done so for 10 years. Synod decided to launch an appeal for a minimum sum of \$100,000 to be used in connection with

the rehabilitation and resettlement of homeless persons.

Algoma was very well represented. In fact we had one of the largest deputations. Our own Jean was assistant clerical secretary, and our diocesan boards were all present.

The birthday celebration of our Archibishop was a moving tribute to His Grace, and many clergy who had once served in the diocese came up and gave their felicitations during the cutting of the cake.

Finally, it was a very hot synod. Temperatures soared to the high 80s and remained high for the duration. Shirt sleeves were in evidence amongst the laity.

Over 50 Girls Attended Camp For Full Week

WHITEFISH FALLS — For the ninth consecutive year, the Junior Auxiliary Camp was held at St. Augustine's Church, from July 12 to 18.

Fifty-three girls, their ages ranging from 8 to 12 years, and from the Deaneries of Algoma, Nipissing and Manitoulin, lived together for a week of fellowship and fun, instruction and worship.

It is interesting to note that Mrs. Gilbert Thompson of Copper Cliff has not missed a camp for the nine years, as handicraft instructress. Mrs. Stump was camp director for the eighth time and Mrs. F. Nock also spent her eighth year as camp nurse. Father Stump was the chaplain, assisted by Rev. M. Thomas and Rev. L. Sutherland.

Sister Benedetta of the Sisters of the Church, Toronto, was a welcome newcomer to camp and gave the girls their religious instruction period every morning, and closed the day with Vespers in the lovely little Church of St. Augustine.

Others on the staff were Mrs. M. Thomas, recreational leader; Mrs. W. Tilston, assistant director; Mr. and Mrs. D. Mitchell of Dundalk, camp cooks; Ken Robinson, summer student at McGregor Bay, and Mrs. Nock, swimming instructors.

The campers were divided into four groups: wrens, canaries, chickadees and swallows, each under the charge of a councillor. Councillors this summer were Misses Pat Tilston, Jo-Anne Glennie, Jill Mitchell and Nora Nock. The last three had been campers for several years, and had proven themselves to be good campers and capable of taking on further responsibility of councillorship.

The camp day started with Holy Communion, all girls attending whether confirmed or not. Following the service, breakfast was served, after which chores were allotted to the various groups. The church, buildings and grounds were made clean and tidy for the day.

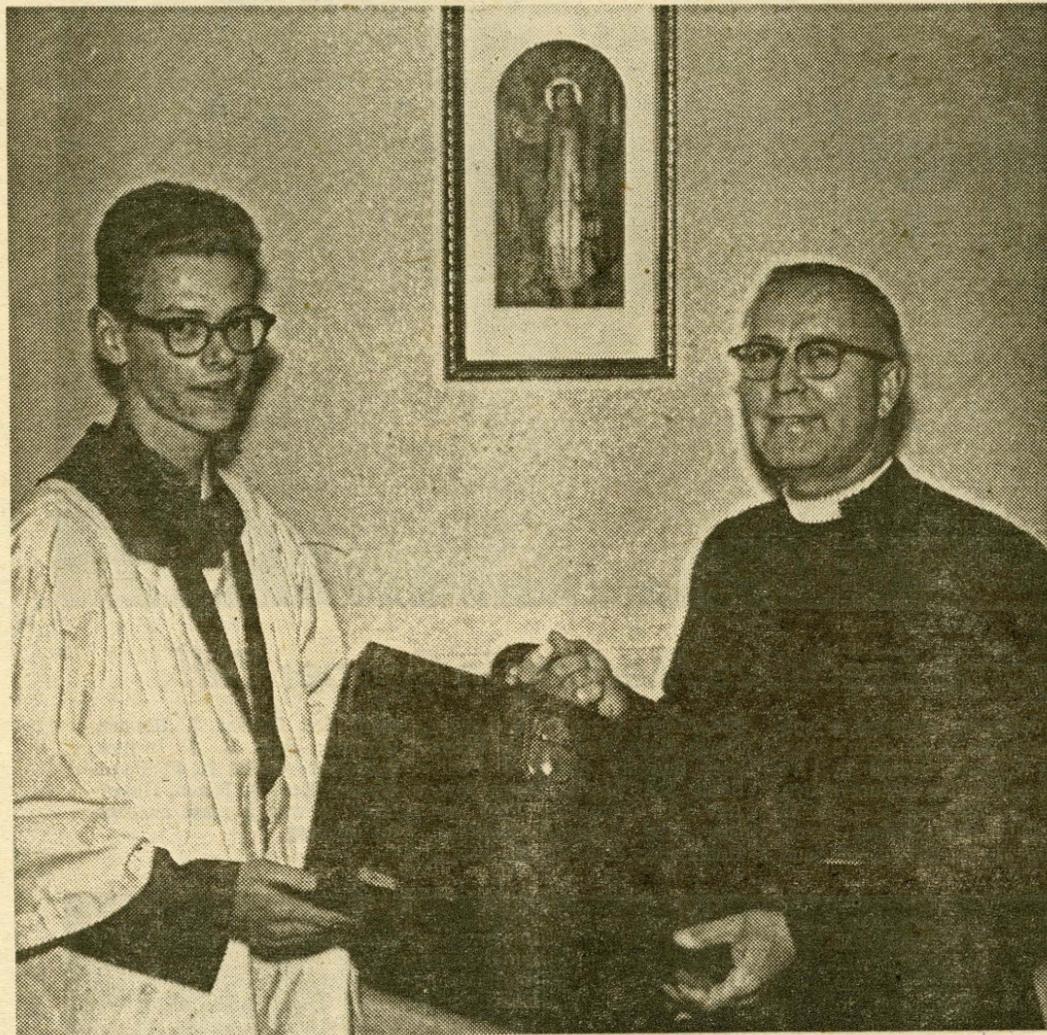
During the mornings the groups took handicraft with Mrs. Thompson and Sister Benedetta. When these two groups had alternated, a period of games was enjoyed with Mrs. Thomas, followed by singing and music with Father Stump and Mrs. Thomas.

ENJOY REST PERIOD

After the noon day dinner, the camp enjoyed a rest period. The afternoons were taken up mostly with swimming. Two groups went at a time to the "frog pond", the lovely rock-encircled sandy bay on the north channel of Lake Huron. The swimming period was always carefully supervised.

Mrs. Tilston became the most popular person on the "campus" as she dispensed tuck after the swim. The hour before supper was used by the four groups to produce yells and songs extolling their own virtues and those of the camp and staff. These were produced later during the evening program.

Each group took turns at providing a short entertainment during the evening and much originality was shown in the production of "Snow White and the Seven Dwarfs" and scenes depicting St. Augustine's conversion of England.



Appreciative Smile at Presentation

Smiling his appreciation of the thoughtful gesture on the part of the Servers Guild, Canon C. F. Large, right, shows

his new briefcase to Bob Paget, a guild member. The briefcase was presented to Canon Large by the Servers

Guild to mark his 21st anniversary of being made a deacon in the Anglican Church of Canada.

Canon C. F. Large Celebrates 21 Years Service to Church

NORTH BAY — The Servers Guild of the Church of St. John the Divine marked a special occasion recently when they attended a 7 a.m. celebration of Holy Communion at which time Rev. Canon C. F. Large, rector of St. John's, offered the Eucharist as a thanksgiving.

It was 21 years ago to the day that Canon Large had been ordained a deacon in St. John's, to which he returned years later as priest in charge.

To mark the occasion, the servers had a special breakfast prepared by Mrs. J. Peever and Mrs. F. Cliffe. The table was attractively decorated with autumn leaves and boughs, and overhead was a long streamer inscribed with the words: "The greatest priest in the world."

Following breakfast, "Mac" Davidson, president of the guild, presented Canon Large with a briefcase to mark the anniversary and in appreciation of his priestly guidance to the Servers Guild. Bob Paget presented the gift of a cup and saucer to Mrs. Large from the servers.

Canon Large thanked both the members of the guild and the ladies who prepared breakfast for their thoughtfulness on this important day in his life as a priest of the church.

Anniversary Services Held At Port Arthur Church

PORT ARTHUR — The first in a series of anniversary services to be held during the month of October took place Oct. 4 in St. John's Anglican Church, Pearl St. These services marked 75 years of continuous worship in the present church building which was erected in 1884. This building replaces an earlier frame church built on the same site in 1872 and which was destroyed by fire in 1881.

