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majority of them are rich, none of them poor. There are fathers and mothers, husbands and wives, sons and daughters, brothers and sisters, whom they have left with us in God's acre, calmly awaiting their glorious resurrection. Their graves are unprotected! A new fence must be placed at once! I appeal to those many former parishioners for immediate help to protect the graves of their beloved friends!

C. P. EMERY.

Rector of Kemptville, June 8th, 1893.

The Law of Divorce.

SIR,—At a Methodist conference lately a question was debated arising partly from a so-called divorce granted by a court in Dakota to a Canadian. The words referring thereto—"a court of competent jurisdiction"—used in the formal resolution of the conference, appear to admit the validity of a divorce granted in a foreign country to a Canadian.

Such an admission by a body of Canadians, sitting as a quasi court, may be of serious moment. Many such divorces are obtained, and not infrequently by collusion or even fraud, but I doubt if any lawyer will allow them to be valid in this country when the parties thereto are Canadians not domiciled in the States. It is no doubt most unhappily true that many Canadians have procured such divorces, and have afterwards gone through the form of marriage, the result being that many children are illegitimate, and the supposed wives liable at any time to be turned out of their homes. It cannot be supposed the parties are ignorant of the law, but it is most disquieting to have such a body as the Methodist conference deliberately admitting the validity of these so called divorces.

M.

Systematic Giving.

SIR, The following extract from a letter from "an old missionary priest" in your last week's paper, seems so opportune at the present time, that a second insertion, to place it prominently before the members of the synod at its present session, may lead to some more active forward movement.

"R."
In the first place, then, we ought to have an authoritative recognition of the doctrine of Tithe, and offerings as due to Christ, the Lord of all, for the support and extension of His Church militant here on earth. At present, if any clergyman teaches his congregation that systematic giving for the Lord's service is one of the first duties of every Christian, he is very liable to be told that is only a "fad" of some of the clergy—that it is no authorized doctrine of the Church. And if he writes in favour of the Tithe as a scriptural doctrine, he will probably find some other clergyman writing to show that it is not scriptural and not the doctrine of the Church. But if our synods, bishops, priests and lay representatives spoke unanimously on this subject, and if our children were taught it in their catechism, and the recognition of it as God's will were required of all candidates for orders and for confirmation, there would, in a few years, be no need, or rather, no excuse for church entertainments, pew rents or other modern and unchurchly schemes for gathering money for God's service.

Canon Pentreath's Suggestion for the Extension of the Missionary Episcopate.

SIR,—No one can tell what shape matters may take at the meeting of the General Synod in September, but if the synod be sufficiently organized to take action, I wish to submit for the thoughtful consideration of the delegates, the outline of a plan which I hope to see brought before that important body. It is in brief this: That the General Synod shall recommend or request the children of the Church in every Sunday school in the Dominion to set apart their offerings during the next Lenten season for the support of one or more missionary bishops in Canada. These offerings are to be forwarded to the Board of Domestic and Foreign Missions, which I hope will then cover the whole Dominion. Then, for example, suppose the offerings amounted to \$2,000. This I consider would be a reasonable salary for a missionary bishop, at least to begin with. The Board of Missions would then decide where was the greatest need for such a Bishop. This having been done, the next step would be the appointment. This could be made in two ways. Either the House of Bishops of the Provincial Synod in whose jurisdiction the missionary diocese was, should elect, or the primate should summon the whole House of Bishops of the General Synod, who would elect a priest and take order for his consecration. If \$4,000 were raised, two men could be elected. The children would continue by their Lenten offerings to support these men. Each bishop should be required to begin at once an endowment for his see, and as endowments were completed, the funds would be free for the support of new missionary bishops. I believe the chil-

dren of the Church would respond heartily to this call. The support of a missionary bishop by the children would be a popular movement. We do not know yet who our delegates from Rupert's Land will be, but I will undertake to say that some one from the west will get this scheme into shape and bring it before the Synod, if it meets with favor. Meanwhile I would invite the criticisms of Churchmen on this plan, which I believe to be practical and easily carried out. We all consider the extension of the episcopate to be desirable for the growth of the Church. Let us not wait for endowments. They will come afterwards.

EDWYN S. W. PENTREATH.

Winnipeg, June 3rd.

A Protest.

SIR,—A "Rector" writes in objection to women being called "angelic choristers," and states that there never was a female angel, either on earth or in Heaven. Now with regard to the former, he may speak from experience, but he can hardly yet know much about the latter. He further remarks that all the Biblical angels are of the male gender. Does he forget that the Devil is also represented as being in the form of man. If the rule be good in one case, would it not also be so in the other; and may we not justly conclude that in his satanic majesty's domain men will have this monopoly. Perhaps "Rector" is of the Japanese persuasion? They believe that for woman there is no salvation, but should she lead a very good life, she may enjoy the high privilege of being re-born as man, and in that guise, may eventually reach Heaven.

Or is not the Mohammedan idea a still more unselfish one? for they deny any distinction of sexes among the angels. How different is "Rector's" ideas from that of one of Toronto's most worthy divines, who, upon holding services in one of the large churches, found that as usual the congregation was largely composed of women. He remarked: "Ten women to every man, I wonder if it will be like this in Heaven." If there be any truth in the saying, "By their works ye shall know them," and if in the future state there be male or female, I fancy that in Heaven a very large majority of the angels will be of the feminine gender.

ANGELICUS.

The Church in California.

SIR,—I promised (in the letter of 4th ult.) to say something about the memorial service held in Los Angeles on St. Mark's Day, in commemoration of the life and labours of the late lamented Diocesan, Bishop Kip. Allow me in this, my last letter on the "Church in California," to fulfil my promise, and give an account of this recent gathering at which I was privileged to be present.

