

had a living, besides a host of able men, and no one can seriously say that as a body they are in any way inferior to their beneficed brethren. We believe that the matter lies with their lordships, and that they have only to summon their synods—we speak under correction—but as far as we know not one of them has done so. The continuation of the Church's system of government is for the fraction of the unit, namely, the parish to have the vestry, on which every baptized Churchman in full communion anciently had a voice, and for the collection of units, called the province, to have its Convocation. "Councils, diocesan, provincial, or when necessary general, have ever been the legitimate method of ecclesiastical legislation. The Church of Christ, like the Constitution of England, rejects 'one-man' government, and has the most perfect democratic system possible."—*Church Review*.

#### DON'TS FOR THE CLERGY.

A "CHARGE" THROWN INTO THE FORM OF DON'TS.

Don't study without prayer.  
Don't pray without study.  
Don't feed the people with unbaked dough.  
Don't tell all you know in one sermon.  
Don't offer them sentimental confections or intellectual shavings.  
Don't mistake philosophy for Christianity, cant for piety, noise for zeal, or crowds for success.  
Don't be so broad that you can float nothing but intellectual chips on your shallow stream.  
Don't scold.  
Don't mistake length for profundity, nor brevity for wit.  
Don't lash the back of the sinner instead of the back of his sin.  
Don't offer to other people manna which you have not tasted yourself.  
Don't imagine your sermon to be a revelation, nor anything but the text to have "Thus saith the Lord" written across it.  
Don't let your harp have only one string.  
Don't be a vendor of nostrums.  
Don't try to make bricks without straw.  
Don't be anybody but yourself.  
Don't live in the third century.  
Don't live in the twentieth century.  
Don't live in the clouds.  
Don't follow everybody's advice.  
Don't try to do anybody's duty but your own.  
Don't drive, but lead.  
Don't ask any one to work harder than you do yourself.  
Don't see everything that is wrong in the congregation.  
Don't carry all your ecclesiastical eggs in one basket.  
Don't despise the rich, dishonour the poor, nor esteem yourself wiser than your brethren.  
Don't feel yourself responsible for the universe, nor try to spread yourself over creation.  
Don't be an evangelist without a message, a preacher without a doctrine, a pastor without devotion, a presbyter without responsibility, or a bishop without watchfulness, and you will not be a servant without reward.  
Don't despair.—*From the Pittsburgh United Presbyterian.*

#### CHOLERA.

On the occasion of the visitation of the city of London by the cholera some twenty-eight years ago, various meetings of clergy of the Church of England were convened in that city to hear suggestions and instructions from well-known sanitary authorities as to the help the clergy might give in aiding the taking of precautions to keep out the cholera, or at least to keep its ravages within some possible bounds in their respective parishes. At one of these meetings a young clergyman was present who was much impressed with what he heard. Going back to his own parish in South London, with a population of 6,000, mostly poor and altogether of the mechanic class, he called some of his workers together that night and formed them into a committee of visitation. He pointed out how important it was to remember the old adage which says, "It is better to lock the stable door before the steed is stolen," and therefore it was better to prevent the arrival of the cholera than to abate its progress. As municipal authorities were sure to move slowly, it would be better to take some steps immediately, and he proposed the next day that a visitation should be made to the house of everybody who could contribute a small sum toward the expense of a sanitary committee, which should make a visitation of the whole parish in the interest of sanitation. The proposal was eagerly taken up, and by the next evening a considerable sum of money had been raised in small amounts for the purpose of the sanitary committee. The whole parish was divided into small districts. Every house was visited, the people were told friends and neighbors had come to help them without authority of police or inspectors

