

life and character? Then, if they are sincere, what means all this speculation, this ceaseless labor, toil, endurance; this gladness as favorable opportunities appear to bring them to the temple of mammon, and sorrow at disappointment? What meaneth this homage which the church so cheerfully pays to the rich and great of the world? Why, too, is it, if we ask good christians to aid us in attention to the religious wants of neighbours, they are found so zealously bent on plying all the arts by which money is made, that they readily and without shame, answer, "we have no time," if a competency of gold and silver be so injurious to moral worth? How, let us ask, is it to be accounted for that gold and silver have such a good and desirable effect on christians, who are not ministers, and such a blighting influence on christians who are ministers? The argument now combated must be considered as mere hypocrisy, as a dishonest means—one among many others too general—to deprive the laborer of his hire,—to gain, not overscrupulous as to the manner in which the gain is made,—a plot of such kind as really robs another of his character and property, and at the same time so adroitly conceals the nature of the transaction that the guilty seems to come out a better individual than the innocent, whom he has injured in more than one respect! Now, the truth is, that instead of making a minister a more efficient agent in the Lord's vineyard by withholding from him an adequate support, the tendency is all in the opposite direction. As Dr. Hodge remarks: "If you force a soldier to support himself, you make him a robber; and if ministers are made to support themselves, the danger is that they will be forced to become men of the world." With this agrees the statement of Matthew Henry, who says, "a scandalous maintenance makes a scandalous minister." To sow evil,—injustice, wrong of any kind,—and expect to reap good, is the hope, not of an enlightened christian, but of a misguided Jesuit.

(To be Continued.)

NO REST.

While in the world we must work. The field for our exertions, the demands upon our resources are increasing every year.—Home Missions, and Foreign Missions are the work of the Church, and she must not cease to labour while there is an unconverted sinner in the world. Large as are the demands made upon christian people this year, the demands of next year must be larger still. Let us see what is being done for Christ by a body smaller than our own, that our zeal may be quickened and our lack of enterprise and self sacrifice rebuked. The MORAVIAN BRETHREN number but fourteen thousand members, and the church is proverbially poor; yet the Moravians have fifteen mission provinces, eleven hundred and fifty-six missionaries, female and native assistants, fifty-three thousand living converts, and forty-nine thousand seven hundred and seventy scholars and catechumens!

Were all the churches as faithful as the Moravian brethren to the Great Commission how different might be the moral aspect of the world to-day! The ministers and teachers of our own beloved Zion must give our people no rest till they at least approach nearer this standard of work for Christ and for the souls of men.

INSTRUMENTAL MUSIC IN CHURCHES.

The Rev. GEORGE CHRISTIE, Yarmouth, has published a pamphlet of 32 pages on "*The Use of Instrumental Music in the public worship of God.*" It is in the form of a dialogue between "M." and "C." The latter is against instrumental music; the former in favour of it. Mr. Christie puts into "M's." mouth the popular arguments in favour of the Organ, and in most cases he quotes the very words of some recent advocate. The pamphlet deals ably with the question and deserves to be read with care and preserved for reference.—The Organ question must of necessity attract the attention of the church, and it is well that our people should be thoroughly informed on the subject.

The best possible answer to arguments and movements in favour of instrumental