

time that such birthright should be acknowledged in our midst, which would tend to give relief to the unfortunate position of a diocesan and purify the ecclesiastical atmosphere of much of its deadly fire-damp. As a matter of fact this privilege and immunity has been exercised in the case of the present Dean of Montreal, whose name was presented to the Bishop as an alternative to other nominations who were more desired. It is the requisite of healthful life to the Diocese, as well as to the physical frame, that no *ligature* should be applied between the head and its members. I would urge the adoption of the necessary steps to emancipate the Church in this diocese from any by-gone medieval restrictions. It was pleasing to read in the public prints that the honoured Principal of McGill, Sir Wm. Dawson, at the Medical Dinner, foreshadowed the boon to the profession that "when a man received his medical degree, the country will be open to him from the Atlantic to the Pacific." Is the Church of God and her Divinely stamped ministry limited to any lesser sphere? Is the Church of England a collection of Episcopal congregationalists? Whatever any misguided practice, there can be no doubt of the Church's charter and the freedom of her ordained Clergy. More anon.

Yours, CHURCHMAN.

### THE SOCIETY OF THE TREASURY OF GOD.

To the Editor of the CHURCH GUARDIAN:

SIR,—I send you a copy of the *Systematic Giver*, which is the new name of the paper of our society. It is one of the alterations we have made in deference to the opinion expressed by the representatives of the committee on Systematic and Proportionate Giving appointed by the Diocesan Synod of Toronto. This was the first opportunity we have had of meeting any such body representing the Church, and found no difficulty whatever in conforming the objects and rules of the society to their views. We met, therefore, that we may be able to do good work for the Church.

I hope you will print the amended rules, and therefore, will only state that we maintain that all churchmen should be systematic and proportionate givers, and that in order to ascertain the amount of that proportion, they should study the examples to be found in the Scriptures.

I shall be glad to send the *Systematic Giver* to all interested.

Yours,  
C. A. B. POOCK.

Toronto, Nov. 30, 1886.

P. S.—I shall be glad to preach for any clergyman or attend meetings where I can advocate this cause.

### WAKE UP THE CANADIANS!

SIR,—It is all right to wake up the English, they have benefited doubtless by the Colonial Church, by reaction, by the loyalty of the Dominion and in other ways. But the colonies are the largest recipients of benefit from the establishment of the Episcopate here one hundred years ago. Let every churchman, woman and child in Canada do their best to commemorate the really great event—the planting of the one diocese, after which eighty-one others have been established. The like never was dreamt of. Surely we should thank God and take courage.

QUIS QUIS.

SIR,—Your question as to the feasibility of removing the University of Bishop's College to Montreal is not altogether new to her Alumni. Some thought that after the fire an opportunity offered for changing the College to a more commanding centre. The strongest sympathies of others naturally revolted against deserting Alma Mater in the hour of suffering. A new

element crops up at present, however, which should outweigh every minor consideration, viz: would the dissolution of partnership between Bishop's College School and the University tend towards the dissolution of partisanship among churchmen and by amalgamation with the Diocesan College in Montreal could the Church in our province show to our brethren of other communions that we are all loyal to Church Unity? We have been naively advised by the Right Rev. Preacher to the Provincial Synod lately that it becomes us to practice internal unity before preaching the doctrine to outsiders.

Yours sincerely,

UNITY.

### DISUNION.

*The folly of it:* Nothing whatever is accomplished by it. If each of the churches is built upon the truth, they might all be contained under a comprehensive system, bearing fruit and preserving the Truth as it is in Jesus.

*The weakness of it:* While nothing is gained, much is lost. Talent is used in controversy, one church with another, which might be directed in converting sinners to God's ways. Money is wasted, which is divided between churches and sects, in separate missions, and publishing houses; in ten thousand church buildings, when a fraction would suffice; in current expenses for a vast number of separate, rivalling congregations, societies, etc.

