

is, pressing upon the Society, the S. P. G. Grant and the voluntary subscriptions have both been reduced. The reduction of the former is naturally to be looked for, and must be accepted. The reduction of the latter is simply disgraceful, was not to be anticipated, with Missions growing, as above shown, and must not, cannot, be permitted.

Mr. Appleby's letter telling us of Mr Wilson's serious illness will lead many in these Lower Provinces to supplicate, very earnestly, that God would restore the founder and chief support of the Shingwauk and Wawanosh Homes to health, and to renewed zeal in so blessed a cause. We know, without being asked to do so, our readers will both remember Mr. Wilson at the Throne of Grace, and will also respond to Mr. Appleby's appeal for substantial aid to sustain the work.

ASCENSION DAY.

It seems truly unaccountable that the Ascension of Christ should have so small a place in the hearts of most Christian people. When we consider the marvellous blessings which followed, and which ever proceed from that Great Event, it does seem strange that God's House should not be thronged with warm-hearted worshippers, deeply grateful for, and triumphantly magnifying, the return of Jesus to His Father's right hand in Heaven.

The Great Forty Days are over, and now, having instructed His disciples in the things concerning the Kingdom of God, our dear Saviour would continue His gracious offices, and make effectual the work which He had finished on earth.

The Ascension of Christ ought to stir up every Christian heart, for great blessings flow from the crowning act in the life of the God-Man. The Apostle Paul says: "Seeing, then, that we have a Great High Priest that is passed into the Heavens, Jesus the Son of God, let us hold fast our profession: For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." "Let us, therefore, come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into Heaven itself, now to appear in the presence of God for us." "Wherefore Christ is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hear, too, what Christ Himself saith: "If I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." Is not this worth commemorating? Ought not this to awaken our deepest devotion and warmest praise?

Christ by His going away has assured us of an Almighty Aid, a Heavenly Guide, to lead us on to victory over every temptation and trial of life. He has gone, but His Holy Spirit will be near us and with us. We have His promise and we are sure that it is true.

Out in the world, alone, how helpless and unequal for the contest with Satan would we be, but with God the Holy Ghost we shall, if we seek His aid, be guided into all truth.

But hear Christ further: "In My Father's House are many mansions; I go to prepare a place for you, and if I go to prepare a place for you, I will come again and receive you unto Myself, that where I am there ye may be also." Oh! what glorious news for poor, weak, suffering mortals. What if we have to endure pains and sorrows, trials and disappointments here below? What if all our life long be a fight against misery, care and sin? What if we should be misunderstood and maligned, insulted and despised? What if we are poor and of no reputation?

What if no voice of a friend sounds in our ears? What if, this body be treated as were the bodies of the martyrs of old—bruised, and burnt, and destroyed? Should any or all of these things come upon us, REMEMBER "we have a building of God, an house not made with hands, eternal in the heavens." Christ has ascended up on high, to prepare for us an everlasting habitation.

The end of life fills us with alarm. The death of friends sends the thrill of fear to our hearts. The open grave speaks to us of our own grave, and fills us with terror. The cold, dead bodies of the dear ones whose voices so often soothed and charmed us, now hushed and silent, no more to be heard on earth, cause us to feel with great dread that we are mortal.

Had we nothing but this world—nothing to look forward to beyond—oh! how inexpressibly unhappy should we be. But, thank God, Christ has changed all this. *There is a life beyond.* A life of rest, and peace, and joy, in God's presence. Christ is there, and He has prepared a peace for all who die in Him. And as He rose in His body, as He ascended in human form, so shall we, like Him, after death, and at the day of Resurrection, receive our bodies again, and body and soul being re-united, we shall dwell with Him and His Father forever in glory.

Correspondence.

FREDERICTON DEFICIENCY.

(To the Editors of the Church Guardian.)

DEAR SIRS.—I am glad to observe that so much interest is being manifested in the matter of the Deficiency in the Funds of the D. C. S. in your last issue. To start a "Deficiency Fund" seems to be a very practical one, and, as far as I am informed, meets with general favour in this Parish. Already several contributions have been forwarded to the proposed place of deposit—the Bank of Montreal, Moncton,—and I have no doubt that more will follow. The season is an unfavourable one for collecting money, particularly in this portion of the Diocese, but prompt action is required in the matter in order that, if possible, the Deficiency may be made up before the Annual Meeting of the D. C. S., in July next.

