

Dominion (with Archbishops at once Catholic and Protestant at the head of each), demanding from Churches and State equal recognition with any Papal appointment. Then let a Synod of an Exarchate include all these Provincial Synods, and exercise that final jurisdiction essential to the unity of the One Body of Christ; and let this choose through its Episcopate that highest Ecclesiastical officer from the Archbishops of Provinces, who shall bear the august title of "Primate of all Canada."

There is much in a name sometimes, and it will be found especially true in the relations, present and future, of the Church of England in Canada,

PRESBYTER

### THE W. A. M. A. AND MISSIONARIES CHILDREN.

To the Editor of the Church Guardian:

SIR,—From letters which have appeared from time to time in the Church papers, it would seem that the W. A. M. A. of Huron is antagonistic to the education of Missionaries' children, but it is not the case.

The difference in opinion among the members has arisen not from want of sympathy with and approval of the work, but the *mode* of doing it.

Many have thought it a wiser course to weigh matters carefully, and by matured thoughtfulness try and arrive at the best plan for placing this branch of Auxiliary work on a firm basis.

For this reason we were anxious to refer the matter to the Triennial meeting held at Montreal last September, and moved to do so.

I had hoped that some plan would have been suggested at that meeting for establishing a Home and School supported by the W. A. M. A. of Canada and outside friends where the daughters of Missionaries might receive an education free of charge, or for a nominal sum. This seems to be the object at which we should aim, and in calling upon the branches for aid, care should be taken to ask them to contribute to an 'Educational Fund' as was suggested and embodied in a resolution at the Triennial meeting, and not send in money for this child or that. It would seem a more economical plan to establish a Home and School, where all could be supported and taught together.

Another reason in favor of this plan is that the individuals outside the W. A. M. A.; would be interested in it and possibly help endow the School by contributing sums of money for this purpose, as has been done for Wycliffe College and other educational institutions. Further, we might find ladies, whom God has entrusted with this world's wealth, ready to assume in some cases the cost of wardrobe and books, during the years a pupil attended the school.

At present, as a combined Home and School might seem to involve too large an expenditure, might it not be feasible to establish a Home in some central town where good public and high school privileges are attainable, and where rent, fuel and food would be more moderate in price than in our largest cities.

In this case as ways and means opened and our church people became more interested in the work, a second Home might be opened for boys, and thus allow boys and girls each to take advantage of our excellent public and high school system.

No doubt there are others much more capable of enlarging upon the subject, and suggesting more definite plans. I trust they may be led to take advantage of your kindness in allowing the matter to be ventilated through the columns of your paper, and that in hearing from many minds we may verify the truth affirmed by the Psalmist, 'In a multitude of counsellors there is wisdom.'

Thanking you, dear Mr. Editor, for so kindly giving space to this letter.

Believe me, yours sincerely,

BESSIE TILLEY,  
Huron W. A. M. A., London.

[We hope that the discussion on this question will not be recommenced, but that every effort will be made to use available means, and strive for satisfactory permanent arrangements.—ED.]

### A TRUE METAPHOR.

Can man produce a spring by artificial appliances? Can he send throughout nature, by means of furnace fires, or steam-pipes, the thrill of life which bids the kingdom of plants leap into being and beauty? No! Man may make a hot house, but he cannot cause a spring time. He may cultivate his little beds of flowers and banks of tropical plants within the confines of steam-heated rooms covered with glazed roofs, and give our winter month a taste of artificial greenery; he may force sweet flowers and beautiful flowers from which all fragrance has been cultured to grow in pots and yield untimely blossoms in the very face of winter snows. But what a small thing is that compared with those mighty and mysterious results which are wrought everywhere around us in the spring. Who can fill the mountains with the glory of the greening forests? Who can cover the valleys with verdant grasses and dot them with bright eyes of countless wild flowers? Who can array innumerable orchards with white blossoms of cheery trees and pink blossoms of peach and apple? Who can send the current of vitalizing heat through the hearts of the hills, and push out upon the dog-woods their great white blossoms, sprinkle the meadows with violets and daisies, trail the sweet arbutus along fields and skirts of woods, and fill the air over sunny slopes with that fragrance of blossoming vines which was so sweet to Solomon in the spring days of Palestine? Ah! who can do this but that omnipotent force in nature whom men call God? Yes, man may make a hot house, but only God can make the spring.