The special preacher was the Rt. Rev. A. W. Townshend, DD of London, Ontario. Bishop Townshend was born in Goderich Township, Huron Country, and has served all his ministry in the Diocese of Huron where he served various parishes and later became a Diocesan official. In 1955 he was consecrated Suffragan (Assistant) Bishop of Huron.

Bishop Townshend is noted for his interest in educational matters. He has served as Chairman of the London Board of Education on five separate occasions. In addition he served on the Ontario Royal Commission on Education 1945-1950. He came to Port Arthur to attend the Convention of the Public School Trustees Association of Ontario of which he is a Past President.

TOWNSHEND TROPHY

The Bishop's brother, John Townshend, was for many years science master at the Port Arthur

Collegiate Institute. In 1930 he donated the Townshend Trophy which is awarded annually to the boy and girl having the highest academic and athletic standards in the Collegiate. During the 1930s he encouraged many PACI students to join the Lake Superior Regiment in which he was a company commander. When World War II broke out this group were among the first to volunteer for active service. John Townshend lost his life when the troop ship in which he was proceeding to England was sunk by enemy action. A memorial in his honor hangs in the hall of the Collegiate.

WORDS OF THE WISE

Habit is either the best of servants or the worst of masters. —(Nathaniel Emmons)

Church Packed For Festival At Mindemoya

MINDEMOYA — On Sunday, Oct. 4, the Parish of St. Francis of Assisi observed its Patronal Festival with a Choral Eucharist. The beautiful stone church was packed, as the choir processed down the aisle singing the introit hymn, "All creatures of our God and King" — the hymn composed by St. Francis himself.

The celebrant at the service was the vicar of the Church, Father M. P. Thomas. The choir sang a setting to the Eucharist called "The Anglican Folk Mass", by the late Dr. Martin Shaw. The traditional propers for the Feast of St. Francis were used. At the Gradual, the hymn "For all Thy saints O Lord", was sung.

The preacher at the service was Rev. Canon R. W. Stump, the Rural Dean of Manitoulin and Vicar of St. Augustine's Church, Whitefish Falls. Father Stump told the history of St. Francis, showing how he had rejected a life of pleasure for a life of service.

Expanding his theme, he remarked the lives of the parishioners too, should be one of service to their Blessed Lord. They must be willing to answer His call.

Fr. Stump called upon parents to encourage their boys to offer themselves for the work of the Sacred Priesthood. He mentioned the reports issued at General Synod, which showed a very large increase in the Anglican population of this country, yet which also showed a decrease in the number of priests. He pointed out that vocations must first be fostered in the home. This is the best way to bring them to fruition.

During the Offertory, a special hymn was sung. It had been composed by the vicar for the Patronal Festival. Before the Offertory a Baptism took place. James Joseph Nagler, the son of Mr. and Mrs. Theodore Nagler, of Sudbury, was the candidate who received this Sacrament.

At the Communion the hymn "Alleluia, Sing to Jesus," was sung, and the Recessional Hymn was "The Church's One Foundation."

COSTLY MISTAKE

A Wichita Falls, Texas, grocer who rested a money sack of store receipts on the roof of his car, while he removed his coat so he's be comfortable during the long drive home, was half way home before he realized he'd forgotten the sack, stopped the car to retrieve it and discovered that the \$5,200 in cash and cheques had blown off during the drive.

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New Deacon Is a Native Of Port Arthur

PORT ARTHUR — The Church of St. George, was the setting for a most happy and solemn service on September 29, the Feast of St. Michael and All Angels, when Michael, Holmes Dunnill was made a deacon in the Church of God.

Officiating at the service was the Most Rev. W. L. Wright, DD, DCL, Archbishop of Algoma and Metropolitan of Ontario. The service took the ancient form of service for the Ordering of Deacons, who are part of the three-fold ministry of bishops, priests, and deacons established in New Testament days.

Rev. R. Lumley, incumbent of St. Stephen's Church, Port Arthur, preached the sermon and took as his text St. John 3.3., "Except a man be born again, he cannot see the kingdom of God".

He dealt with the need of man's redemption and how God provided for this redeeming in forming first a chosen race of Israel, that through them all men should find their redemption in Him. When Israel rejected the Son, He formed a new Israel, the Church for Man's redeeming or new birth, giving to it baptism for entrance and His sacrament of Holy Communion for the food of the new life.

The preacher then traced the vital place of a priest in the Holy Church as the agent of God in offering the continuous sacrifice of Christ for the redeeming in every age of those new-born into the Church and how a deacon is preparing himself for the day of his priesthood.

The sermon closed with remarks to the congregation, the candidate and his family, stressing that ordination was not performed by the Archbishop alone but by the whole Church.

PRESENT CANDIDATES

The candidate was presented to His Grace by the Ven. J. F. Hinchliffe, Archdeacon of Thunder Bay and took his oaths before the large congregation. The Litany was sung by the Rev. J. E. Jordan of St. Michael and All Angels Church, Port Arthur. The ordinand was examined and ordained by His Grace, the Archbishop who paid tribute to the late Rev. Canon Stephen Turner of St. George's who had looked forward to the service with great anticipation. He had given much guidance and encouragement to Mr. Dunnill and was proud to have one of his young men studying by the Sacred Ministry.

The first official act of the new deacon was the reading of the Gospel, St. Luke 12.35. This was followed by the continuation of the Service of the Lord's Supper and Rev. Dunnill received Holy Communion with his mother and brothers as well as members of the clergy present. A special guest was the Rev. N. H. Thornton, SSJE, Superior of the Order of St. John the Evangelist who was the Bishop's chaplain.

Following the service a luncheon was served in St. George's Hall by the members of the Confraternity of the Blessed Sacrament for the ordinand, his family and friends and the clergy of Thunder Bay Deanery and their wives.

Mr. Dunnill, a native of Port Arthur, is the son of Mrs. D. H. Dunnill, and the late Ralph Dunnill, of 329 Argyle Street. He received his primary and secondary education at St. James Public School, Port Arthur Collegiate and Hillcrest High School. Prior to beginning his theological studies he was an active member of St. George's Church.

Four years ago Mr. Dunnill entered the Mission House, Bracebridge, Ontario, where he received his theological education under the direction of the Rev. J. G. McCausland, SSJE. Father McCausland is Assistant superior of the Order of St. John the Evangelist, one of the Anglican Church's monastic orders for men.

The congregation of St. George's is proud of the new deacon and their prayers go with him.



Members of Clergy Present for Ordering of Deacons

Members of the clergy who were present for the service to Ordering of Deacons at the Church of St. George, Port Arthur, were top photo, left to right front row: Rev. J. F. Hinchliffe, archdeacon of Thunder Bay; Rev. N. A. Thornton, SSJE, father superior of the Order of St. John the Evangelist, Bracebridge; Archbishop W. L. Wright, Rev. M. H. Dunnill, who was made deacon; and Rev. A. J. Thomson. Back row, left to right: Rev. E. R. Haddon, Rev. J. S. Inshaw, Rev. E. Patterson, Rev. R. Lumley, Rev. A. Reimers and Rev. H. Vallis. Right photo, Rev. Michael Dunnill is shown following the service, right, as he chatted with Father Thornton, who acted as the archbishop's chaplain, and Archbishop Wright.



Annual St. George's Little Helpers Party Big Success

PORT ARTHUR — The fourth annual St. George's Little Helpers party was held Saturday in St. George's parish hall. Mrs. E. Jewitt, Little Helpers secretary and Mrs. W. Brayshaw, president of the WA welcomed 38 children and their parents. Guests were registered by Mrs. L. Adams.

Rev. R. Lumley presided for a short service assisted by Mrs. Jowitt. Two hymns were sung with Mrs. W. Alexander at the piano.

Games were played under the direction of Mrs. E. Travolo and lunch was provided and served by members of the WA.

Members of the WA assisting for the afternoon were Mrs. J. J. Lowewen, Mrs. W. Alexander, Mrs. F. Westerback, Mrs. L. Adams, Mrs. D. Lambert and Mrs. H. Brayshaw.

NEW EXCUSE

Taken into juvenile court for speeding his car through a stop sign in Chattanooga, Tenn., a 17-year-old boy offered the excuse that his sister was getting married and he was rushing home to get her veil.

