

And one hears the most unexpected subjects intruded for sermonizing in the solemn service of the Holy Communion, instead of the stereotyped themes of the Collect, Epistle and Gospel. They are treated too in a bizarre fashion which old-fashioned Church people do not find edifying. The use of slang, cant phrases, humorous colloquialisms, is a dangerous weapon for the pulpit.

BOOTH ANTICIPATED.

"Booth anticipated" is a fact which those who were amazed at the magnitude of his scheme are slow to believe. To a writer in the *New York Churchman* belongs the credit of producing a model upon which such a scheme might be worked,—a model from real life of 100 years ago. The hero of the story was Count Rumford, a soldier in the American "War of Independence," who subsequently became Lieutenant-General of the Bavarian Army. His first benevolent enterprise was to convert the soldiery into useful citizens in time of peace—giving them gardens to occupy their time, and add to their pay, thus keeping them busy and contented. Having thus gained the confidence of the Army, he formulated a scheme for converting the beggars of Munich and the rest of Bavaria into industrious citizens. The preliminary step was to divide Munich, a place of 60,000 inhabitants, into 16 districts. In each of these was posted an inspector of the poor, assisted by a clergyman, physician, surgeon and apothecary. Then on 1st Jan., 1890, with a cordon of military about the city, and a thorough police patrol established in every quarter, 2,000 paupers were arrested, registered and ordered to work in an immense cloth factory already prepared for their reception. Throughout Bavaria there were 10,000 such arrests. Beggary as an art was abolished. There were of course some unable to work. These were cared for liberally and generously; but the scamps were cornered and caught like rats. The sequel is that they "made a virtue of necessity," and after a while rather liked it. Charitable institutions—leper hospitals and such like—were taken under Government supervision, and all their wants fully supplied. There was no longer any excuse for begging. In fact the Government of Bavaria became paternal, the concentration and organization of all national benevolence and charity: the sick were nursed, the aged were nourished, the lazy forced to be industrious. The whole thing was done thoroughly, and its effects are seen to-day in the fine appearance and excellent habits of the Bavarian peasantry.

PAROCHIALITIS.

Such outside movements as that of the Salvation Army, with its powerful central influence and its diffusive energy, serve at least to lay bare the weak spots of the Church's machinery. If that machinery were nearly perfect, there would be little opportunity for any sects to make much headway by her side; they would be much more short lived than they are. Dr. Parker, of the London City Temple, has lately confessed, as the President of the Wesleyan Conference did years ago, that the revived activity of the Church of England leaves little or no room for the office and work of the Protestant bodies within the same area. Still, once in a while, we are startled by the discovery of some glaring defect—it may be, as the doctors say, only functional, not organic, in the machinery of the Church. The new "Booth-Stead" scheme for the salvage of the lowest stratum of English life, has provoked the retort,

