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THE LATE DR. AMBROSE.

As we briefly intimated in our last issue, REV. JOHN AMBROSE, D.C.L., for many years editor and proprietor of CHURCH WORK, entered into Paradise at his residence, at Middle Sackville, N. S., September 12th. The immediate cause of his death was meningitis, followed by acute congestion of the lungs induced by sunstroke. For the past four or five years he had been in declining health, although during the past summer he had somewhat rallied under the influence of almost complete rest, and the change to a milder climate than that of his last parish, Herring Cove, which is situate near the Atlantic coast. Contrary to the advice of his family he went to work in the harvest field. The day was intensely hot. He entered with characteristic zest and energy into his self-imposed labours, the result of which was a slight sunstroke, which developed into brain and lung trouble, necessarily fatal even to a much younger man. He was interred at Digby, N. S., on the following Thursday, of which place he had been rector for twenty-three years. In the absence of the Bishop at the Provincial Synod, the services were conducted by Very Rev. Dean Gilpin, of Halifax. An unavoidable change in the funeral arrangements prevented the attendance of many of the older clergy. There was a

very large attendance, however, of his old parishioners, and an immense number of floral tributes. The grave also was lined with moss and flowers by members of the congregation. On the following Sunday Memorial Services, including a special celebration of the Holy Communion, with Collect, Epistle and Gospel for All Saints Day, was held in Sackville parish church. The Rector preached from the text, "Blessed are the dead which die in the Lord." There were also appropriate hymns. At Bedford, in the same parish, similar services were held, and the choir sang Tennyson's "Crossing the Bar." Extended and very laudatory obituary notices have appeared in the Halifax and Digby papers, and his death has, we may safely say, cast a gloom over the whole Diocese of Nova Scotia.

John Ambrose was born of Irish parents in the city of St. John, in the year 1823. At a very early age he removed with his parents to Truro, N. S., where he received his early education. While yet in his teens he entered the printing office of the celebrated Joseph Howe, at Halifax, where he remained a short time. His whole bent and bias being however in the direction of the ministry, he entered, in the late forties, Kings College, Windsor, N. S., where he duly graduated, and in 1850 and 1851 was ordained deacon and

priest by the late Bishop Binney. For the first two and a half years of his ministry he acted as curate to the late Dr. Nicolls, of Liverpool, and about the end of 1854 was appointed to the parish of New Dublin. At this period the parish contained no less than twelve stations, and it has since been twice subdivided. Three hard-worked parish priests now occupy the field which for three years taxed the energies and rare physical powers of the subject of this memoir. During his incumbency he erected and paid for a church at Conquerall. He was then elected to the somewhat smaller, but very extensive and arduous parish of St. Margaret's Bay, some twenty miles below Halifax, on the Atlantic coast. Here he remained thirteen years, doing a noble work for the spiritual and temporal interests of his parishioners. This parish has since been subdivided into two distinct charges. While in St. Margaret's Bay he erected a church at French Village.

His next charge was the important parish of Digby. This is a rising town situated on the southern extremity of that noble sheet of water, Annapolis Basin. Containing some thousands of inhabitants it is very largely patronized by tourists from the United States, and is at certain periods of the year a very stirring, bustling place. While here he did an excellent work. At a cost of \$11,000 he erected the present

beautiful church— one of the finest and best appointed in the diocese, \$5,000 of which he collected in Montreal and England. During his visit to England he took a number of lecturing tours on behalf of the S. P. G. and S. P. C. K. Some five or six years ago he resigned the parish owing to increasing infirmities, mainly due to his untiring labours and several accidents, and took the smaller parish of Herring Cove, about seven miles from Halifax. As some recognition of his services, and especially of his exertions in recovering for the parish some half lapsed government grants, the vestry voted him a pension of \$100 per annum for life. While at Digby, he was instrumental in securing the abolition of the inhuman system of selling paupers to the lowest bidder, which was in vogue in the Maritime Provinces. This involved much labor, some obloquy, and considerable opposition, but finally his indomitable will conquered every obstacle, and the iniquity became a thing of the past.

His health continuing to fail, and having suffered from another very severe accident, he retired from active service, and went to reside on his own farm at Sackville. He took a deep interest in natural history, and was one of the best authorities on the subject in the province. A founder of the Halifax Institute of Natural Science, he was also a

corresponding member of the Smithsonian Institute. All his life he had been remarkable for his love of swimming. Some idea of his aquatic prowess may be gathered from the fact that during his life he saved no less than thirteen persons from drowning, in every case at the risk of his own life. Forty-five years ago he married Charlotte N. Barss, a daughter of Edward Barss, of Liverpool, by whom he had a family of fourteen children. Thirteen of these are now living. Dr. Ambrose was at one time a member of the Provincial Synod, and was also a member of the Board of Governors of Kings College. His degree of D. C. L. was conferred in recognition of his services rendered this venerable institution at different times. He was also one of the founders of the Diocesan Synod. He was a man of magnificent physique and noble presence and of great simplicity of character.