How true is the metaphor when we pass with it into the spiritual realm! There are no human forces that can cause a change of heart. Civilization, art, culture, science—these may indeed clothe a life with outward semblance to beauty; but if one would penetrate the soul of its utmost depths with regenerative forces; if one would permeate society through all its length and breadth with the power of spiritual life and salvation, he must call upon God, who alone is able to do this for man and society. Let us then look reverently up to Him as the author of every good and perfect gift. "It is not by might, nor by power, but by my Spirit, saith the Lord." "Which are born, not of blood, nor of the will of the flesh, but of God."—Henry C. McCook, D.D.

### NEWS FROM THE HOME FIELD.

#### CAPE BRETON.

BADDECK, C. B.—There are not many places on which nature has so lavishly bestowed beautiful scenery combined with invigorating air as this little village which is so prettily situated on the Bras d'Or Lakes. The tourist, the sportsman and the seeker after health must be indeed hard to please if they do not find in this place and the surrounding country all that they can reasonably require. That it is becoming a popular resort is borne witness to by the fact that Mr. A. G. Bell, of Telephone fame, has purchased a large property close to Baddeck built a house, and with his family resides there for several months in the year. Mr. and Mrs. Charles Bell of Washington, U. S., Mr. Hennem (of Liberian note,) and Mrs. Hennem also have residences in close proximity to the village, and make Baddeck their home for the Summer months. The two very comfortable hotels, whose proprietors are most obliging and attentive, are filled with visitors coming and going as long as the warm weather lasts.

There is a pretty little Church (Episcopal) in the village built a few years ago, through the exertions of Rev. Simon Gibbons, the then incumbent. To this Church Professor and Mrs. Bell have very generously given two stained glass windows, which are now being put in, and which will add greatly to the internal appearance of the building.

The members of the Church of England are by no means numerous in this little community. Although few in number, they are, nevertheless, staunch in principle and indefatigable in Church work; and when money has to be raised for any special work, they are always ready to give willingly and liberally, both time and labour. A strawberry festival was held on Wednesday, July 30th, to raise funds for putting in the stained glass windows before referred to. Owing to various circumstances this was found to be a more expensive matter than had been anticipated. So with only two or three days notice, some ladies of the congregation, conspicuous amongst whom were noticed, Mrs. Tremaine, Mrs. McKeen, Mrs. Sparling, the Misses Sparling and Miss Anderson set to work with a will, and although the Freemason's Hall, where the festival was held, was never at any time crowded, the festival was a great success, the net profit being between forty and fifty dollars. This result must be very gratifying to all, especially to those who undertook and carried out the arrangements. It is to be regretted that there is no resident incumbent in the parish; for there is evidently a great field for an earnest and conscientious worker. The Church requires to be painted. *Who will help?*

#### DIOCESE OF NOVA SCOTIA.

The following appeared in the *Daily Echo*, of Halifax, of 26th ult.:

#### THE STRIKE AT SPRINGHILL MINES.

SIR,—The Dean has sent me the enclosed letter, which I shall be much obliged by your publishing in your next issue. Whether our ideas are that justice is on the side of the employers or the employed, there can be no question as to which are the greater sufferers while the strike continues, and the cry for bread is one that appeals to all classes of the community. The Dean will be ready to receive any contributions that the charitable may send him, and I trust that Church people will give liberally when notice is given by the clergy of a collection to be taken in the churches.

F. NOVA SCOTIA.

THE RECTORY, Springhill Mines, }  
July 24th, 1890, }

My Dear Gilpin,—I am writing to ask your kind co-operation in a work of mercy and necessity. Next Monday begins the sixth week of this unfortunate strike in Springhill, and six weeks without work or wages mean suffering among many people. I plead now for the widows and orphans of our congregation, not for the men. I believe the men are asking for justice, but they are strong and can bear. It is different with widows and orphans. Hard, pinching struggle is their lot at the best, and now they need the necessities of life sadly enough. Will the church help their brethren? Here all income is for the time out off, and we can, therefore, do little or nothing. We ask bread, then, from our brothers. Will the rectors of Halifax send us an offertory for the widows and orphans, and that at once, for it is needed at once? I write to you, for the matter is urgent and I suspect the Bishop is away. I trust you will use what influence you can to induce our Halifax brethren to come to the aid of "the fatherless and widows in their affliction," and if this can be done to let me know quickly if I can draw upon you for some stated amount.

I remain, Yours very affectionately,  
(Sgd.) W. CHAS. WILSON,