

co-operation of the laity in this work in so far as the laws of the Church allow.

I have not room in the space allowed me to touch upon the adjuncts of this work in the way of attractive rooms and amusements and all similar means of seeking to draw men to good influences and the worship of God. All such things are wise if Christianity goes with them and they are employed as her agents, and while making use of them we let our final object be known,—the seeking to make men Christians. We, as Churchmen, are aiming too low, if we fall short of this, and start our efforts with the purpose of simply drawing men away from evil. Rather let us take Christ and His Church with us in all our schemes, and say plainly that our object is to preach the Gospel of Christ even as the Church of God has been commanded to preach it.—*Wm. Barrol Frisby, in St. Andrew's Cross for May.*

### CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents].

To the Editor of the Church Guardian:

SIR,—Kindly allow me a short space to again reply to your correspondent from Rupert's Land, for although he may differ with me, I am pleased that he has noticed my letter in your issue of 22nd Feb. last, for the more light we get on the important question of Union the better; especially as 'the writer is strongly of the opinion that this whole question of Union has been badly managed.' On this point I must take exception, for considering the difficulties surrounding the introducing the subject into so many Synods, and constituted as our church is at present in B.N.A., with no head, therefore no power vested anywhere to call a conference, the Association of the 'Canadian Church Union' have reason to congratulate itself that such progress has been made, for largely through its instrumentality the subject of Union has been discussed from the Atlantic to the Pacific. The action of the last meeting of the Provincial Synod of Rupert's Land, with the able assistance of the late C. J. Brydges and the Rev. S. W. Pentreath as mover and seconder of the resolution, was partly brought about by the efforts of the C. C. U. While the chairman of that committee was corresponding with Bishop Kingdon on the subject of a conference, this association memorialized the Metropolitan of the Province of Canada on the subject of calling a Conference on his resolution, 'As to forming closer relations with the Province of Rupert's Land'; from his Lordship's reply, it became evident that no such power was vested in him as Metropolitan of the Province of Canada to call a conference of the whole B.N.A. Church; such being the condition of the Church it became evident that no meeting could be in any way officially called. Under these difficulties it appeared as if the subject of Union could never be brought before the whole Church, but after due consideration of the situation, it was determined, that while the Provincial Synod of Canada could have no right or power to call a Conference, perhaps, as being the older part of the Church, and the largest confederated part of it, it might overcome the difficulties by respectfully inviting representatives from the various Dioceses to meet to consider this vital question. A resolution to this effect was unanimously passed at the meeting in September, and a Committee appointed with power to act. A form of invitation was adopted by the committee and has been sent to all our Bishops and Synods, including even Newfoundland. And in carrying out the resolution as to individual Dioceses there most certainly could have been no desire to ignore the Provincial Synod of Rupert's Land, any more than that of our own Synod, which, with our Bishops, were parties to the proposition. I can readily suppose out-

of deference to our sister Province of Rupert's Land Winnipeg was selected as the place of meeting.

I most certainly agree with your correspondent that the time of the meeting would have been most opportune, had it been fixed for August, when the Provincial Synod met, and if it were possible it would be well for our Committee to consider this proposal to meet then instead of September, and I have no doubt that date would have been fixed had it been foreseen earlier.

I fail to see how, constituted as we are, that this question is a Provincial one, but as the great object is union and not discord, we in the East would be ready and willing to accept the views of the Dioceses of Rupert's Land through their Provincial Synod, and can only trust that such action by those united Dioceses will be taken as may show a willingness to consider any well devised scheme for a United Anglican Church in B.N.A.

I trust I have not trespassed too much on your space. Yours truly,

W. J. IMLACH.

London, Ont., April, 1890.

To the Editor of the Church Guardian:

SIR,—In an admirable Editorial in the *Canadian Churchman* of March 13th occur the following words:—"There are few who will gravely defend the keeping of the clergy in a state of poverty. However keenly alive we may be to the dangers of wealth and luxury, we must allow that a pauperized clergy would be at least an equal danger. *The wearing anxiety for food and clothing, the sense of inability to make any proper provision for wife and children, perhaps alas! the pressure of debt, such things as these are enough to crush the life out of most men, and to render their Ministry powerless and unfruitful.*"

And now comes the sad practical illustration of the above, in the pitiful appeal of the Bishop of Algoma, on behalf of the self-denying clergy of his Diocese, whose stipends, miserably meagre as they are, he is unable to pay.

