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TUES. MORN, 9 A. M. SHARP

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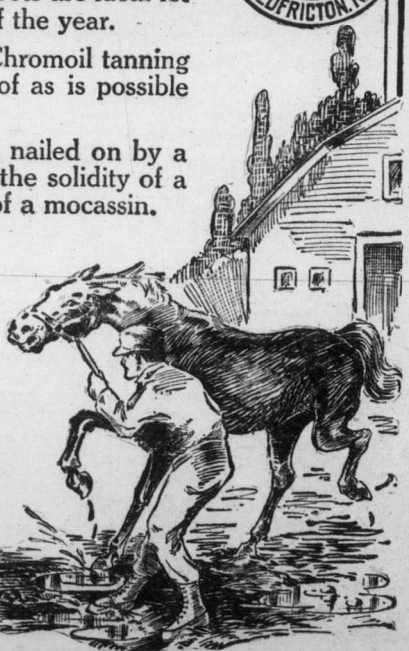
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## Bishop's Charge to the Diocesan Synod

(Continued from page four.)  
sure that is bearing hard upon every other class of worker. The cost of production has, no doubt, enormously increased, but that increase has been more than met by the inflated prices which all farm produce brings. It is with this in mind that I say that, in my opinion, the average country parish is well able to assume more responsibility for the maintenance of the ministry in its midst.

As you will have noticed, I have so far been considering the stipend question mainly from the standpoint of the missionary clergy. It is my duty, however, to remind the Synod that the question has a wider application which ought not to be forgotten. Generally speaking, it is true to say that all clerical stipends are miserably low. I have noticed with much satisfaction the action of certain parishes in increasing the stipend of their respective clergymen at the time of the recent Easter meetings. There are parishes, however, which are asking their clergy to live on an income very little larger than that which was paid ten years ago, and even then the amount was miserably small. There are other parishes in which, while the stipend has been considerably raised, the increase has not been at all commensurate with the increase in the cost of living. These things ought not to be. The attention of Synod is usually concentrated in this connection upon the needs of the missionary clergy, as those who are in receipt of the smallest incomes, but it is well to remember that hardships and deprivations are not necessarily confined to the homes of the country clergy. The matter is not one with which the Synod is competent to deal in an effective manner, but I think it right to take this public opportunity of commending the question to the thoughtful consideration of those parishes to which the reference may apply.

**Prayer Book Revision.**  
The important work of revising the Book of Common Prayer has so far proceeded that we may look forward, I hope, to having the final result of the revision in the hands of all after the next meeting of the General Synod, which will be in the fall of 1921. In the meantime, the Book in its amended form is being very generally used by the clergy in public worship, and the alterations and additions are becoming familiar to all. I refer to the subject at this time because it is my duty to make known to you a resolution which was passed by the House of Bishops at its last meeting, and is of interest not only to the clergy of the diocese but also to the laity.

**Bible in the Public Schools.**  
I do not propose to discuss with you at any length the question of the Bible in the schools, but, for the sake of publicity, it seems to me wise to include in my charge a bare statement of what has taken place since last the Synod met. The Committee was continued, and on its behalf I drew up and sent to the authorities of the leading non-Roman Catholic churches in

the province the following memorandum:

