

ARCHBISHOP'S CHARGE TO SYNOD

(By Most Rev. S. P. Matheson, D.D., LL.D., Archbishop of Rupert's Land.)

Right Rev. Brethren and Brethren of the Laity:—

By unanimous resolution of our last meeting of the 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 is good for us to be here, first of all because Regina is from its position centrally located, and consequently more convenient of access for a greater number of 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 foresee 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 gone far in advance of them. The tide of immigration has experienced no ebb, but has flowed on with fuller volume, especially from the shores of the British Isles. Existing towns and villages have expanded enormously, and new one have sprung up in almost bewildering succession.

While referring to the special help which has been given to us by the two 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 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 for that part of the work. The C.M.S., which at a great cost established most of our Indian missions, feels constrained to gradually withdraw its help. I took occasion a year ago when in London to urge upon the committee of that society that its policy to withdraw should be suspended for a period of years while the special strain arising out of the rapid settlement 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 of 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 \$15,000, and subject to a gradual

reduction of only \$500 p.a.) feel it impossible, in view of the overwhelming claims of the Heavens world, to suspend the operation of the agreement for a reduction on the two of the diocese, viz. Saskatchewan and Calgary, in which the proportion of the final 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 on that society. The department is that of 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 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 meantime at least for some assistance from the M.S.C.C., what are we to do? The question is well worthy of a full and serious consideration of this synod. Not a few of us have been pained by the feeling 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 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 occupants 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 since been paid to his memory from the 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 character sterling as it was rugged, of an intellectual activity vigorous and untiring to the last, of a stern sense of justice and duty, of a spiritual sincerity and conviction which conquered all men in the end."

My brethren, something more is needed of us than mere praise when we think of such a man—something more than the polished paragraph of mere eulogium. There is needed of us grace and strength to follow the example of his unflinching labor, his indomitable courage, his unswerving fidelity to the church. To take up the 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 service in the councils of the church and his 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 might venture to term the canyons of a prolonged isolation in the far off regions of the north. Only from time to time glimpses were given of it to the outside world, but the results of his great work and unselfish life were known to God in the souls which through him were brought out of the darkness of heathenism into His marvelous light. As representing the church of the province, we thank God for Bishop Bompas' 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 revered chief only in time to commit his body to its lonely grave in the far off Yukon. Bishop Stringer has succeeded to the see, and we welcome him with us at this meeting. And now, dear brethren, I commit and commend you to the work and business of this meeting. Subjects of grave and far reaching importance are laid 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 be 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 it momentous process of nation building and nation raising, the future of our church lies before us with her part to play in the teaching and building up of the complex life of the great communities that are to be. The foundations are being laid to play that part nobly or ignobly. The forecast should fill us not merely with a lofty inspiration but 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 one party or with one type of thought. The country which is the sphere of our action is too big for that, and its incoming population 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 I would have been an ill day for the church which can boast of a Fisher and a Cranmer, Hooker and Andrews, Cosin and Pearson, if she had handed on the teaching of one school. The church which in the last century has honored Simeon, and Pusey and Maurice, Liddon and Kingsley and Lightfoot, and Ryle, can't 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 many types of thought. Let there be a home for them all within the wide circumference of the spacious fold of the comprehensive Church of England. But while we must admit variety let us be united. The spirit of Christ dwell in our hearts, harmony and unity without uniformity. While we are true to our individual predilections and convictions, 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 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.

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FORWARD STEP IN THE INTERESTS OF Muskoka Free Hospital for Consumptives The National Sanitarium Association of Canada has undertaken to publish a monthly magazine devoted to the Outdoor Treatment of Tuberculosis, and the inculcation of Hygienic Methods of Living for the people generally. The first number was issued in November, 1906. All profits from this magazine—from subscriptions and advertising—will go to the maintenance of patients at the Muskoka Free Hospital for Consumptives. Any one contributing one dollar a year, or more, to the funds of the Hospital will become a subscriber to CANADIAN OUT-DOOR LIFE for one year.

No Father, No Mother, No Home—Worse Than a Prisoner GARFIELD BRACEY, BERLIN, ONT.: Enclosed please find doctor's certificate and examination papers. Hope you will secure me a place in your Sanitarium. You will notice that my circumstances is a hard one: no father, no mother, no home—worse than a prisoner. Nobody wants me on account of my disease. Hoping you will have the charity and consider my position, and give me a position at once in your Sanitarium, I ever pray.

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