SASKATCHEWAN MAY HAVE NEW DIOCESE

SYNOD OF ANGLICAN CHURCH HOLDS IMPORTANT MEETING AT REGINA. SASKATOON DELEGATES PROPOSE SEPARATE BISHOPRIC IN CENTRE OF PROVINCE. MANITOBA'S MONOPOLY OF ELECTORAL POWERS IN APPOINTMENT OF ARCHBISHOP STRONGLY OBJECTED TO. COMMITTEE SELECTED TO CONSIDER REORGANIZATION OF WESTERN DIOCESES.

From Thursday's Morning Leader

The Provincial Synod of Rupert's Land began its sessions in Regina yesterday morning and will probably conclude them tonight. The business that remains to be transacted has to do with the re-delimitation of diocesan boundaries and the location and election to the metropolitical see. This rather formidable-looking announcement concerns subjects which will affect in an important degree, of course, the conditions of future religious work in Western Canada and it is this consideration which gives the questions their chief interest to laymen. If Archdeacon Lloyd obtains the necessary authority for the changes he proposes the area of most of the western bishoprics will have to be again defined, and motions are submitted which propose a radical alteration in the government of the archdiocese. To these affairs the synod will today direct its attention. The following is a list of those attending the meetings:

According to a record taken during the afternoon the delegates are:—

Rupert's Land—Archdeacon Fortin, Canon Murray, Canon Burman, Rev. S. G. Chambers, Rev. A. E. Cowley, Hon. J. H. Agnew, Mr. J. A. Mackray, Hon. Sheriff Inkster, Winnipeg, Rev. A. N. Pencier, Mr. G. R. Coldwell, Brandon; Mr. E. L. Drewry, Portage la Prairie.

Moosonee—Rev. J. G. Anderson, Dynevor; Rev. S. J. S. Stocken, Gleichen; Rev. A. M. Banting, Chapleau; G. R. Whitmore and G. T. Marsh.

Saskatchewan—Archdeacon Lloyd, Archdeacon J. McKay, Revs. A. D. Dewdney, James Taylor, and John Hines, Prince Albert, Rev. E. Matheson, Battleford, Mr. J. E. Sinclair.

Qu' Appelle—Dean Sargeant, Mr. E. W. Miller, Archdeacon Harding, Rev G. N. Dobie, Mr. R. B. Gordon, Indian Head, Rev. F. Wells Johnson, Moose Jaw, Rev. G. C. Hill, Mr. J. R. Peverett, Regina; Rev. C. Williams, Moosomin.

Athabasca—Archdeacon Scott, Rev. A. J. Warwick.

Mackenzie River—Archdeacon McDonald, Rev. W. R. George, Rev. W. J. Garton, Mr. G. Grisdal, Mr. H. F. Mytton.

Calgary—Archdeacon Webb, Archdeacon Tims, Rev. G. H. Webb, Dean Paget; Hon. J. L. Hall, Calgary; Rev. J. S. Chivers, Mr. C. F. P. Conybeare, Lethbridge; Canon Hinchcliffe, Canon G. H. Hogber, Red Deer; Mr. A. G. Wolley Dod, Midnaport; Mr. W. J. Birnie Browne, Strathcona; Mr. E. C. Roper, Bittern Lake; Mr. F. M. Oldham, Innisfail.

Selkirk—Rev. J. Hawksley, Rev. S. Fea, Archdeacon Phair, Rev. J. W. Matheson, Mr. R. D. Richardson, Mr. J. G. Dagg.

Keewatin—Rev. H. D. Cooper, Dryden, Rev. C. W. McKim, Kenora, Rev. C. Wood, Fort Frances, Mr. P. E. McKenzie, Mr. R. J. N. Pither, Mr. C. Belyea, Kenora. Canon Macmorine arrived in time for the evening meeting.