A very appreciative obituary, extending over two columns in the *Halifax Herald*, of Sept. 14th, concluded as follows :

"Such is a meagre outline of a remarkably busy, useful, laborious and arduous life. These forty-five years of active service, represent an amount of severe physical labor and actual hardship and occasional danger, that to day might belong to life on the Labrador coast or in the wilds of the far northwest. Without undue croaking over the "degeneracy of the times," it may safely be

asked how many of our younger clergy would feel like working a parish, extending over half a county and embracing twelve distinct stations, a parish which now taxes the energies, mental and physical, of three clergymen. Dr. Ambrose was always noted as a remarkable hard worker in this country of hard working people, whatever his hand found to do he did it with all the might of his strong resolute nature. Although in the course of his long toilsome career, he did not accumulate a large share of the so-called "good things" of this life, he earned for himself the love and respect of hundreds in the province. Few men in any calling have been as widely and profoundly respected. Mentally, morally and physically he proved himself a Man, and when that is said what more can be added."

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FIVE-MINUTE TALKS.

BY CLINTON LOCKE.

Let us talk a little about your calling. The very word implies a caller, and so does "vocation." It undoubtedly came from the feeling once far more prevalent than now, that God called a man to his work; that in doing it he was obeying a call of God. Now, unless a man does feel about his work that it is what he is fitted to do, he will not enjoy it much, or generally do it very well. He must feel that it is his work, or else it will be nothing more than a treadmill, a ball and chain. Above all is this the case in my calling—the priesthood. We are asked at our ordination: "Do you think in your heart that you are truly called according to the will of our Lord Jesus

Christ, and according to the canons of this Church, to the order and ministry of priesthood?" The reply is, "I think it," and if the man does not really think it, and is becoming a priest because it is respectable, because a lazy man can stumble along in it, because it will open the way for him to influence and place, what a hypocrite he will be, what a masquerade his whole life must become. Sometimes men delude themselves about this priestly calling — they think they ought to be clergymen just because they are religious and love God. Without brains, without judgement, without common-sense, they drag on through life, machines for reading the service and giving the sacraments, but worse than nobody as helpers of men, as teachers of Christ, as guides in the way of salvation; they simply belittle the priestly calling.

Besides your particular calling as a clerk, a lawyer, a cook, there is your general calling as a Christian. Probably not more than one man in a thousand could be a train dispatcher without losing his head, but every one, no matter whether he be a train dispatcher, or a Secretary of State, or a dressmaker, or a poet, can become a thorough expert in the Christian calling. Christianity fits any trade or any profession. Of course, I mean any right calling. There is such a calling as keeping a gambling-house or running a bar. The Christian calling will not chime with those. Nor can its mantle hang on the shoulders of the man or woman who uses the pen, the brush, the voice, or the body, to minister to low desires or pander to vile tastes.

Apart from crookedness, there is no way of gaining a livelihood that debars a human being from following

the Christian calling. Ragpickers have sometimes attained greater distinction in it than duchesses. This Christian calling does not oblige you ever to neglect your other calling. It does not expect that you will give up your work and take to Church going all the time. How can a man who must be at his work early in the morning and stay at it until late at night, give a great deal of time every day to direct religious acts? Can he pray for hours? Can he give much time to meditation or Bible reading? Monks and Sisters in convents and people of leisure can do it, but not very busy people. I consider that honestly supporting a family, keeping out of debt, temperate regular duty, are tolerably religious acts, and as disciplining to the character as prayer. Mind, I do not take one iota from the great importance of that. While this is true, let us not forget that many a servant of God has felt called to give up his secular calling and devote himself exclusively and continuously to the cure of souls. The splendid record of the lives of such people, often high in rank and wealth and fame, is one of the most glorious in the history of the Church. All honor to them. Many a woman who longed for a home of her own and children about her knees, has put it all on one side because she felt the cull of duty to devote her life to the care of aged parents or orphan children. Many a man has sternly renounced his own dreams of domestic happiness for his mother's sake. She must be supported, and his earnings must be given to that. When these hard calls come to a soul, how the spirit groans, how the heart faints, how fierce the battle between inclination and duty. Only at the feet of the great Re-

nouncer of Self can be found strength to do this, not only thoroughly, but cheerfully. If you have a calling to be a doctor, you immediately go where doctoring is taught, and it is the same way with this Christain calling—you go immediately into the great school for teaching it, the Church. She has had classes in it from the beginning. Indeed, that is the whole reason of her being. Go in, sit down in the lowest form, listen, study, apply what you hear, and if you are faithful and not fault-finding, if you will put your will under the Master's Will, you will succeed.

