

Here we have a plain command, and it must remain a law until rescinded by authority equal to that by which it was given.

It is further stated to be "incompatible with Christian worship." On what ground? It is calculated to draw the mind from the proper object. Was not the heart of a Jew required to be engaged when he worshipped God as well as that of a Christian? By a reference to Deut. 10, 13, it will appear so. Numerous other passages could be adduced, such as "This people draweth near unto me with their lips while their hearts are far from me;" but these are sufficient. Now, is the mind of a Christian under the Gospel more easily drawn aside than was that of a Jew under the Law?—And if music possessed such a tendency in the one case, would it not in the other also? How often do men, with the best intentions, err by imagining that certain effects must be produced by certain causes. The apostle Paul, immediately after his conversion, thought that if he was to return to those who had known him when he was a blind and bigotted Pharisee the charge which had been wrought in his opinions and character would operate powerfully in convincing them of the truth of the doctrines he preached in the name of Jesus; but he whose ways are not as men's ways, nor his thoughts as their thoughts, saw otherwise, and sent him contrary to his philosophical conclusions, to preach to Gentiles. Thus we perceive that learning however extensive, and judgment however sound, while merely human, are no safeguard against error
I am,

Dear Sir,
Yours truly,
C. R.

Montreal, Dec. 24.

RELIGIOUS.

REDEEMING THE TIME.

Redeem the mornings of time. Remember there are four mornings of time to be redeemed.

First—Redeem the morning of youth
"Remember thy Creator in the days of thy youth, before the days come, and the years draw nigh, when thou shalt say, I have no pleasure in them."

Second—Redeem the morning of every day.
"My voice shalt thou hear betimes in the

morning, O Lord; early in the morning will I direct my prayer unto thee, and will look up."

Third—Redeem the morning of every week.
"Call the sabbath a delight, the holy of the Lord honourable, and honour him: not doing thine own will nor finding thine own pleasure, nor speaking thine own words."

Fourth—Redeem the morning of every year. Commune with your own heart on the years that are gone, and put the question to your own soul which God once put to our first parents, "Where art thou?"

FAMILY PIETY.

Family piety diffuses a sweet odour wherever it is seen and known. In the ordinary but interesting concerns of domestic life it produces, as its genuine fruit, a spirit of gentleness, meekness and forbearance, on the part of individuals admirably calculated to promote the general happiness. Under this benign influence love appears in its true lustre, banishing strife so common and yet so pernicious to the peace of families, and uniting the little circle together by a close but delightful tie. In such a house the name of God, his institutions, his words, are held in the highest reverence.

GLEANINGS.

Religion and human knowledge should be taught in conjunction—should be engrained together on the intellect, and accompany each other through all the process of scholastic education. We wish to see religion considered as the alpha and omega—the beginning and end of wisdom; not as a dark and repulsive mystery placed in opposition to it. We wish to see the knowledge of the Deity in education what the Deity himself is in the universe—the directing and vivifying principle of the whole.

Religion gives to time all its importance and to eternity all its glory; and without it, existence is a more riddle.

No communication or gift can exhaust genius, or impoverish charity.

The Chancellor D'Aguesseau, finding that his wife always kept him waiting a quarter of an hour after the dinner bell had rung, resolved to devote the time to writings work on Jurisprudence. He put this project in execution, and in the course of time produced a quarto work of four volumes.