"Why, the Church has been doing that work for ages!" Yes, but *how* and with what degree of success? The work must have fallen very far short of the beau ideal, if room is left for any such new scheme. The fact is that Church work in poor districts is largely a failure because of parochial limitations and excess of clerical etiquette. The inventor of parishes was a public benefactor, because he insured that the work should be all looked after, no part overlooked in the field so mapped out into separate "Cures." It could never, however, have been intended that these parishes should, each in turn, be entirely lopped off and severed from the concentrated force and power of the whole area. Division in that way means weakness, not conquest. The sight in London East End parishes, of the noble martyr-like Curates struggling against fearful odds, unhelped by the prestige and power of their stronger brethren in the West, is a pitiable, a sad, a shameful sight. They can now only feebly wrestle with gigantic evils which they might, with proper assistance, entirely overcome. The evil of this isolation—this Parochialitis—is known everywhere through the wide world of the Anglican Communion: from England to India, from Halifax to Vancouver! It nips in the bud many a promising enterprise; it chokes off not a few earnest efforts for Christ and His Church. Here, a Bishop filled with public spirit and holy zeal starts the grand project of a Diocesan Cathedral; some uncharitable individual attacks him through the columns of the secular press, as if he were working for private interest. There, a young priest throws himself into the city slums to hew out a congregation of Church people. Do the rectors of rich neighbouring parishes come forward to help him in his apostolic zeal for the poor? In another place, an attempt is made to educate the masses in a poor locality to a better knowledge of Christianity, and what practical help or sympathy is received from the wealthy and well-to-do members of the Church? Elsewhere an effort is made to organize a society for Church extension, and immediately cold water is thrown upon it and the scheme dies in the very cradle. How are all these detached parochial masses to be organized for united Church work; how are the interests of need and selfishness of greed to be reconciled? While this question is remaining unsolved, the outside religious bodies are stepping in to occupy our place. Nay, new sects to supply our deficiency. Little use for our high-toned Churchmen to rail at these sects, if they themselves refuse to do the work that cries out for help; nor is it of any more avail for those Churchmen whose sympathies lie more with outside bodies than in the Church, to praise the zeal of these while they withhold the means of Church extension. They wrap their parochial cloak around their caricature of Christian religion. They are dying of abominable disease, and dragging the Church down with them. They have got "Parochialitis," and the weaker they grow the worse it gets. Even some of the rectors catch the disease instead of curing their parishioners of it. With such material how can the Church deal with her difficulties? We need in Canada, even more than in England and the United States, more *esprit de corps*—more comradeship among the clergy and among the people in Christian work. The Church is strangely backward in forgetting artificial lines, exceedingly slow in concentrating general forces and influences to help the weak places in the field. The parish, the congregation, circumscribes Church zeal and charity.

CHURCH UNITY AND DISCIPLINE.

We learn from a report in the *Woodstock Sentinel* of a remarkable incident that occurred in the old St. Paul's church in that town on Christmas Day. The Rev. Rural Dean Wade read the usual service appointed for the day, and at the appointed time for the sermon called upon the Rev. Dr. McMullen, ex-moderator of the Presbyterian General Assembly, and an eminent divine, to deliver an address. The learned gentleman took his text from the 1st Lesson for that day, and preached a sermon full of eloquence, and in the course of it recalling in a feeling manner the memories of the past, speaking with gratitude of the kind offices formerly rendered by the Church to the members of his own communion. We cannot help speaking with admiration of the good feeling manifested both by the Rev. Rural Dean Wade and the rev. minister of the Presbyterian Church. At the same time, in view of the circumstances, we cannot shirk the duty incumbent upon us to set forth what we consider to be the mind of the Church in regard to such a proceeding. The Church has ever held, as set forth in the Preface of the Ordinal, that in the Church of God there have ever been three Orders of the Ministry who have authority to act and speak in Christ's name and the Church's name in the public service. These three Orders are bound to be able to produce on demand their credentials, and as stated in the XXIII Article of religion, "It is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation, before he be lawfully called and sent to execute the same. And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation to call and send ministers unto the Lord's vineyard." Now it is important to know who have public authority given unto them to call and send ministers unto the Lord's vineyard, and we find the answer again in the Preface to the Ordinal, which says, "No man shall be accounted, or taken to be a lawful Bishop, Priest, or Deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had formerly Episcopal consecration, or ordination." Now it is plain from the foregoing references, that preaching is among the duties comprised in the functions mentioned, and in accordance with these views it has been heretofore a necessary pre-requisite that preachers exercising their office duly obtained the written license of the Bishop of the diocese. And it is also manifest as a corollary that even a Bishop of a diocese cannot license anyone to preach who has not fulfilled the requirements laid down in the legal documents, that is to say, the Canons, Formularies, and articles of the Church of England. We are strong believers in mutual charity and toleration, as between the Church and the various religious bodies external to her. But it does not follow that we should stand idly by and see the Church's discipline infringed, to see the safeguards which the Church in her wisdom has erected for the preservation of the faith, wilfully and capriciously broken down by one of her sons on any pretext whatsoever, even though it were in the sacred name of charity and Christian fellowship, without raising our solemn protest and demanding that the case receive the prompt and efficacious attention of the authorities of the Church. Lawlessness cannot be condoned in the name of charity, when the