

but this would be a better thing. Let us break away from Diocesanism and Provincialism, where Church Beneficiary Funds are concerned, and let us consolidate them, seeking, where necessary, the requisite legislation to this end, and let us, over and above all, raise this Million Dollar Fund to place those for whom it would be contributed beyond the fear of want and debt.

"Let similar details of this Pension Fund characterize the scheme with us as with them, limiting, however, the benefits of the fund solely to the retired clergy, viz.:-

"1. The Pension Fund shall be for the clergy of the Church of England in Canada.

"2. The pension shall be paid as an annuity upon retirement from active service at a specified age (which in the American Church has been set at 68 years).

"3. The pension is to be regarded as a debt owed by the Church to its aged servants, in good standing in the several dioceses, not as a charity, nor yet as a gift, but as something yet due to the toiler who gave of his best to the Church, and did not receive in return an income proportionate to the services which he rendered during the years of his active ministry.

"Note.—If the fund extends to their families, as in the American scheme, then at death a portion of it reverts to the widow and any minor children, if such there be.

Effect of the War.

"The question relating to the effect of the war spiritually has been very difficult to answer, but I wished to have an expression of opinion; and, so far as it has been given, it coincides very closely with my own observations. Some speak of 'greater seriousness,' 'better attendance,' 'more earnestness,' 'more prayer,' 'some improvement,' and the letter of one Incumbent is worth quoting. He writes: 'I have observed a very decided change amongst my people here since the outbreak of the war. In spite of the fact that such a large number of our men have gone from here to the front, and others have moved away, yet the services have been better attended, proportionately; the Lenten services more largely attended than ever, and parish organizations are in a more healthy condition. The Sunday School is growing. The number of communicants is larger. On Easter Day all previous records were broken.' Would that there were more reports like this! But most have to confess that there is little or no improvement observable. Some state that the serious-minded have become more serious, and the careless and indifferent more so. It seems clear that whatever change for the better is taking place, it is not, as a rule, finding expression in the ordinary channels. Is it, or is it not fatefully true that we 'know not the time of our visitation'? And if it is, what then? I leave this momentous question unanswered, since no words that I can command can compass the answer to it.

"In connection with the burning question of the hour, 'Selective Conscription,' conscription of wealth and food control, and the like, I am sure I voice the opinion of the Synod when I say that we are one and all prepared in the strongest terms to reaffirm the patriotic resolution of last year, in which we assured the Dominion Government of our readiness as members of the Church of England in this diocese, to stand behind it in any action 'as may seem most advantageous for the more complete and effectual mobilization of the entire resources of Canada in men and materials which ought to be unreservedly placed at the disposal of our country and empire.'

"It has been suggested further, that the Government should be re-

quested to set apart Sunday, July the 1st next, Dominion Day, as a day of special prayer in relation to the war. May I again say that I am sure I voice the feelings of all, when I state that we would hail with satisfaction such a proclamation, and would endeavour to observe it in a spirit of penitential supplication and sound upon it the clear note of a patriotism, which is fully conscious that 'Righteousness alone exalteth a nation.' But what, it may well be asked, is going to be the spiritual result of setting apart that Sunday, or any other, if the duty of the observance of the Lord's Day is one that is so easily brushed aside, as it appears to be, by the actions of those who misappropriate its hallowed hours, to seed sowing, general gardening, and the like, thus depriving their souls of the benefits and blessings of Divine worship? My brethren, there is a deep fundamental misapprehension in this whole matter. Do we believe that 'the earth is the Lord's and the fulness thereof'; do we believe that His are the seasons, Who hath the power to order them, to shorten or lengthen them, and to cause the seed to grow, and to multiply the increase of the field, and 'all in response to the devout prayers of His Church? Do we believe these things? I repeat. Then if so, why do we not act in accordance with our belief, rather than in contravention of His revealed Word, 'them that honour Me I will honour.'