The Annual Meeting of our Local Committee, for the election of Delegates from this Parish to the D. C. S., will be held next week, at which time we will probably consider what is the most practical method of securing contributions to the Fund. If all Parishes in the Diocese will unite in adopting the plan proposed in last week's Guardian, a good result may be expected. Let some healthful emulation be manifested throughout the Diocese, and let it be proved of what sort is the metal of Churchmen in which your late correspondent "Subscriber" has, I think, reasonable confidence. In a few days it will be known what can be done in Chatham, where it is gratifying to see the interest manifested among our laymen. It is to be hoped that there will be as general prompt action taken in this matter.

Yours, &c.,

D. FORSYTH.  
Chatham, N. B., April 26, 1880.

FREDERICTON DEFICIENCY.

LOWER CAPE, HOPEWELL,  
ALBERT COUNTY, N. B.,  
April 24, 1880.

(To the Editors of the Church Guardian.)

SIRS.—The suggestion of the Rev. R. M. Edwards, contained in your paper of 22nd inst., relating to the deficiency of the D. C. S., is an admirable and practical one.

Permit me to suggest a little *simplicity and conservatism* in the carrying out of the scheme.

Let each Rector or Missionary pledge his Parish or Mission in an amount equal to the number of his communicants, collect and forward same to the Treasurer of the Diocesan Church Society. Why invent new machinery when we have existing machinery, at least, as satisfactory to all, at hand? Why make 5,000 or more entries where less than 100 would do the business? There is really no necessity for a clerical and business

agent rolled into one. Each clergyman can forward the Treasurer of the Diocesan Church Society names and amounts, and these can all appear in the Report for 1880.

Albert has only 12 communicants opposite its name, but we have grown; and although we have suffered severely by death and removal, I am prepared to guarantee, at least, \$20 from this Mission.

I am, dear sir,  
Yours truly,  
GEORGE LOVE.

THE CHURCH'S CHILDREN.

(To the Editors of the Church Guardian.)

SIRS.—A little book called "The Chosen People," a compendium of Sacred and Church History for school children, by the author of "The Heir of Redclyffe," would perhaps answer the requirements of "A Missionary." It is a small book of 146 pages divided into thirty-four chapters, with questions upon each chapter. I do not remember the price. The one I have was published at Pott & Amery's, 5 and 13 Cooper Union, 4th Avenue, N. Y., in 1871, but of course there must be an English publication of the same work. The Monthly paper of Sunday teaching contains admirable instruction for children.

A CHURCHWOMAN.

Yarmouth, April 4th, 1880.

A CLERICAL QUIBBLE.

(To the Editors of the Church Guardian.)

SIRS.—Legal quibbles are said to be proverbial. After the Rev. Henry How's communication a few weeks ago, on the Baptismal Services, surely we may say the expression "clerical error" has gained a new significance.

That the Church of England recognizes both Immersion and Effusion, or Sprinkling, as valid forms of baptism is quite true, but can Mr. How seriously ask your readers to believe that it does not give the preference to immersion?

I do not speak of the custom of sprinkling, which has now almost universally obtained in the Church,—no doubt because more convenient,—but, confining ourselves to the Prayer-Book, is it not quite clear that sprinkling or effusion is only an alternative mode, to be used when it is not convenient to immerse? Read the rubric immediately following the prayer of consecration in the Service for Public Baptism of Infants: "And then naming it," etc., "he (the priest) shall dip it in the water," etc. What does this mean? Evidently that the Church prefers immersion. While this is so, the next rubric shows that in case of necessity sprinkling or pouring is valid: "But if they shall certify that the child is weak, it shall suffice to pour water on it." See also the rubric after the prayer of consecration in the service for "Baptism of such as are of riper years," which gives either made, but the preference to immersion. If the Church, then, does recognize both forms as valid, what troubles Mr. How? What does he want? He tells us that in two instances he deliberately substitutes the word "therein" for "therein" in the prayer of consecration when administering the sacrament by sprinkling. I can only say he has deliberately done what he had no authority or justification for doing, and has added to his error by publishing his disobedience, not because it is of any moment whether *therein* or *therewith* is used, but because he brings into prominence a question which the Church has always considered unimportant, namely the essential form. If Mr. How feels delicate about reading language in which a fastidious pedant might detect bad English, let him by all means substitute for therein his "therewith," and be happy, no one will interfere with him. His disobedience in this instance only becomes obnoxious when he thrusts it before the public. Does he really wish our grand old Prayer-Book altered to please his over-sensitive ear? Better lose Mr. How.

