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Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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FRANKLIN B. BILL, Advertising Manager.

LESSONS for SUNDAYS and HOLY-DAYS.

April 26 3rd SUNDAY AFTER EASTER.
Morning—Numbers xxii. Luke xix. 11 to 28.
Evening—Numbers xxiii. or xxiv. Philippians iii.

THURSDAY, APRIL 23, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

CHAPLAINS FOR THE FORCES IN THE NORTH-WEST.

—What strange questions arise in times of public anxiety! How men seem to cast off their prejudices, however long cherished, however fondly they have been regarded as "principles" by an act of self-deception! As strange a question as we ever heard arise, and as complete a stripping of religious prejudices usually called "principles" as ever took place, have come to light in the demand for Chaplains for the troops in the North-West. Chaplains indeed! Here again we see the advantage of the Romanists, they have sent priests with their troops and the Government of Canada will pay for these Chaplains, and most properly so, they are a necessity and a vital element in the comfort of the men. But what sort of chaplains are the non-denominationalists going to send? The lovely theory of an invisible Church, made of an heterogeneous assortment of denominations goes of into space like an airy nothing, when faced by a practical test of its existence. The Roman Church asks no questions in the press, but as a matter of course sends the chaplains. What is called the "Protestant Church," is sending its members by the thousand to dangers most grave, and to prolonged absence from God's temples, but this amazing organization must be either stone blind, or deaf, or dead, or callous, for it is sending no clergy, no chaplains, to keep up a witness for God in the far North in the days of peril, or to watch and solace the sick and dying! What a peculiar thing the "Protestant Church" must be to thus ignore a most solemn responsibility! But the thing is a mere figment, a mere phrase, useful only for platforms and party papers, but non-existent as a practical fact. Here is a problem for the Ministerial Association, they are

everlastingly speaking of this phantasm, the invisible Church. Men are asking for chaplains to be sent to the North-West, who, in ordinary times, are bitterly antagonistic to a government recognizing or aiding any Church. Let these persons now leave their talk and their theories and act by meeting the demand for Chaplains for the brave fellows who are offering their lives for their country. Surely the "Protestant Church," is at least as anxious for its children as the Romanist Church?

SPECIAL STATE PRIVILEGES TO ROMAN CATHOLICS.

—One of the fruits of State non-denominationalism, the fetish which enthralled the minds of so many in the bond of irrational idolatry, has produced in Canada the phenomena of a supposed absolutely neutral form of government, it is neither Romanist, nor Catholic, nor Protestant. But under this calm stream of neutrality, there is a strong set of a current towards the Church of Rome. The Papal party are united, they have a policy, and their power is a great factor in the governmental force of Canada. Their separate schools evidence this, they alone enjoy this great privilege. The same leaning to this arrogant foreign Church is seen in the favors granted by the Imperial Government to the Romanists of Ireland. The letter below is worth noting as a sign of the times, it was addressed to Mr. Mundella, Minister of Education, by the Vicar of St. Paul's Tottenham, England.

The following is the copy of a letter sent to the Education Department:—

"February 23, 1885.

"SIR.—It appears from a circular issued by the Commissioners of National Education in Ireland, that they are prepared now (February 18, 1885) to grant aid to nuns and monks towards building vested school-houses."

"On the strength of this circular, I venture to write to you and to ask—'Is the Education Department also prepared to grant aid to the managers of voluntary elementary schools in England to enable them to build or enlarge their school-houses?'"

"It seems to me that if the Education Department is not prepared to act in England as the Commissioners of National Education in Ireland, then justice for Ireland means injustice for England."

"If the Education Department were to allow a grant in aid of building my school-house, it would very shortly be enlarged and the school board rates diminished *pro tanto*. Should, however, the Department not be able to follow the example set them by the Education Commissioners in Ireland, I would respectfully suggest that it is high time to mete out equal justice to all, so that the two countries, (for, alas! they are two) should stand on a platform of perfect equality. I would venture to add, with profound humility, that the Protestant members of the Church of England are not inferior in loyalty to the members of the *Latin Church* now settled in Ireland."