Lakehead Sends Gift To Japanese Sunday School

PORT ARTHUR — A new member, Mrs. W. Morden was welcomed at a meeting of the Woman's Auxiliary of St. Michael and All Angels Anglican Church this month. Mrs. T. Barton presided.

A chapter from the study book was presented by Mrs. D. Bradford and Mrs. J. Stevens reported on sick visiting.

It was decided to make a donation to Mrs. W. Knowles, district mission worker.

Mrs. L. Cosgrave read a letter from Rev. Sueto of Japan acknowledging a gift of money sent by the Sunday school to his Sunday school.

Catering arrangements were discussed for a luncheon and wedding reception in November.

The president thanked members for their assistance at a recent catering and rummage sale.

Mesdames C. R. Smyth, Stevens, R. Stones and F. Sellers served refreshments.

New Carpeting In North Bay Church

NORTH BAY — Installation of carpeting throughout the sanctuary and chapel and down the centre aisle has been completed at the Church of St. John the Divine.

This is part of a renovating program being carried out in the church. On Feb. 15, a new high altar was dedicated in the sanctuary, and the program of renovation will be completed shortly with plywood being placed around the side chapel.

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An Inside View of Synod Meeting

Speculation on Outcome of Major Decisions Was Exciting

By VEN. J. F. HINCHLIFFE
St. Paul's Church, Fort William

She is the natural daughter of the real Mother of Parliaments, the Church. It is her trust to guard and to interpret the fundamentals of Eternal life, and to guide the expression of these principles. Such a body is the General Synod of the Anglican Church of Canada acting under trust within the world wide Anglican Communion, and making proposals under the co-operation of the Ecclesiastical Provinces of the Canadian Church with their autonomous dioceses.

To attempt to explain the place of General Synod would require a long essay. Our short descriptive paragraph is used as a preface to emphasize the great privilege it is to be a member of General Synod. It is also meant to provide a reason against impetuous modern objections to the actions, and sometimes seeming lack of action of the Church. The mind recognizes in experience two seemingly contradictory principles, namely permanence and change. Not only are these qualities recognized, but the human personality needs to reconcile itself to both, and needs to experience both to remain healthy and balanced. It is a constant temptation of human kind to think of things as permanent that should be subject to change, and as changeable, things that are permanent, indeed, eternal. The Church's task is to preserve relationship with eternal reality, and yet to act according to these principles in contemporary society, and to give fresh expression to truth without losing sight of the Eternal or compromising the understanding of it. To have a vote and a voice in the deliberations of such a Council is not only a

privilege but, with the vision of the place of General Synod, an awesome responsibility.

The Twentieth Session of General Synod held at Ste. Anne de Bellevue, Quebec met in the midst of an air of excitement. As well there was considerable speculation going on concerning the outcome of the two major decisions which were, as you know, the new Prayer Book and the Primacy. The speculation, however, was really a game played to relieve the mind of the weight of impending decisions which every member of Synod knew would wait upon a higher source of guidance. For example, if one took seriously the talk over coffee cups about the Prayer Book one might have concluded that either its adoption or rejection would mean the dividing off of splinter groups who seemed to feel that some principle of the Faith had been betrayed.

CLARIFYING EFFECT

The tremendous surge toward an immediate and unanimous vote demonstrated quite clearly that the talk had been a "sound-ing off" that has its own clarifying effect. The same unanimity which was so surprisingly evident at Edmonton in 1955 had grown and deepened, and the symbol of that unity is a living Prayer Book which was changed by an inner compulsion in the Canadian Church in answer to the mind of the Church that has been revealed in other parts of the Anglican Communion and in religious bodies apparently outside Anglicanism. As well, because it is a living book, the seeds of future change are already sown, and the Church is not afraid.

The chief architects of the de-

tail of the Prayer Book were not presented to the Synod before motion for adoption. There was no emotional suggestion in anyone's thoughts that rejection would trample upon 16 years of hopeful toil on our behalf by a handful of scholars, one of whom, Bishop Hallam, had died toward the end of the task. If the book was to be rejected, so be it. Thus after the adoption by the Synod for permissive use, (The adoption must be ratified by the next General Synod before the Book becomes law,) with Bishop Hallam in mind, these four men were presented to the Synod, Archbishop Carrington of Quebec, our own Father Palmer, Dr. F. H. Cosgrave, a scholar in Hebrew and former Provost of Trinity College, and Dean Riley of St. James Cathedral Toronto. Each one gave, as it were, sample explanations of some of the changes which they had been commissioned to execute.

Before these, however, there was acclaimed by the Synod Dr. Ramsay Armitage, until recently Principal of Wycliffe College. Dr. Armitage was Secretary for the Committee on the Prayer Book. He it was who gathered up all suggestions from within and without the Committee and organized them toward the final form of the Book.

Thus the General Synod, greatly indebted to these men, took the second to last step in another stage of providing for the Anglican Church of Canada a controlled change of expression in the living worship of the Church.

The choice of the Primate, the other of two great occasions, also suggested an inner compulsion and a deep unity in the Church. As any member of the Church would or should know, vulgar

speculation especially and electioneering have nothing whatever to do with the election of the Primate. We in Algoma knew that if the lot fell upon our Archbishop the Church would have a worthy Primate, but we also knew that the church in Canada was fortunate in having many other worthy and able men in the House of Bishops and that the choice would be prayerfully made. The lot fell upon Howard Clark, Bishop of Edmonton. We all pray for him as he dons the mantle of his heavy responsibility.

After these two great events the remainder of the Synod seemed like an anticlimax. The attention of the Synod did not waver, but the agenda was rushed so that the grave matters of the Missionary Policy, Christian Education and Social Service were not dealt with except in a very broad way with no debate or questioning allowed on particular aspects of the determina-tion. The Synod expressed determination that these Departmental Reports with their accompanying resolutions should be given time for full consideration at the next General Synod.

OUTSTANDING POINTS

To choose some outstanding point from the Reports of the Central Boards is difficult there are so many items which demand our attention. The M.S.C.C. (The Missionary Society of the Church in Canada) displayed the great amount of activity in Canada and overseas in which we all have a part. One small item demands our attention and typifies the traditional role of missions. With aid to the Church in China excluded our Society has added the following areas for attention, namely, Hong Kong

Singapore, Barrakpore (in West Bengal, India), Kashmir (now added to the Diocese of Amritsar), and Uganda. The last name finally gives us a place in the great continent of Africa.

From the report we find new direction with no time before Synod to place on record new trends. This Board continues to supply and continually review the Courses offered through Parishes for teaching purposes.

The Council for Social Service presented definite resolutions to Synod supporting the World Refugee Year. An inspiring address was delivered by Dr. Leslie E. Cook of the World Council of Churches giving the facts of the numbers of displaced persons in the world who are, and should be increasingly the objects of Christian compassion. The C.S.S. also is alive to the vast areas of our growing cities where the Church has moved out to the suburbs and left a population more in need than ever of intense missionary work.

Let us hope that the next General Synod will not be too late to marshal the whole Church to the urgency of areas of work new and neglected. We foresee that in the meantime godly persons will be acting on their own out of the fullness of Christian hearts and without the material means to do their work.

NEW DEPARTMENT

The General Synod did set up a new Department called the Department of Information and Stewardship. Do we need this Department to rouse us to enabling through the gift of our money and our time toward the strengthening and lifting up of the hands that extend for us and for our God the mercy the Church was ordained to mediate.

Bronze Plaque Is Unveiled To Recall Eagle Lake Events

EAGLE LAKE — A record attendance that filled St. John's Church, Eagle Lake, to overflowing was present to witness the unveiling of a bronze plaque in memory of Thomas and Susan Quirt, who helped found this church seventy-one years ago. Mrs. R. McKenney, Toronto, the only member present of the early generation did the unveiling. Among the many visitors were Canon and Mrs. S. Shepard of Pickering and Miss Bessie Quirt, deaconess of St. James, Orillia. Miss Quirt read one of the lessons during the service.

The joint Junior Choirs of Grace Church, South River and St. Paul's, Sundridge, led the singing and also sang as their anthem "Holy Spirit Hear Us." Mrs. A. Pace was the organist.

The present incumbent, the Rev. E. D. Eldridge conducted service, and during the course of his sermon based on the text: "Jesus Christ the same yesterday, and today, and forever," he related some of the things that the old parish records reveal concerning the past history of St. John's Church, Eagle Lake.

"On April 25, 1888, the foundation was laid and the frame of the church raised on an acre of land given by the late Walter Joy. Approximately 3 months later (July 22 of that same year) the first service was held.