WE regret to observe that the term "Episcopal Church" as applied to the Church of England is becoming common among certain classes and in certain localities in Canada. Churchmen everywhere should set their faces like a flint against its use. Despite the old proverb there is a vast deal in a name. The use of this term robs the Church of her historic character and reduces her in popular estimation to the level of a sect. At best it is only a nickname, and it conveys an impression of oneness that is most misleading and objectionable. To call a Church, which professes to teach the whole counsel of God, after some particular usage or doctrine is most absurd. As well call a grocer a "tea seller" as call the Church of England the "Episcopal Church." It is true that we believe in bishops, but we have never made their possession the supreme article of belief. We hold to a number of other things quite as firmly. We exalt no one doctrine or usage out of its right place or proportion. With St. Paul we believe in maintaining the "proportion of

the Faith." To call the Church then after a single feature of her system or polity, is to imply just the opposite. It is to narrow down the Church of England to a society formed to propagate a single idea. It is to make mere faddists of us. Just as well call us the "priest church" as the "bishop church," nay better, for to one bishop we have at least one hundred priests, or the "liturgical church." Why, anyway, should the Church of England be the only religious body in the Dominion to be "called out of her name." All other bodies, the Roman Catholic, Presbyterian, Baptist, Congregationalist, etc., get their self claimed legal titles. Why not the Church of England?

THE "CHRISTAIN," which at time of writing is being played to crowded and enthusiastic houses in New York, is certainly a powerfully written book. Hall Caine, taking him altogether, is we should be inclined to say the foremost living novelist in the English speaking world. With the possible exception of Mrs. Humphrey Ward, he is the only author, the appearance of whose books is an event in the literary world. The stir they cause faintly reminds one of the days of Thackeray, Dickens and George Elliot, and it may be added, Charles Reade, who but for his incurable mannerisms, would have stood in the very front rank of novelists. A powerful thrilling book and containing a vast deal of truth and full of the deepest human pathos, the "Christain" is well worth reading. But for all that, a more unfair and misleading book was never written. And its hero, John Storm, is a poor creature intensely egotistical, censorious, self

righteous, narrow minded and uncharitable. Nothing really more unheroic could be conceived than this gloomy, ferocious prig. He has scarcely a good word for anyone, and has such an insufferably good opinion of himself, that one is sometimes half tempted to think that the author doesn't intend us to take him seriously, but simply as a caricature. Glory Quayle is undoubtedly a fine character and well drawn. But though no doubt well worth reading or hearing in its dramatized form, we must caution our readers against the glaring misrepresentations of the "Christain." The author's indirect strictures upon the clergy are grossly unfair. There are no doubt men like Canon Wealthy. But to introduce him into a novel as a type of any class or section of the English clergy, proves one of two things, either that the author's desire for effect was stronger than his love of truth, or and other portions of the book seem to indicate this, his very superficial knowledge of his subject. The book in fact is full of the most ludicrous mistakes in regard to the simplest matters of church procedure. It may safely be said, and we speak from an experience that falls to the lot of few men, that a more earnest self denying class of men than the English clergy of to day never graced any religious body in ancient or modern times. And society is by no means as corrupt as represented. This book, instinct with genius and intensity of purpose, will give, I fear, false views of life and do some harm. It is to be hoped that Canadian churchmen will take both the book and the play with a considerable number of grains of salt.

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#### MINISTERIAL TITLES IN THE CHURCH OF ENGLAND.

A good deal of perplexity, even among our own church people, is often occasioned by the employment of these varying titles as applied to the clergy. And this is not confined by any means to the uneducated. Well informed men are continually using these titles, who if suddenly asked to explain them would be immediately "floored." As one of the principal objects of this paper is the promotion of an enlightened churchmanship, which can "give a reason" for its faith and practice on all points and to all comers, a few explanatory words in regard to these commonly used, and we suspect not very generally understood terms, may not be amiss.

*Rector.*—The literal meaning of this word is ruler. In England a rector is one who is entitled to the great tithes of a parish. There are comparatively few rectors in England, probably not more than ten or fifteen per cent of the whole body of the clergy. An English rector though receiving the "great tithes" of a parish, is not by any means necessarily better off than a vicar, because the smaller tithes of many parishes are greater than the "greater tithes" of many poor parishes. The title is universal in the United States, and now all but universal in Canada; and we believe in Cape Colony and Australia.