"The times through which we are passing continue to be easily the gravest in human history. Titanic destructive forces have been at work during the 1,066 days that our Empire has been at war. How can the appalling results ever be fully calculated, the frightful tale ever be told? It is the unanimous assurance of those who have been in it, and of it, and have returned from it, that no tongue or pen can accomplish so great a task. Events of far-reaching importance follow so closely one upon another, that it is impossible to stay their course and take time to grasp their full meaning. The inventive genius of man has been put to the severest strain and test to meet and defeat the Hell-born devices of savagery and cruelty of a materialistic, superscientific, dechristianized nation, and slowly but surely the arch-enemy of our Empire is learning that he can never realize his dream to be a second 'William the Conqueror' by a German conquest of England, much less an overlord of 'earth's wide bounds,' since

"There is an oath on high
That ne'er on brow of mortal birth
Shall blend again the crowns of earth
Nor in according cry
Her many voices mingling own
One tyrant lord, one idol throne."

"The question is, how long is it to be before this lesson is learnt? And when shall the fatuous folly be abandoned, which has drenched the continent of Europe with rivers of blood? God only knows—in His mercy may the time be short—and yet we know it must be long enough, and strenuous enough to vindicate the deliberate action of the Empire and her Allies, which went to war in defence of right and justice in the cause of the weak, and for the maintenance of her own untarnished honour."

Yet, with hands by evil stained,
And an ear by discord pained,
I am groping for the keys
Of the heavenly harmonies:
Still within my heart I bear
Love for all things good and fair.
Hands of want or souls in pain
Have not sought my door in vain;
I have kept my fealty good
To the human brotherhood.

—J. G. Whittier.

NIAGARA SYNOD.

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Referendum Abominable.

Canon Broughall made reference to the suggestion that there be a referendum, and said this was abominable. The men at the front could not vote, nor could those who had fallen in battle have any say as to what the shirkers should do, and to allow those who refused to let their sons go to the front to vote, and to act upon their opinion, was preposterous.

They had forgotten that this war was with the Lord, and that until the Church was found on her knees and turned to God in humble penitence, they could not get His blessing, even though by force of arms they might get a so-called victory.

Canon Daw's Resolution.

"Be it resolved that in order that Canada may do its utmost in winning the war, it is essential that the country be organized for all branches of national service so as to ensure.

"(a) The provision of necessary reinforcement for the army by selective conscription;

"(b) The utmost productions of food, munitions and other necessities;

"(c) Further, the Synod requests the Government of the Dominion to call upon the people of Canada to observe July 1st as a day of prayer to God for the success of the Allies."

Clerical Stipends.

G. C. Coppley proposed that the minimum salary of clergymen be \$1,000 with rectory, and this was favourably received and referred to a standing committee.

Contributions Decrease.

Rev. Canon Spencer, in submitting the report of the state of the Church, stated that owing to the war the totals in every parish of the diocese were lessened and that the contribution per family throughout the diocese had decreased \$1.78.

Social Service.

The report on the work done during the year by the council of social service was presented by Rev. Dr. Renison, and the discussion was led by Rev. Dr. J. O. Miller of St. Catharines. He suggested the appointment of a secretary to carry on this part of the work.

Rev. Dr. Tucker moved a resolution of thanks to Rev. Dr. Renison, who, with the old committee, was re-elected to carry on the work. Other reports presented were on Trinity University by Archdeacon Davidson, Jewish work by Rev. Canon P. L. Spencer, and Church extension by George C. Coppley.

Before adjourning for the year Bishop Clark made the suggestion that hereafter three days be devoted to the work of the Synod instead of two as in the past. This will be acted upon.

Rum Rations.

During the afternoon session the rum ration was discussed by the Rev. A. C. Mackintosh, who spent ten months in the trenches.

"Those men or women," he said, "who belittle the moral character of the Canadian troops, have no right to breathe the free air of Canada. Some of these same people are anti-conscriptionists."