There may have been other families, but the record dated January 31, 1889, show that the Smyth's, the Ardiels, the Joys; the Quirts; the Bensons; the Tardiffs; and the Leslies; belonged to the Church. These totalled up to 44 adults and children.

On March 6, 1889, the Lord Bishop of Algoma first administered the sacrament of confirmation in this church when seven were confirmed.

The Rev. George Gander was the first parish priest and he served a total of 12 years (1887-1899).

In June of 1903 a driving shed was added to the grounds. The

first organ was purchased in 1901 and was paid for 1903.

A warden's report dated April 20, 1904, gives some information, as to how things were going 19 years after the church was opened. During the year of the report 45 services were held with an average attendance of 40 persons. A Sunday School was also in operation for 16 Sundays with an average attendance of 23 children. J. E. Smyth was the superintendent. Total financial receipts for the church were \$78.10. A. Smyth was the warden at this time.

In 1913, the Church underwent extensive renovation. A stone foundation was put under it and the present vestry was added. 1913 also marked the arrival of Canon E. F. Pinnington who served here three years before going overseas as a padre. He is still active, and at present is serving in Port Sydney.

Some of the other clergy who served in this church three years or more were Rev. E. J. McKittrick (1905-1906), Rev. L. A. Trotter (1907-1940, his was the longest of any ministry in this parish). Down through the years services were held at least two or three times a month on the average, until 1938 when ill health forced Mr. Whitley to reduce the number of services to 1. Then during the war years only a few scattered services were held, one of these being taken by Miss Bessie Quirt, while home on furlough from the Arctic missionary field.

Canon R. H. Fleming was the parish priest from 1941 to 1948 and during his ministry he established the practice of holding services at St. John's during the summer only. The Rev. L. R. Willis (1948-1950), continued this practice during his 6 years of ministry. When Rev. E. D. Eldridge arrived in 1953 this arrangement was continued, but the period of time was extended and in 1959 it is hoped to hold monthly services during the winter as well.

With the increasing number of summer tourists and the renewed interest of the local people, St. John's has taken on new life. And this past year the building has been completely renovated both inside and out. The grounds and the cemetery have also been improved. And for the first time in approximately 30 years a wedding took place in the church. This service was held on September 26, when W. A. Tough and Carol Beettam were married. The bride is one of the famous Beettam triplets of Toronto, whose parents have their summer cottage on Eagle Lake a short distance from the church.

Several people have expressed their desire to give memorials. And plans are being made to have a credence table, communion rail, and bishop's chair among other things installed by next summer.

The church is located on a corner of the crossroads at the head of Eagle Lake. From its doors can be seen the panorama of a summer resort area, with Silver Springs Lodge and Midford Bungalows only a short distance away, and a multitude of cottages dotted along a sandy lake shore. To the left of the church, in the cemetery, rise the tombstones of many of those who worshipped here in the past.

And so, on Sunday, August 23, a new generation paid tribute to those early pioneers who helped found this Church — a church in which the worship of God Almighty has taken place for 71 years.

Re-elected President

VICTORIA — Mrs. Britton Osler of Toronto was re-elected president of the Dominion Board, Women's Auxiliary of the Anglican Church of Canada, at its closing convention session.

Mrs. J. Robertson of Kitchener was elected candidate secretary.

Declares Worship of God Not Sunday Issue Only

By CANON R. F. PALMER

I agree with you that Christian people should worship God on Saturday, the Sabbath. The Anglican Church in her Prayer Book provides a full set of Scripture lessons for use in Church every Saturday of the year. We also believe that Christians should worship God in His House every other day of the week, so we provide psalms and Scripture lessons for every day. You will agree that it is not wrong to worship God on Sunday, the first day of the week, the Lord's Day, for we find St. Paul and St. John worshipping on those days. (Acts 19:7; Rev. 1:10). It is the day of the week on which Jesus our Saviour rose from the dead, and the Day on which the Holy Spirit came upon His Church (Pentecost).

The Old Testament Law, given through Moses, has an outward ceremonial form, and an inward moral teaching. The moral law can never change. It depends on the nature of God Himself. Because He is true, just, and merciful, action contrary to truth, justice and mercy must always be ungodly (un-god-like), and therefore wrong. The ceremonial laws were given to teach the sovereignty of God and this moral law. They consisted of such rites as circumcision, animal and other sacrifices, washings, anointings, the keeping of yearly festivals, new moons and sabbaths. This ceremonial law given through Moses pointed on

to the coming of Christ, the true Lamb of God.

When our Lord died for us on the Cross, the Old Testament sacrifices of Law had to cease. Instead, our Lord gave us the Holy Communion to point back to His Death and on to His Coming again. Once a week, and even more often, Anglicans "do this in remembrance" of Him. In place of circumcision and washings He gave us Baptism. In place of the old anointings, the laying on of hands (Confirmation); in place of the old feast of the Passover, the remembrance of deliverance from Egypt, we keep Easter to celebrate our Redemption by Christ. God rested from His labors after His first creation. The Old Testament Sabbath commemorates that. In the coming of our Lord Jesus, God begins His new Creation. Jesus is the Second Adam who prepares us, and leads us into the new Heaven and new Earth, the new Kingdom of Heaven.

The Lord's Day celebrates each week this new Creation which begins with the Resurrection of Christ, and for each of us in our admission to the New Family and People of God by our Baptism. Anglicans look forward to His coming again in glory. We set aside a month (Advent) each year to reach it. The ceremonies of feasts, new moons and sabbaths, change in form, but the moral teaching behind them does not change.

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Hold Successful First Venture

It was the first venture of the St. John's Church Guild, Copper Cliff, to hold an evening tea and it proved a tremendous success. The members were pleased that so many guests came to enjoy the tea and desserts served in the attractively decorated church hall. In the group around the festive serving table above are from left

to right: Mrs. Wm. Rogers, representing the women's auxiliary of the church; Mrs. R. Tincombe, guild president; Mrs. G McLean, Mrs. F. Scanlon, president of the Chancel Guild; and Mrs. A. Dimmock. Mrs. McLean and Mrs. Dimmock were co-conveners of the early Autumn function. The flower arrangement on the

head table of Michaelmas daisies, pansies and nasturtiums in gold and bronze was enhanced by Mrs. Gilbert Thompson's 'ny flower candles brought especially for the tea. Autumn leaves in bronze and orange tones created a charming frame for the lovely centre-piece.

Artistic Flower Candles Are Praised At Successful Copper Cliff WA Tea

COPPER CLIFF — Exquisite tiny flower candles arranged artistically by Mrs. Gilbert Thompson among autumn blossoms in soft yellows, bronze and mauve aroused admiration among the many guests attending the successful evening tea held this month by the St. John's Anglican Church Guild.

Mrs. Thompson brought the flower candles back from her summer travels this summer especially for the early autumn tea. The tremendously successful function was convened by

Mrs. G. McLean and Mrs. A. Dimmock.

The many guests from Copper Cliff, Sudbury and district were received at the door by the guild president, Mrs. R. Tincombe, assisted by Mrs. Gilbert Thompson, wife of the rector of St. John's Church. Mrs. Tincombe chose a charming fall frock in royal blue and wore a small, close-fitting hat fashioned of white and black feathers. Mrs. Thompson wore an attractive imported silk print dress in beige and blue and wore accessories to match.

An especially fine bake table

was arranged for the occasion by Mrs. Ted Savage, Mrs. G. Burns, Mrs. R. Dow, Sr., with Mrs. M. Thorne in charge of the sewing table.

The various kitchen duties were supervised by Mrs. G. Thorpe, Mrs. M. Kostash, Mrs. C. Coe, Mrs. J. Piggot and Mrs. J. Lilley. Guests were waited on at the attractively decorated tea tables by the guild members.

Mrs. George Robb received the tickets at the door. Members of the committee served a delicious variety of refreshing desserts for the evening function.

St. Mark's Church Autumn Tea, Sale At Garson Success

GARSON — A successful autumn evening tea, bake sale and bazaar was held by the members of St. Mark's Anglican Church Women's Association in the church basement. Receiving the guests at the door were Mrs. B. Spencer and Mrs. H. Morrow, wife of the rector. Co-conveners for the tea were Mrs. T. Johnston and Mrs. F. Laking.

