

After the "laying on of hands," his Grace delivered an impressive address. There was a large congregation present.

Diocese of New Westminster.

The Synod, adjourned from last July, met again on Nov. 15th and 16th, in St. Leonard's Hall. Owing to the Bishop's inability to leave his room, the session was constituted by a quorum meeting in the Bishop's library. This being done, Synod resolved itself into Committee of the Whole to debate the subjects set down upon the agenda paper.

The report of the delegates to the General Synod of the Church in all Canada, recently held in Toronto, was read and adopted; and a vote of thanks passed to the Bishop, the Rev. H. G. Fienes-Clinton, and Mr. W. Myers Gray, for their attendance and successful labors in securing every safeguard desired by the Diocesan Synod.

It was reported that the Bishops of the three independent dioceses in B. C. were willing to form an ecclesiastical province. The committee to promote a Provincial Synod, which has done considerable work in that direction for two or three years past, was, therefore, reappointed, adding thereto the Rev. B. Small, of Lytton, and Mr. W. M. Gray, Westminster. It was understood that this committee would report to next Synod, whether it would be more desirable to form the proposed new province under a local Metropolitan or Archbishop, or to accept the Primate of All Canada direct as Metropolitan.

It was also reported that considerable confusion existed in the minds of some church people, occasioned by the name of the general fund of the Diocese, the "Diocesan Fund," and a suggestion was made to alter it to "Home Mission Fund." This was considered unnecessary, especially if the clergy and others would explain that the Bishop, although rightly termed the "Diocesan," yet received no income whatever from the Diocesan Fund, which is entirely devoted to paying grants towards the stipends of the missionary clergy, and the ordinary expenses of the diocese.

A Central Committee was appointed to undertake the work of organizing and carrying on work in aid of the Home Missions, and especially for providing funds for the support of the missionaries. The evenings during sessions of Synod were set apart for missionary meetings, the first being held in the Cathedral on Wednesday, and another in St. Paul's church, Vancouver, on Thursday evening.

The duties of the treasurer of Synod were defined, and Mr. Walter J. Walker was elected to that office. The executive committee was empowered to procure a corporate seal for the Synod, to contain the arms of the diocese, and the requisite legend.

Votes of sympathy were passed to the Bishop and Mrs. Sillitoe; and also to the Ven. Archdeacon Woods, who was prevented by illness from presiding at the second day's session of Synod in committee.

Votes of thanks were also passed to Alderman and Mrs. Herring, who kindly entertained at luncheon on both days the members of Synod; and also to the ladies and others of New Westminster who exercised hospitality.

Synod then adjourned *sine die*.

—*The Churchman's Gazette.*

GOD AND DUTY.

In these two words you have all religion and all morality: God the Creator, the Redeemer, the Sanctifier of our humanity. Duty the supreme end of perfectness, and the sole law of character. Then you have all that man needs to know, all that man needs to do.—*Farrar.*

Correspondence.

THE BROTHERHOOD OF ST. ANDREW.

To the Editor of the CHURCH GUARDIAN:

My dear Sir,—Some one may be thinking of the following scheme, but in the event of its not being brought forward, I should like, through your paper, to bring it now before the members of the Brotherhood, so that it may be discussed at the Convention to be held at Ottawa in January next.

The members of the American Chapters have given us an example in offering to support a missionary of their own, and in calling for a volunteer to undertake the work. Why should not the Canadian Brotherhood do likewise? There are now nearly 140 Chapters in Canada, and if each of these could average, say \$10 a year (and some of the large city Chapters could raise more) quite enough would be realized to support one, or perhaps two missionaries in any part of the world; and, considering the number of volunteers for foreign service there are in our Theological Colleges, I imagine there would be no difficulty in getting the right man to go. McKenzie River, Moosonee, Algoma, and many other Dioceses at home and abroad, are waiting for this help, and we can render it if we will. Remember the Church is responsible for all she is able to do.

JOHN T. BRYAN.

Trinity Rectory, St. Stephen, N.B.