The Synod went on record as being in favour of the rum ration, which Rev. A. C. Mackintosh said consisted of a small drink issued in the early morning after the men had stood for hours knee-deep in water.

Delegates and Committees.

Standing Committee:—Very Rev. Dean Owen, Archdeacons Forneret, Davidson, Perry, Irving, Canons Daw,

Howitt, Sutherland, Spencer, Broughall, Smith, Revs. Dr. Renison, F. W. Hovey, J. W. Ten Eyck, H. L. A. Almon, C. A. Sparling, A. C. Mackintosh, Messrs. Hon. R. Harcourt, G. C. Coppley, C. S. Scott, T. E. Leather, Adam Brown, F. T. Smye, J. H. Ingersoll, E. Kenrick, J. A. Henderson, A. B. Lambe, E. T. Lightbourne, W. M. Brandon, F. H. Keefer, George E. Bristol, A. Frazer, A. M. Watts, J. Beaumont and L. G. Alan.

Sunday School Commission—Dean Owen, Rural Dean Hovey, Rev. Canon Broughall, Rev. R. F. Nie, Rev. C. E. Riley, G. C. Coppley, J. A. Henderson, W. Nicholson, W. W. White, K. C. Burney, C. Lambe.

M.S.C.C.—Ven. Archdeacons Davidson and Forneret, Hon. R. Harcourt, George C. Coppley and E. Lightbourne.

Delegates to the General Synod—Dean Owen, Archdeacon Davidson, Archdeacon Forneret, Canon Broughall, Canon Daw, Rev. Dr. Renison. Substitutes, Archdeacon Perry, Canon Sutherland, Canon Howitt, Archdeacon Irving, Canon Spencer, Dr. Miller, George C. Coppley, Hon. R. Harcourt, Adam Brown, T. E. Leather, C. S. Scott and J. H. Ingersoll. Substitutes, E. T. Lightbourne, F. T. Smye, and H. H. Francis.

Delegates to the Provincial Synod—Dean Owen, Archdeacon Forneret, Archdeacon Davidson, Rev. Dr. Renison, Archdeacon Perry, Canon Broughall, Canon Bevan, Canon Davis, Canon Garrett, Rev. F. W. Hovey, Archdeacon Irving, Rev. C. E. Riley, Canon D. R. Smith, J. G. Alan, K. C. Burney, George C. Coppley, J. A. Henderson, Hon. R. Harcourt, J. A. Ingersoll, T. E. Leather, W. Nicholson, C. S. Scott, F. T. Smye, W. W. White and G. F. Webb.

Scripture Gift Mission

The recent visit of the Secretary of the Scripture Gift Mission to the United States and Canada lends an added interest to the wonderful story told by the Superintendent of a Church Camp Mission, of the conversion of a drunken miner in one of the lonely camps in the far North-West:—

"One of our missionaries followed up in the course of his work a poor miner who had gotten into the hands of the saloon keepers and had been drunk for nearly three months. Under the circumstances, his wife and children left him and the home was broken up. The missionary, who had left his ordinary camp patrol and followed this man into the small frontier town, where the camp follower is entrenched to rob the men of their manhood and money, stayed with this poor unfortunate wretch for over a week, but could not find him sober enough to talk intelligently. He then had to leave the man for his camp duties, but not without prayerfully putting one of the Scripture Gift Gospels into the drunkard's pocket, with two tracts. They did not meet each other again for a month, and to the pleasant surprise of the missionary, he found that through reading the Gospel—which I think was the Gospel of St. John—and the tracts, when he had become sober, the sweet Gospel message had sunk into his heart, and not only transformed his own heart, but had brought his home together making it a little heaven instead of a big hell. This was a direct blessing from the Scripture Gift Gospels.

Stories such as these are their own appeal for continued help and definite, earnest prayer. Any gifts for the work may be sent to the Editor or to the Chairman, Rev. Preb. H. W. Webb-Peplow, M.A., or to the Secretary, Francis C. Brading, at 15, The Strand, London, W.C.