Mr. How is a young man; let us hope that as he grows older his pen may be turned to pointing out the beauties of the "Book of Common Prayer," rather than in finding fanciful inaccuracies in it.

Yours,  
T.

FREDERICTON D. C. S. DEFICIENCY.

(To the Editors of the Church Guardian.)

SIRS.—As one deeply interested in the welfare of our Diocesan Church Society, which has rendered such invaluable assistance to the work of the Church in all parts of the Province; and having had a little experience in regard to "ways and means" of providing for Church needs,

I venture to offer a suggestion somewhat different from those already given through the columns of your very useful paper.

It seems to me that the present emergency is a time when every baptized member of the Church who is able to contribute anything might be called upon to assist in placing the Church Society in the position which we desire it to occupy.

I trust it may not seem unbecoming in me to suggest an addition to a plan proposed by one of so much experience and zeal as the learned Rector of Kingsclear. There are many instances of families, loyal to the Church, who are in rather embarrassed circumstances, numbering perhaps five or six communicants, and I think the proposal for each communicant to give one dollar or upwards could not, in all cases, be easily carried out.

The suggestion which I would offer is, that the Board of Home Missions make out an assessment list, putting a certain amount upon each parish in the Diocese. In making such an assessment they would of course be guided by the ability of the different parishes, taking into consideration the amounts which they raise for Church purposes, so that the burden of debt may be as fairly divided as possible. Then, a copy of this list being sent to all clergymen of parishes in the Diocese, each one could choose three or four laymen whom he deemed best qualified to assist him in making a subordinate assessment, and dividing the amount required as fairly as they can amongst the parishioners, being influenced partly by the amount of property possessed, and the consequent ability of individuals to contribute, and partly by their willingness as shewn by the amount of their contributions on other occasions.

Next, let each one so assessed be visited either by the clergyman, or by some one appointed by the B. H. M. to assist him, and the urgent needs of the D. C. S. fairly stated, and I trust there would be found such a spirit of true loyalty to our beloved Church, such Christian liberality, such gratitude for the many spiritual blessings which we enjoy, that offerings will be freely given for the preservation of the ministrations of the Church in places where they are so greatly needed. Were a plan, somewhat similar to the above, adopted, it might be thought best to add the ordinary subscriptions of individuals to the amounts assessed upon them, as it would scarcely be possible to make two collections before the annual meeting in July.

I would add that I will pledge myself to give five dollars, (including my present subscription of \$1.20), upon the same conditions as those mentioned by the Rev. Mr. Edwards; or I would, if desired, pay my own travelling expenses and devote one week towards helping in the solicitation of subscriptions in any Missions (Woodstock excluded) of this or the adjoining counties. I think that your apt suggestion of taking produce and sending to an agent in St. John, (when it could not be otherwise disposed of to advantage), might be acted upon with good results.

Yours truly,  
C. L. S. R.

Woodstock, April 26th, 1880.

CORRECTION.

(To the Editors of the Church Guardian.)

SIRS.—Robert Browning, noting an effusion of a young amateur poet, in the Inn Album, says:—

"That bard's a Browning; he neglects the form: But ah! the sense, ye gods, the weighty sense!"

These words are applicable to the Printer's Devil, or to the Proof Reader, of the account of the Easter Services at St. Peter's, Charlottetown. "The weighty sense" was in the account, but the genius of it was so peculiar, and the style and purposes so isolated, that I set to work seeking a key to its interpretation. At last I found it out; the account had actually been cut into about three pieces, say, (for sake of convenience) 13, 14, 15. Now, if the paragraphs had appeared in that order, "the weighty sense" would have been clear; but strange to say, the order was (as in the 15 puzzle) 13, 15, 14; and the result—confusion.