The Service and Sermon

Nine prelates attended yesterday morning at St. Paul's church the devotions which preceded the deliberations of the day. They were: Most Rev. S. P. Matheson, D.D., LL.D. archbishop of Rupert's land; the bishops of Calgary, Mackenzie River, Saskatchewan, Qu'Appelle, Keewatin, Athabasca, Selkirk, and Moosonee. Prayers were read by Rev. G. C. Hill, rector of St. Paul's Regina, and the archdeacon of Qu'Appelle. The archbishop officiated at the Holy Communion, with the bishop of Calgary as epistoller and the bishop of Mackenzie River as gospeller. The sermon was by the bishop of Saskatchewan, who viewed the Church of England as one of the great forces shaped by the grace of God to do His work in these new territories, and urged his hearers not to confuse the essential and the non-essential in matters of doctrine. He thought that in considering the means they were sometimes tempted to forget the end.

The Archiepiscopal Charge

Late in the afternoon the delegates assembled at St. Paul's school house to do business. The archbishop presided at the joint meeting of the two houses and delivered the following charge, which especially at the points when reference was made to the need of continuing missionary work among the Indians and of avoiding "the acerbity of party spirit" evoked emphatic approval. He said:

Right Rev. Brethren and Brethren of the Laity:

By unanimous resolution of our last Meeting of Synod, it was decided that we should meet this year instead of at the usual date in 1908. This was done so as not to interfere with the Lambeth Conference next year. It has been a great pleasure to me to accede to the request of the Synod and convene this meeting in Regina, the growing and progressive Capital of the new province of Saskatchewan. We must all feel, I am sure, that it it is good for us to be here, first of all because Regina is from its position centrally situated, and consequently more convenient of access for a great number of the delegates. Then again, it is an advantage, especially for those of us who come from the Eastern sections of our Ecclesiastical Province, when we are meeting to legislate and provide for the needed expansion of the Church, it is an advantage, I say, to reach as far as possible into the centre of the field of that expansion. Perhaps some of our friends from Northern Saskatchewan and Alberta might tell us that even here we are only touching the fringe of the great wave of settlement which is flowing westward and covering the land.

Two years ago when we met in Calgary, we spoke of the greatness of the opportunity which lay before the Church in the new provinces of this great West. We were then profoundly impressed, not only by the greatness of the opportunity, but by the urgency of the call to duty which confronted our Church in view of the development which we then saw around us and which we could forsee for the future. Today, two years later, it is not too much to say that the expectations even of the most sanguine have been more than realized. The country has gone on developing with phenomenal rapidity; railroads have stretched their iron bands in many directions, and settlers have followed them up and even gone far in advance of them. The tide of immigration has experienced no ebb, but has flowed on with even fuller volume, especially from the shores of the British Isles. Existing towns and villages have expanded enormously, and new ones have sprung up in almost bewildering succession.

If we ask ourselves how far the Church has kept pace with all this, we are thankful to be able to give an encouraging answer. We are able, at all events, to give a much more hopeful answer than we could have done two years ago. The problem which then faced us looks today more easy of solution. While, I suppose, no western bishop finds it possible to do all what he would like to do. Yet his heart is cheered by the fact that his hands are freed to do a great deal more than he expected two years ago. Thanks to the self-denying efforts of the settlers themselves and to the continued and generous help of the Canadian Missionary Society, and last, but not least, to the awakened interest and munificently increased assistance of the Church in the Motherland, all the dioceses in the farther west have been able to multiply their agencies and extend their work to a most gratifying degree. We may well thank God for this. Through whatever channel it comes, the help is from Him.

