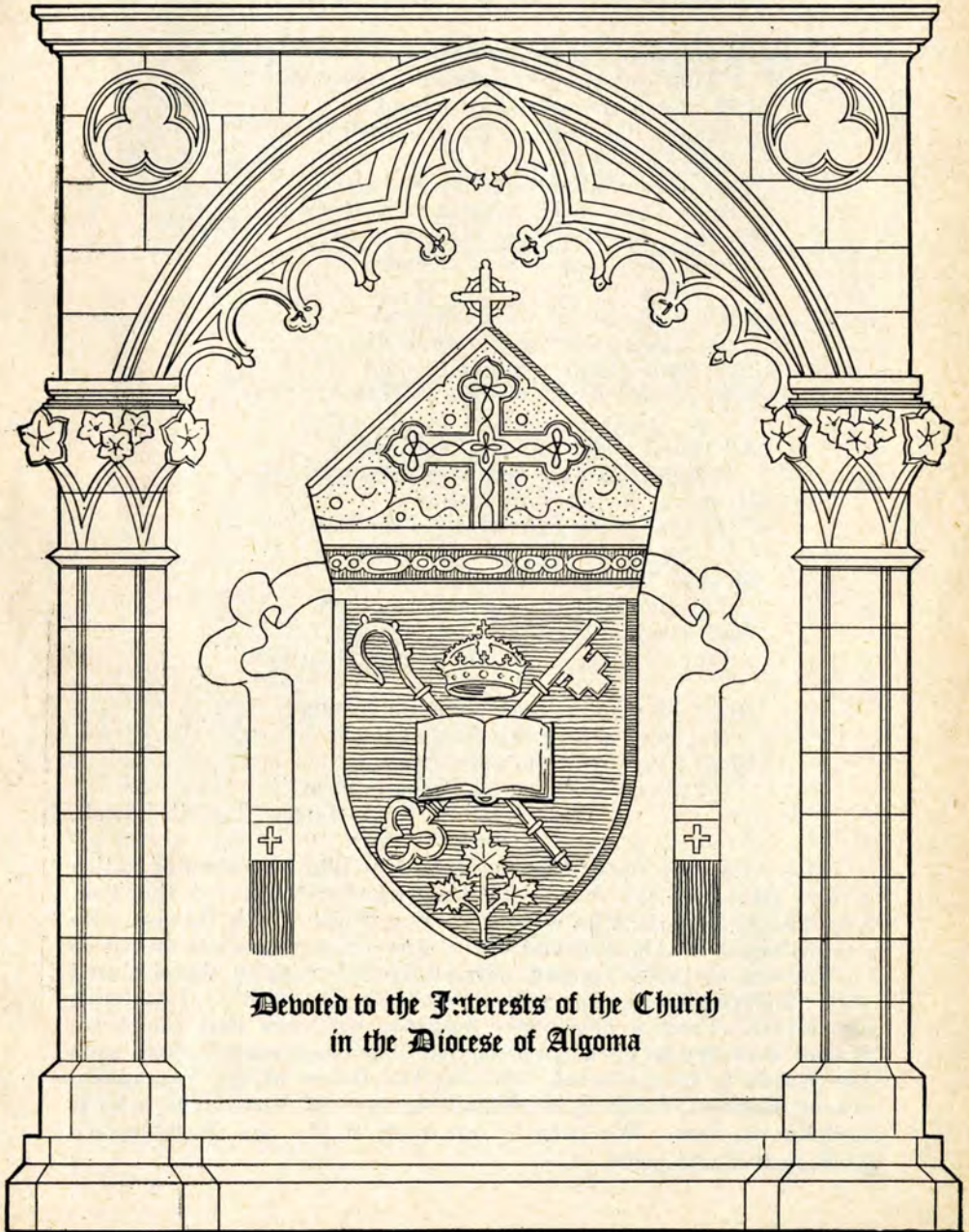


The Algoma Missionary News

VOL. 23

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No. 6



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

A CHRISTMAS CAROL

“What means this glory round our feet,”
 The Magi mused, “more bright than morn?”
 And voices chanted clear and sweet,
 “To-day the Prince of Peace is born.”

“What means that star”, the shepherds said,
 “That brightens through the rocky glen?”
 And angels answering overhead
 Sang, “Peace on earth, good-will to men”.

’Tis eighteen hundred years and more
 Since those sweet oracles were dumb;
 We wait for Him, like them of yore;
 Alas, He seems so slow to come !

