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ORIGINAL DEPARTMENT.

ON INSTRUMENTAL MUSIC IN SACRED WORSHIP.

[To the Editor of the INSTRUCTOR.]

DEAR SIR, — The fact that there is not a single command, nor a solitary example, in the New Testament, by which the use of musical instruments in Divine Worship may be vindicated, first prompted me to think on the subject. My object is not to display polemical abilities, by writing against the custom, whether it be legal or otherwise, but simply to arrive at the truth.

I wish your correspondent C. R. had been actuated by the same motive. Unenviable, however, as were his feelings, he deserves credit for his candour in confessing them. He tells us indirectly, that in considering the subject he was influenced by disingenuousness and prejudice: he bears his words — “Had the question of a Vocal Musician appeared unaccompanied by any remarks, or accompanied by such as would have left the subject EQUALLY BALANCED, I should have proceeded at once to a CANDID and UNPREJUDICED consideration of it.” I am sorry C. R. should require such conditions, in order to be honest and unprejudiced. There certainly was no harm in accompanying the question with a few remarks; and if one side preponderates, he must attribute it to the weight of truth on that side, not to me.

The burden of C. R.'s remarks rests on a basis furnished by a passage in 2 Chron. xxix. 25. There he thinks he has discovered a Divine command for instrumental music in Jewish worship: and, indeed, the truth here proposed to be found, runs through the whole of his remarks; so that an explanation of this passage will be a refutation of all that he has already deserving serious notice.

For this explanation I avail myself of what has been written on this text, by one whose

judgment and learning are universally acknowledged; and with whose name, C. R. and I are not worthy of having ours mentioned.

“Moses had not appointed any musical instruments to be used in the Divine worship; there was nothing of the kind under the first tabernacle. The TRUMPETS, or HORNS, then used, were not for song, nor for praise; but as we use BELLS, to give notice to the congregation of what they were called to perform, &c. But David did certainly introduce many instruments of music into God's worship, for which we have already seen he was solemnly reproved by the prophet Amos vi. 1-6. Here, however, the author of this book states he had the commandment of the prophet Nathan, and Gad the king's seer, and this is stated to have been the commandment of the Lord by his prophets. But the Syriac, and Arabic, give this a different turn. “Hezekiah appointed the Levites in the house of the Lord with instruments of music, and the sound of harps, and with the HYMNS OF DAVID, and the HYMNS OF GAI, the king's prophet: for David sang the praises of the Lord his God as from the mouth of the prophets.” It was by the hand or commandment of the Lord and his prophets, that the Levites should praise the Lord; for so the Hebrew text may be understood: and it was by the ORDER OF DAVID that so many instruments of music should be introduced into the Divine service. But were it even evident, which it is not, either from this, or any other place in the Sacred Writings, that instruments of music were prescribed by Divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this; and those who know the church of God best, and what constitutes its genuine spiritual state, know, that these things have been introduced as a substitute for the life, and power of religion; and that where they prevail most, there