"The Committee of the Diocesan Synod of Fredericton on Bible Reading in the Public Schools is deeply impressed with the importance of a concerted movement on the part of the various non-Roman Catholic Communities with a view of obtaining for the reading of the Word of God a more prominent and official place on the curriculum of the Public Schools. The Committee is not unmindful of the fact of the last movement of the kind, and does not underestimate the difficulties that must be met and overcome before success can be attained. The Committee is of opinion, however, that the experience through which the world has lately passed, and is still passing, makes it abundantly clear that to the teaching of ethics there must be added the sanction of the Bible, if Christian civilization is to be saved. The social and industrial unrest with which certain parts of Canada are seething is to some extent, at least, and probably in great part, antagonistic to the Christian Faith, and can only be adequately met by the teaching of religious teaching. The religious teaching must, in the judgment of the Committee, be based upon the authoritative sanction of the Word of God, and hence the vast importance of familiarizing the children of our schools with the text of Holy Scripture. With this end in view, the Committee respectfully suggests that in the autumn of this year there be called a conference of duly accredited representatives of the non-Roman Catholic Churches in the province to consider the question in all its bearings. The Committee desires to add that, in its judgment, and in the light of past experience, any such conference ought to move first of all along the lines of education rather than towards the immediate objective of remedial legislation. Circumstances to which the Committee does not deem it wise to refer at this time seem to suggest very clearly that, until there shall have been formed a more definite and insistent public opinion amongst the Protestant people of the province as to the necessity of giving to the Bible a more prominent place in our system of education, there is little use in approaching the Board of Education in the matter. The Committee believes, therefore, that at the outcome of a representative conference, there should be a comprehensive and carefully arranged campaign of public education in the entire question considered in this memorandum."

I do not suggest that the Synod take action at this time in connection with this subject. It will be wise, I think, to await the outcome of any conference that may be called. The matter is one of vast importance, and challenges the earnest attention of every one of us. Divorce education from the sanctions of the supernatural and you rob it of that which alone makes it worth while from the standpoint of human character. Unless education is allied with a belief in God as the ultimate power, it is no real foundation for the ordered development of the world's life. It is because "faith cometh by hearing, and hearing by the Word of God" that we plead for the compulsory reading of the Scriptures in the public schools.

In saying this, however, let us not forget the personal implication of it all. For if we thus lay stress upon the importance of religious teaching, if we believe it to be the basis of all true education, if we profess to find in the Bible a supernatural sanction for obedience to moral law, if we insist upon its fuller recognition in the schools, then in common consistency we are committed to two things. First, it is clearly our duty to make the most of the facilities that are ours under existing law. Those facilities, as we have said, are not very great, and that is no doubt true, but much more can be made of them. I am persuaded, that has been the case here tofore. With the unanimous consent of the trustees in any district, for example, the school can be used after hours by the minister of any recognized religious body for the giving of instruction to the children of his own communion. That is an opportunity not to be despised. I am told that the Roman Catholics, from whom so much may be learned in the matter of religious education, make much use of this facility in the districts where they are strong, and we may well try to follow their example. There are difficulties about this, no doubt, but not such as cannot at least in part be overcome. In a large parish, the factor of time is an important consideration. It is not easy to do all the work that is clamoring to be done. I know all this, but, after all, is there any work that is more important than this of instructing the children in the faith? It may well be true that if this duty were done more effectively the labors of a clergyman would be less arduous in other respects. I counsel the clergy of the Diocese to give this important question their grave consideration. It is a subject that might well be discussed in the chapter meetings of the Rural Deaneries.

In this connection, too, I would recommend the clergy to make a practice of visiting the schools of their respective parishes with greater regularity. It is true that such visiting does not afford an opportunity of giving religious teaching, but it helps a clergyman to keep in personal touch with the children of his flock, and—always an important thing—creates a bond of sympathy between him and the teacher. And this quite apart from the fact that we owe it to the teacher to take an intelligent and kindly interest in her important work. Cultivate the friendship and confidence of the teachers in your parish, and you will find them always ready to respond. Time so spent is an excellent investment.

The second thing to which we are clearly committed by our insistence upon the inadequacy of the present facilities for teaching religion to the children of the Church is an infinitesimal and earnest effort to make our Sunday school work as effective as possible in our respective parishes.

