

and ruination of schemes propounded for the Church's welfare, and has resulted in apparently as lasting benefit to that Institution. The fact is, many Nova Scotians have great faith in the power for good exerted by a cathedral, and have lost much faith in the power of King's College. It is always in trouble. The enormous financial annual outlay brings in but poor returns, and there are many here in Nova Scotia who think that the same amount of money judiciously spent in bringing out clerical recruits from England or from the States, would increase our candidates for the Ministry four-fold. There may be manifest objections to such a course, but the fact remains, that taking every charge and expense in connection with King's and the return for the same, is simply miserable. It costs something like \$5,000 annually at present to make a graduated minister there, which sum would certainly bring us five clerics from elsewhere. King's College is getting a share of Diocesan spoils. It must not stand in the way of better things. The Cathedral will remain; King's College will before long, so the profane prophets say, be absorbed in one of the greater Universities. Then, many of us will prefer to push forward an object which puts us in line with other civilized dioceses; and yet we do not feel inclined to forward the interests of a university that is out of date in every respect.

No one man expects the \$250,000, to come from Nova Scotia (though in truth it is there if the people would open both their hearts and their bank accounts.) Most of the money must come from outside, and outsiders will give to the Cathedral and not to other objects. By the way, there is to be a grand function in Lambeth palace on August 12th. (Nova Scotia should write and tell their Lordships that that was waste of time)—and our good Bishop has two sons; I believe in England, well known and of good report. If the two sons would give about two months to plead our cause and God's; their prestige and influence would secure for us more than any four comparatively unknown men from here could do in the Old Country.

Let everything else be sunk for the present and let us press towards this one mark. And let "Nova Scotia" and all like him, if they will not come in with us, forbear to hinder us by such plausible and specious appeals to what in reality is unreal generosity.

NOVA SCOTIA No. 2.

(Our correspondent must surely be in error in regard to the cost of graduation at King's College. We believe King's is doing a real good work for the Church, and is worthy of hearty support by the churchmen of the Lower Provinces. All educational "institutions have seasons of trouble." In Montreal e.g., McGill is always appealing for further aid and Endowments for its several faculties. Loyal support of King's College should not interfere with the Cathedral effort.—Ed.)

LADY HELPERS.

SIR,—Attention has been attracted by a writer in your issue of March 2nd, concerning "Lady Helps," in Canada. As I have just had a little experience of these, perhaps a few words on the subject may not be amiss. In reply to an advertisement in one paper, some seventy-nine applied; a trial of one was sufficient to deter me from any more experiments in this line of quasi domesticity. If the girls your correspondent writes of, are willing to work, not grudgingly, or of necessity, there is plenty of room for them, in Ontario at any rate. But it should be clearly understood what this work they are wanted for really is. Are they willing to rise at 5 o'clock in the morning or thereabouts, in summer? and six in winter? Can, or will they cook, scrub, wash clean rooms and make beds, have they any knowledge of dairy work, or of the care of poultry? If they can do these

things they will certainly be in demand. For impecunious gentlewomen, who would like a place where she can *superintend* the cooking, see that the house work is properly done, do a little, or a good deal of needlework, and teach the younger children, there is no room; there are apparently enough and to spare of these in the country already. The daily work of the farmer's wife is not untruthfully set forth in the following lines it seems, and in many cases, is a hard one. After all it is not so very different from King Solomon's description of the industrious house wife. Only here she has great difficulty in procuring maiden's to help her.

Yours truly,

AN ONTARIO FARMER'S WIFE.

Up with the birds in the early morning,
The dew-drops glow like a precious gem;
Beautiful tints in the skies are dawning,
But she's never a moment to look at them.
The men are wanting their breakfast early,
She must not linger, she must not wait;
For words that are sharp, and looks that are surly,

Are what men give when the meals are late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees,
But here are the dishes, and here is churning,
Those things must always yield to these;
The world is filled with the wine of beauty,
If she would but pause, and drink it in;
But pleasure she says must wait for duty—
Neglected work is committed sin.

The day grows hot, and her hands grow weary;
Oh, for an hour to cool her head,
Out with the birds and winds grow cheery!
But she must get dinner and make her bread.
The busy men in the hay-field working,
If they saw her sitting with idle hand,
Would think her lazy, and call it shirking,
And she never could make them understand.