to endeavor to prevent the spread of cholera in their midst, and asked that they might be allowed to visit closets, privies, ash heaps, collections of garbage, etc., and remove the same, whitewashing all out-buildings and using carbolic acid and other disinfectants. Without a single exception every one allowed the work to be done, even in the very roughest districts. Quantities of disinfectants were kept at the parish building, where any one could obtain a supply, etc. Orders for cholera medicines and diarrhoea mixtures were widely distributed. Each drug store was authorized to supply gratis such medicines to a parishioner even without an order. The cost of the whole work was about \$250. The people were drawn closer together in bonds of friendliness and self help, and long before the municipal authorities had their appliances ready for commencement the work in this parish was done. What were the results? The whole parish was not a mile across in any one direction. Within its boundaries there was not a single case of cholera during the whole visitation, while just across its boundaries there were many cases, the rector of the cleansed parish being often called upon to minister to dying people in the uncleansed district. The names of the rector and parish are well known to the writer of this article, which is written with the sole hope that many in the land will go and do likewise; not wait till the scourge is here, but cleanse the house and keep out the danger.

#### THE CHURCH AND THE CROWN.

Bishop Peterkin, in the *Protestant Episcopal Review* (April) says: "True unity cannot be brought about by arguments, or resolutions, or canons, but only by the gradual coming together of Christian people, as they are all more closely united to Christ. . . . Great movements, either in Church or State, do not generally admit of a short and easy explanation. There is sometimes a preparation running through long years, and it is often impossible for us to tell just when, and how, and where the movement gathered the power of a first expression and fixed the type of its future life. In every case there is the very uncertain factor of personality to reckon with. Some strong man may arise, who by his leadership may realize what without him would have been impossible, or at least indefinitely delayed; and, on the other hand, the failure of one in some place of high responsibility may defer reforms which seemed imminent. . . . I do not attempt to trace the upgrowth of Puritanism in the sixteenth century. Possibly the germs of it have existed in every age; but I think it fair to say that the unrest of the Reformation period proved to be very favorable to their rapid development. . . . I unhesitatingly agree with Lord Chatham, who, in summing up his judgment, said: 'There was ambition, there was sedition, there was violence; but no one shall persuade me that it was not the cause of liberty on one side and of tyranny on the other.'

"It seems clear to my mind that the Church, as she appeared to the public through her chief rulers, was associated with and stood by the Crown in its struggle with the people, and according to the judgment of Lord Chatham, just quoted, it seems clear that whatever charges of ambition and sedition and violence you may fairly lay to the charge of those who opposed the King, yet on the whole liberty was on their side and tyranny on his. . . . To say that those who opposed the Crown and the Church would, had they succeeded, have set up a worse tyranny themselves, does not mend matters. . . . May we not hope that many of those families of English-speaking people who have been for long years separated from the Church of their fathers, will, now they have gotten rid of the nightmare of an unholy alliance between Church and State for the oppression of the subject, come to walk more carefully about this our Zion, and mark well the glory and the beauty of her towers and bulwarks? Surely there are no reasons now why the English-speaking people everywhere should not ask for the old paths, and be content to walk therein, and sit each under his own vine and fig-tree, with none to make him afraid."

#### Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

#### QUEBEC.

COATICOOK.—A rural deanery meeting was held in this town during the first week in May. Among those present were the Rev. G. H. Parker, of Compton, G. H. A. Murray, of Dixville, A. Stevens, of Hatley, and Ernest A. W. King the missionary lately appointed to Waterville. A most welcome visitor was the Rev. Alf. H. Wheeler, of Island Pond, Vermont, who assisted Canon Foster, the rector of Coaticook, in conducting the services, and thus formed a fraternal link between the Canadian and American clergy. The order of proceedings was as follows, viz.: On