Vari-colored paper leaves, glistening with sparkles, decorated the curtains. The individual tea tables had centre pieces of green sparkling leaves, centred with a small imitation pumpkin. Mrs. F. Laking was in charge of the decorating scheme.

Mrs. R. Caswell and Mrs. Bob Crawford looked after a bake table which was well supplied with pies, cakes, cookies, rolls, buns, etc. Mrs. R. Richardson and Mrs. Ron Caswell had made a phone canvass of members prior to the event which helped in the success of the supply which was soon disposed of.

Mrs. E. Hoffman was in charge of the tickets, with Mrs. A. Smerdon running the work table. Serving were Mrs. W. Rockwood, Mrs. V. Haluschak, Mrs. F. Laking and Miss Norma Crawford. In the kitchen Mrs. W. Benn made the tea, with Mrs. J. Tansley, Mrs. V. Babcock, Mrs. R. Richardson and Mrs. A. Gomm were in charge of sandwiches, cookies and dishes.

Those attending included, Mrs. R. Crawford, Miss Norma Crawford, Mrs. I. Peramaki, Patsy Binnersley, Mrs. J. V. Armstrong, Mrs. G. O'Reilly, Mrs. C. VanHeukelom, Kathy Hefferen, Judy Gomm, Mrs. V. Taylor, Mrs. C. Hoosan, Mrs. A. Hoosan, Mrs. V. Peerla, Mrs. L. Matheson, Mrs. L. Hardy, Etta Cresswell, Mrs. Passey of Coniston, Mrs. Bea Cresswell, Mrs. H. Haddon, Mrs. A. Wilson, Mrs. B. Stacey, Mrs. A. Lee, Mrs. A. Jones, Mrs. A. Schillemore, Mrs. J. Lee, Jr., Mrs. S. Gillis, Mrs. J. Heit, Kathy Heit and Mrs. L. Doyle.

Also enjoying the tea were Mrs. Bell, Mrs. Taylor, Mrs. M. Stone, Mrs. D. Day, Mrs. J. Finlay, Mrs. T. Prestag, Mrs. M. Armstrong, Mrs. D. Morgan, Mr. and Mrs. R. A. Sanders, Mrs. O. Kaattari, Mrs. O. Matson, Mrs. B. Cummings, Jr., Mrs. G.

White, Mrs. W. McGregor, Mrs. F. Heiffernan, Mrs. G. Myers, Mr. and Mrs. H. Serfert, Mrs. H. Gregg, Mrs. Ed Black, Mrs. J. MacKinnon, Mrs. D. Della Vedova, Mrs. A. Black, Mrs. Betty Croteau, Mrs. I. Synnot, Mrs. M. Hobbs, Mrs. H. Belleville, Mrs. M. Beach, Mrs. E. Mills, Kay Baliki, Mrs. E. Champagne, Mrs. Helen Cresswell, Mrs. Ken Stone and Mrs. Janet Leit.

Others present were Mrs. M. Goodwin, Miss Dolores Bowen, Mrs. J. MacIver, Mrs. M. Ferguson, Mrs. T. Scanlon, Mrs. Bart Cummings, Mrs. Mel Hryszak, Mrs. H. Ashick, Mrs. A. Morrow, Mrs. Ted Hughes, Mrs. E. Labelle, Mrs. K. Jenks, Beatrice Vold, Tanya Maenpaa, Hilda Ridsell, Mrs. M. Purdy, Mrs. R. Wilson, Mrs. D. Farnel, Mrs. E. Hodge, Mrs. W. A. Wallace, (the latter six from Falconbridge). Diane Muir, Joan Hoffman, Mrs. A. Muir, Ruby Black, Claire Rochon, M. Black, Mrs. E. Dittburner, Mrs. G. A. Kitson, Mrs. J. Boyd, Mrs. C. Keast, Mrs. N. Grylls, Mrs. J. Cottrell, Mrs. H. Roy, Mrs. J. P. Griss, Mrs. W. Lee, Mrs. H. Morrow, Mrs. B. Spencer, M. Anderson, L. Heffernan, Mr. B. Spencer and Mrs. S. Kuz.

Host of Guests Brave Weather To Attend Tea

PORT ARTHUR — Mrs. J. G. Shaw, 161 South Hill St., opened her home to the public this month for the annual fall tea sponsored by the Woman's Auxiliary to the Sandstone Anglican Church camp. Despite showers many guests attended the event which was arranged under convener-ship of Mrs. W. Roberts and Mrs. W. McKissick.

The guests were welcomed by Mrs. M. Cochran, Mrs. D. Limbrick, Mrs. E. Roy Haddon and the hostess.

Yellow and orange calendulas and bronze baby 'mums formed an attractive centrepiece on the lace covered tea table. Flanking the flowers were dual branch crystal holders bearing candles in green and yellow. Presiding at the tea trays were Mesdames A. Thomson, J. Jordan, H. A. Vallis, J. Hinchliffe, E. Patterson and Haddon.

Mrs. L. C. Irwin and Mrs. R. Mayotte were drawing room hostesses and replenishing was undertaken by Mesdames F. Basford, E. Brown, A. Hamilton, E. Todd, J. B. Johnston, F. Tilbury, G. E. Bain and Miss Amy Alston.

The servitors included Mesdames J. S. Parkins, Doris Sparks, G. Scott, T. Barton, D. Murphy, Ted Charlton and G. Richmond.

A wide variety of home baking was sold at a table supervised by Mrs. A. M. Little and Mrs. H. Randall. Mrs. Lou Rapley and Mrs. G. Brownridge had charge of the cash bowl.

Tea was brewed by Mrs. E. Griffin.

HOUSEHOLD HINT

Re-upholstering is a job for a professional. If the frame is of good quality and the lines of the piece are graceful, it pays to have it done.

Canon Turner Was Chaplain for Sea Cadets

(Continued From Page 1)

Margaret, and son, Stephen F., with the Department of Transport, Malton.

Canon Turner was very well known and liked at the Lakehead. Children, no matter where he met them, regarded him as their friend. From the children of his congregation he expected and received a high standard of religious devotion, and they respected and liked him for it. It was with justifiable pride that he presented his last confirmation class to His Grace the Archbishop, one of the largest classes in the history of the parish.

He was chaplain of the Port Arthur Sea Cadets and twice a week attended their parades to conduct their religious services and talk informally with the boys. Another close contact with children was in the religious training classes conducted in one of the local schools. To the children he met there, whether Anglicans or not, he was as much a friend as an instructor. Re-

gardless of where he met children, his interest in them was real and sympathetic. The child in trouble was his special concern, and he tried to find the cause of this trouble and to remedy it.

To the members of his congregation he was an understanding, sincere friend who set them a high standard. He did not hesitate to keep the people informed of their religious responsibilities

and misdeeds and was a fighting supporter of any cause which he felt was just and right. In all his dealing he had a dry sense of humor that appealed to all who met him. To those in sorrow or trouble he brought a sympathetic concern.

Canon Turner had a strong sense of civic responsibility. He was chaplain to the Port Arthur Branch of the Canadian Legion, where he was extremely well liked, and of the Ex-Service Men's Association of the Provincial and Thunder Bay Paper Mills. He was a member of Shuniah Lodge, AF and AM and a member of the city Parks Board for many years.

Funeral services were held Saturday, Sept. 12 from St. George's Church. A service of Holy Communion, attended largely by members of the congregation, was held in the morning, and the afternoon service was conducted by the Most Rev. W. L. Wright, Bishop of Algoma, assisted by Rev. E. R. Haddon, Rural Dean of Thunder Bay, and Archdeacon J. F. Hinchcliffe.

Clergy in attendance were: Rev. A. J. Thomson, Rev. J. E. Jordan, Rev. R. Lumley, Rev. A. G. Reimer, Rev. J. S. Inshaw, Rev. H. A. Vallis, Canon S. F. Yeomans, Rev. E. Patterson, Rev. F. Moore, and Rev. M. Sauerbrei.

The main body of the church and the parish hall were filled, with many representatives attending from the Province of Ontario, City of Port Arthur, Parks Board, Shuniah Lodge, AF and AM, and many other church and

Bishop of Huron Preached Evensong

PORT ARTHUR — Harvest Thanksgiving services were held in St. George's Church when familiar harvest music and intentions were sung.

The Rev. R. Lumley celebrated the Holy Eucharist at 8.45 a.m. and the recently ordained deacon, the Rev. Michael Dunnill, preached at Mattins at 11 a.m.