But it was said, in words of gold,
 No time or sorrow e’er shall dim,
 That little children might be bold
 In perfect trust to come to Him.

All round about our feet shall shine
 A light like that the wise men saw,
 If we our loving wills incline
 To that sweet Life which is the Law.

So shall we learn to understand
 The simple faith of shepherds then,
 And, clasping kindly hand in hand,
 Sing, “Peace on earth, good-will to men!”

But they who do their souls no wrong,
 But keep at eve the faith of morn,
 Shall daily hear the angel-song,
 “Today the Prince of Peace is born!”

—James Russell Lowell.

It is with deep regret that we learn (too late for extended notice in this issue) of the death at Pasadena, California, of the Ven. Archdeacon Renison, who was formerly a priest of this Diocese. He was ordained in Algoma, and for a number of years ministered to the Indians of Lake Nipigon, doing splendid work in that isolated post. Afterwards he was a Rector of the Pro-Cathedral at Sault Ste. Marie. From a newspaper despatch we learn that the Archdeacon was struck by a speeding motorist, and passed away soon afterwards in the hospital. He was the father of the Ven. Archdeacon Renison, formerly of Hamilton, now of Vancouver, who is well known here. We hope to tell more of the late Archdeacon’s work in the next issue.



The Algoma Missionary News

Sault Ste Marie, December, 1927
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*The Algoma Missionary News
Wishes Its Readers
A Very Happy Christmas
and
A Bright New Year*

KEEPING CHRISTMAS

Are you willing to stoop down and consider the needs and the desires of little children; to remember the weakness, the loneliness of people who are growing old; to stop asking how much your friends love you and ask yourself whether you love them enough; to bear in mind the things that other people have to bear in their hearts; to try to understand what those who live in the same house with you really want, without waiting for them to tell you; to trim your lamp so that it will give more light and less smoke, and to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts—and a garden for your kindly feelings with the gate open—are you willing to do these things, even for a day? Then you can keep Christmas. Are you willing to believe that love is the strongest thing in the world—stronger than hate, stronger than evil, stronger than death,—and that the blessed life that began in Bethlehem nineteen hundred years ago is the image and brightness of the Eternal Love? Then you can keep Christmas. And if you keep it for a day, why not always?

But you can never keep it alone.

—Henry Van Dyke.



THE RIGHT REVEREND
THE LORD BISHOP OF ALGOMA

—Courtesy of "Toronto Saturday Night"

PEACE AND GOOD WILL

A Christmas Message from the Bishop.

AS Christmas draws near, my dear brethren of the Clergy and Laity, I take this opportunity of sending you an affectionate greeting and a sincere prayer for God's Blessing upon you all during this happy and blessed Season. All of us, except the very young, can remember those terrible Christmases when it seemed such a mockery to talk of Peace on Earth and Good-will towards Men, at a time when all our energies were directed towards doing as much harm as we possibly could to those who had, by forcing war upon us, declared themselves our bitter foes. And most of us are, I think, in this tenth year after the end of the war, bitterly disappointed that real Peace and solid Good-will amongst the nations seem still to be so far away. The spirit of international suspicion and hatred is still in the air, and we feel that it is only the exhausted state of many of the nations that ensures for the moment a state of peace. But how long will it last? Who will be the first to break it? We certainly have not yet recovered the true Christmas spirit.

We need to remember, I think, that enduring Peace and Good-will amongst men can come only from the spread of the spirit of the Prince of Peace. It has not come from treaties of peace, however cleverly they may have been drawn up. It has not come, and it never will come, from vague talks of the brotherhood of man. Leagues of Nations may do something to bring it about, but not very much. Already we are finding that the new League of Nations has not very much more real power than the old method of maintaining the balance of power by treaties of mutual defence. The nations are still bent upon arming themselves to the teeth, and so long as one nation continues to do this, all the others have to follow suit.