*Vicar.*—Literally a deputy. Twenty five or thirty years ago the term employed was "perpetual curate," *i. e.* a curate who had a freehold of his office. As the old original parishes were subdivided into distinct and independent charges, the ministers appointed were called, out of de-



ference to the incumbent of the mother parish, "curate," and to distinguish them from assistant curates engaged by the year, "perpetual" or permanent curates. About thirty years ago the name was changed to vicar.

*Curate.*—Literally one who has a "cure" or care of a certain district or congregation. Up to the middle of last century, and always in Scotland, the Anglican clergy were universally called "curates." Now the term is exclusively applied to assistant clergy. But it is still used in its original sense in the Prayer Book, *e. g.*, in the prayer for "Bishops and Curates." The expression "cure" is derived from the latin *cura* (care). A parish is often called in ecclesiastical phraseology "a cure of souls."

*Parson* ---Literally person. In olden days the parish priest was called "*persona ecclesiastica*" (the ecclesiastical person). The name is therefore simply "broad" or provincial English for person.

*Minister.*—Literally servant. The clergy are servants,—servants of God and man. Servants of Him "who came not to be ministered unto but to minister." Of all men their motto is "I serve." This is a very general term and certainly includes every one who is officially connected with the Church, choir men and boys, sextons, organists, lay readers as well as bishops, priests, and deacons.

*Incumbent.*—This also is a very general term and is often used of secular officials. It simply means an office holder. An incumbent may be a bishop, priest, deacon, custom house officer, police magistrate or school master, any one in short who holds a public office. The term thirty

years ago was employed in common conversation, alternately with that of "perpetual curate." Now it is very seldom heard in England. In some of our Canadian Dioceses. it was till recently very commonly used, but now it is generally dying out; the more pretentious title of rector having taken its place.

*Clergyman.*—Literally one chosen by lot (*Greek kleros.*) This again is a very general term, and one originally applied to all kinds of office holders. It is now exclusively applied to the ministry. We shall have something to say in our next issue on the titles—Dean, Archdeacon, Canon, Prebendary, Rural Dean.

THE difference between a fanatic and a reformer is, that the latter takes people as they are and endeavors to raise them up to what they should be. The fanatic takes them as they should be and endeavors to raise them to what they never can be. He begins up in the air. A reformer again is a man who is willing to wait. A fanatic is one who would reap to-morrow what he sows to-day. He would do the work of a lifetime in a single year and that of a century in a lifetime. There is a great deal of refined (if unconscious) selfishness about the fanatic. He will not content himself with laying a foundation for others to build upon. He must reap what he himself has sown. He must have all the glory himself. And he builds with untempered mortar, and his work will not stand. No cause championed by fanatics, has ever stood the test of time. There are few more dangerous people than a philanthropist in a hurry. To no class of men does this more directly

and forcibly apply, than the clergy, and in fact to all church workers. Hurry is fatal to true success. Rapid growth is always to be distrusted. The medicine that heals quickly is transient in its effects, that which is slow and gradual permanent. The very best work probably that we do, whether as clergy or people—is that whose results we never see. That work which makes most noise, and brings most glory, and affords us the most satisfaction, is generally the least useful. We need again to guard against the fanatic's mistake, of expecting too much from human nature. We must work with such tools as we have, we must work from worse to better, not from better to perfect. Clergymen and christian workers often make themselves unnecessarily very miserable by expecting too much from people, by assuming that if they don't look at things from the same stand point and in the same light as themselves, they are hopelessly depraved. Beware then of fanaticism.

#### THE BIRTH RATE OF ONTARIO.

It is hardly too much to say, that the figures adduced by Rev. D. Williams, during the recent debate in the Provincial Synod, on the above subject, reveal a horrible state of affairs in that portion of the Dominion which has hitherto arrogated to itself the title of the "Banner Province." During the last thirty-five or forty years, the birth rate of Ontario has fallen by about fifty per cent, and now stands at 20.8, as compared with 30.4 in England, between 36 and 40 in Quebec, 27.8 in Massachusetts, and 21.9 in France. We have of late

been treated to numerous articles in the English, American and Canadian press, on the decay of the French nation, as evidenced by its lessened birth rate. And many self complacent comparisons have been drawn between the Latin and Anglo Saxon races. France has been placed in Lord Salisbury's category of "Dying races," while the ultimate world wide dominance of the English speaking races has been triumphantly predicted. But just at this very moment, when we "Anglo Saxons" have been holding up our hands in pious horror over the moral decadence of France, comes the revelation of a worse state of things in probably the leading province in the Empire.

