

cerned for my salvation.' Here is a new argument for the truth of religion, which I never heard before, and which I know not how to answer. Had the aged man reasoned with me, I could have confounded him; but here is no threadbare argument for the truth of religion. Religion must be true, or this man would not feel as he does. 'Greatly concerned for my salvation,' it rung through my ears like a thunder-clap in a clear sky. Greatly concerned I ought to be for my own salvation, said I—what shall I do?

"I went to my house. My poor, pious wife, whom I had always ridiculed for her religion, exclaimed, 'Why, Mr. R——, what is the matter with you?'—'Matter enough,' said I, filled with agony, and overwhelmed with a sense of sin. 'Old Mr. B—— has rode two miles this cold morning to tell me he was greatly concerned for my salvation. What shall I do? what shall I do?'

'I do not know what you can do,' said my astonished wife; 'I do not know what better you can do than to get on to your horse, and go and see him. He can give you better counsel than I, and tell you what you must do to be saved.'

"I mounted my horse, and pursued after him. I found him alone in that same little room, where he had spent the night in prayer for my poor soul, where he had shed many tears over such a reprobate as I, and had besought God to have mercy upon me.

"I am come," said I to him, "to tell you that I am greatly concerned for my own salvation."

"Praised be God," said the aged man. "It is a faithful saying, and worthy of all acceptance, that Jesus Christ came into the world to save sinners, even the chief: and he began at that same Scripture, and preached to me Jesus. On that same floor we kneeled, and together we prayed—and we did not separate that day till God spoke peace to my soul."

"I have often been requested to look at the evidence of the truth of religion, but blessed be God! I have evidence for its truth *here*," laying his hand upon his heart, "which nothing can gainsay or resist. I have often been led to look at this and that argument for the truth of Christianity; but I could overturn, and as I thought, demolish and annihilate them all. But I stand here to-night, thankful to acknowledge that God sent an *argument* to my conscience and heart, which could not be answered or resisted, when a weeping Christian came to tell me how greatly concerned he was for my salvation. God taught him that *argument* when he spent the night before him in prayer for my soul. Now, I can truly say, I am a happy man. My peace flows like a river. My consistent, uncomplaining wife, who so long bore with my impiety and unbelief, now rejoices with me, that, by the grace of God, I am what I am—that whereas I was blind, now I see. And here let me say, if you wish to reach the heart of such a poor sinner as I, you must get your qualifications where he did, in your closet and on your knees. So it shall be with me. I will endeavour to reach the hearts of my infidel friends through the closet by prayer."

He sat down overcome with emotion, amid the tears and the suppressed sobs of the assembly. All were touched; for all knew what he once was—all saw what he had now become.

'Time, on his noiseless wing, pursued his rapid flight.' Years passed by, and the faithful old man was numbered with the dead. But the converted infidel still lives, an earnest, honest, faithful, humble Christian.—*Sketches from Life.*

ORGANS, CHOIRS, AND OPERA SINGERS.

We have organs in all our city churches at the North, and they are now deemed essential in our

small towns and villages, and even in the country. The organ requires an organist. The organist requires a leader and several other professional singers to constitute an appropriate choir. This involves a heavy expense.—These singers have a professional character at stake. They must perform in such a manner as to promote their own reputation. They select their own music—music in which the congregation can not unite. The congregation listens in silence to a mere musical performance, precisely as the audience at a concert or an opera. The performers are not unfrequently the very persons who amuse the theatre on the evenings of the week, and the church of God on the Sabbath. I have known cases in which they had so little of the common respect for religion, that they have left the house of God as soon as their performance was ended. I know of a case in which the leader of a choir had conducted this part of what is intended to be the worship of God for several years, but who, during the whole period, as he confessed on his death-bed, had never once heard a sermon. We believe in spirituality of worship. We believe that God requires us to worship him in spirit and in truth. In how far such a service corresponds with our principles let every christian judge.

This great change has come over us somewhat gradually. We were partly overcome by the declamation of men who professed great knowledge of music, and to ridicule what they were pleased to call our want of taste. The strongest argument was, however, addressed to our love of imitation. It was said, other denominations employ professional musicians, and we must do it also, or we shall be behind the times and lose our congregations. Pious men and women doubted.—*Dr. Wayland.*

PROSPERITY VERSUS PIETY

"One of the chief dangers of the Christian in the West, arises from his prosperity. He finds it hard to pray, 'Give me neither poverty nor riches.' He can say the first part but not the last. So many come to the West merely to get riches, that it creates a strong public sentiment of this character and the Christian is in danger of being carried away with it. Indeed, so many are getting rich around him that he is fearfully excited by the influence; so many opportunities offer for making money rapidly; so many splendid fortunes are accumulated in incredible short space of time, that he also is borne away with the general current, and he lives to make money—he makes 'haste' to get rich. Others are doing it and why should not he? And then he listens to the spacious suggestions of the great tempter. He can do a great deal of good with his money. And so he bends every energy of body and mind to the pursuit of gain. He is in his counting-room, his store, his office or his shop, early and late. He has no time for meetings, for reading, for social enjoyment, or for doing good to others. He puts all these things off; he hopes to enjoy all, and do all by-and-by, when he gets through the present pressure. He does not mean to work so hard always; but he must first get ahead a little, or, in plainer terms, get rich; and then he will gladly attend to all these other things. Then life will flow sweetly along; then the church shall have a portion of his time; God shall have his due; his friends and his family shall come in for a proper share of his sympathies and his enjoyments. What a millenium of joy and of usefulness he intends, by-and-by when he gets rich!

But is this the best way? It were sufficient to reply that it is not God's way. They that will be rich fall into temptation and a snare. 'They that make