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## Lessons for Sundays and Holy Days.

May 4th.—FOURTH SUNDAY AFTER EASTER.  
Morning.—Deut. 4 to v. 23. Luke 22, 54.  
Evening.—Deut. 4, 23 to 41; or 5. 1 Thess. 1.

ORILLIA.—Whatever may be the right or the wrong in the dispute at Orillia, there can be no doubt that the outcome of it is to be of serious consequence to the interests of the Church of England in that town. No one can fail to be struck by two not easily reconcilable facts in connexion with the position and history of the Anglican community there—namely, first, the influence and importance of the individual members of the Church, and secondly, the little progress made by the Anglican communion as a whole. There must be some way of accounting for this, whether we can find it out or not.

THE DEMAND AT ORILLIA.—The feeling which has recently found expression at Orillia is no new thing. It would be useless here to trace it back to its origin or to explain the process by which it has reached its present dimensions. When gentlemen of high character and of peaceful disposition declare that they are dissatisfied with the condition of Church affairs in their locality, there must be some reason for their dissatisfaction. And such a concession involves no necessary implication of censure on the clergyman. There are some clergymen so happily constituted that they are able to carry on the services of the Church and to preach the Word of God in such a manner as to provoke no antagonism on the part of either of the schools which constitute the parish or congregation. There are other clergymen, and they belong to both schools, who, with the best intentions, do their work in such a manner as to be offensive to the party to which they do not belong. It is quite obvious, therefore, that wherever there is but one church, a clergyman who is as far as possible from being a party man should be appointed. It is also obvious that, where a party man is in charge, if the place is large enough to admit of it, there should be a second church set up. But this should be strictly conditioned upon a sufficient income for the incumbent being guaranteed.

REPORT OF THE COMMISSION.—The commission appointed to report on the Church dispute at Orillia has done so at considerable length; and their decisions or counsels will be found in another part of this paper. Whilst this report is before the Lord Bishop of the diocese, it would not, in our judgment, be seemly to offer an opinion on some of the points at issue. But there is one part of the report which is so obviously the result of divided counsels in the commission that we must call attention to it. Our readers are probably aware that the complainants are what would be called High Churchmen, or of that tendency, whilst the Rector would be considered a Low Churchman. This is not quite a hopeful state of things for a peaceful solution; but it was most gratifying to find that the proceedings were conducted with the greatest courtesy and good feeling. The complainants wanted a new parish to be formed; and many persons are of opinion that this is the only satisfactory way out of the difficulty; an opinion which is entertained by some of Mr. Greene's warmest friends, as well as by the complainant. On this point, however, we will at present offer no decided opinion. But the actual recommendation of the commission is so curious that a few words must be said on the point. The recommendation amounts very much to this, that, inasmuch as Mr. Greene is a Low Churchman and these complainants are High Churchmen, a High Church curate should be appointed who would carry on certain services in a manner satisfactory to the complainants, and minister to them. We cannot, at this moment, recall the names of the commissioners, with the exception of the able and excellent Archdeacon and Chancellor. But we rather wonder that a clergyman of the experience of the respected Archdeacon of York should acquiesce in such a conclusion, for we are perfectly certain that it was not his suggestion. How would he like such an arrangement at St. Peter's? We shall be very much surprised if the Rector of Orillia agrees to it; and, if he does not, we imagine that no one will blame him.

VALIDITY OF THE MINISTRY.—Great latitude of opinion and expression is allowed to clergymen of the Church of England; and, in the present state of the divisions among Christians, we ought to avoid anything needlessly offensive to members of other communions. But there are limits to this liberality; and, at the same time that we are not to condemn those whose appointment to the Christian ministry is made in an irregular manner, neither have we any right to say it does not matter how a clergyman is ordained, or that all have the same powers. It seems to us that Dr. Pusey was both wise and charitable when he said that he did not deny that Nonconformists found in the Lord's Supper, as celebrated among themselves, the blessing which they sought there. He did not presume to say how much they got or how much they lost, but he was assured that those who sought in faith the blessing of God in an ordinance which they celebrated in the manner which they conscientiously believed to be right, did actually receive the blessing which they sought. But this is a totally different thing from saying that it does not in the least matter whether the celebrant at Holy Communion is a priest or a deacon or a minister ordained by those who are not Bishops; and we cannot see that the practice of her gracious Majesty Queen Victoria has anything to do with

the matter. The Church of England teaches that Bishops have existed since the days of the Apostles, and therefore that the order is of apostolic origin. We must therefore hold that any ministry otherwise constituted is, so far, irregular. Beyond this we have no right to go. As to the power of the ministrations of ministers otherwise ordained we have no knowledge; and, if we refuse to say what we do not know, we are not therefore unchurching non-episcopal communions or giving any opinion about their position. By the way, does the Queen actually Communicate in the Presbyterian Church? We hear this for the first time. Her Majesty is, when in Scotland, a frequent attendant at the services; but we had never, until the other day, heard of her being a communicant.

THE GENERAL THANKSGIVING.—We can quite understand that the joining in of the congregation in the saying of the General Thanksgiving should be somewhat offensive to those who regard it as an innovation; and we can quite as easily understand how much it should be enjoyed by those who find it a means of gratifying their own emotions of thankfulness to God. *De minimis non curat lex.* The law cares nothing for trifles. And it is a pity to make a fuss about it one way or the other. But it is quite obvious, from the manner of printing, that this prayer was no more intended to be said by the congregation than any other collect. In these days, it may be said, we have given up the old-fashioned notion of uniformity. We must confess that we are a little sorry for it; but there seems no remedy. It is obvious, however, that those who sanction and even applaud such departures from the law must not complain of other violations of the rubric.

## WHERE ARE WE?

In the recent addresses of the Archbishop of Canterbury, his Grace, speaking of St. Peter's notion of the reality of the Salvation of Society as begun, continued, and certain to continue, but liable at any future period to find that real faithfulness to its principles might provoke the severest opposition, proposes to pause for an instant and ask at what point of the development of this idea we now seem to stand. What do we really think that the Salvation of Society now means? How far are we realizing our own thoughts on this subject? Are we further onward than we were, or are we falling backward?

Here is the Archbishop's answer: "Forwarder, I believe, than ever before. Immensely behind where we might have been, yet never so forward. We have rushed full tide up many false channels. We have strayed into many mere ditches. We have swamped many low lands. But the right river course has been found also, and up it the fresh sea is flowing fast." This is somewhat mystical language, but we see pretty clearly what it means; and his Grace is hopeful for the future. "Adversity proves us, prosperity has tempted us, criticism clears and cleanses us. At present there is something like a balance of currents, but there can be no doubt which will prevail. Never in the world's history were so many minds animated and penetrated with Christian ideas, bringing those ideas in infinite forms to bear on the world's problems. That is the progress of the 'Salvation of the World.'"