THE evil is apparently so deep seated and the question such a delicate one, that one hardly knows what to say. It seems conclusively proved by Rev. D. Williams, who has put himself in communication with over one hundred representative men, that a state of affairs exists that is simply appalling, and the so called "better classes" appear to be most deeply involved.

THERE are many stages in national decay—inordinate love of wealth, servility to tyrannical rulers, blind lust for conquest etc., but this by almost universal consent is the last and worst. Such a state of things is not a disease, it is a symptom, like dropsy, of several diseases. The appearance of dropsy, indicates a general break up of the system. The organs become incapable of doing their work. And so this progressive and very marked reduction in the Ontario birth rate, seems to us an infallible indication that the entire body politic is organically and

hopelessly diseased.

ONE hates to use the term hopeless, but it almost forces itself upon us. When things gradually come to this pass, all that can be said in either pulpit, press or platform, seems like trying to cure a paralyzed man by telling him to walk, or a blind man to see. The whole moral sense has become warped and perverted. All appeals must fail for the simple reason that there is nothing to appeal to. Communities like individuals become affected with a species of moral idiocy. They become on some points incapable of distinguishing between right and wrong—morally paralyzed and morally blind. They cannot understand your arguments or follow your conclusions. And the very existence of this evil state of things, so conclusively proved by Mr. Williams, proves in its turn a condition of moral callousness, quite impervious to anything anyone can write or say. The disease alas is we fear far too deep seated for any such remedy. You can't talk people into the love of a family, any more than you can talk them into being hungry or thirsty.

This question may be respectfully relegated to the serious attention of some of our woman reformers, who are so powerfully exercised on the subject of Prohibition. What is drunkenness compared with an evil like this. And what right have we to call it our national sin. Moreover it is to be hoped that those individuals who have been prating about the "vigor" and "expansiveness" of the Anglo-Saxon race, will now take a rest. In view of these revelations such talk, at least on the part of us

English speaking Canadians is nauseous and pharisaical to the last degree.

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#### A NEW BISHOPRIC FOR BRITISH COLUMBIA.

AT its last session the Synod of New Westminster unanimously decided to set apart the Kootenay District as a new See. The diocese will forthwith be constituted and a Synod elected. Until the formation of an Episcopal Endowment Fund, the diocese will be under the supervision of Bishop Dart. In the meantime the laity will be stimulated to work for the settlement of their own diocese, and will be relieved from the great expense, inconvenience and loss of time attendant upon a journey to the present see city. Why not it might be asked, adopt this plan in regard to the proposed subdivision of the dioceses of Huron, Toronto and Nova Scotia?

THE question of religious education has during these past four or five years, made very marked and gratifying progress in the Dominion. It seems only yesterday that its advocates were regarded by the great mass of people, including the majority of churchmen, as a class of well meaning faddists whom it would be a mistake to take seriously. They were snubbed in our Synods, and everywhere looked upon as the visionary belated champions of a cause as dead as that of the Stuarts. "Our matchless common school system," as it was then the fashion to designate it, was assumed to be far beyond the reach of any improvement devisable by the wit of man. People laughed in your face at the bare suggestion of the possibility of such

a thing. And to introduce religion. Had'nt we the Church, and the Sunday school and the mother's knee. "Why the idea was so preposterous that it was beneath serious argument. It was'nt worth powder and shot. More than half our own church people talked in this way, and our most enlightened church people, our lay delegates and representative men. But how matters have changed. At every Synod held this year from Halifax to Vancouver, including the Provincial Synod, strongly worded resolutions were unanimously passed affirming the crying necessity for some religious instruction in our common schools. The Church of England may now fairly be said to be a unit on this important question. And signs are not lacking, that our brethren of other denominations are slowly waking up to the realization of the present unsatisfactory state of affairs. Last year the Presbyterian General Assembly passed a resolution, generally approving the introduction of Bible teaching in the schools. Indications, in fact multiply on all sides, that this question is forging its way into the very front rank of living questions, and that it will soon become an issue that our governments will be forced to reckon with. The public mind has been drawn to the serious consideration of this question, as much by the determined fight that the Roman Catholics have made over the Manitoba School Question, as by the efforts of certain churchmen. The practical unanimity of the church on the question is most satisfactory, and shows wonderful progress. We propose returning again and again to this vitally important matter.

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Watch and pray.

