

cial legislatures and get Acts of Parliament passed, destructive of liberty, while the greater Synods are slumbering and sleeping, during their three, five, or ten years' hibernation, as the case may be, what will be the ultimate result? Where will the liberties of the Church be fifty or a hundred years hence? Is their no standing committee of experts appointed by the General Synod to which drafts of proposed Acts of Parliament, dealing with the historic constitution of the Church, must be referred; and which committee will have authority, in case the proposed measures are found to be utterly unconstitutional, to refer them to the consideration of the Provincial and General Synods? Or are we to understand that the General Synod is in too exalted a position to care a grain of refuse wheat what becomes of the Church's liberties in individual provinces or dioceses?

To all who think with the present speaker, it must be a matter of regret that the General Synod, in its "solemn declaration," has omitted to give any outspoken and unmistakable pledge that it will maintain and develop the constitutional liberties of the Church, and especially those of the laity, such a pledge would have been reassuring, and not uncalled for, in view of the frequent, and alas! too often successful invasions of those liberties which have marked the past history of the Anglican Church in Canada.

Take, for example, a few of the encroachments which have been made upon the status and rights of our laity. From the high ecclesiastical point of view, the Laity are the lowest class of persons within the Church. And yet it is for the laity, and by the laity, that all higher ministrations are maintained; and it is upon the influence and suffrages of a Christ loving and independent laity, that the lofty and beautiful edifice of ecclesiastical freedom must rest at its only broad and sure foundation. If this foundation be undermined, the whole edifice of liberty will sooner or later come thundering down to the ground.

Our laity have utterly lost their judicial status and rights in our own diocese and province, and I suppose elsewhere throughout Canada. In England, the Court of Final Appeal is composed exclusively of Lay Judges (ecclesiastical persons being present only as assessors). And in the English Provincial Court, a layman, learned in ecclesiastical law, sits alone as judge for life (without assessors), although in the case of the trial of a Bishop, the Archbishop may act as a judge; but there is an appeal from the Archbishop's judgment to the Lay Court of Final Appeal. Again, in every diocese in England, the Chancellor is for life the sole judge in the Diocesan Court, and the office of Chancellor of the diocese is a "lay-office," always occupied by a lay-lawyer, except in very rare instances when a clergyman eminent for his learning in ecclesiastical law is appointed. On the other hand, in Canada, in our own ecclesiastical province, the judges in the Provincial Court of Appeal are "the House of Bishops," and the decision of the majority of the bishops sitting in appeal shall bind." Three laymen, "judges" or "barristers," are also to be present, but only as "assessors." In like manner, "the Diocesan Court of Montreal shall be composed of fifteen priests," but without lay assessors. All this is not a small matter. Often in the troubled history of Christendom, courts composed of ecclesiastical persons unaccustomed to judicial methods, and to the sifting and weighing of evidence—shot from the battle fields of controversy, and burning with zeal against particular forms of supposed error or evil—have proved themselves to be magnificent executioners, but scandalous judges! And although I believe it may safely be assumed that our "fifteen priests" (among whom I have the honour to be one), would acquit themselves more worthily, I fail to see any reason why we should not trust our communicant laymen, learned in the law, accustomed to the administration of justice.

The high judicial status of laymen in the Church in England is one of the most imposing and impressive exemplifications of the real dignity of the laity, as also of the fact that our Divine Lord entrusted the power of "binding and loosing" not to clerical persons only, but to the whole body of the Church. The degradation of our Canadian laymen from their judicial status is an enormous step towards a spurious sacerdotalism, as well as a crushing blow to the constitutional rights and liberties of the laity themselves.