I am convinced that the only real, the only enduring guarantee of Peace is the Catholic Faith. Good-will **amongst** men comes only from the Good-will **towards** men of our Heavenly Father, Who sent His only-begotten Son into the world to become one of us, and to offer His life as a sacrifice for us. The great lesson of Christmas is that this season is not merely a festive time of good cheer and presents — even the pagans had seasons of that kind, and the pagans in our midst still keep them up — but it is the great Christian Festival of the Incarnation. The Babe in His Mother's arms at Bethlehem is not merely a great teacher of religion Who taught that all men are brothers, but He is our Lord and our God, Who made all men brothers by becoming Himself a Brother to us all. We do not simply admire Him; we worship and adore Him as God Almighty. And the very same Jesus Whom we think of as adored by the shepherds and the wise men—the types of the simple and the learned

amongst us—is still present with us, and supremely so in the Blessed Sacrament of His love, the Holy Communion. When we gather together around the Christian Altar and worship the Babe of Bethlehem, now present amongst us under the simple forms of the consecrated Bread and Wine, as of old He was present under the simple form of a little, weak Child in blessed Mary's arms, we begin to realize, as we never did before, the brotherhood of man through the Incarnation.

I call upon you, brethren of the Clergy, to impress upon your people, simply and persuasively, the great doctrine of the Incarnation,—what it means for the uplift of our ordinary life, what it teaches us of the love we should have for His brethren and our brethren, and how its inspiring force and power are carried into the everyday life of each one of us by the Holy Sacrament of the Altar.

And you, brethren of the Laity, I call upon, to make this teaching more and more your own, to let it sink deeply into your hearts, to show it forth in your lives. Then will each of you be a real power in the world for Peace and Goodwill. Yet from time to time I hear of incidents in our parishes which show that many of you have not begun to learn, in a practical way, this supreme truth of the Catholic Faith. I hear of congregations which have been rent asunder for years over some matter of no great importance. And so parties are formed amongst us, and the witness of the Church to the worldly and indifferent is deplorably weakened. My brethren, these things ought not to be. Believe with all your heart and soul in the great truth of the Incarnation, of God become man in the Lord Christ, and all these questions will fall into their proper place, and we shall lay the only true and lasting foundation upon which to build Good-will towards men.

I pray, then, that we may ever remember that Christmas is not merely a time to enjoy ourselves, but that it is above and beyond all else a great Festival of our Religion. It is the birthday of the Prince of Peace, and we cannot observe it properly unless we make a birthday present to Him. Its principal act is the Christmas Communion, and as we draw near to the Altar to worship Him and to receive His inestimable gift of Himself, let us make Him a present of our heart and our life; resolving that, however hard we may find it in our practical life, we will be men of Good-will, sacrificing ourselves, as He did, for the sake of others, and promoting peace, not by insisting upon having our own way, but by working in brotherly love and concord, so far as we can possibly do so without the sacrifice of truth and of principle, with all around us, and particularly amongst our fellow Churchmen, those who are of the household of the Faith.

May God's Blessings descend richly upon you and your families during this Holy, Happy Season.

Your sincere Friend and Bishop,



ROCKSBOROUGH R. ALGOMA.

THE CASE OF DR. BARNES

OUR readers have no doubt noticed in the English Church news which is supplied to the Canadian papers that Dr. Barnes, the Bishop of Birmingham, has been making some remarks, in sermons and otherwise, concerning the Holy Communion, which have given offence to a very large number of Church people; so much so that recently, when he was advertised to preach in St. Paul's Cathedral Canon Bullock-Webster, attended by a number of laymen from surrounding churches, made a formal protest against his being allowed to preach in the Cathedral. Technically, of course, Canon Bullock-Webster was in the wrong in disturbing a church service in this way. But it was felt that, as the other Bishops had not said anything publicly to express their disapproval of what Dr. Barnes had said, it was necessary to call attention to it in a most public way. The protest has certainly had the result intended, for since then, several of the leading English Bishops have publicly disavowed the utterances of Dr. Barnes on this subject. It is true that at St. Paul's on the occasion in question Dr. Barnes did not refer to the Holy Communion at all, but his sermon was a very moderate one on evolution; and there are probably very few educated Church people who could possibly object to anything he said in it. The protest, however, referred to what had been said on several previous occasions.

After the incident in the Cathedral, Dr. Barnes wrote an open letter to the Archbishop of Canterbury in which he implied that he was being criticized and persecuted for his scientific beliefs, and particularly his teaching on the subject of evolution. His Grace replied very frankly. The "Church Times" characterizes his reply as "perfect in its restraint, admirable in its humour, delicate in its irony, and devastating in its reproof;" while the American "Living Church" says, "Never in the modern history of the Church has the Primate of a Province dealt more faithfully and more severely with one of his suffragans."