God often most effectually answers our prayers by giving us just exactly the opposite of what we ask. A man for instance prays for riches, and God sends him poverty, he prays for health and gets sickness. But his prayer is answered. He gets that thing which will most tend to God's glory, and his spiritual well being. I ask a physician for quinine. "No" he says "that is not what you want. I'll give you iron." Thus my request is granted, although not in the way suggested by the asker. So it is with prayer. Again God answers our prayers by a direct refusal, and while we don't get what we want we get what we need. We don't require a change, and God leaves things as they are. Oftencr again God defers His answer to our prayers. Our prayers have been only recorded, stored away to be answered prehaps long years hence, possibly in eternity. How know we but those unexpected blessings, which are so often vouchsafed us, are simply deferrd answers to our own or other's prayers long since forgotten by us but not by God. Be it how it may, this therefore is certain, that no prayer was ever offered in vain. Our words shall not return to us void. And then prayer in itself and independent of all results, direct, indirect or deferred, will always bring a blessing as a spiritual exercise. It lifts us out of ourselves and our surroundings, develops our faith, and educates our spiritual nature. It is like judicious bodily exercise. No man ever really prayed with out being the better for it.

CARELESS, worldly minded men who set their sons no example, and utterly neglect their moral training, are often astonished when they go wrong. They cannot understand it. They have always kept straight themselves without the profession of religion. But they overlook the fact, that in their own youth they had a good example and training from their own parents and the effect of this training has remained and insensibly influenced their lives. This is exactly the same in a physical sense. Men who in their early life have been forced to conform to the laws of health, and so lay a good foundation, often live hard lives in middle age and yet retain their health. But the children of such men are almost always feeble in constitution. In both cases the children begin where the parents leave off. The criminal carelessness of many fathers in this matter is astounding. From pure selfish indolence they allow their children to grow up with scarcely any more moral training than a horse or a dog. As Sam Jones the celebrated American revivalist once said "There are thousands of men who consider themselves pretty decent fellows, who will spend hours every week trying to teach a horse to trot a mile in two minutes and a half, or a dog to stand upon its hind legs, who would never dream of spending five minutes to teach their sons to keep on the right side of the penitentiary," In fact the indifference of many professing Christian people, to go a step further, on this important subject is appalling. And this explains why this country professedly one of the most religious in the world, has quietly acquiesced in the practical banishment of religion.

WHY should the term hypocrite be exclusively applied to religious people. Is there not inconsistency among other classes. Do doctors, lawyers, and politicians always live up to their professed principles? Do merchants always live up to their advertisements? Inconsistency and human frailty it would seem can be tolerated and condoned in every thing but religion. And when did religious people ever claim to be perfect, or anything more than human. Inconsistency is more or less universal. Hypocrisy, in the real meaning of the term, is very rare. If inconsistency is hypocrisy then every mother's son and daughter of us is a hypocrite. But hypocrisy as we take, is a vastly different thing. Hypocrisy in fact involves the exercise of far too much consistency, and force of character (*of a kind*) to be one thousandth part as common as so many crude thinkers imagine. Only a man of exceptional character can be a real thorough paced hypocrite. One of the silliest, hollowest, as well as one of the unfairest of all cries is this cry of hypocrite so often applied by unreligious to religious people

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#### THE PLEBISCITE.

The recent plebiscite undoubtedly marks the culmination and collapse of the prohibition movement in Canada. No government in the face of the universal, and we may say contemptuous indifference expressed by the Canadian electorate would be justified in adopting such a measure. To take action in such a matter, involving as it does such tremendous issues, financial, social and moral, and the destruction of immense vested interests, at the bidding of less than

one quarter of the total electorate would be political madness. The movement therefore may be regarded as dead, at all events for this generation.

And for this we are devoutly thankful. The attempt at making men teetotallers by brute force is, we believe, inimical to the best interests of the temperance cause. Only when you can get men to regard the drinking of a glass of beer as a crime will prohibition be feasible. And this you will never get men of Anglo-Saxon blood to believe. Prohibition is founded upon the fallacy that one wrong justifies another. It is to cure evil by evil. Because my neighbour gets drunk I must be punished, because he abuses his liberty I must be forcibly restrained from using my own liberty and put on the same level as an Indian, or a Zulu, or an Australian "black man." I am to be punished not because I get drunk but because somebody else does. It is to punish about eighty-five per cent of people for the sins of the other fifteen, the sober many for the drunken few. Prohibition besides being unworkable is wrong in principle.

Owing to a variety of causes drunkenness is steadily dying out in Canada. The enactment of a prohibitory law would set back the cause of temperance half a century.