"Every good gift and every perfect boon if from above, coming down from the Father of lights, with whom there is no variation, neither shadow that is cast by turning." While adverting to the various avenues through which the goodness of the great Head of the Church has come to us, I cannot refrain from making special reference to what I have termed the awakened interest in the Church of the Motherland At various meetings of the Provincial Synod in recent years it was found necessary to pass resolutions deprecating what we considered the premature withdrawing and reducing of grants by the English Societies At our meeting in Calgary two years ago it was decided not merely to deprecate reductions but to make representations to the Societies, laying before them the critical nature of the situation before the Church here in the west, and the profound freatness of her opportunity. Their representations were made by full correspondence on the subject and by personal visits to England. We are glad today to bear testimony to and to record our gratitude for the generous response which has resulted. The Mother Church has come most opportunely to the assistance of her daughter church in the great crisis of her history. Everywhere throughout England and also in Ireland our representatives were given a most sympathetic and even enthusiastic reception. Not only were their efforts backed by the heads of all the great Church Societies, but they were cheered by the fact that the primate of all England lent in a very special way the weight of his great influence both by word and deed to the cause of the Church in the Canadian West. Bishop Montgomery and the Reverend J. D. Mullins, representing two of the great Missionary Societies, were good enough enough to come out and see with their own eyes the need and opportunity of the Church in this great West. We owe much to them for what they have been enabled to accomplish as a result of their visit. It has been of untold advantage to our cause. By voice and by pen these two good friends of ours have been most untiring in their efforts on our behalf. Their advocacy, as you know, has been mainly instrumental in the raising of two special funds for the Church in Western Canada, one by the S. P. G., and the other by the C. and C. C. S. The grants from these special funds have come most opportunely to the various dioceses during the year. They have given us all a great uplift in coping with the problems of church expansion. Every diocese, each in its own way, can bear special testimony to this. Not to mention others, we have the encouraging instance of that of Saskatchewan, where perhaps the inrush of settlrs has been greatest. A year ago the Bishop of that diocese confessed that he was faced with a proposition for church development so great as to be of an apparently bewildering impossibility. This year we have had the joy of viewing what has been termed the unique spectacle of the same Bishop being called upon to place throughout his diocese in one week some seventy agents of the Church, both the men and the means for their support being provided for a term of years! Let us thank God for raising up for us this timely help in this fruitful season of the Church's opportunity in the west. Let us also impress upon our people that the best exhibition of their gratitude will be given by the right use they make of this help and the speedy way in which they will learn to do without it and release it for the expansion of the Church in new regions beyond them.

While referring to the special help thus extended to us by two of the great English Societies, we must not omit to mention the continued generosity of that other great Society, the S. P. C. K. As perhaps you know, the Society some time ago decided to discontinue its system of Block Grants in aid of church building. When it was my privilege to appear before its committee in London, while I did not presume to challenge this change of policy, I asked that, in view of our special circumstances just now, the Society would see its way to reverting to the old system for at least a period of years. This the Society has most generously consented to do and very substantial Block Grants have been made to western dioceses. We are under very deep obligation to the Society for its most generous treatment.

Looking thus at what we may designate the work of the church among white settlers. I think that we may thank God and take courage. The prospects of the church being able to keep pace with the development are certainly brighter. It is to be feared, however, that we cannot say the same of the work of the Church among the Indians. The outlook, to say the least, is not encouraging. The claims of the white work arising out of the rapid settlement of the west have in the last few years overshadowed everything else. The consequence has been that the claims of our Indian work have been temporarily set aside. The Canadian Missionary Society seems to view with little favor applications for grants in aid of that branch of the work. The C. M. S., which at great cost established most of our Indian Missions, feels constrained gradually to withdraw its help. I took occasion a year ago when in London to urge upon the committee of that Society that its policy of withdrawal should be suspended for a period of years while the special strain arising out of the rapid settling of the west weighed so heavily upon the Canadian Church. The committee gave my plea a patient and sympathetic hearing, but in view of the claims upon the Society in the vast fields of other lands it did not see its way to acceding to my request. The reply of the committee was as follows:

"That the committee deeply sympathize with the Bishops and other friends in North-West Canada in the great pressure thrown upon them by the rapid growth of the white population, and they earnestly hope that possible help will be sent to them by the Societies, whose work is largely among white settlers. But the C. M. S., having for eighty years borne the greatest part of the work among the Indians in the Canadian Dominion, and bearing still considerable expense for that work (amounting last year to £15,900, and subject to a gradual reduction of only £500 p. a.,) feel it impossible, in view of the overwhelming claims of the Heathen World, to suspend the operation of the agreement for a reduction on the grants of two of the dioceses, viz: Saskatchewan and Calgary, in which the proportion of the annual reduction amounts to £165 per annum."