A special visitor to Port Arthur, The Right Rev. W. A. Townshend, Suffragan Bishop of Huron, preached at Evensong. Bishop Townshend was well known to the late Canon Turner and gratefully accepted the invitation to preach the Harvest sermon.

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Confirmed

Archbishop W. L. Wright poses for pictures with members of the confirmation class which he received recently at St. Peter's Church, Red Rock. Front row, left to right, Denise Anderson, Lenita Westgate, Erma Smeltzer, Ada Brotchie, John Skabar, Archbishop Wright, Alphild Yuill, John Yuill, Alma Stevenson and Tom Stevenson. Middle row from left, Gordon Skabar, Donald Voloshin, Christine Pehleman, Gwen Jones, Joan Voloshin, Les Clarke and Anthony Skabar. Back row from left; Rev. Alfred Reimers, Rev. Frank Moore and Rev. Reginald Inshaw.

★ ★ ★

17 Welcomed Into Parish At Red Rock

RED ROCK — Anglicans of the Nipigon - Red Rock parish recently welcomed 17 persons into full church membership.

On the evening of Sept. 29, Most Rev. William L. Wright, Archbishop of Algoma, confirmed 16 persons and received one already - confirmed person from the Greek Catholic Church into the Anglican Church. (Anglicans believe that Confirmation is necessary for receiving certain gifts of the Holy Spirit.)

The candidates consisted of both children and adults, including one set of twins and two married couples. Except for one from St. Mary's, Nipigon, all are members of St. Peter's congregation, Red Rock.

Before the laying on of hands, Archbishop Wright preached a sermon. He noted that Sept. 29 was the Feast of St. Michael and All Angels and urged the members of the Confirmation class to be like angels in their worship, their work and their joy.

The class was presented by Rev. Alfred Reimers, rector of Nipigon Parish. Other clergy assisting in the conduct of the service were Rev. T. F. Moore, of Red Rock; and Rev. Reginald Inshaw, Rector of St. John's, Schreiber, and Rural Dean of Superior Deanery.

Those presented were: Denise Anderson, Ada Brotchie, Barbara Brotchie, Les Clarke, Gwen Jones, Christine Pehleman, Anthony Skabar, Gordon Skabar, John Skabar, Erma Smeltzer, Tom Stevenson, Alma Stevenson, Donald Voloshin, Joan Voloshin, Lenita Westgate, John Yuill and

Algoma Members of General Synod Hold Birthday Party for Archbishop Wright

September 8 is a notable day. In the Calendar it is marked as the Nativity of the Blessed Virgin. It is our beloved Archbishop's birthday. This year it took place at General Synod. The Algoma members of Synod obtained a table in the dining hall of Macdonald College where they all sat together. As soon as the Archbishop came in, he was brought up to the Table. "Happy birthday to you" was sung. That arrested the attention of everyone in the hall. They clapped and sang along with us. Then it appeared that it was also the birthday of one of the Algoma members of Synod, the Rev. John Jordan. So there was more singing and clapping. Then the Archbishop, who knows everybody, remembered that it was the birthday of the Rev. W. Robinson the rector of St. John's Ottawa, also a member of Synod.

We called him over to our table. A noble cake was brought in from Macdonald kitchen (School of Household Economics, McGill), it bore 15 candles, one for each year of the Archbishop's Episcopate. He cut the cake and passed the pieces round after he and John Jordan had blown out the candles. During Synod the Archbishop had broken his pipe (One of the 39 that he keeps in a rack at Bishophurst in honour of the Articles. So he received a new pipe as a present, to be named XX. Of Purgatory.) By this time the old Algoma clergy were gathering at our Table to receive a piece of cake. They were led by Bishop Beattie of Kootenay and Dr. J. Craig. It was evident that the whole Synod was very glad of a chance to show how much they think of our Archbishop.

THE SYNOD CHURCH

St. George's Ste. Anne de Bellevue stands near the gate of Macdonald College. It has always had an influence on the faculty and students. In Canon Whitley's time it was a pretty little wooden building in which much of the furniture had been made by the men of the congregation. A few years ago it was completely burned. The present Rector is the Rev. John Kerr BA, who after a year or so at Bracebridge became the incumbent of White River. He went as a Naval Chaplain during the war. He married Miss Mae Thomas of White River. They now have a son and two daughters. He was rector at the time of the fire. Under his leader-

church has been built. The foundation of the old Church was of stone, and this has become the wall of a lovely garden in front of the new Church. The Church is of modern design. The altar stands free in a spacious sanctuary and is covered with a very handsome "carpet of silk" as the old Canons call it. This covers the whole altar front, back, and ends coming out in graceful folds at the corners, a type of frontal formerly common in England and Spain. On the altar are two candlesticks. The cross hangs on the east wall. Brackets on the east wall beyond the altar ends hold vases of flowers. There are standard candlesticks on the steps. The choir is in the gallery at the west end, as is also a very good organ, not a solo instrument, but one designed chiefly for accompanying singing. The light comes from windows on the north side so avoiding glare. Pillars covered with green mosaic support the walls, and the roof over the side aisles. The front also is a fine piece of mosaic work.

It was in this fine church that the Synod services took place each day, Mattins, Eucharist, and Evensong. The opening service was the Eucharist at 7.15 following Mattins on the first day. The Church was absolutely full. There are about 300 members of Synod, and they must almost all have made their communions at that service, yet it took only about 40 minutes, for there were four to administer the Sacrament, and with the uncluttered chancel, it was easy to get to and away from the altar rails. The numbers attending Mattins and Eucharist at 7 and 7.15 each morning were very good. The laymen showed up well. We sang a hymn each morning.

ELECTION OF PRIMATE

It was in this Church that the election for the Primate took place. The electoral College consisting of the same persons as the Executive Council, went in procession on the election day to St. George's. There had been a Eucharist at 7.15 at which most had communicated. We watched as the members of the electoral College entered the Church, the clergy in their cassocks, and the Bishops in their scarlet convocation robes. After all were in, the Rector, John Kerr, locked the doors. The weather was so hot that the windows had to be left open, but two policemen patrolled the church all the time of the

pressmen or others eavesdropped. The process of election is time consuming and must always take some hours as the two houses meet and vote separately. Food had been taken in as it was unlikely that they would finish before lunch. What goes on is in silence, and nothing may be reported outside except the final election. It had been announced however that there would be the Eucharist of the Holy Spirit (page 324 in the last Draft Book.) celebrated by Archbishop Carrington the acting Primate. After lunch at Macdonald College the rest of us began to gather outside St. George's awaiting the signal that an election had taken place. At last we heard the organ playing and the voices within singing "Praise to the Lord the Almighty the God of creation." The Rector unlocked the West Door, and a few minutes later the acting Primate led forth Bishop Howard Clark of Edmonton. The rest of the College followed behind them and made their way to the steps before the main building of Macdonald. There the acting Primate presented the new Primate to the people. Archbishop Clark turned to us and said "The Lord be with you." We replied. Then he said "Let us go forth in peace" We answered. "In the Name of the Lord. Amen." That was all. On the Sunday evening he was installed and given the Primatial Cross in Christ Church Cathedral, Montreal, after an outdoor procession of all members of Synod. The presiding Bishop of the American Church preached the Sermon. Bishop Clark had presented the new Prayer Book in a masterly way. In his humility he said to some of us "It was the Prayer Book that was chosen as Primate."

In St. George's Ste. Anne de Bellevue the chief Sunday service is at 9.30 a.m. After the new Prayer Book was adopted, the services were taken from it. Each morning a Bishop had used it,

but these were all "said services." On the Sunday the revised Communion Service was sung for the first time. I think it may interest many to hear the way in which it was done according to Parish custom. This is not of course the only way. As the choir is in the west gallery the procession consisted of the Crucifer (David Kerr) the assistant priests, Servers and Celebrant (the Rector.) After entering from the vestry they paused while the priest said the Church's ancient opening prayers "O Lord, open thou our lips" etc. During the Venite they proceeded to the sanctuary. The Psalm for the Sunday (see Tables in the New Book) was sung. Then one of the churchmen of the parish stepped up from the congregation to the lectern and read the Old Testament lesson. This was followed by the Te Deum during which the ministers went to the Altar and the Eucharist began. The Epistle was read from the lectern by the parish lay reader, and after the Gradual Hymn, the Gospel was read from the pulpit on the north side by the Deacon. At the Offertory the wardens came up with the oblations of bread and wine, and the pate and chalices were prepared. The revised service went very smoothly the choir made the slight verbal changes here and there. After the consecration the silence was maintained for a space. This was very moving. It was brought to a conclusion with "The Peace of the Lord be always with you." This is according to the revised Prayer Book. The people joined in the prayer "We do not presume" and then the communicants came up to the altar to receive. I think everyone felt that we had a good revised Book of Common Prayer. The lay participation in their proper functions bound the ministers and congregation into one, while the ministers retained their proper parts and the God-ward direction of the service was very evident.