The morning of the 25th ult. broke fine, and very warm it was travelling to the city, but the short journey was an interesting one, as we passed through the fertile valley with its orchards laden with oranges and lemons and its smiling fields of wheat and barley, much of which (the barley crop) has since been harvested. On the way we picked up a few missionaries, who, like myself, were bound for the service of the day. Arriving at 10.15, the clergy began assembling in St. Paul's at 10.30. Resolutions bearing upon the subject which had brought us together, were presented by a committee appointed to draw them up, and were adopted by a standing vote by all present, after which came the service, consisting of Holy Communion and memorial sermon, the Rev. Dr. Hall, of Pasadena, being celebrant, Rev. J. D. H. Browne, the epistoler, and Rev. B. W. R. Tayler, secretary of convocation, the gospeller, and Very Rev. H. B. Restarick the preacher. The text, selected from the Epistle for the day, Eph. iv. 11 and 12, fitted the subject admirably, and the speaker gained the closest attention of the congregation as he traced the noble life of the pioneer Bishop from the early days when in 1844 he became famous by the publication of his "Double Witness," till having made the history he came out to the "Golden Gate" to make, he passed from the Church militant here on earth to the sweet rest of Paradise the blest. Warm and eulogistic were the tributes to the beauty, strength and gentleness of his character, and many points in his wise master building were touched upon to be admired, and yet the sermon was not a composition of fulsome praise, but consonant with the opening utterance, "The Church does not indulge in eulogizing her faithful dead," and with the fact emphasized that she allows the living to recount the virtues of the dead with a view to stimulate our energies in imitation of those who through faith and patience inherit the promises.

The whole congregation remained to partake of the memorials of the death and passion of the Lord unto whom all men live, and well on to an hour past noon was it when the impressed worshippers dispersed to their homes. The resolutions assented to before the service, were, I should have remarked, read

to the assembled congregation before the sermon. Four in number, they set forth (after the preamble referring to date of death), the profound belief of the clergy in the passage of the beloved Bishop's spirit into the peace and rest of Paradise; their resignation to the dispensation of Divine Providence; their gratitude for God's gift of such a man to preside over the planting period and formative conditions of this young and growing State, and their heartfelt sympathy with the bereaved widow and family. Each, therefore, it will be seen, grows out of a distinct motive which the occasion permitted them as clergy and men to emphasize. For instance, take the first. In a new country where so many are wholly given to the idolatry of Mammon worship, and pay little or no heed to the things which belong to that bourne beyond the scenes of time and sense, or where many professing and calling themselves Christians have positive teaching of those who ought to be better instructed, or by the oversight of those who neglect to rightly divide the Word of Truth, and have not thus declared to their people "the whole counsel of God"—I say in a new country like this, under conditions like these, it was wise and well that the clergy of the American Church should proclaim their belief in the Catholic and primitive faith in regard to the intermediate state, and so be the means, in the providence of God, of arresting the attention and perhaps provoking the research and enquiry into this truth on the part of individuals hitherto thoughtless or ignorant about it.

To one who, like myself, had never been privileged to know the deceased prelate, both the sermon and the personal portions of the resolutions portrayed to the mind the form of a man of good physique, noble presence, captivating address and gentle manners, brilliant in intellectual resource, eloquent in oratory, and reflecting in all he did or said the Spirit of God within him. O, refreshing and helpful indeed it is to pause mid the routine of clerical or lay duties, and contemplate so finished a course, and to resolve anew, in the presence of the holy and restful dead, that we will daily strive to walk as they walked, that we will be stimulated by their splendid examples to follow them, as they followed God as dear children, and walked in the love of Him who loved them and set them His standard in going about and doing good.

J. FIELDING SWEENEY.

It will be a disappointment and grief to the parishioners of St. Philip's, Toronto, and many friends of the Rev. Canon and Mrs. Sweeney, to learn that owing to the continued ill-health of Mrs. Sweeney, their return home has been obliged to be postponed. An extension of leave has been granted by the Bishop of the Diocese, to whom Dr. Sweeney has written that he hopes, if elected on committees at the ensuing synod, to be able to discharge the duties connected with them after his return. We may add that Dr. Sweeney's letters have been most interesting to the readers of the CANADIAN CHURCHMAN, and we hope to have more from him. His address will continue to be Ontario, S. California.—(Ed. C. C.)

Separate Schools.

SIR,—Any who have the cause of religious education in our public schools at heart, will be somewhat encouraged in recognizing the healthy tone of your article on Separate Schools. The Kilburn schools will, despite their limited range, certainly do good! If the Sisterhood were reinforced by Canadian women a much greater benefit to the children of the masses would be the result. Canadians can best teach the Canadian people. We have a system of Separate Schools in Ontario; but they are for those who can pay for them. Dissenters have them too. Our boarding schools and colleges for children, men, and women are examples of these. We need schools to reach the children of the masses. How are we to get them? Not till our people have faith to try and secure them. Our faith, which is now weak in this matter, ought to be strong. When this ought is realized, a liberal sacrifice of time and money will give us what we know we should have.

The Romanists are the only consistent people in the matter of religious education in schools. They have schools for the masses and the other people too. In our consistency we are even with the Dissenter (!) but a long way behind the conscientious Romanist. Dissent does not hold the conscience of the Roman Catholics in this matter, but it has its grip on ours.

The ordinary Churchman is at one with the Dissenter on this grave subject. He endorses the policy of Separate Schools as far as higher education goes. But when you mention the subject of religious education in the public schools, he says: "It will never do, you'll incur the animosity of the people. It is a good thing, etc." But—to speak his mind—he is afraid to try it. If the lethargy or timidity of the clergy in this matter were occupied by some other feature, such limp excuses as have just been quoted would not need to be mentioned. When the people—even if it came to this seeming impossibility