

be devoted, and the lofty and inspiring sensations which it produces—when we remember that sacred music is but the echo of the chorus of heaven, and borrowed from the employment of glorified spirits, we must acknowledge that it affords a subject of great importance, and that the abuse of this gift must be attended with dangerous consequences. Sacred music has a direct tendency to promote heavenly feelings, and to elevate the soul above this lower world. It is to be lamented that much that is highly beautiful in music, should be appropriated to words offensive, not only to religion, but to good feeling.

It is a matter of great regret that there are not more persons in our congregations who heartily join in the services of our Church. It never was intended that Psalms should be a performance to which the congregation was to be the auditory—but that the people themselves should form one great choir, and with one heart and one voice celebrate His redeeming love. Many who might effectually contribute their aid remain silent, indifferent, sometimes fastidious bystanders. Many, upon other occasions, prove that God has conferred upon them the talent of harmony, but they devote that talent only to amusement or vanity, and when asked to help in the praises of God, they have no thankful note to utter, as if the occupation is unworthy of their powers.

THE CANTICLES.

From very ancient times Psalms or Canticles, have been intermingled with the reading of Scripture in public service; and those which we now use occupy, as nearly as possible, the places where they have been sung for centuries.

CHURCH DEBTS.

The Easter meetings have in many cases brought into prominence the matter of Church finance. In too many parishes, alas, the question has been brought before the people in connection with some present indebtedness.

It is getting to be a very common saying that "Churches are always in debt." By many business men such a statement is regarded as a token of weakness, in the institution itself, and of some mismanagement on the part of its officers. The cry is the same whether the seats in the Church are free or whether they are rented. The fact of it is that people who are ready to complain at the present condition of Church finance are in too many cases those who refuse to give their time or their means to the correction of the evil which they are so ready to condemn. A man who finds fault with the Church because it is not managed as he says on business principles is the man only too often who does not give to the support of the services of the Church on any principle whatever, and who consequently is much to blame when the balance is all the wrong way at the end of the year.

Unless there is some recognition of responsibility in the matter of giving to the support of the Church, a responsibility which must be reckoned in proportion to the income a man receives, there can be nothing but continual trouble and continual indebtedness.

The people who are most apt to make these complaints in a free Church are those who in many cases would be ashamed to state fairly and squarely to themselves or to others the amount they have contributed toward the support of the Church during any set year. It is in all probability their arrearages in the matter of giving which has to be made up by a general appeal to those who are in the habit of making their offering regularly and conscientiously.

Such persons, when brought face to face with any indebtedness in the parish should ask themselves how far their deficiencies have contribut-

ed toward that indebtedness, and then as honorable persons and as Churchmen and Churchwomen they should be ready to contribute a sum equal to that which upon the business principles they go upon in other matters, they justly owe to the Church. It was of tithes and offerings that the Lord spake at the mouth of the prophet. "Will a man rob God?"—*The North East.*

ASCENSION DAY.\*

Ascension Day and Whitsuntide bring to mind facts which, in spite of the perennial teachings of the Church, are apt to be overlooked or but feebly grasped by the young men of this day and generation. They are bottom facts, too, and their absence from the foundations of faith will account for many a shaky temple. The first sets forth the fact that the risen Lord took with Him into the presence of the Eternal Father that same body which Thomas handled, the reality of which caused him to cry out: "My Lord and my God." The straining eyes and groping hands of men seek for a personal God,

Unseen, because our eyes are dim;  
Unheard, because our ears are dull.

It is hard to realize the Father; it is hard to apprehend the Holy Spirit; but, thanks be to God, we can know Jesus as He walked among men. "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."

The second fact which is brought home to us is our absolute need of power from on high, of the indwelling of the Holy Spirit, before we can know the truth to our fellow-men. In spite of 2,000 years of teaching, the men of the Church have hardly grasped this fundamental fact. The existence of the Holy Spirit, His office and work, are scarcely realized at all. And so our knowledge is faulty, and our testimony is unfruitful; we are prone to deny our Lord and forsake Him, and the Pentecostal power is lacking in our preaching. Let the lesson of Whitsuntide be once well learned, and Christ's Kingdom will be spread indeed, and will straightway encompass all the world—*St. Andrew's Cross.*

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.)