They do not know that the heart within her,
Hungers for beauty and things sublime.
They only know that they want their dinner,
Plenty of it, and "just on time."

And after the sweeping, churning and baking,
And dinner dishes are all put by,
She sits and sews, though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others
She says, as she patches their frocks and hose,
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labour,
He gives no praise to his weary wife;
She's done no more than has her neighbour;
'Tis the lot of all in country life.

But after the strife and weary tussle,
When life is done, and she lies at rest;
The nation's brain, and heart, and muscle.
Her sons and daughters shall call her blest,
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given
Unto the way worn farmer's wife.

ECCLESIASTICAL CONFEDERATION.

SIR,—I am glad to find the question of Ecclesiastical Confederation taking such a prominent place in the GUARDIAN. I have always feared a number of independent provinces—practically independent churches with, eventually, independent "uses" in the Dominion. I agree with much said by Mr. Pentreath in your issue of March 16th. But I cannot agree with the scheme which he advocates. In the first place it creates too much machinery, causing too much friction. Why three Synods. If the principal business of the proposed General Synod is to be "doctoring" the Prayer-book I would suggest that it meet, not every five years, but every twenty-five. But it is to have committed to it all "matter affecting the well

being of the Church as a whole, while the Provincial Synod could take up the more practical work—within their limits." And just here comes in the difficulty and the danger. With the Diocesan Synods attending to their own local matters, who is to define just what affects the welfare of the Church as a whole in contradistinction to, say one-fourth, or one-fifth of it? Would not the question of *ultra vires* be constantly cropping up?

Then there is the question of dollars and cents. Most of us know something of the difficulty connected with assessments for Synod purposes; and yet this would entail an additional one every five years; for no one can suppose that a Synod can be held without expense. Nor is this the only financial difficulty. We in Nova Scotia know how difficult it is to find men, particularly clergymen, who can afford the necessary travelling expenses to go even to Montreal; in fact we have either to find some clergyman of private means, a scarce article, or else send young and comparatively inexperienced men, who being single, or having very small families can afford to go.

Why not have a General Synod meeting every five years to legislate upon all matters affecting the Church as a whole, and leave the rest to the separate dioceses. I am satisfied that our present danger is over legislation.

I trust the question, having been started, will be thoroughly discussed.

Yours, W. J. ANCIENT.

Rawdon, March 21st, 1887.

SIR,—You ask, Feb. 23rd, what is the cure for disunion? Does it not seem that friendly discussion is the ultimate cure, and that our efforts should be directed to preparing for that? Could not joint committees be formed for examining and relieving deserving cases of distress; and for some kinds of Christian work? Loafers get help because no one has time to examine cases of poverty and the deserving poor seem to be sometimes left to die, so to speak, in the gutter. Work undertaken shoulder to shoulder should breed sympathy; and all offshoots from the Church profess to believe in the parable of the Good Samaritan. I think a matter for consideration is occasional "union of pulpits" on neutral ground (some hall) the neutral ground reminding us that of the chasm of fundamental doctrines which divides us; and the "union" symbolizing the large platform of doctrine that we hold in common. Should we allow one another's Christmas tree gatherings? Should we ask Presbyterians, for instance, to offer special prayer for our sick and *vice versa*. Should we gather some sort of inter-ecclesiastical congress to discuss (theology excluded) questions which affect us all?

Algoma, March 3rd, 1887.

J. G. C.

(We certainly do not agree with our correspondent. "Friendly disunion" is no answer to the prayer of Our Lord, "that they all may be one," and we have little faith in inter-ecclesiastical congresses whatever they may be. We believe in distinctively Church work.—Ed.)

"SEEK YE FIRST THE KINGDOM OF HEAVEN."

SIR,—I have just read and heartily endorse the letter of F. F. W. on "Church missions." Will you let me add my mite, all I can give, beside my never ending work and prayers in the same cause, let me suggest that ladies now they have succeeded in making their homes like bazars, at least their "drawing-rooms," do take a rest in that direction, and let but half the money used in that manner alone go to missions, which are at least "quite as necessary" for our peace and contentment; and there would not be so much trouble in raising the needed funds, to say nothing of superfluous dress.

A MOTHER IN ISRAEL.

Cobourg, 17th March, 1887.