

working classes of England have a general prejudice, which we think ill-founded, against mediævalism in any form. In politics they believe it represents feudalism and oppression of poor people—though we are by no means sure that the English poor have not been much more oppressed by Protestant landlords and sweating employers than they ever were in the England of the Middle Ages: while in religion they consider it Romanism. We must recollect we are living at the end of the nineteenth century, and cannot recall, except in sentiment, the thirteenth. So our lay associations have had grave difficulties, while those founded by the Low Church school have been fairly successful. Still, we look for the time when we shall see firmly established a brotherhood of working men devoted to the Church, ready and willing loyally to help the clergy wherever they may be sent.—*Church Review.*

AN IDEAL PARISH.

I have been much struck lately by a discussion going on now in one of our London parochial magazines on an ideal parish. The subject is worth discussing on a larger field than that of a mere parochial magazine. It is an important topic affecting church-workers generally, and vicars and rectors most especially. "To what are we tending? What are the aims of our organizations? What would we really do if we had sufficient men and money and no serious opposition in our parishes?" I know that some people for the last 2,000 years have objected to Utopias. They say they are impracticable and mere dreams. Yet if we have no Utopia before us we are liable to drift into a mere "hand to mouth policy"—a sort of opportunism which has no lofty aims. Utopias do good, and the wisest of men have admitted it, from the magnificent dreams of the "Republic" of Plato, and the "City of God" of St. Augustine, down to the modern Utopias of Sir Thomas More and Dean Swift, or even those of Mr. Bellamy and the theorists of our time. I may own to the soft impeachment of having written a Utopia myself in my little book "Aleuel" (which is designed for one).

But may we localise and parochialise the "City of God"? May we form an ideal parish? The scheme at which divers incumbents aim may be different. May I then just suggest (merely to open a discussion) what I think, if devoted workers and means were sufficient, an ideal parish should be?

(1) As to ways and means: There is one organization which I should like in my ideal parish to be founded—a Guild of Prayer. When anything was wanted in the church, instead of the Vicar going round begging for subscriptions for it, or even mentioning it from the pulpit, the Guild of Prayer should every Sunday be instructed at their meeting to ask God for it—to call on the Holy Spirit solemnly to inspire some one to give it out of the means of which they are stewards. The members of the guild would also have a monthly paper of intercessions, where all the needs of the parish or of special parishioners, temporal or spiritual, should be described, and nightly they should pray privately for the blessing. I cannot but say that such a parish (like Muller's orphanage) would never long be in need. God would hear his people who prayed, and would put into someone's heart to give what was needed. But then the gift should be recognized, not as a gift from man but from God, and thanksgivings should be offered to God, and to God only, for His mercy. Some earnest people would, I am sure, be moved by Divine help never to let such a parish want. The difficulties would be to keep the standard up and not to degenerate into unreality.

(2) As to Holy Communion. "Every Christian every Lord's Day ought to receive the Lord's Supper"; so every devout Christian in the parish would communicate weekly, except hindered by infirmity, or grave sin, or ecclesiastical censure. It would be well, as of old, to have one parochial Communion at one convenient time, e.g., 9 a.m., the canonical hour. The faithful might then receive fasting, and yet poor people need not on the day of rest be called up too early. Of course this Communion would be celebrated with music and all the accessories of devout worship which are possible.

(3) On red letter days, and even black letter days, the Holy Eucharist should be celebrated also with music and all the accessories which are possible on a weekday. A daily Celebration might be desirable in a large town parish. But the celebration ought always to be with full dignity, as in the primitive Church and in the Holy Eastern Church still. If Christ be with His people His subjects must receive Him as a King. That is the spirit of Early and Eastern Christianity, which does not encourage the division of High and Low Masses of the Latin Church.

(4) On Sundays and festivals there should be Mattins and sermon after the Celebration at some convenient time. I think it is the mind of our Church that there should also, on Sundays, be a very short sermon at Holy Communion.

(5) The Evensong—"the grandest Vesper service in Christendom," as a Greek priest called our Prayer Book service—should also be maintained with dignity, but if convenient an after-service of a missionary character should be held for outsiders and those who require special aid.

(6) Bright children's services should be maintained every Sunday, and once a week—always on Prayer Book lines.

(7) Every confirmed person should be instructed to undertake some work for the Church. If we could only insist that every Christian should be a missionary it would make the Church strong. Also every child should be instructed that the Church is desirous of lay help, and that all those who wish to do good to others can do it in the Church, as all lay help (if loyal and sincere) is welcome. Thus the number of lay workers would be nearly the same as that on the communicant roll.