#### THE PROVINCIAL SYNOD.

THE proceedings of the Provincial Synod, which met in September in Montreal, were of unusual interest and importance. This body we may explain, for the benefit of those imperfectly posted in Anglican church matters is composed of clerical and lay delegates elected in equal

numbers by the various diocesan synods, at their annual sessions. The clergy and laity form the "lower house," and deliberate under the presidency of a prolocutor elected by themselves. The bishops form an upper chamber and sit and deliberate apart. The Synod, which meets every three years, is so called because representative of a Province, *i. e.*, a collection of dioceses. The Montreal Provincial Synod embraces the "Province of Canada," which comprehends the civil Provinces of Ontario, Quebec, New Brunswick, Prince Edward Island and Nova Scotia. The dioceses represented are those of Algoma, Huron, Niagara, Toronto, Ontario, and Ottawa in Ontario; Montreal and Quebec, in Quebec; Fredericton in New Brunswick, and Nova Scotia and Prince Edward Island, a total of ten. The matters dealt with besides those of general interest to the Church, are what may be called inter-diocesan questions, such as the division of dioceses, the government of the Domestic and Foreign Missionary Society, the election of missionary bishops, etc. A similar organization known as the Provincial Synod of Ruperts Land, and embracing all the dioceses between Lake Superior and the Rocky Mountains, exists in North West Canada. The three British Columbia dioceses of Columbia, Caledonia and New Westminster are as yet extra provincial. Supreme over these provincial and diocesan synods, is the General Synod of the Church of England in Canada, formed in Toronto in 1893, and composed of delegates elected by the diocesan synods and the Bishops of the Dominion. The president of the Canadian House of Bishops, and

therefore executive head of the Canadian Church, is Archbishop McChray, of Ruperts Land, who is resident in Winnipeg.

To employ a familiar illustration, which is of course necessarily imperfect and cannot be pressed very closely, the general synod corresponds with the Dominion House of Commons, the Provincial Synods with the Provincial Legislatures, and the Diocesan Synods with the County Councils.

Some questions of grave import were as intimated discussed at the recent meeting of the Montreal Provincial Synod. The division of the dioceses of Huron, Toronto and Nova Scotia was unanimously recommended. It was decided that the time was not ripe for the extinction of the provincial synod, and its merging into the general synod. A very strongly worded resolution in favor of taking united action with other religious bodies, for arguing the question of religious education upon the various provincial governments, was unanimously passed. Near the close of the synod a motion was introduced by Rev. D. Williams of Stratford, Ontario, diocese of Huron, relating to the birth and death rate of Ontario. His speech which literally bristled with startling and astounding statistics, is commented upon in another place. A committee to report to the next meeting of synod was appointed. The tone of the debates on the whole seems to have been very harmonious.

#### ENGLISH CHURCH NOTES.

The Church Congress which has recently closed, was held this year at Bradford and passed off most successfully. The Congress we may explain is a purely non-official body—simply a debating society in fact, and has

no legislative powers whatever. It was organized some thirty years ago for the discussion of subjects directly or indirectly bearing upon the life and work of the Church, and has become exceedingly popular in the motherland. To its influence may largely be attributed the marked decay in party spirit, so noticeable in England during the past quarter of a century. Men of all parties meet on its platforms on common ground, and exchange ideas, and so inevitably find out how comparatively trivial their disagreements are. A similar institution exists in connexion with the American Church, and for several years we had a Canadian Church Congress which some twelve or fifteen years ago died a sudden and somewhat mysterious death. The English Church Congress this year discussed a number of important questions—Biblical Criticism, Church Music, the study of the Holy Scriptures, Missions, Ritual, the Unrest of the Age, etc. The Bishop of the diocese (*Ripon*) Dr. Bickersteth presided and gave a noble opening address, which was characterized by two qualities not always found together—depth and breadth. The venerable Archbishop of Canterbury took an active part in the proceedings and was in splendid form. There was a meeting for working men and for boys. The notorious Mr. Kensit spoke at one of the meetings, but nothing approaching a disturbance took place, as was feared. Taking it altogether the Congress of 1898 will be remembered as one of the most profitable and satisfactory yet held. It is to be held in London next year. Pressure on our column prevents a more extended notice.