*The evil of it:* In what it fails to do and in what it does. It fails to let us do with our might whatever our hands find to do, in conquering the world to Christ. "Our might" is frittered away, parcelled out, and scattered, both as a physical and moral force, in behalf of Christ; and we are but the shadow of what we might be. But it is also evil in what it does, and enough if we mention nothing more than the sorry plight in which it presents us to heathen people and unbelievers—a plight to make them laugh and sneer at us in a way that it must make it infinitely harder to accomplish God's gracious purpose towards them through His Church.

*The crime of it:* The Body of Christ is torn limb from limb, until some of the members even deny Him as Christ. Is not this a crime against God, that His own children rise up against each other to waste His substance, to strive over the Messenger of His covenant whom He sent, and make war upon each other, as if for the Kingdom of Heaven's sake? It is surely a crime to plant hatred where love ought to grow; to scatter strife where peace should prevail; to make divisions where all should be at one, and to delay the Master's coming while martyrs, who died for His reign, are crying, How long, oh Lord, how long!

And the folly, the weakness, the evil, and the crime of disunion, are all magnified in the shame and humiliation they should bring us, when we know that there is no need and no excuse for the divisions which exist among Christians.—*Church Messenger.*

### EDITORIAL NOTES.

THAT every return of the Advent season brings the Church and the world nearer to that inevitable moment and event, when He who cometh will come and will not tarry, is not, we suppose, disputed by any. How wise then is the provision which the Church makes for impressing upon her children the necessity of mutual watchfulness and preparation for so certain an occurrence! and how earnestly should the prayer contained in the collect for the third Sunday in the Advent season be offered up—that the ministers and stewards of Christ's mysteries may so prepare and make ready His

way by turning the hearts of the disobedient to the wisdom of the just that at his Second Coming to judge the world we may be found an acceptable people in His sight. But under a true recognition of the purport and meaning of such a prayer, how lamentable—nay, how alarming—is the condition of the Church and of the world. A Christ coming "to judge," who, when on earth, prayed that "they all may be one," and a Church—His Body—divided and torn by numberless and needless divisions, a cause of rejoicing to devils, of sorrow to angels and of shame to men! Who can think of His possible Advent at any moment to find such a state of affairs existing amongst those who call themselves by His Name without fear? And a world—strengthened in its unbelief—by the very spectacle of a divided and warring Christendom—all unprepared to meet Him. Surely the recurrence of this Advent season calls, with clarion note, to the priests and people of the Church for renewed and prayerful efforts to remove this standing disgrace to the name and cause of Christ.

But can it be said that they who are the ministers and stewards of His mysteries are so, (i.e., in like manner and with like faithfulness as did His first messenger John Baptist), preparing His way if they be unfaithful in rebuking this sin of schism; if, forgetful of His earnest prayer, they belittle the sinfulness of disregarding it and of disobeying the Master's express wish? Is not this Advent Season a time in which plain speaking and preaching on this matter, amongst others, is imperative? We cannot but express our own feeling that it is; believing that the reunion of those "who profess and call themselves Christians" with the one visible organic Body will be one element of the preparation for the Coming of the Lord. And because of this we rejoice at the signs which we think are now appearing in all quarters of the Christian world, of a longing, earnest desire on the part of Christians of every name for reunion, not merely in name, but in fact.

THE position of educational matters in the Province of Ontario would seem to be no better than in the Province of Quebec, judging from a leader in the Dominion *Churchman* under the title "The Protestant Surrender." It asserts that "to-day the field of education in Ontario is held by the Papal chiefs as a conquered province. There is not a Protestant Public School in Ontario which is not controlled to a dangerous extent by the Papacy. There is not a Protestant in Ontario who is not liable to be compelled to pay tax for the support of the Papal system embodied in Romanist schools. There is not a child in Ontario attending or likely to attend a public school whose education is not affected by Papal influences." In direct terms it attributes the responsibility for state of things to the "Nominal Protestant Premier" of that province. Amongst grounds of complaint covering two columns, it affirms this:—In counties the Ontario Government pays *half* the cost of inspecting Public Schools, but pay the *whole* cost of inspecting Romanist Schools. Is that civil liberty? Pray, upon whom falls the burden of this inspection of Romanist Schools? It is demonstrable that *four-fifths* are paid by Protestants! Is that equality of all citizens before the law?