Monday evening a missionary meeting, on Tuesday at 8 a.m., a celebration of the Holy Eucharist, breakfast at 9, Matins at 9.30, reading and exegesis of the Greek Testament from 10 to 1 p.m.; dinner at 1.10; paper upon the practical difficulties connected with Holy Baptism, with discussion upon that and kindred subjects from 2.30 to 6; tea at 6.10; conversational discussion on books and parochial matters from 8 to 10. The parishioners assisted in entertaining the clergy, but all the meals on Tuesday were taken together at the rectory; most of the clergy were able to be present during the whole session and thus enabled to secure a pleasant and profitable break in their routine of work. At the missionary meeting the Rev. W. T. Forsythe, rector of Stanstead, spoke about the general motives and duties connected with the extension of Christ's Kingdom upon earth, and referred to some memorable instances of personal devotion. Rev. C. H. Brooks, M.A., of Barnston, who for a number of years was a Congregational Minister at Constantinople and Smyrna, and who was last fall received into the Church with his whole family by the Bishop of Quebec, and since ordained Deacon, gave a very interesting and instructive address on "Turkey as a field for Missionary Work." He told how antagonistic Mohammedanism is to Christianity, and yet how many good points there are about the Turks as a people. References were made to the attractive character of the Greeks, and to the Armenian and Greek Christians. Reforms are felt to be needed in the Greek Church and yet from the example of European Protestants, whom they learn to be "bits of everything," they dread to face reforms which they fear might lead to similar division and its attendant evils. Mr. Brooks bore witness to many educational advances being made both amongst Turks and Greeks. Several incidents connected with missionary, educational and benevolent works, and known to the speaker as matters of personal experience, were pictured in a realistic way, and with an earnestness of tone and manner which indicated the high motive and right spirit of a zealous labourer in the Master's vineyard. On the whole the meeting was one of much interest and profit to those taking part.

GROSSE ISLE.—The Rev. F. A. Smith, formerly rector of New Liverpool, is acting as chaplain at the Grosse Isle Quarantine Station, during May and June.

Confirmations.—The Lord Bishop visited Bourg Louis, of which the Rev. J. B. Debbage, B.D., is incumbent, on Wednesday, May 17th, and Valcartier, Rev. S. Riopel, M.D., incumbent, on Thursday, the 18th May, at both of which places he administered the sacred rite of confirmation. On the 28th May he will visit the mission of Portneuf and Halesboro, on a similar mission.

#### ONTARIO.

OSNABRUCK AND MOULINETTE.—Ascension Day was fittingly observed in this parish. There were Matins and Holy Communion at 10.30 a.m., at St. David's (with 54 communicants); evensong at 3 p.m. at Christ Church; and evensong at 7.30 p.m. at St. Peter's. A sermon on the great subject of the day was preached at all the services. The congregations were excellent. A gloom was cast over the parish earlier in the week by the sudden and shocking death of Mr. Lindsay Morgan, caused by the breaking of a circular saw. The deceased was a member of St. Peter's congregation, and a regular attendant at the services. He was but 27 years of age, and for his upright and genial character was most highly esteemed. The news of the sad calamity spread rapidly, causing profound sorrow and sympathy for the young bereaved wife and the afflicted parents. The funeral took place on Tuesday, May 9th, when the body was taken first to St. David's Church, Wales, and from thence to the place of interment at Woodland. The service was conducted by the Rev. R. W. Samwell. The church was packed with sympathizing friends and neighbours, among whom were a body of Foresters, of which order the deceased was a member. *Requiescat in pace.*

RENFREW DEANERY.—Annual Conference.—The fourth annual conference of the clerical and lay representatives of the Rural Deanery of Renfrew was held in Holy Trinity Church, Pembroke, on Wednesday and Thursday, April 26th and 27th, the following members being present:—

Rev. Rural Dean Bliss (chairman); Rev. W. A. Read, Pembroke; Rev. W. M. Quartermaine, Renfrew; Rev. J. A. Shaw, Cobden; Rev. C. O. Carson, Stafford; Rev. R. Orr, Eganville; Rev. James Empringham, Beachburg; Messrs. W. A. Hunter and W. T. C. Bethel, lay delegates, Pembroke; Mr. A. Pigott, churchwarden, Pembroke; Mr. Robert Kenny, lay delegate, Stafford; Messrs. Henry Thomas Hawkins and Joseph Kenny, churchwardens, Stafford; and Mr. Joseph R. Warren, lay delegate, Cobden.