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Christ Church Keys Presented To New Rector

NORTH BAY — "Be sincere and serious in your teaching."

Archdeacon W. B. Jennings, BA, DD, Diocese of Niagara, chose these words from St. Paul's Epistle in his remarks to Rev. M. J. R. Tipping during his induction as rector of Christ Church (Anglican).

The service of induction makes quite clear what the church expects from her clergy, and in keeping with this, Archdeacon Jennings read a portion of the institution which is as follows:

"Let these words (the Holy Bible and the Book of Common Prayer) be the rule of thy conduct in dispensing God's Holy word; in leading the devotions of the people; in administering the Sacraments of Christ; and in exercising the discipline of the church — be thou in all things a pattern to the flock committed to thy care."

Archdeacon Jennings commended the new prayer book to the congregation. Voted almost unanimously at the Synod last month, it is one which is a real joy to study, he commented. He suggested that both clergy and laity make that study one of their tasks in the months to come.

Speaking on the induction service, the preacher stated it is by this service that all the rules and privileges belonging to Christ's Church are placed in the rector's hands. He is the one who has the ruling authority.

"So many and so great are the decisions he will have to make," he continued, "He will have to have more than human strength to perform them. He must rely on Divine guidance. There isn't anything more important for any priest of the church than to have time for private devotions. I would ask the people to co-operate to see the rector has ample time for those devotions."

Archdeacon Jennings added that a full-time program has been instituted for both the rector and the laity, and neither can do their duty unless they take time to be holy and to be with God.

"This man is your servant," he concluded, "But you are not his master. We all know who his master is. Let us help him to serve Him well. May you be conscious of your dependence on Jesus Christ and may He guide you."

The service was conducted by Rev. B. G. Gosse, rector of St. Brice's Church. Canon C. F. Large, rural dean and rector of the Church of St. John the Divine, read the lessons and assisted during the induction.

The Exhortation was delivered by the Venerable C. H. G. Peto, archdeacon of Muskoka and Temiskaming, Parry Sound.

Other members of the clergy who were present for the service included Canon H. A. Sims and Rev. R. H. Nixon, Haileybury; Rev. T. Clarke, assistant curate of St. John's Church; and Rev. E. Eldridge, Sundridge.

The presentation of the keys of Christ Church was made to Rev. M. J. R. Tipping by the church wardens, H. W. Preston and L. T. Frezell.

Following the service a reception was held for the clergy and members of the congregation.

NON-CONFORMIST

Dock foreman: "Boss, the men on the dock are a little leary of that new freight loader you hired yesterday."

Terminal manager: "Why so? He checked out well."

Dock foreman: "Maybe so but this morning he stubbed his toe on a crate of iron castings and said, 'Oh, the perversity of inanimate objects.'"



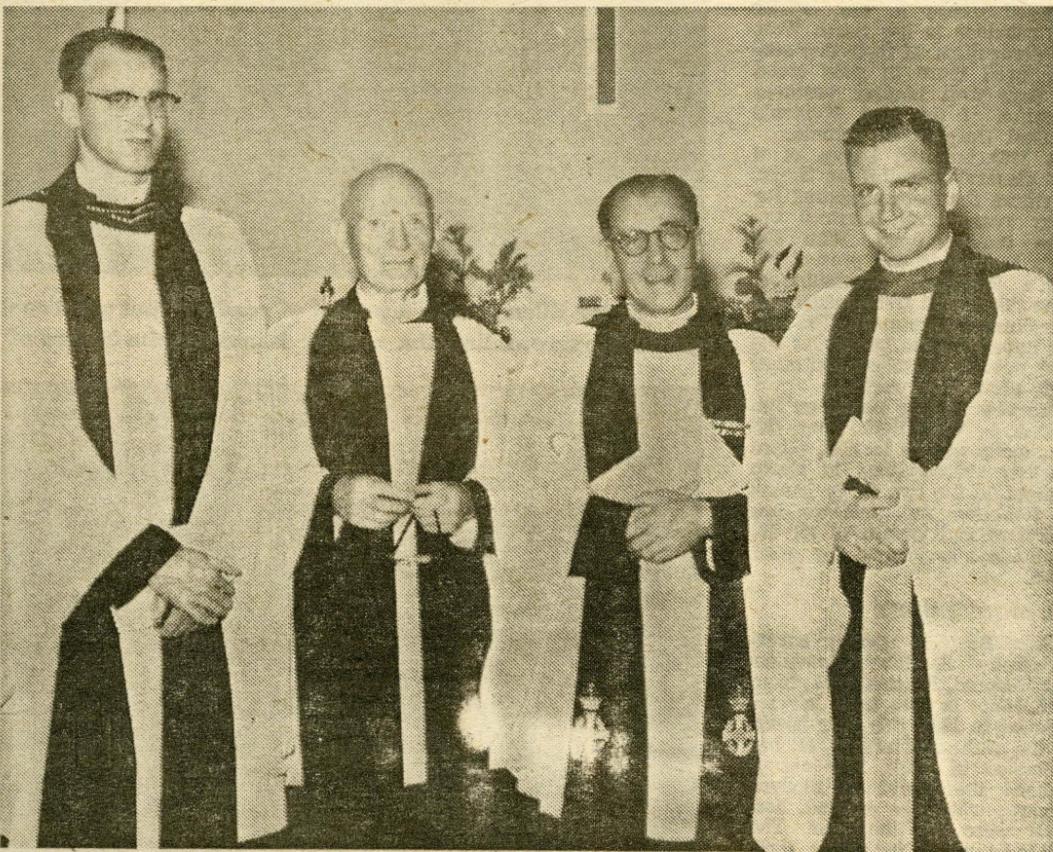
Rev. M. J. R. Tipping Inducted in North Bay Ceremony

A service of induction was held at Christ Church (Anglican) for its incumbent, Rev. M. J. R. Tipping. Rectors of the three North Bay Anglican

Parishes shown from left, TOP photo are: Rev. T. Clarke, assistant curate and Canon C. F. Large, priest in charge of St. John the Divine; Rev.

Murray Tipping, Christ Church; and Rev. G. B. Gosse, rector of St. Brice's Church. Also participating in the service, from left bottom photo were Rev.

E. Eldridge, Sundridge; Canon H. A. Sims, Haileybury; Archdeacon, C. H. G. Peto, Parry Sound; and Rev. R. H. Nixon, Haileybury.



NOTICE

We have a Timken oil conversion unit for a furnace. This unit would be suitable for a church or rectory. It is practically new. We offer this unit at a reasonable figure to any mission who can use it.

We also have approximately fifty glass window blocks to dispose of.

If interested, please contact, St. John's Church, Copper Cliff.

WEDDING PLANS

Checking on a robbery in Sallisaw, Okla., police decided the thief they sought was poor and engaged because the only items he'd stolen were an engagement ring and a wedding ring.

AMEN CORNER

"Good Things in New Prayer Book"

Ed. Note: The following article is the first of a series of articles on the new prayer book, which have been submitted by Rev. Roland F. Palmer, SSJE.

There is a new Table of Lessons. In the old book there is often a choice of lessons on Sunday. Both are good lessons, but only one can be used. The tendency has been to use the shortest. The result is that some important passages of Scripture are seldom if ever read.

In the new book there is always one certain lesson from the Old Testament and one from the new for each service. You can tell which will be read on a certain Sunday. You can look it up in your Bible and follow it there while it is read. The lessons for Sunday cover a two-year period, so that in the course of two years a great many of the important passages of Scripture will be read in the Sunday services.

There is a new way to give out the lessons (page 7). Instead

of reading the lesson, the minister, with the verse, then going on to announce the chapter and finally the name of the Book, the opposite process will be used.