The Archbishop, while expressing his belief that the vast majority of both clergy and laity quite agree with what Dr. Barnes said about evolution,—adding, "This teaching, however admirable, is not novel,"—says that the offence lies in the tone and temper which have shown themselves in utterances concerning the Blessed Sacrament. His Grace says, "You were led to speak of the Sacrament of the Holy Communion in a way which—quite reasonably as I think—gives great offence to the great body of devout Churchmen and Churchwomen; and not the least to those who are able to give scholarly as well as reverent consideration to the sacramental doctrines our Church upholds. . . . Your words seem to be capable of being so interpreted as to include in reprobation or almost contempt the position of the great mass of Churchmen who would associate

themselves with the teachings of such great masters as Bishop Lightfoot and Bishop Westcott, or who have caught the devotional spirit of the hymns of Charles Wesley."

His Grace, in referring to Charles Wesley, the brother of the founder of the Wesleyan body, is no doubt referring to a collection of hymns on the Holy Communion, in which Wesley expressly uses the term "Real Presence", for example:

We need not now go up to Heaven
 To bring the long-sought Saviour down;
 Thou art to all that seek Thee given,
 Thou dost e'en now Thy banquet crown:
 To every faithful soul appear,
 And show Thy Real Presence here.

The Archbishop of York shortly afterwards expressed his belief in the Real Presence of our Lord in the Blessed Sacrament, as did also several other Bishops, including those of London, Southwark, Winchester and Chichester, who are amongst the most influential of the English Bishops. The Bishop of Gloucester, who paid a visit to Canada three years ago, and who is one of the most moderate as well as one of the most learned of the English Bishops, has a most striking reference to Dr. Barnes in the notes which he has recently published in his diocesan magazine. He says:

"The right attitude for us to take with regard to such matters is primarily that we should teach what we believe to be true, but in no controversial spirit; the second is, that if we plunge into controversy, we should at any rate attempt to understand the position of those whom we are criticizing. The doctrine of Transubstantiation is condemned in the Church of England, as I believe rightly; but the crude ideas that are held about it by those who attack it are most unjust. Transubstantiation is not a materialistic theory: it does not imply any belief in a physical or material change in the Elements. It means that the transformation, whatsoever it may be, is entirely in the region of the spiritual—the essence of things. My objection to the doctrine would be primarily that it is inconsistent with any philosophical idea of the structure of the universe that I can hold; but, as far as I can see, there is nothing in it inconsistent with ordinary scientific teaching. It would be possible for a philosophical realist who believed in the reality of the essence or substance of a thing to accept the whole of modern science. Nor can we on scientific grounds make that somewhat crude distinction between the materialistic and the spiritual which has been suggested. The only theory of the universe that I could hold would be one according to which there was a spiritual basis for all the phenomena of Nature. After all we know nothing except through what seems to be a material

medium, and all our most spiritual aspirations must be expressed and communicated through material means."

The Bishop of Bloemfontein has written an admirably clear comment on this controversy in his diocesan paper. He says that since his consecration, on the nomination of Mr. Ramsay Macdonald, who was Prime Minister in 1924, Dr. Barnes has set himself to deal with two main subjects, namely, anthropology, with express reference to the story of the creation of man in Genesis, and secondly to the problem of the Eucharist. Regarding the latter he has asserted that what John Wesley called the Real Presence in Holy Communion is a fiction, the benefit which we derive in the Sacrament being drawn from a devout remembrance of Christ's death and life. He goes on, "I speak advisedly when I say that he has an acid tongue, and never uses the conciliatory or persuasive word when the unkind word will do. Heaps of people have said the same things, but he happens to be more caustic than others, and has somehow caught the eye of the press." After explaining the doctrine and teaching of the English Church, the Bishop concludes: "The doctrine of the Real Presence is what Dr. Barnes denies, and by so doing he gives to the faithful the agony of thinking that the Presence depends on their poor efforts instead of on the gift of God Himself; and he contradicts the formularies of the Anglican Communion, which most persistently and clearly declare that the consecrated Bread and Wine is sacramentally 'the Body and Blood of Christ'. (Compare the Prayer of Humble Access). It is this denial that has called down upon him the stern rebukes of the Archbishops of Canterbury and York."