Further, from time immemorial, the faithful laity, whose offerings to God maintained the Church's ministrations in any parish, had the constitutional right of absolutely electing the presbyter whom the bishop should induct to the rectory of that parish, provided only that the bishop found him to be in good standing and canonically qualified. Following out this principle, about two-thirds of the parishes in England are in lay patronage of various kinds. And of the remaining one-third, a large proportion are in the patronage of the bishops, simply, as the representatives and successors in office of munificent

bishops who endowed those parishes. This right of lay patronage was tenaciously held and exercised, even in ages when lay patrons could not read or write. But in Canada, in this progressive century, when education is universal, and when popular government is extending in all civilized countries, the ancient right of patronage has been partially withdrawn from the laity in some dioceses, and wholly withdrawn from them in some others. Under the mild and fatherly rule of unambitious and liberal-minded bishops the importance of this change may not be felt. Nevertheless, it is a revolutionary and far-reaching change, which may imperil the liberties of both presbyters and laity, at some future time. Again: Consider the relative positions of women in the Mother Church and in Canada. The Dowager Marchioness of Londonderry (widow of my respected patron in England), is this year and has been for some years past, church-warden of the parish in which she resides. Such has been for ages the constitutional right of churchwomen in England. They can attend and vote at vestry meetings, and can hold offices in the Church. But not so on this side of the Atlantic. In at least some Canadian dioceses, as recently in our own (in opposition to the earnest protests of the present preacher), Christian women have been deprived of their time-honoured franchise and rights in the vestries and parish churches. Thus by one stroke more than half the lay worshippers in our congregations, more than half the contributors (in many parishes) to the Church's funds, more than half of her Sunday-school teachers, district visitors and Christian workers have been bereft of their constitutional rights and reduced to ecclesiastical serfdom. Surely, this is a retrograde step in the nineteenth century. I can imagine the women of England using with joy and thankfulness the noble words of the text, "We are not children of the bondwoman, but of the free;" while their disenfranchised Canadian sisters can only hope in silence for the restoration of their lost rights.

I trust that I have said enough (I might have added much more) to show you that the trend of Church legislation in Canada has been far too much in the direction of a narrow and withering ecclesiasticism. We need not speculate as to whether that ecclesiasticism, if allowed to ripen unchecked, will eventually become ultra-Ritualist, or ultra-Puritan, or something between the two. Whether the man who has his foot upon your neck wears a biretta or a skull-cap, or whether he likes the smell of incense or dislikes it, can never be matters of such importance to you as how you will free yourself from his tyranny and recover your rights as a man. If the Church of England wills to be the Church of the great free future, let her boldly and fully carry out here in Canada and elsewhere her own principles of constitutional liberty, and lay her foundations deep and strong upon a broad popular basis, with the Rock of Ages underneath. Our Church has a glorious history and a glorious inheritance of unrivalled liberties. Let her remain worthy of that history, and jealously guard and develop those liberties, and her light will shine "more and more." Other evangelical communions will draw more closely around her; and even though the Christian union, for which we all pray, may yet be long deferred, she will be a great, a free, a loved Queen Church, fulfilling a noble mission in many lands.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

FREDERICTON.

LENNOXVILLE.—*Bishop's College Missionary Union.*—The services in connection with this society were held on St. Andrew's Day, Nov. 30th. Celebration of Holy Communion at 7.15 a.m., at 8.45 the usual office of morning prayer (shortened) was said by the Rev. Prof. Allnatt, D.D., a missionary hymn was sung and then the sermon was given by the Rev. W. Windsor, of St. John's, P. Q., (Montreal Diocese), formerly a missionary in India. The sermon was most interesting and suggestive and abounded in illustrations which were thoroughly appreciated by the younger part of the audience as well as the elder: the sermon being preached before both College and School. In the evening at 7.30 a public meeting was held in the College Hall, and the Principal took the chair; the usual office of the Union was said and some business and reports were considered. It was decided to take in the C. M. S. Intelligencer, as well as the Mission Field and the Spirit of Missions, and the Leaflet. Other missionary papers, including the Canadian Missionary (monthly) are taken. A paper was read upon the interesting and suggestive character on the missionary life and career of Bishop Selwyn, of New Zealand; for this paper the society was indebted to Mr. A. H. Moore, B.A., of Divinity Faculty. A clear and concise sketch of Selwyn's career was presented and was given with a sympathetic touch. The Rev. W. Windsor followed and