THE PARSONAGE,  
TUSCARORA, Ont., June 6th, 1889.

To the Editor of the Church Guardian:

SIR,—In reply to the inquiry in the CHURCH GUARDIAN of May 29th ult., the address of the Treasurer of the Church Army, Rev. W. Carlisle, Headquarters and Training Home, 128 and 130 Edgware Road, London W. (Rankers, Barclay, Bevan & Co.) G.M.C. for Captain W. T. Eccleston.

Yours,  
C. A.

A Prominent Layman in New Brunswick writes, renewing his subscription: "The GUARDIAN is always a welcome visitor at our house and fully sustains its well known reputation as a faithful exponent of sound Church principles and doctrine."

See to it that each hour's thoughts and actions are pure and true; then your life will be such.

MAGAZINES FOR JUNE.

*The Church Eclectic* has as its leading article an excellent paper from the pen of Rev. P. Williams, D. D., on the "Alleged Faults of Priestly Life and Work," which we commend to the attention of lay critics of the Clergy and to the latter as well. It also contains a thoughtful article on "The Law of the Supernatural in the Spiritual World," by J. S. D.; Jas. Pott & Co., and E. & J. B. Young & Co., New York.

*The American Church S. S. Magazine* has some excellent Editorial Notes on various aspects of S. S. work: the concluding part of a paper on the Instruction and employment of elder scholars, by Rev. F. R. Dickson, M. A., a subject ever pressing upon the attention of the Church, and a very interesting description of "The Temple of Jerusalem in the time of our Lord," by Rev. J. G. Kitchen, Curator of the Biblical Museum, London.

*The Homiletic Review*—contains in its Sermonic section the outlines of a sermon by Rev. Dr. Peabody, Unitarian, on Christ-likeness, in which he says: "Christ, not the Christ of the Creed," though he would accept the Apostles' Creed with but little alteration; and after referring to the manifestations of His love in His works and acts on earth, adds: "These are the birth marks that show Him to be the Son of God." Is all Unitarianism of this sort, we ask? If so, why does it continue. Funk & Wagnalls, N. Y.

*The Treasury* gives, as representing The Church pulpit, a sermon by Rev. Dr. Huntington, of Grace Church, N. Y., entitled "The meaning of the multitude," based on St. Luke, xviii, 36, and being a past centennial sermon. The Methodist Episcopal are represented by portrait and sermon by Dr. H. W. Warren, so called *Bishop*. The other denominations are also well and ably represented in this number. E. B. Treat, New York.

*The Atlantic Monthly*.—"The Highest Structure in the World," in other words the Eiffel Tower, is the subject of the first article in this monthly for June. It is devoted to an account of the methods of construction of the tower, and comparison with other buildings of great height. This article is written by Mr. Wm. A. Eddy.

The number as a whole is of more than ordinary value. Houghton, Mifflin, & Co., Boston.

RECEIVED—*Littell's Living Age* for 25th of May and 1st June. Littell & Co., Boston.

THE DOCTRINES AND PRACTICES of the Jesuits, by Rev. Chas. Groves, D. D.

*The Living Church Annual and Clergy List Quarterly* for June; Young Churchman Co., Milwaukee.

*Pulpit Studies from Robert Elsmere*.—J. S. Ogilvie, 57 Rose street, N. Y.; paper 10c.

*Our Little Men and Women*.—D. Lothrop Co., Boston; \$1.

*Our Little Ones and The Nursery*.—The Russell Publishing Co., Boston; \$1.50 per annum.

*The Pansy*.—D. Lothrop & Co., Boston; \$1 per annum.

A leading Layman in one of the Western towns in Ontario writes, renewing subscription: "I must here express my appreciation of the able manner in which THE GUARDIAN is conducted, and of the loyal Church tone which invariably characterizes the articles which appear in it. For my own part I only wish it were taken by every Church family in the land, and I should indeed be sorry not to have it as a weekly visitor. Any little influence I have in this parish shall be exerted in its favour."

If you cannot be great, be willing to serve God in all things that are small.