I feel confident that we may take this as final. The question is: How are we to provide for the continued maintenance of our Indian Missions? It appears to be the declared view of the board of management of the M. S.C.C. that one department of the Indian work should make no claims for support upon that society. The department is that of the Indian schools. The opinion is that the government should assume all responsibility for the maintenance of these, and a committee of the board of management has been from time to time negotiating with the Indian Department at Ottawa on the subject. It would be well, I think, for this synod to express its views on this important question. But granted that the church were relieved of all expense in connection with these schools, there still remains the problem of the maintenance of the other departments of our Indian work. From what source are the bishops to look for the means of carrying on this work? If it is only a matter of a short time till the help of the C. M. S. is entirely withdrawn, if we cannot look in the meanitime at least for much assistance from the M.S.C.C., what are we to do? The question is well worthy of a full and serious consideration by this synod. Not a few of us have been pained by the belittling of the church's duty towards the Indians and its work for them which has become apparent in some quarters. Their numbers may be few, but their souls are precious in the sight of Him who died for the Red Man as well as for the White Man. The occupation of these vast prairies by new settlers constitutes a great and pressing claim upon the church, but let it not obliterate our solicitude for the spiritual welfare of the old and original occupiers and owners of this great Western heritage of ours.

Since our last meeting God has been pleased to take away from our Canadian church two fathers in God—two fathers and founders of the church in their respective districts. Last autumn Archbishop Bond, Primate of all Canada, entered into his rest and reward. Many deserved and touching tributes have been since paid to his memory from pulpit, platform and press throughout the length and breadth of Canada. It is becoming that the church in the West, in synod assembled, should add its word of cordial appreciation of the noble life of that great leader, and its word of heartfelt thankfulness to Almighty God for the prolonged span and sustained strength for four score years and ten of that great and useful life. Archbishop Bond went step by step from the humble post of Lay Reader in the church to the highest position in the gift of the Canadian church. Of him we can say as was said of the late primate of all England, "He rose by no arts but by the force of a character sterling as it was rugged, of an intellectual activity vigorous and untiring to the last, of a stern sense of justice and of duty, of a spiritual sincerity and conviction which conquered all men in the end." My brethren, something more is needed from us than mere praise when we think of such a man—something better than the polished paragraph of mere encomium. There is needed of us grace and strength to follow the example of his untiring labor, his indomitable courage, his unswerving fidelity to the church.

To take up he mantle of this great man in the special work of the primacy, the House of Bishops of the General Synod unanimously elected the Archbishop of Toronto. We congratulate the new primate on his elevation to this high position, and pray that God's blessing may rest upon him. His long experience in the councils of the church, and his excellent executive ability will stand him in good stead in his new position.

Our own ecclesiastical province has lost the earthly services of the venerable and venerated Bishop of Selkirk. His work was done in what one might venture to term the camera of a prolonged isolation in the far off regions of the north. Only from time to time glimpses of it were given to the outer world, but the results of his great work and unselfish life are known to God in the souls which through him were brought out of the darkness of heathenism into His marvellous light. As representing the church of the province, we thank God for Bishop Bompa's life of singular devotion. At our last meeting we acceded to his request in giving him a co-adjutor in the person of Bishop Stringer. After his consecration he returned to the side of his reverend chief only in time to commit his body to its lonely grave in the far off Yukon. Bishop Stringer has now succeeded to the See, and we welcome him with us at this meeting.