The Archbishop has issued what may be called a manifesto on certain controverted points, at present agitating some sections of the English people. He affirms the lawfulness of voluntary but not compulsory confession, the real (*though spiritual*) presence of our Blessed Lord in the Holy Eucharist, the lawfulness of prayers for the departed, and the unlawfulness of invocation of saints, transubstantiation and compulsory confession. The

manifesto though powerfully written cannot be said to throw much new light upon present controversies, and is of little practical importance. It simply reminds us of what we have known all along. The need for it is questionable. The present stir in the church, occasioned by the frantic efforts of the self confessed self advertizer, John Kensit, has been, we are convinced, very mistakingly magnified into a crisis. Some people see a crisis in everything an inch out of the common. And anyway is not the church, like the individual christain, continually passing through some crisis? Her (and our) whole life is made up of them. Is she not being continually called upon to make a choice,—to judge as the word devotes, between two courses or paths. And noisiest times are seldom, the most critical. A certain section are making a good deal of noise in England just at present, and thus stracting a good deal of attention. But a very small man can make a very big noise. Noise making is the easiest thing in the world. A child with a tin can and a cabbage stalk, or a donkey braying can make a vast deal bigger noise than the most eloquent orator or entrancing singer. There is therefore nothing in the state of the Church in England today to get specially excited or worked up about. The noise makers and their sympathizers say so, but that is natural and they are hardly "famous witnesses." In our opinion the attention paid to John Kensit & Co. has been a grand mistake. Most of them are simply notoriety hunters, while Kensit himself has openly acknowledged that he is trying to advertize his publishing business. We confidently predict that within a twelve month John Kensit and his "crusade" will be as utterly forgotten as Johanna Southcote.

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FAITHFUL prayer always implies correlative exertion; and no man can ask honestly and hopefully to be delivered from temptation unless he has himself honestly and firmly determined to do the best he can to keep out of it.

MANY parents who are otherwise most conscientious in the care and support of their children, consider their religious duties in that regard accomplished when they send them regularly to Sunday-school and guard them as far as may be from moral contamination. They regard it as the duty of the teacher only to see that the Sunday-school lesson is learned and mentally digested by their children. The father finds little time or finds it very awkward to explain to the little ones the meaning of this or that passage or story. The mother, too, has other matters to occupy her mind and sees no reason for infringing on the duties of the regular Sunday-school instructor. Consequently the children too often slight and neglect the one lesson of the week for which they are never called to account. The teacher of the week-day school has means to enforce the learning of week-day studies. Father and mother take it as a serious matter if their boy falls behind in arithmetic or spelling; but it is of little consequence if the Sunday lesson goes unnoticed. The teacher can do nothing but coax or feebly chide, and the father and mother never bother about the matter. The writer speaks from experience, for he has often known bright and competent children to spend months on a few brief questions or a single short passage. Had the parents taken a little interest in the Sunday's lesson and, if necessary, assigned a regular period for its study, much valuable time might have been saved.

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WE are not to pray for a revelation of God. That is not his way. The road by which we are to know more is by being more like Him.



## Children's Corner.

## THE CURIOUS FLY.

BY A. B. G. D.

It seems days since I woke, though in reality it is only a few hours. With the first glint of the sun I was up, and beginning the dangers of a new day.

My work consists in rousing and stirring up lazy mortals, who far from appreciating my self-sacrificing labors for the welfare of the general public, look upon me as a nuisance and consequently wage war against our race, and lay all sorts of traps for us, so that our lives are in great danger.

While on my travels this morning I darted through an open window, and seeing a little girl lying in bed sound asleep, thought it was high time for her to be up. So I took a stroll across the bridge of her nose. She stirred and I continued my walk down her cheek, she moved again and so I took a peep into her ear, she grabbed at me and jumped out of bed and well satisfied I took my leave, and resumed my journey. Presently I entered a church. Now I think I have more work to do in a church than in any other place, so I prepare myself for a busy time. I think I accomplished a good deal, waking up about a dozen little boys and girls, and I regret to say even their fathers and mothers. Thus the morning passed away. After dinner as I was settling myself for a nap, the postman handed me a note bearing the crest of the spider. Opening it I found that "Sir Crafty and Lady Spider were at home to their friends at three o'clock." I accepted the invitation, for I had long been desirous to see the inside of the

spiders' parlor, which I had heard so much about. Alas, I wish now I had not been so curious, for here I am bound hand and foot and unable to stir an inch.

The polite note I received was a trap, and I fear my days, no my hours, are numbered.

## TO OUR SUBSCRIBERS.

Important changes in connection with CHURCH WORK are under contemplation, and will probably be announced in our next issue. In the meantime all post office orders should be made payable to Messrs. Morton & Co., 143 Barrington Street, Halifax, and all communications addressed to "Editor Church Work," Middle Sackville, Halifax Co., N. S.

SHORT pithy communications on Church questions are invited. They should not exceed two hundred words. Clearly written post cards would be acceptable. We invite the freest handling of such questions as Church Reunion, Religious Education, Prohibition, Church Extension, The Increase of the Episcopate, etc. Address, "Editor Church Work," Middle Sackville, Halifax Co., N. S.

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