

Canon Matheson, O. Fortin, E. S. W. Pentreath, H. H. Barber, F. N. Wilson and Messrs. H. M. Howell, Q.C., W. R. Malock, Jno. H. Wilson, H. S. Crotty, C. J. Brydges, Treasurer; W. B. Hall, F. H. Mathewson; and J. Wigley. After the prayers and the reading of the minutes the Treasurer presented his report. The report showed a balance in favor of the Home Mission Fund, but this favourable showing is only due to the vacancies in the Missions. Letters were read from the Bishop now in England stating that he found it difficult to get men, as the salaries of curates in England, he considered, were better than the amounts given to our Missionaries. His Lordship did not speak encouragingly of his efforts to secure money for St. John's College, owing to the great depression in agriculture, and the many jubilee schemes, the time was unfavourable for collecting money for the Colonial Church. Archdeacon Pinkham announced that the Mission of Norquay had been offered to the Revd. A. H. S. Winsor, of Buren, Newfoundland. This was confirmed, and a grant of \$100.00 made towards Mr. Winsor's travelling expenses.

The Rev. T. C. Coggs has been transferred from Souris to High Bluff.

The order of business was then suspended to allow of the introduction of the following resolution.

Moved by Rev. Edwyn S. W. Pentreath, seconded by Rev. Mark Jukes, of Minnedosa, and unanimously carried by a steady vote.

The Executive Committee of the Synod of the Diocese of Rupert's Land has heard with pleasure that his Gracethe Archbishop of Canterbury has nominated for the vacancy in the See of Saskatchewan the Ven. W. C. Pinkham, B.D., Archdeacon of Manitoba, Secretary of the Synod and of this Committee.

The Committee desire to offer their hearty wishes for the Archdeacon's success in his new and important field of labor, and while regretting his approaching severance from this Diocese, in which he has faithfully labored for 18 years, they feel that his long experience in missionary, educational and organizing work in this Diocese fits him in an especial manner for the work of a Missionary Bishop.

It is a further source of gratification to this Committee, and they believe to Churchmen generally, that in this appointment the principle is recognized that as a rule the higher offices of the Church of England in Canada should be given to those who have, so to speak, won their spurs in the work of the Canadian Church.

The Dean undertook to send a copy of the resolution to the Archbishop and Bishop.

The Archdeacon replied, and the business was then proceeded with. The missionary schedule for the year was then adopted. The older missionaries receive this year grants of \$500, no reduction being found practicable. In the newer missions grants of \$400 were made. In both cases the grants are subject to revision next January. Several reports were read from clergymen. The difficulty of obtaining quarterly reports has been found to be so great, that it was, on motion of Archdeacon Cowley, resolved that the quarterly grant should not be paid to any Missionary until his report had been received by the Secretary. Various matters were remitted to the Property and Finance Committee. Mr. Brydges reported that the gift of 1440 acres of land, in land warrants, given by the Rev. W. L. Sykes, chaplain to the forces at Aldershot, to the Clergy Endowment Fund had been accepted by the S.P.G. and S.P.C.K. on the valuation placed upon it, as a cash contribution to the Fund, and that thus grants were available to meet it. This adds \$5,000 in cash to the Endowment Fund for Missions. The lands on the line of the Manitoba and N. W. Railway, and the proceeds when sold are to be invested for the support of Missionaries along the line of that railway.

After discussion on minor matters the Committee adjourned.

**PERSONAL.** The nomination of Archdeacon Pinkham to the See of Saskatchewan has proved to be a popular one here. Archbishop Tache sent a deputation of three priests to tender their congratulations. Communications have also been received from the leading men of the Presbyterian and Methodist bodies. Among Churchmen the nomination is looked on as a good one, as the Archdeacon is full of vigour, and it is believed he will make his mark in the Diocese during the next few years.

The consecration will not take place until the Bishop's return in June. It is hoped that we can have a deputation of Bishops from Eastern Canada present at the consecration. The Provincial Synod meets next August, when important developments affecting the division of the enormous See of Saskatchewan may be expected.

**CONTEMPORARY CHURCH OPINION.**

The *Scottish Guardian* thus states its position as a *Church* paper; one which we may say is very similar to our own. It says:

"We decline to hold ourselves under any obligation either to take or to avoid taking a side upon questions of importance which may come to the front, whether they concern the Church's polity or its administration.