"The first lesson is written in the Book of Genesis, the 28th chapter, beginning at the 10th verse." This is done to encourage people to look up the lessons and follow them in the Bible. To do so you need first to know the Book and the chapter. If the announcement starts with the verse a person is unable to begin searching until the name of the Book is given at the end and by that time has forgotten the chapter and verse.

In Christ Church Cathedral, Vancouver, there are three or four Bibles in every pew for the use of those who wish to follow the lessons. Many people have unused Bibles in their homes which could be donated to the church. If you usually sit in a certain pew you might be able to leave a Bible there for your own use.

The lessons come alive if they are carefully read aloud, and the listeners also follow in their

New Equipment At Red Rock Church Listed

RED ROCK — At the vestry meeting of St. Peter's Church, reports included the installation of a gas furnace in the church, payment for the furnace nearly completed.

A commercial - type vacuum cleaner has been purchased and is in use; and 24 small steel folding chairs for the Sunday school are on order.

Drapery tracks for the Sunday school divider curtains have arrived and have been installed. The church cleaning is now being done by Charles Fearon and Vera Schachter.

The following purchases were authorized when funds became available: aluminum storm-and-screen doors for the side entrances; 200 pounds of rock wool insulation; materials for a removable storm porch at the main entrance; a window and storm window for the new choir room; materials for making wall-hung blackboards and bulletin boards for the Sunday school; enough cull plywood to keep the snow and bears out of the church "cottage" on Stewart Lake.

Grant Keith, treasurer, was authorized to pay \$1,000 on the debt, and a vote of thanks was extended to the gas furnace committee.

A vote of thanks was also paid to John Freeman for his work on the Select Vestry during his few months as a member.

MAKES SENSE

The Sunday school teacher had given her pupils a lesson. When finished she said: "Now we'll see how much you remember. Can anyone tell me what you must do before you obtain forgiveness of sin?"

There was a long silence, and then a voice in the back row said hopefully, "Sin?"

ATTENTION TRAPPERS

The Canadian Association for Humane Trapping sells Humane KILLER TRAPS. Sawyer, size 1½, \$1.20 each, \$12.00 dozen. Wilkil, size 1½, \$1.00 each, \$10.00 dozen. Bigelow, size 1½-2, \$1.40 each, \$14.00 dozen. Postpaid. No C.O.D. Write C.A.H.T., 28 Summerhill Gardens, Toronto 7, Ont.

JACKSON & BARNARD

Funeral Home

SUDBURY

ONTARIO

Anglican Sisterhood Founded 1884

St. John the Divine Order Once Opposed

By JOAN HOLLOBON, of The Globe and Mail

The Sisterhood of St. John the Divine, first — and still the only — religious order of women in the Anglican Church to originate in Canada, celebrated its 75th anniversary Sept. 8.

In 1884 founding of the Canadian community was opposed by many Anglicans, as a move towards Rome, although similar orders were common in the Anglican churches of England and the United States.

Today, opposition has vanished, but largely through a changing climate within the church and in appreciation of the Sisters' work rather than through any deep understanding of the aims of religious orders or their place in the Anglican Church. Indeed, many Canadians still do not know there are Anglican orders.

SOURCE OF GRIEF

Even acceptance of their Order because of its work is a source of grief rather than gladness to the Sisters, as typifying the core of misunderstanding. To them, the Life comes first, the Work is an outcome of it.

Personal sanctification is considered the first aim; active charity the second. It is from her life of prayer and devotion that the Sister draws courage, strength and inspiration to perform her work of charity, the religious orders believe.

As the present Mother Superior, Mother Aquila expressed it: "It is a literal way of following Our Lord's teaching and own example of life. He gave up all thought of marriage for the glory of God. We are able — as other Christians are not — to give up literally everything when we make our vows, even our individualism. We give over to God, through the hands of our Superior, even our will. We cannot choose our work, our friends, where we shall live or go."

The motto of the Order is: "Whatsoever He saith unto you, Do it."

This self-surrender leads to misconceptions. It is often thought nuns or monks are persons without individuality; austere, withdrawn, perhaps misfits seeking escape from the world. But Mother Aquila said they must relinquish individualism, not individuality.

"There is no desire to destroy initiative. In fact, if a novice shows no initiative we are doubtful whether she has a true vocation," said Mother Aquila.

Nor can misfits find a place in the demanding life of a community. A revealing description of the foundress, Mother Hannah was: "All are drawn to her; she gets on with everyone and we always consider that a great sign of vocation."

In 1873, Canon R. F. Little-dale of London, England, wrote to Rev. William, S. Darling, then rector of Holy Trinity Church, who had long desired to see a Canadian order established. Canon Little-dale's advice was brazenly forthright:

"Discourage sentiment, gushing and dismissals all alike," he wrote. "Try to make the Sisters frank, natural and cheerful and not stiff, reserved old-maids." Again, "Religious fuss is a great snare of good people in our day; and we want devout women who are not always rushing about a parish and who can teach people that there are other things needed as well as a vague philanthropy."

HIGH STANDARDS

The high intellectual and spiritual standards and sound common sense of that early adviser have characterized the Community since.

Its foundress, Mother Hannah, a widow of 47 when she took her vows at St. Mary's Convent, Peekskill, N.Y. on Sept. 8, 1884, was a woman of strong character with the uncommon ability to surround herself with persons of equal intellect and strength.

Born in 1837 she was the sixth of the 13 children of Rev. John

Grier who came to Canada from Ireland in 1823. Married in 1859 to Charles H. Coome, an English engineer, most of her married life was spent in Britain. Three years after her husband's death in Chicago, during a business trip in 1878, Mrs. Coome determined to return to England and enter a convent. However, while visiting her mother and sister in Toronto (her sister was Ross Grier, principal of Bishop Strachan School) she was persuaded to found a community here.

After her profession in 1884 she and one other sister returned to Toronto. Only the parish of St. Matthias would risk the innovation of Canadian nuns and two tiny semi-detached houses were taken on Robinson St.

Furnishings were spartan: the four chairs had to be moved from room to room as needed and lights at the first meal consisted of two candles stuck in bottles. Orangemen threatened to "burn the house over their heads," but had a rapid change of heart and voted the next offering at their religious service for the Sisters work among the sick and destitute.

In 1885 the Sisters nursed wounded troops in the second Riel rebellion in the North West and recognition of their fine service stood them in good stead for their next pioneer venture: operation of the first Women's Surgical Hospital in Toronto.

In 1888 building began of a new General Hospital on Major St. where the Sisters labored for many years until quarters became too cramped. With the move in 1937 to the present St. John's Hospital, Newtonbrook, came the switch from surgery to convalescent treatment. The Sisters have also run homes for the aged, schools, missions and other kinds of welfare works.

The new Mother House on Botham Ave., North York, where the community moved in 1953, offers gracious surroundings in sharp contrast to the two dingy homes on Robinson St. Retreats are held here and women of all denominations welcomed for quiet visits.

60th ANNIVERSARY

Sister Beatrice nursing superintendent of St. John's Convalescent Hospital, Newtonbrook, from its opening in 1937 until her retirement in 1954, this year marked the 60th anniversary of her profession of vows. Her career spanned the period of modern surgery; when she entered, hospitals were for the poor. The well-to-do would not allow their families especially the women, to go to hospital.

"They were treated at home, and I'm afraid, often died," said Sister Beatrice.

The Sisters of St. John pioneered in changing this situation when they opened the Women's Surgical Hospital.

As surgery developed, costs rose steeply and in 1937 it was decided to leave surgery to the secular hospitals and undertake active convalescent treatment.

Sister Beatrice, now 85, acts as Convent librarian.

"All my life I've been learning something new. My heart overflows with gratitude that I may live in beautiful surroundings and have the opportunity still of learning," she said.

Also 85 and in retirement is Sister Dora, niece of Mother Hannah, who succeeded her aunt as Mother Superior in 1916 and held the position until 1945. Widely loved, she exercises a strong, if gentle, and far-reaching influence, and still maintains a vast correspondence despite poor physical health.

As to the future of the Order, which has reduced its work in recent years, Sister Dora's view typifies the purpose and spirit of the Community in serene acceptance.

"I am a firm believer in God and His plans. We were called into being at a certain time and what the future holds is His secret."



Sister Ellen spends a period of reading and quiet contemplation in the beautiful grounds surrounding the mother house of the Sisters of St. John the Divine.



A sister kneels in quiet prayer in the chapel at the mother house of the Sisters of St. John the Divine in North York.