He says:—"What Algoma asks through its Bishop, is bread for the wives and children of a body of Missionaries, whose superiors are not to be found in loyal maintenance of the Church's order and discipline, patient endurance of hardness as good soldiers, and faithful preaching of Christ and Him crucified."

Sir, is there no human remedy for such a state of things? Must Algoma, the Missionary child of our Canadian Church be starved out of existence, or at best be stunted in growth, for want of sustenance? Must its Bishop again and again, be placed in the humiliating position of having to plead for "Algoma and its woes," and to stand, hat in hand as it were, to receive the pittance which reluctant hands dole out to him only after persistent asking.

"A crisis is an opportunity" we are told. May this crisis be so overruled, and hearts be so opened by the record of it, that not only the present needs of Algoma may be met, but such measures taken, as will ensure a steady permanent income to keep pace with its growth, and save that band of noble men who labor so uncomplainingly in its Mission fields from the heart sickness of hope deferred, and the pain begotten of a sense of neglect and want of sympathy on the part of those whose "lines have fallen in more pleasant places than their own."

The Womens' Auxiliary does its utmost, and hope to do still more and more, towards the lightening of burdens in many Missionary homes, but this Sir, is a more direct claim upon the whole Canadian Church, and one which its Laity as well as its Clergy will, we pray God, not only recognize, but try to meet to the uttermost farthing.

A MEMBER of the W.A.M.A.

To subdue Passion and to regulate desire is the greatest task of man as a moral agent.

### THE LATE ALEX. MARLING, ESQ.

*The Week* well says that "in the death of Mr. Alexander Marling, Deputy Minister of Education for Ontario, Toronto loses a distinguished citizen." For 36 years Mr. Marling had been connected with the Education Department of the Provincial Government, having been appointed to a position therein in 1854, under Dr. Ryerson. For many years he was chief clerk, but succeeded Dr. Hodgins as Secretary to the Council of Public Instruction, and ultimately became Deputy Minister of Public Instruction. As an official Mr. Marling was able, industrious, careful and conscientious. He won the confidence and esteem of all who were over him, and the respect and admiration of those who were under him. To the public with whom he was brought in contact in his office he was courteous and attentive. Although he studied for the bar, and took the degree of LL.B. in the University of Toronto, his official duties prevented him from entering into practice.

But though the loss to the State is one to be deeply regretted much more is it so to the Church, of which Mr. Marling was a devoted, loving, and faithful member.

At the time of his death he was intimately connected with the Educational work of the Church; his place on the Board of the Bishop Strachan School it will be difficult indeed to fill; and his ripe experience and wise counsel will be sadly missed by those connected with this most important Institution. He had also served his Church in the position of churchwarden, and member of Synod, and had been chosen as one of the representatives of St. Simon's Church, (of which he was a valued member), at the approaching Synod of the Diocese. The high esteem in which he was held as a Churchman and a true Christian was evidenced by the number of clergy, as well of leading laymen, who attended his funeral, which took place on the 14th April, and by the number of floral tributes sent in by sympathizing friends. No ostentatious display characterized his funeral; but throughout the services there was the expression rather of the Christian's hope. Living as a Christian he was borne to his rest not with lamentations, but with the songs of the Church speaking of victory over death, and of the joyful Resurrection. And so his warfare over his work on earth done, and the rest of Paradise obtained, he may be rightly classed with those of whom the Church ever lovingly sings:

"For all Thy Saints who from their labors rest,  
Who Thee, by faith, before the world confessed;  
Thy name, O Jesu, be for ever blast."

Alleluia.

By the thirtieth Canon of the Canons of 1603, it is clearly shown that the Church of England never severed herself from the Catholic Church nor from the Church of Rome, nor did she even make a division in the universal Church. "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, that it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen from themselves in their ancient integrity, and from the Apostles Churches which were the first founders" (Canon 30).

A subscriber in the States writes: "I liked the paper better the past year than ever before and would be sorry to be without it."

There is a time for everything, and the secret of success in life lies in doing things at just the right minute.