The mistake made by Dr. Barnes, and by many others who write or speak on this subject, is that they confuse the doctrine of the Real Presence with that of Transubstantiation. The two are by no means the same. The doctrine of the Real Presence teaches us concerning a **fact**, namely, that it is a fact that our Lord is spiritually present in the Holy Communion under the forms of Bread and Wine; and that, in the words of the Catechism, "The Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper". Transubstantiation does not refer to a fact so much as a **theory**. It is a theory of **the way in which** our Lord is present in the Blessed Sacrament. It presupposes the Real Presence, and tries to explain how it comes about. The best feeling in the Church of England, however, through all the ages, as expressed by her best scholars, is that it is far better, and less liable to lead us into error, to accept the fact that the Lord is present in the Blessed Sacrament, and feeds our souls "in an heavenly and spiritual manner" by His own Body and Blood, without inquiring too curiously into the manner in which this is done. The best English theologians have always held that it is a mystery, and as a mystery it is best to leave it.

THE INDUCTION AT ST. PAUL'S, FORT WILLIAM

Very striking and impressive were the services held in St. Paul's Church on Sunday, November 27th, when Dr. Rocksborough Smith, the Bishop of Algoma, inducted the Reverend Thomas Lloyd, L.S.T., as Rector in the morning, and administered the rite of Confirmation to about forty candidates in the evening.

In the morning the choir, in procession, marched to the west door of the church, and led the Bishop and his attendant clergy up the nave, after which the Bishop commenced the solemn service of induction. The Rector advanced to the chancel steps, where His Lordship, vested in cope and mitre, administered the oath of office, and the Wardens presented the keys of the church. Then followed the ceremony of handing over to the care of the Rector, the font, reading desk, lectern, pulpit and altar, with admonition as to the proper use to which each should be put in the religious life of the church. Finally, ascending the pulpit, the Bishop gave a very earnest sermon, pointing out the duties of the Rector, and the complementary duties that were owed to him by the people.

The church was filled completely in the evening, when Confirmation was administered. The Bishop, seated just above the chancel steps, laid his hands on and pronounced the customary benediction over each candidate. In an address, directed particularly to those who had been confirmed, Dr. Rocksborough Smith pointed out the obligations which they had now undertaken, and urged them to make proper use of the Sacraments of the Church, and all the privileges to which they were now admitted. He then preached a sermon from the pulpit, taking as his text the words, "I came not to be ministered unto but to minister". The church was decorated with beautiful flowers, and the choir rendered excellent music.

The following evening there was a reception in the parish hall, when an opportunity was given for the people of the city to meet the Bishop.

—From the "Fort William Times-Journal".

ST. ALBAN'S, CAPREOL

The Bishop made his first visit to St. Alban's Church, Capreol, on Friday the 18th November: At the service held in the evening six candidates were presented to His Lordship for Confirmation. The service was beautiful and most impressive. A reception was held later in the evening during which the members of the congregation were given the opportunity of meeting their Bishop.

WARNING

If a Greek, calling himself Ysia or Isae Joury, claiming to be a priest, asks assistance of any of our clergy, do not encourage him, and kindly wire at once to the Bishop.

The Algoma Missionary News

THE ALGOMA MISSIONARY NEWS is the official organ of the Diocese of Algoma. It is published for the Diocese by the Cliffe Printing Co., 122 Spring Street., Sault Ste. Marie, Ontario.

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All items of news and other communications should be sent direct to the Editor.

REV. F. W. COLLOTON,
Sault Ste. Marie, Ont.

All subscriptions are to be sent to the Business manager,

CAPT. J. B. WAY,
138 Woodward Ave., Sault Ste. Marie, Ont.

We welcome back to the Diocese, after a few months leave of absence, the Rev. F. G. Sherring, Rector of Bracebridge and Rural Dean of Muskoka. Mr. Sherring during his absence served as locum tenens of the Parish of Norton Malreward in the Diocese of Bath and Wells, exchanging duties with the Rector of that parish, the Rev. A. G. Ford. Mr. Sherring was accompanied on his visit to England by Mrs. Sherring and their little daughter.

We tender our sincere sympathy to Mr. Sherring upon the death of his mother, who passed away very suddenly at her home in Bristol while he was in England.

The Ven. Archdeacon Burt, who is working on the Pacific Coast for a few months on leave from Algoma, has resigned the rectory of Parry Sound. The Bishop has appointed the Rev. Stephen Turner, of Espanola, to the vacant parish. Mr. Turner will begin his duties there with the New Year.

The Rev. Canon Hazlehurst, who for many years has served in the Mission of Baysville, on the beautiful Lake of Bays in Muskoka, has been appointed to the charge of Bruce Mines, in succession to the Rev. P. B. deLom, who has returned to the Diocese of Toronto. Canon Hazlehurst assumed his new duties early in December.