And now, dear brethren, I commit and command to you the work and business of this meeting. Subjects of grave and far-reaching importance are down on the agenda paper for your consideration. We shall need, and I trust we shall pray earnestly for wisdom from on high to guide us. Let us ever remember that we are legislating not merely for the present of our individual and diocesan interests, but for the future of what is destined to be, with God's blessing, a great church in a great land. Errors in judgment now, mistakes in policy begotten of a selfish shortsightedness may do irreparable harm in that future of which we are now the trustees. There evolves out of this fact a grave responsibility for us. With the opening out of this great country, this "Last West," in its momentous processes of nation-building and nation-fusing, the future of our church lies before us with her part to play in the leavening and building up of the complex life of the great communities that are to be. The foundations are being laid for playing that part nobly or ignobly. The forecast should fill us not merely with a lofty inspiration but with a lofty ambition, joined with a humble desire and prayer that with God's help we prove ourselves "wise master builders." To this end, let us seek to be a united church throughout the whole ecclesiastical province. And to be this it is not necessary that we should be a church identified with but one party or with but one type of thought. The country which is the sphere of our action is too big for that, and its incoming population is of too diverse a character to be forced into one ecclesiastical mould. One of the most thoughtful of our English bishops used the following words in regard to the church the other day: "It would have been an ill day for the church which can boast of a Fisher and Cranmer, Hooker and Andrewes, Cosin and Pearson, if she had handed on the teaching of one school. The church which in the last century has known and honored Simeon and Pusey and Maurice, Liddon and Kingsley and Lightfoot and Ryle, can appreciate the riches of our varied inheritance in the saints and will not be ready to sacrifice the liberty of its comprehensiveness for the sake of a uniformity which could not last, or which, if it lasted, would paralyze her life." If these words are true of the church in the Motherland, they are as true here. There are coming into our land "many men of many minds," among whom are church people of varied types of thoughts. Let there be a home for them all within the wide circumvallation of the spacious fold of the comprehensive Church of England. But while we thus admit variety, let us be united. There can be, if the Spirit of Christ dwell in our hearts, harmony and unity without uniformity. While we are true to our individual convictions and predilections, we can be brotherly and harmonious and never succumb to the acerbity of party spirit. In the great and noble campaign which lies before the church of our ecclesiastical province there is surely a call not for divided but for united forces. May God then unite us. May He be present with us in this our meeting and make us, if not all of one mind, yet all of one heart for the furtherance of His kingdom.

Officers Appointed

Following the delivery of the charge the prelates retired to deliberate in another place, and the delegates proceeded to elect officers as follows: Prolocutor, the archdeacon of Winnipeg, Dr. Fortin; deputy prolocutor, Dean Paget, Calgary; sessional secretary (pro tem), Rural Dean Dobie; lay secretary, R. S. Lake; auditors, H. F. Mytton and G. R. Coldwell; treasurer, Hon. J. H. Agnew.

The subject of delegates' railway fares was brought to the front by the announcement that the companies had refused to issue free permits for the return journey. At the evening session this statement was confirmed.

Methodist Mayor's Welcome.

Subsequently the bishops returned, by invitation, to take part in the meeting, at which the mayor, J. W. Smith, Alderman Cowan and J. Kelso Hunter, city clerk, welcomed the synod to Regina.

The mayor assured the synod it was a pleasure to him to extend them the official welcome of the city of Regina. It had been his duty and privilege to perform a similar office at other gatherings this year, but never, he believed, on a more important occasion. He was not a member of the Anglican body, having been cradled in Methodism, but he believed he had enough breadth of thought to welcome all brethren, to whatever church or denomination they belonged. For all the churches had the same object in view, the uplifting of men and the upbuilding of staunch Christian character. The gathering was also important in the history of the city, because of the extent of country it represented. He understood that the territory reached from the Great Lakes to the Rocky mountains and from the American frontier as far north as man could go.

With reference to the Christian work in which they were engaged, it was not enough for men to merely to pay attention to the commercial and social affairs of life, and he believed gatherings of that kind could not be held in their midst without having a beneficial effect upon them. He thought the Anglican church need not be ashamed of such a representative in the city as Mr. Hill, (applause) one of his personal friends. Mr. Smith spoke of the prosperity which recent years had brought to Regina and, concluding, expressed the hope that the delegates' stay would be profitable and pleasant, and that they would go away with kindly memories of the city. (Applause).

Alderman Cowan also alluded to the amazing progress of Regina, Its ambition, and its responsibility for the

(Continued on page 8.)

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