(8) The Agape, which unhappily has died out in our Church, and which exists as a mere ceremonial in the Holy Eastern Church and in the Gallican Church, and in a defective form, I believe, among the Wesleyans (as the "Love-feast"), should be restored, and once a month at least on a Sunday all Christians should be invited to take a friendly meal together to express mutual regard, as in "the feasts of charity" which St. Jude mentions.

(9) Children in Church schools, whether day or Sunday, should be encouraged frequently to go to church, to cure them of the spiritual disease, so common in our age, of dislike to churchgoing.

(10) Besides other organizations a Labour Bureau should be attached to the church, where respectable persons out of work might obtain recommendations to situations, and also parents be assisted to put their children out in life. I hardly know any parish yet where this is done, but I believe it is the best way to help the honest poor to give them a chance of obtaining suitable work—far better than alms.

A Church lads' brigade, a girls' guild, mothers' meetings, etc., would be essential to an ideal parish, but all lay help should, if possible, be voluntary.

The "Ideal Parish" would thus be a great spiritual family, where the rector or vicar would be the father (as deputed by God) and the Christians all brethren and sisters. Religion should not be for Sundays, but for weekdays also, and in recreation and business the faithful should be taught to help one another to lead pure and happy lives on earth, that they may be fitted to join the heavenly family in the Father's Eternal home above.—W. S. LACH-SZYRMA, in *Church Record.*

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

CHARLOTTETOWN, P.E.I.—The congregation of St. Peter's on Friday last celebrated the 25th anniversary of the dedication of their cathedral. There were two celebrations of the Holy Eucharist, one at 7 a.m., and the other at 7.45 a.m. The incumbent was the celebrant at the former, and the Venerable Weston-Jones, Archdeacon of P.E.I., at the latter. There was also a high celebration at 10 a.m., at which Rev. E. T. Wollard, rector of Georgetown, was the celebrant, and the Revs. James Simpson and T. H. Hunt officiated as deacon and sub-deacon. In the evening at 8 p.m. there was a festival evensong with processions. The Ven. Archdeacon Kaulbach, of Truro, N.S., preached an eloquent sermon showing the all-sufficiency of the Church of England, exhorting his hearers to even greater exertions than ever in carrying on the good work in which they are engaged. In reviewing the past he spoke very feelingly of the late priest incumbent, pronouncing an eulogy on his labours and holding up his consistent life as a pattern to be emulated. The music, which was exquisite, was composed especially for the occasion by the talented organist Mr. Lawrence Watson, who succeeded so admirably with his labour of love as to throw the beauty and force of the solemn liturgy into such bold relief as to draw sympathetic tears from the eyes of the worshippers, while the exquisitely beautiful accompaniment never seemed to demand any attention to itself. The music to the Incarnation was especially full of pathos, compelling the hearers to bow their hearts, if not their knees, at the presentation of that mystery. The altar, font, lectern and chancel steps were decked with tastily arranged groups of flowers, while joy and gladness seemed to light up the countenances of the worshippers. The following clergymen were present at the jubilee services: Ven. Archdeacons Weston-Jones and Kaulbach, Revs. Simpson, Wollard, Owen Jones, Hunt, Harper, and Thos. Lloyd. The sanctuary was thronged with worshippers and the festival a great success.

HALIFAX.—The synod of the diocese opened with a choral celebration of the Holy Communion in St.

Luke's Cathedral, on Friday, June 22nd, at 11 a.m. The procession of clergy and Bishop, preceded by the cathedral choir, from St. Luke's Hall to the cathedral, was very imposing. The service was sung by the Rev. E. P. Crawford, rector of St. Luke's, the service used being Aquetter's fine service, the solos being taken very sweetly by Arthur Robison, the boy soloist of St. Luke's. The sermon, a most powerful and able one, was preached by the Reverend Canon Partridge, D.D., the text being Ps. xxix. 9, 10. The Bishop gave the Benediction from his throne.

The synod assembled for business at 3 p.m., when after the usual routine, the Bishop delivered his charge, which occupied upwards of two hours in delivery, and touched on many subjects of great interest. The Bishop dwelt at length on the subject of "giving," and made a strong plea for the recognition of the tenth as the lowest standard of duty in giving, according to his matured judgment. He also spoke strongly against the "truck" system in the payment of workmen, advocated the formation of two, or, if possible, three dioceses by subdivision of the present diocese, referred to King's College and its claims and needs, and uttered a strong protest against the indifference of parents as to the religious instruction of their children; touching also upon various other diocesan subjects, he closed an able and striking address which was listened to with intense interest by the members of the synod. The address was ordered to be printed for distribution, as was also, afterwards, the sermon of Dr. Partridge.