It is with pleasure we welcome to the Diocese the Rev. Fr. W. C. Turney, S.S.J.E., who has now joined Fr. Palmer in the new branch of the Community recently established at Emsdale. Fr. Turney will have charge of the Mission of Sprucedale and its out-stations.

The Rev. R. C. Warder, recently ordained to the priesthood, has been appointed to the Mission of Baysville, succeeding the Rev. Canon Hazlehurst.

ACKNOWLEDGMENTS

Receipts by the Treasurer of Synod for the
month of November, 1927.

ALGOMA MISSION FUND

Apportionments: Baysville, \$5.15; Fox Point, \$26.00; Port Sandfield, \$20.00; Gregory, \$20.00; Jocelyn, \$18.34; Richards' Landing, \$18.33; Midlothian, \$12.00; Uffington, \$9.43; Massey, \$36.02; Burk's Falls, \$38.00; Gore Bay, \$60.00; Capreol, \$10.00; Allensville, \$2.59; Chisholm, \$20.70; Silverwater, \$3.24.

M. S. C. C. APPORTIONMENT

Huntsville, \$140.00; Baysville, \$23.15; Fox Point, \$10.25; Port Sandfield, \$23.00; Gregory, \$23.00... Jocelyn, \$22.33; Richards' Landing, \$22.33; Midlothian, \$5.75; Uffington, \$10.00; Magnatawan, \$20.00; Burk's Falls, \$13.91; Gore Bay, \$61.00; Capreol, \$10.00; Chisholm, \$24.00; St. John's Sault Ste. Marie, \$5.50.

DIOCESAN EXPENSE FUND

Assessments: Port Sandfield, \$11.21; Gregory, \$11.21; Jocelyn, \$9.67; Richards' Landing, \$9.66; Midlothian, \$5.00; Kirkland Lake, \$22.84; Uffington, \$8.87; Biscotasing, \$4.65; Burk's Falls, \$20.44; Gore Bay, \$21.60; St. John's, Sault Ste. Marie, \$10.50.

SUPERANNUATION FUND

Rev. W. A. Hankinson, \$5.00.

Assessments: Novar, \$1.76; Sheshegwaning, \$1.00; Port Sandfield, \$1.45; Gregory, \$1.45; Sudbury, \$18.00; Jocelyn, \$1.99; Richards' Landing, \$2.00; Midlothian, \$3.00; Uffington, \$1.70; Burk's Falls, \$3.75; Gore Bay, \$3.65; Chisholm, \$1.72; Silverwater, \$1.25.

WIDOWS AND ORPHANS FUND

Rev. W. A. Hanksinson, \$5.00.

CHURCH AND PARSONAGE LOAN FUND

St. Stephen's, Sault Ste. Marie, \$530.00.

SPECIAL PURPOSES

Divinity Student: Algoma W. A., \$300.00.

G. B. R. E.; Huntsville, \$16.45; Sheshegwaning, \$1.00; Sturgeon Falls, \$2.10; Cache Bay, \$1.50; Port Sandfield, \$3.26; Port Carling, \$3.37; Sudbury, \$23.03; Jocelyn, \$1.92; Richards' Landing, \$1.93; Haileybury, \$6.00; Burk's Falls, .70; Gore Bay, \$2.89; Chisholm, \$1.11; Silverwater, .51.

Jewish Missions: Baysville, \$1.00; Fox Point, \$2.00; Port Sandfield, \$1.66; Gregory, \$1.67; Jocelyn, \$1.33; Richards' Landing, \$1.34; Midlothian, \$2.00; Kirkland Lake, \$2.00; Burk's Falls, \$2.00; Gore Bay, \$5.00; Allensville, \$2.41; Chisholm, \$1.80.

Social Service: Jocelyn, .70; Richards' Landing, .70; Kirkland Lake, 1.15; Burk's Falls, \$1.00; Gore Bay, \$2.40; Chisholm, .93.

At the date of writing (December 13th) the following parishes and missions have paid their apportionments and assessments in full for 1927:

St. Luke's Pro-Cathedral, Sault Ste. Marie; All Saints, Huntsville; the Missions of Aspdin, etc., Baysville, Echo Bay, Elk Lake, St. Thomas', Fort William, Garden River, Gore Bay, Maganatawan, Manitowaning, Port Carling, St. Joseph's Island, St. Peter's, Sault Ste. Marie, Torrance, Coniston, and Blind River.

It is hoped that the list may be very materially lengthened before the end of the year.