gave an interesting and eloquent address on his journey to India and on several phases of mission work there, especially that carried on in the Zenanas. He described Lennoxville and referred to its heroic defence in the days of the Indian Mutiny. Remarks were made by Prof. Allnatt and Prof. Wilkinson. A vote of thanks to the preacher and speakers was passed on the motion of Mr. D. W. Sutherland, B.A., seconded by Mr. C. E. Bishop, B.A. The Principal referred to Bishop Selwyn's work, his connection with Cambridge, and the good effect his missionary spirit and experience was able to bring to bear on the English Church in the diocese of Lichfield and in the English Church at large. The gift of Selwyn to the Colonial Church had been repaid to the Mother, this example had fired many of the noblest English clergy to devote themselves to work outside of England. It was decided to send as delegates to the approaching Missionary Conference in Montreal, any Professors who would go, also of the students—Mr. C. E. Bishop, B.A., Mr. A. H. Moore, B.A., Mr. B. Watson, or failing one of these Mr. Stevens. The conference is to be held in the Montreal Diocesan Theological College about 9th January, 1894. *Organ Recital.*—The second of the series of organ recitals arranged and given by Mr. Arthur Dorey, organist of St. Peter's, Sherbrooke, was held on Friday evening, Dec. 1st. A very interesting programme was played on the excellent new organ, one of Warren's, placed in the chapel last May. One of the pieces was an organ concerto of Handel's, this was much appreciated as was an invocation and caprice by the organist Guilman, so lately heard in Montreal. Two of the numbers consisted of a violin part accompanied by the organ, the violin being played by Mr. Grundy, of Sherbrooke. Two Advent hymns "On Jordan's Bank" and "O come, O come Emmanuel" were sung by the choir. A few remarks were made by the Principal who stated that funds were still required for the completion of the stalls and the second or complete floor. The windows were altogether separate, five were now promised: one by Bishop Dunn, one by Lennoxville parish (ladies work), one by Mr. Nicolls, one by the chancellor Rev. Mr. Heneker, D.C.L., and one by Rev. J. S. Mountain, D.C.L. A system of windows has been devised and adopted and the choice of an artist is now in process of accomplishment. *Cloister or Corridor.*—The covered way, built of brick, substantial and an improvement both in utility and in appearance, has been completed thus connecting the college and school in a permanent and satisfactory way. *Chapel Committee.*—After the Sherbrooke meetings Bishop Dunn accompanied by his chaplain, Rev. A. J. Parrock, a Cambridge double first (classics and theology) visited Lennoxville. The Bishop attended and presided at a meeting of the Chapel Committee at which the window question was advanced a stage, and the scheme submitted by the Bishop adopted. The scheme includes subjects from the Old Testament, a series from the life of our Lord, St. Mark the patron saint of the chapel, and subjects from Church History.

ONTARIO.

RENFREW.—The interior of St. Paul's Church in this town has undergone entire renovation. The walls and ceilings have been cleaned and tinted, and a very handsome carpet has been laid down in the sanctuary and chancel—the whole edifice presenting a beautiful appearance. During the past three years many valuable gifts have been donated to the church, and a new pulpit and incandescent light are expected to be placed in the sacred edifice before long. On Sunday last, the Rev. E. H. Massey Baker, Rural Dean of Lennox and Addington, and pioneer missionary of the Church in the county of Renfrew, was present at the re-opening services, and preached both morning and evening. At matins, and celebration of Holy Communion, which was fully choral, the Rural Dean congratulated the congregation on their well appointed church, and delivered a most earnest and practical address on the subject of "Christian Worship," taking for his text the 9th verse of the 96th Psalm: "O worship the Lord in the beauty of holiness." At the evening service, in spite of a heavy snow-storm, which commenced at an early morning hour and continued until nearly 7 p.m., the church was again fairly well filled, when the Rural Dean gave a very interesting account of his early missionary career during the years 1854 to '59 in the county of Renfrew, concluding with an earnest appeal to the congregation to support the Diocesan Mission Fund. The musical portions of the services were well rendered, every member of the choir being in attendance. The efficient young organist, Miss K. Soper, was unfortunately taken sick on Saturday night, and was sadly missed from her accustomed place.

STAFFORD.—This parish just recently completed its first year's existence as a self-supporting parish, and it is highly gratifying to be able to report that it has fully discharged its responsibilities, and that

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