This letter, or your reply, is not to be regarded as private. No. It must be made public as the press can make it. It seems monstrous to pet up nuns and monks, and to refuse aid to the clergy of the Church of England in the matter of education.

Mr. Mundella's reply is as follows:—

"SIR.—Mr. Mundella desires me to say, in reply to your letter of the 23rd inst., that there is no intention of assimilating the grants for education in England to those in Ireland."

I remain, sir, yours faithfully,

"H. J. BRYANT."

It is monstrous to pet up nuns and monks, and refuse aid to the English Church, but it is done in Canada as well as Ireland.

THE LIVERPOOL RITUAL PROSECUTION.

—The *Church Times* says: "A very remarkable document has just seen the light, namely a joint protest against the Liverpool prosecution from Canon Cadman, Sir Emilius Bayley, and the Rev. Field

Flowers Goe, who state they have good reason for believing that they substantially express the opinions of a very large number of their Evangelical brethren. They say, and the justice of their remark is beyond the reach of cavil:—'If the desire be to suppress Ritualism, experience shows that prosecutions will not do this. If the desire be to preserve or advance the interest of Evangelical truth, we are of opinion that those interests are likely rather to be injured than promoted by an appeal to the Law Courts. The apostle enjoins us to serve one another by love. How that service can be rendered to Ritualistic brethren whom we believe to be exceeding the wise limits of our own Reformed Church, may be a difficult question. But the duty remains; and we cannot forget with what force Archbishop Sumner once reminded some zealous remonstrants—'You must remember that, after all, the end of the commandment is charity.' It is impossible to conceive a more foolish defence than that which Bishop Ryle has offered for his conduct. The prosecution of Mr. Bell Cox is therefore as much Dr. Ryle's personal act as if he had begun it in his proper person. It is the merest cant to set flowing the bitter waters of bigotry and strife, and then to turn up the whites of his eyes and say—'That God may give us a right judgment in all things, and heal the unhappy dissensions of our Church, is my earnest prayer.'"

WHO APPOINTS THE ORGANIST?

We are often asked this question. It seems to us that a small hand book is wanted for the guidance of all those who are brought into official relation with Church business. The *Church Times* gives the following answers to correspondents: "The appointment of the organist depends on the source of his income, if no local custom settles the matter otherwise. If the vestry find the money, or are trustees of it, they appoint; if not, the incumbent usually does so, or the incumbent and churchwardens jointly. If a voluntary church rate pays him, then the churchwardens have a share in the appointment. But in every case, however, and by whomsoever he is appointed, the incumbent has entire control over his performance, and can forbid his playing at all. He cannot claim to play as of right by reason of his office, if the incumbent prohibit him."

WHO SHALL ORDER DIVINE SERVICE?

1. The vestry has no right of dictation as to what shall be done or left undone in Divine service. 2. In strict law, there must be an offertory at every communion; so that you can insure as many offertories as you have celebrations in the week. 3. The churchwardens (not the vestry) have equal control with the incumbent over all offertories made at Holy Communion. It is held by lawyers, but has not been decided in any court of law, that the incumbent has sole control over all collections made at other services. We do not know of any tract advocating surpliced choirs. But there is one simple common-sense argument which anyone can see at once; that there may be much difference in the means, and so in the dress, of the members, while the surplice, being common as the uniform for all alike, makes good all deficiencies and inequalities, thus securing that no one will be kept away by the great clothes difficulty.

A VALUABLE PUBLIC OFFICER.

—The Government and people of Canada have a most efficient and faithful Immigration Agent in Mr. John Donaldson. His good sense, earnest sympathy, and zeal are continuously in active service for the good of those who are brought under his care. There are thousands in Canada who owe to him that they were saved from ruinous perils and placed in a life of independence. Mr. Donaldson has been especially thoughtful in his services to the Rev. W. Crompton, whose value he appreciates very highly as an emigration advocate in the Old Country.