TITHING—THE MISSIONARY CONFERENCE AT YARMOUTH.

To the Editor of the CHURCH GUARDIAN:

Sir,—I am much pleased to find that my letter in re duty of Priests to tithes has drawn a letter from "Fifteen Years a Tither." Incidentally the writer lets us know he is a Priest, and in this respect follows the example of "Candid Friend." With this fact his acknowledged practice will, I trust, assure our laity generally that this is by no means a new doctrine, and that one at least of our clergy has been "Fifteen Years a Tither." Also I hope his practice in this particular will encourage his fellow priests to follow his example.

But I fancy he did not quite take in the fact that many Priests have more of "this world's goods" than can be supposed to come to them from tithes. Therefore—question 1. Are such Priests not as bound to tithe such possessions as any layman? and question 2. Are Priests as Priests to pay tithe of their so-called clerical income? I know the first question can hardly admit of a doubtful answer. Yet it is much to be doubted whether all Priests of "independent means" tithe the income arising therefrom. Perhaps, thinking that as Priests they are not required to pay tithe, they have forgotten that such possessions are not theirs as Priests, but are theirs as, and just as, the goods of the laity are theirs. This fact needs to be well-weighed.

The other question may admit of a hesitating or doubtful answer. I am not so sure as your correspondent, "Fifteen Years a Tither," that the remark which I quoted was "merely professional etiquette." It no doubt is true that we would not take any fees from one another, but *why* is this the general practice? Might it not be that we have followed such practice as a result of the principle involved in my quotation? And, then, is it not within the reach of possibility that general "professional etiquette" has followed from such example?

I cannot agree with the sentiment in the last paragraph of your correspondent's letter. If it is the duty of the clergy to tithe their clerical

income, then they should do so whether or not the laity did their duty in this respect. But it is equally true that if it be the duty of the laity to tithe their incomes they should do so whether the clergy tithe their salaries or not. It is a matter of principle, and only those who are intelligent and conscientious Churchmen and Church women will ever adopt the practice.

I hope more correspondents will let your readers hear from them on this matter. And in particular I hope some one will let us hear something about the principle of "the Church not receiving from the Church."

Yours truly,

CANDID FRIEND.

RECEIVING FROM AND GIVING TO GOD.

The following, in the form of a small leaflet, may be usefully inserted inside the cover of Prayer Books. It is found in the Bibles, Prayer Books, and Hymn Books for the use of worshippers in the



CHURCH OF ST. JOHN'S, BIRKENHEAD.

"All we have to offer,
All we give to Thee."

THE ENTIRE SUPPORT OF THIS CHURCH and its Services is dependent upon the FREEWILL OFFERINGS of this Congregation.

The essential features of worship are
RECEIVING AND GIVING.

RECEIVING FROM GOD:

What do we receive? GRACE, INSTRUCTION,
HELP.

GIVING TO GOD:

What can we give? POSSESSIONS, BODY,
SOUL AND SPIRIT.

POSSESSIONS:

By giving of our money to the Offertory, and of our time to the Service of our Church.

BODY:

By reverently kneeling during Prayer, and joining heartily in the Singing.

SOUL:

By giving thoughtful attention to the words of the Service.

SPIRIT:

By giving our will and affections to God.

WHY PEOPLE GO TO CHURCH.

Perhaps if we look carefully at some of the reasons why people go to church it will throw light upon the opposite question, the chronic lamentation, why people do not go to church. Of course we might almost say that there are as many reasons as there are individuals, each one having a reason of his own; but with those who are the salt and life of the Church, their reason for attending public services is similar to that for eating their meals regularly. It is a necessity for the nourishment of the spiritual life, and they would as soon think of starving their bodies as their souls. Probably there is a great difference in the motives of the average Romanist, whom no obstacle will hinder from going regularly to mass, and the Protestant tramp who goes up and down the earth to hear "preaching" in which sensation is the chief feature. Some go to church because it is the proper thing for those in their social circle; others make the Church simply an avenue to