At the evening session some amendments to the constitution, which had to be confirmed, were discussed, and appointments to committees were made.

On Saturday the synod met at 10 a.m., when the reports of the Board of Home Missions, of the Widows' and Orphans' Fund and of the Church Endowment Fund were presented. Some changes were made in the rules governing the Superannuation Fund. Canon Partridge moved that the sessions of the synod be held annually instead of bi-annually, but this motion was lost, it being held to involve too great expense to the country clergy, and a Missionary Conference, such as that held in 1893 in Yarmouth, being deemed more useful in the alternate years. A committee on the augmenting of the Episcopal Fund was appointed.

In the afternoon there was a good deal of discussion over the appointment of a committee to consider and report on the mode of conducting the affairs of the diocese, and to suggest improvements. In the evening the members of the synod attended a delightful "At Home," given by ladies of the different congregations in Halifax, in the Church of England Institute, from 8 to 10.30. The Bishop and Mrs. Courtney, and the Dean and Mrs. Gilpin received the guests. During the evening, the news was received of the birth of a son to the Duke and Duchess of York, when God Save the Queen was heartily sung.

On Sunday, St. John Baptist Day, there were large congregations at the different churches. There was a full choral celebration of the Holy Communion at the cathedral at 8 a.m., and also a plain celebration at 10 a.m. Mattins and litany were sung at 11, and an excellent sermon preached by the Rev. Jas. Simpson, of St. Peter's Cathedral, Charlottetown, P. E. I. At evensong, Ven. Weston-Jones, Archdeacon of Prince Edward's Island, and rector of Windsor, N.S., delivered a strong and convincing address on the tenth as the standard of giving. At St. Paul's, the rector, the Rev. Dyson Hague, preached at 11 a.m., and the Bishop at 7 p.m. Canon Brock preached at parade service at the Garrison Chapel at 11, and the Rev. J. Simpson at 7 p.m. Other visiting clergy preached at St. George's, St. Mark's and St. Stephen's. At 4 p.m., a mass meeting was held for men in Argyle Hall, by the Brotherhood of St. Andrew, at which addresses were delivered by the Bishop, Revs. Canon Partridge, W. J. Ancient, H. How and Mr. A. B. Wiswell.

On Monday, the synod again assembled for business at 10.30, when a motion of congratulation to the Queen and to the Duke of York was passed unanimously; a committee was appointed on the better observance of the Lord's Day, after which the order of the day was called, and nominations for delegates, both clerical and lay, to the Provincial Synod were made. A committee on the relations between Prince Edward Island and the diocese of Nova Scotia was appointed, also the Board of Discipline, and a committee on obituaries. The memorial of the Ontario Prison Reform Association to the Dominion Government for the establishment of a reformatory for young men—first offenders—was endorsed by the synod on motion. The committee on Education reported through President Willets, of Kings, and the report of the W. and O. Fund was discussed and adopted. At the afternoon session the reports of the Temperance Committee and of the Committee on the better Observance of the Lord's Day were adopted, also those of the Board of Domestic and Foreign Missions and the delegates to the Inter-Diocesan Sunday School Convention. At 4 p.m. the

C. F. Summy, are two particular the great Bohemian wrote faithfully to fame; the other the eccentric con- this time is "Hark, rtet. The Etude: F. he many short and t pleasant to read and a letter from J. C. Fillmore. ding matter, there oru, Tschakowsky,

England Scripture at which the Bishop teresting event. It or fifty years organ- led in the Church of urch parishes have t Society has t presidency of the unfairly be regarded the upward move-

we cannot object. hold that the funds ended on the clergy clerks, vergers and we do not see why, other lay agents rs worthy of their long experience we cy is the best. Still, salary is necessarily ized and continuous man who is paid, that the lay helps upper and middle re are many places ful in dealing with d markedly to be where most of the The Church Army er, the C.E.S.R.A., nd, we trust, ever

ties reminds us of Why does not the England form a lay working men willing the Church? It is catholic suggestion. of St. Francis of really lay helpers' rs and monks were to think that the Ages did not avail it very extensively, tion of the peasants' r friars. The main ganizations of the times was simply mes were bound by or far stricter disci- sors. We cannot those priests who and that it is unca- rs to us to be an nest laymen under 7 the direction of thoroughly devoted g to devote them- rochial lines, rochial clergy. To and the Scripture meet the want, but the colloquialism, 1" for our needs. h-Churchmen give it is usually with 7 orders. Now, we We have known, ked their way up, iends, and become But the experi- 3 to tell any man s in church, or to e slums or in a re- t holy orders. Yet e. What we want selves up to the 3 (as the Church ers do), but only der. such Orders have Dressing a man in m a monk or friar, tual house. The