As I was present at the services, and knowing well the order, I submit the following correction: After "Followed by the Hymn," instead of "Ye choirs," read the part lower down, beginning with "Light's glittering morn." And, also, "The Processional was"

Ye choirs of new Jerusalem.

Not as you make us sing, "Tis for Him we bid the Frontal." You innocently

ask the Good Lord to impress deeply on the hearts of His people that

"Light's glittering morn bedecks the sky."

Here "the weighty sense" is again hidden; and by getting our puzzle in its proper order, we read "that"

"Tis for Him we bid the Frontal,  
Its embroidered wealth unfold;  
Tis for Him we deck the Reredos  
With the colours and the gold;  
His the floral glow and fragrance,  
His the vesture's fair array,  
His the starry lights that glitter,  
Where He does His Light display."

W.  
Charlottetown, April 18th.

SPONSORS.

(To the Editor of the Church Guardian.)

SIRS.—Those who come to us from other denominations frequently ask Scriptural proof for Sponsors at Baptism; they quote Article VI. and demand proof from God's Word. If some of your readers will kindly throw a little light on this subject through the columns of the "GUARDIAN," it will be of benefit to many a perplexed.

Sponsor.

FREDERICTON "DEFICIENCY FUND."

(To the Editors of the Church Guardian.)

SIRS.—It is certainly important that the subject of the unfortunate deficiency in the funds of the D. C. S. should be brought prominently before our people. The gravity of the situation has been honestly and forcibly set forth in the Bishop's recent circular; and it is to be hoped his Lordship's earnest words will be thoughtfully weighed by every Churchman in the Diocese, and will be met by a hearty and liberal response. I notice, in this week's GUARDIAN, a timely letter from the Rector of Kingsclear, and also a plan of operation proposed by another writer; and it must be plain that any suggestions of a practical nature are just now much needed.

I think, however, that we cannot expect so much as one dollar from each communicant towards a Deficiency Fund. Many could, no doubt, give a hundred times that amount; but, in country places, especially in families where there may be two, three, or four communicants, a dollar from each would be a serious tax.

Might not some such scheme as the following be acted upon? Are there not in the Diocese, among the earnest Churchmen and Churchwomen, who are able to give liberally?

5 who would give \$100 each; 10, \$50 each; 20, \$30 each; 40, \$20 each; 80, \$10 each; 100, \$5 each.

If so, surely the remaining \$1,598 could be made up by a large number of contributions of less amounts. The writer is quite willing to enter the list in the third class.

These amounts, it is of course assumed, will be given specifically for a "Deficiency Fund," and will be in addition to the ordinary yearly contributions to the D. C. S.

Yours truly,

RICHARD SIMONDS.

Dorchester, N. B., April 23, 1880.  
[This should have appeared last week.]

MY LORD.

(To the Editors of the Church Guardian.)

SIRS.—"A Priest" refers, probably, to a letter written by me. I say nothing against the preferable character of the address to our chief pastors, as "Right Reverend Father." All I say is, that the Queen, as the source of all honour (temporal of course) within her realms, has, in some letters patent granted the title "Lord Bishop" to certain Colonial Bishops, and that certain Colonial Legislatures have perpetuated such titles in Local Acts of Parliament, e. g., Nova Scotia, April 4th, A. D., 1876.

QUISQUIS.

SHINGWAUK HOME.

(To the Editors of the Church Guardian.)

SIRS.—I am grieved to say that the Rev. E. F. Wilson the noble founder of the Shingwauk and Wawanosh Homes for Indian children has succumbed from over pressure of work and other causes and is now suffering from affection of the nerves of the heart and extreme prostration.

Absolute rest both of mind and body is imperatively necessary for a short time, therefore the boys will be dismissed immediately navigation opens and the Shingwauk Home closed till further notice. Donations and subscriptions are most urgently needed.

Yours truly

THOS. H. APPLEBY.