### Forward Movement.

I am glad to have this early opportunity of speaking at some length about the Forward Movement. So far as this Diocese is concerned, it was initiated just twelve months ago at the last session of the Synod, and now the first stage of the Movement—the financial stage—has been happily concluded. My first words upon the subject must be words of profound thankfulness to God for the wonderful success with which the campaign

was carried through, and brought to a successful conclusion—far more successful, indeed, than many of us ever dreamed. When, at the outset, it was announced by the Central Executive Committee that one diocese was asked to raise \$50,000,000, the faith of some of us was staggered. It did not seem possible to raise so large a sum. Yet we not only succeeded in reaching that amount, but actually passed our objective by more than forty thousand dollars. Our lack of faith was happily rebuked, and we have all learned a needed lesson—the lesson of not only trusting God, but of trusting God's people. For I believe that it was from God's people that the money came. In other words, the giving of this vast sum was the expression of a deeper consciousness of God amongst our people generally than we thought was there. Nothing else, to my mind, could account for the outburst of liberality and sacrifice upon the part of the rank and file of the Church's membership. For it was to a great extent from the rank and file that the response came. Here and there rich men gave their great gifts, but it was only here and there, and it was amongst the men and women of ordinary means that the challenge of the Forward Movement found its splendid answer. It is a great lesson to us all. It ought to teach us, as I have said, not only to trust God to hear and answer prayer, but to trust God's people to do their duty, when that duty has been made plain to them. I hope that we shall learn that lesson.

So far, then, the Forward Movement has been a magnificent success, and that, not only in our own diocese, but in the Church throughout the entire Dominion. Let me remind you as briefly as possible what has been accomplished. As the direct outcome of this effort, we have been able to place upon a firmer and more abiding basis certain very important features of the Church's work. The continuance of our missionary work amongst the Eskimos and Indians of the Far North has been guaranteed. Provision has been made for much needed extension work both at home and in the foreign field. The position of the Women's Auxiliary has been greatly strengthened. A reasonably large endowment fund has been formed to meet the necessary expenses of the Primary in the Canadian Church. The cost of carrying on the work of the Executive Council of the General Synod has been provided for. A small endowment fund has been created for the Board of Religious Education, and for the Council of Social Service. Last, though not least, a great step has been



Held High in Public Esteem

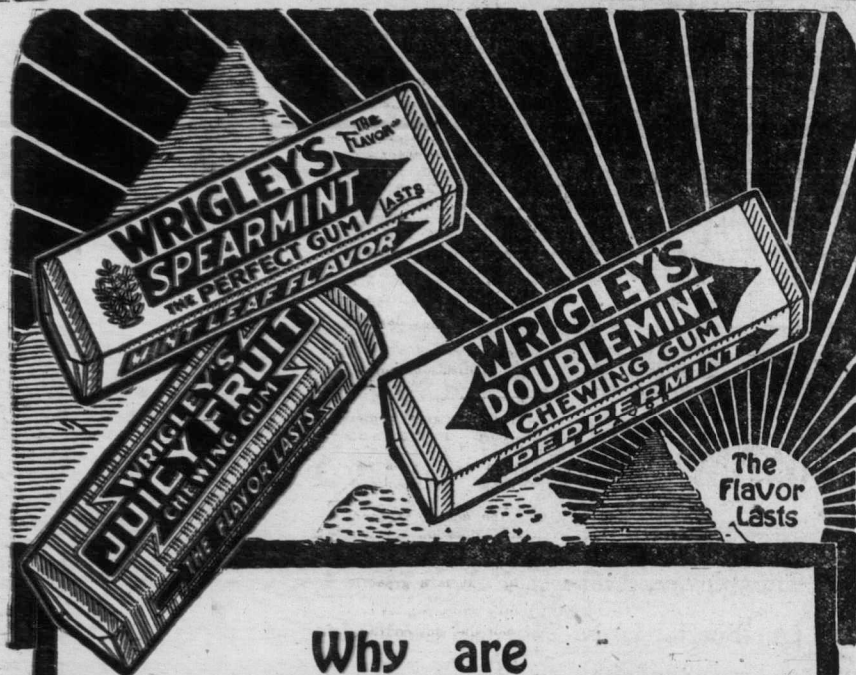
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