Then as regards contributions to our columns. It is not, we conceive, inconsistent with the position of such a periodical as this to allow to correspondents and to the writers of communicated articles and reviews, very considerable latitude in the expression of their opinions. A newspaper which professes to exist, not for any party in the Church, but for the Church itself, cannot afford to be more narrow than the Church it represents. If an opinion is known to be held in the Church, and is tolerated there, it cannot fairly be expected of a Church newspaper that it should at all times refuse to allow those who hold that opinion to state it in its columns, because others, it may be a preponderating majority, are of a different opinion. Church doctrines are not so weak and brittle in their texture that they cannot bear the breath of criticism. Church principles are not so vacuous that they tend to disappear under the light of historical investigation. There are, moreover, worse things than controversy, for though controversy generally irritates at the time, and often seems to leave matters where it found them, its barrenness of result is, at the same time, often more apparent than real. Controversy educates, it tends to elucidate truth, and it frequently sets men thinking about important subjects upon which they had never thought before, with the best possible result to themselves. We might say very much on this point, but we content ourselves with re-asserting it as one of the principles which must regulate our insertion of correspondence, that we claim to be not less tolerant in regard to the expression of opinion, than we believe the Church to be."

*Church Bells*, contains an article over the initials B. W., regarding "Tales for the Young" their dangers and their uses, in which the class often described as the "goody-goody" are spoken of thus:—

In order to impress the truths of the Gospel on the hearts of the young, these writers represent all the good boys and girls as angels without wings, too pure and spotless for earth, and so carried off by an early and triumphant death; or else there is the inevitable fever, or galloping consumption, which deprives them of one of their parents, and then all the details of the last sickness and death agony are depicted with a vividness enough to make a sensitive child shudder. There is quite sufficient real trouble in the lives of many of the children of the poor without working on their tender emo-

tions by descriptions of sorrows which may never come. Those who do this evidently do not understand children. Keble read them more truly when he sang,

"The heart of childhood is all mirth."

We need do no more than allude to the class of tales which, directly or indirectly, convey teaching opposed to the principles of the Bible or of our Church, although there is great need to avoid such in our selection, as they are very apt to creep in unawares.

In fact, what we want to see is Christian principle worked out in the details of everyday life, religion exhibited as a living thing, and the young represented, not as angels, but as true soldiers of Christ, learning to fight His battles manfully against sin, the world and the Devil, and to do their duty in that state of life to which it may please God to call them.

The *Southern Churchman* says as to the return of the Epiphany season:—

We have been reminded of the first advent of Christ and the manifestations He made of Himself; but one such has been made so constantly, yet so quietly, we may have passed it by. What Christ's life and acts and words kept repeating were, "I will build up a state co-extensive with the world, without help from the powers of the world, without one soldier or ship at my command or one penny in my treasury. I will make laws for my state which shall never be repealed, and I will defy all the powers of the earth or hades to destroy what I build." Such were the astounding claims of Jesus Christ. They seemed to the men of His day as only the utterances of one beside Himself; yet as the centuries roll on they are becoming truer and more true. His kingdom at first embraced a dozen men; it embraces now four hundred millions. The territory over which He once held sway was not an acre of ground; now it is co-extensive with the civilization of the world. And this day there are millions upon millions of men and women and children who, rather than disobey the laws of His state, would lay down their lives. This is a manifestation, an Epiphany of Christ that we can understand, and understanding can get impressed with His greatness and wisdom and power. Though He appeared as the weakest of human kind, His pretensions were the most astounding that ever came from human lips, and every century makes them plainer and truer.

The *Church Messenger*, of Raleigh, N.C., in an article on "Popular Services," says:—

But unless our members are more thoughtful of, and courteous to, strangers who enter our churches, than many of them are, strangers to the service we will continue to have. "Be courteous," is one way in which our lay brethren could help us to have more popular services. To show a person, not at home with us, a seat, or share our own with him; to hand him a Prayer Book, or Leaflet, or Hymnal—such acts of common courtesy would go far toward wearing off the prejudice to our mode of common worship.

The *Irish Ecclesiastical Gazette*, under the title "Liberty in things ritual," says: Absolute rubrical conformity never was known. Complete uniformity of "use" is not possible; it may be doubted if it is desirable. Churchmen are generally agreed that rubrics are law; they feel the value of a good degree of ritual agreement even in details; they deplore disorder. But it is well understood that there is a certain margin between specified legal obligation and unchecked personal freedom, where some variety must necessarily be found, and where it is both an attraction and a satisfaction. In the nature of it, it is, and perhaps always will be,