

postles, and the early primitive Church for hundreds of years afterwards guiltless alloy, until it pleased our relentless and implacable foe to order otherwise. I will conclude kind sir—and receive my warmest thanks for your valuable notice. From another worshipper as my fathers were.

Pictou, March 25, '79.

The following is the article referred to.

SIR,—In answer to “Enquirer’s” questions in your weekly of the 26th inst., I wish to tell him that instrumental music was condemned by the Reformers at their first meeting, and excluded from public worship by them as far as their influence extended, being classed with image worship, as a departure from Scripture foundation. 2. The Church of England was the first of the Reformed churches that resumed it—resumed, I say advisedly, for it was first introduced into public worship by Pope Vitalian, A. D. 667 and was common in Romish churches before the Reformation. 4. God claims spiritual worship. Other worship is mere mockery. To render spiritual worship with a carnal instrument is impossible. 5. worshipping God with artistic machinery was never productive of good—it but a rag of popery “Enquirer” will find much valuable and satisfactory information on this subject in “Heart and Voice,” by Professor Glasgow, D. D. Sold by Johnson & Co., Edinburgh. March 1st, 1879. J. W.

SIR.—Observing a question asked in the columns of your truly valuable journal, as to the benefits of organs in divine worship, allow me to ask the printer if that question is not answered in 1st Corinthians, 13th chapter, 1st verse. St. Paul, it is universally admitted, has in that verse affirmed that the profession of Christianity is worthless apart from love. Does he not then, as incidentally, settle the question of

the value of instrumental music in religious worship. If he has not, what did he mean? Will any one of your readers answer that question?

ENQUIRER.

Ontario, March, 1879.

THE WAYS OF GIVING.

BY REV. E. EDWARDS, D. D.

In an old letter, written by an inspired apostle, the writer essays to stimulate the church-members at Corinth to increased liberality in giving, by an appeal to the example of other churches. He alludes especially to “the churches of Macedonia.” Again referring to them he makes a special mention of a grace by which they were pre-eminently distinguished, which seems to have been lacking, or at least not abounding in the church at Corinth. And what suppose you, friendly reader, was that grace? Was it the grace of patience? No. Was it the grace of gentleness, meekness, resignation? No. was it the grace of zeal for the honor of God and the promotion of his glory? No: *ex* for he says his previous letter had wrought that in them. What then? Will you believe it when we tell you it was the grace of Christian liberality? The grace of giving money and means for the relief of the poor, and the support of the church, and for the advancement of the Redeemer’s kingdom in the World. How many are graceless in other respects because they are wanting in this particular grace! Giving to proper objects is as much a means of grace, and a part of our religion, as is praying, going to church, taking the sacrament, and Reading the Scriptures. Taking up the collection is a part and parcel of our religious worship on the Christian Sabbath; and it is proper for the pastor to introduce it by saying, “We will continue the worship of God