

to take place in parishes, and congregations to determine it for themselves by majorities and minorities, in a brief space of time the whole Church would be in a miserable mess of confusion. Where the people were unanimous, "Let them alone;" but, if there were objections, just say to them in plain terms, "You must wait until you are harmonious." (Applause.)

Dr. Cook said almost everything which he was disposed to say had already been said by Mr. Muir. He had always a very strong feeling on this subject. He thought it was very doubtful whether it was the proper and correct course that congregations should get what they desired. He considered the introduction of instrumental music to be a grave change in the practice of the Church. They must bear in mind that 200 years ago instrumental music was deliberately set aside by their ancestors. It was deliberately set aside when they pulled down the Episcopalian and Roman Catholic Churches, and it should be as deliberately restored again. (Hear hear) The way it ought to have been restored was by those parties who advocated it to have brought the subject before the Assembly, and the Assembly should have obtained the sanction of the Courts of the Church (Hear, hear.) If that course had been taken their way in dealing with such a case as this would have been perfectly clear. Unquestionably, in a case of that kind, if the determination had been come to to introduce an organ, there must have been a reference to the feelings of the congregation; and if the majority were in favour of the practice, it should have received the sanction of the Church, but most unquestionably only if the minority against them acquiesced. But what was the case here? He was told it was necessary to send a committee to see how many objectors there were in the parish of Crieff. Was it not patent on the face of the papers before them?—was it not spoken by every man who had spoken from the bar, that there were a large minority in the parish of Crieff hostile to the introduction of instrumental music? (Applause.) And what had they standing at the back of the minority in the parish of Crieff? Why, they were backed by the law and constitution of the Church of Scotland, yet unrepealed, by the usage of two hundred years. (Load applause.) These were their advocates when they came before the Assembly, calling upon them to defend them from what was hostile to their own feelings, and alien to the practice and constitution of the Church. And, he must say, having a deep feeling along with them, that he most entirely and heartily sympathized with them; and he should have felt that instead of being called on to placard their names in the Church as being against the introduction of the organ, or being told that it was not right to go to the Presbytery, they should have been allowed to go the Presbytery, who

were the proper judges. Or were they not to be allowed to go the Presbytery because they did not go, in the first place, to the kirk-session and say whether they wished an organ or not? (Applause.) What was all this to end in? What advantage was to be derived from it in the parish of Crieff? He supposed there were other churches in the parish of Crieff—other Presbyterian churches. And, more than that, they should bear in mind that these churches were churches not ashamed of the old practice and constitution of the Church. (Applause.) It was argued as a matter of gratification that the feeling was making progress in the parish of Crieff. They had 158 men who came forward in the first instance—now there were only 120. Very well, was there not a very natural explanation of this? These men were not to be dragged forward and backward from one church court to another when they could walk across the street and worship God after the manner of their fathers—after the manner they preferred. He expected, if they were to override a respectable minority, who would not agree with the majority on the other side, and that the result would be to drive out a portion of that minority from the Church. (Hear, hear.) He went heartily into the motion of the Procurator because he thought neither of the Courts were in a proper state for discussing the matter. They proposed to refer it to the Session or Presbytery. Was it not evident, on the face of it, that instead of harmony being promoted, there was a danger of increasing the exasperation? There was no doubt there was exasperation in the kirk-session, for one respectable member of it came forward and advocated the case of the petitioners. And was it not also apparent that there was a strong feeling in the Presbytery of Auchterarder on the subject? Was it not, therefore, proper that this matter should lie over for a few years, and that time should be allowed for these feelings to be composed; and if the Assembly chose to continue the permission for the introduction of instrumental music, the whole thing could be taken up again after Dr. Cunningham and his parishioners had learned that the harmony of a Presbytery was a better thing than the harmony of an organ. (Laughter and applause.)

No doubt Dr. Cunningham went about from one court to another loudly proclaiming that there was now no division, but he was followed to the Presbytery by upwards of 100 parishioners loudly proclaiming that in this matter unanimity there was none, and the same objections which induced the Presbytery in 1865 to disallow this organ continued down to the 16th May last. Was that a reason for sending down a committee of this House to ascertain how many objectors there were to the organ, to take evidence as to the number and character of the objectors? or was it necessary to send the matter down to