

to instrumental music. The word Psalm, both in Greek and Hebrew, is derived from a word which signifies *to strike*, namely, the strings of an instrument; and the titles of the Psalms indicate that they were intended to be accompanied by instrumental music. Whether, therefore, the Psalms were sung in public or private, in the courts of the temple, or under the domestic roof, the usual and original manner of singing was with instrumental accompaniments. This accounts for the presence of musical instruments at sacrifice; they were simply the usual and ordinary accompaniment of Psalms.

The conclusion which the advocates of instruments arrive at, from these considerations, is rather a bold one:—They say, that it would be as reasonable to abolish the Psalms themselves, as to abolish instrumental music, for both the Psalms and instruments were equally used at sacrifice in the Jewish temple; and they formed together the one service of praise.

II. It is maintained, that the New Testament dispensation of grace, neither requires nor implies the duty of laying aside instrumental music in the worship of God. The writers of the New Testament scriptures mention not a few things of the old Jewish religion which were to be abolished, such as the Levitical priesthood, the Temple of Jerusalem, bloody sacrifices, divers baptisms, the passover and other festivals, (Gal. iv, 10 :) and, by apostolic example, the seventh day Sabbath. The Apostle Paul treats particularly of what things were “done away,” or “taken away” by Christ’s fulfilling of the law; but neither this Apostle nor any other writer of the New Testament, expresses or implies that instrumental music was among “the beggarly elements” or the things that “had decayed and waxed old.”

III. It is maintained, that, the scriptures both of the Old and the New Testament warrant the use of instruments of music in the Christian Church; because

(1.) The Old Testament scriptures sanction and require it, not as a ceremonial or symbolical service, but as a moral duty. To praise the Lord with stringed instruments and organs, (Psalms cl, 4 :) is often insisted on in the book of Psalms as a duty. What was a moral duty *then* may be a moral duty *now*. Assuredly, the playing now on musical instruments, such as pianos, melodeons, organs, flutes, violins, etc., should all be done to the glory of God, or not done at all.

It is *possible* to do so now as of old. If it be *impossible*, then all such instruments should be laid aside. But if we can glorify or honor God, in *private*, by such instruments, we have in the scriptures, the unrepealed sanction of God to do so in *public*.

II. The New Testament, at least in Eph. v, 19; sanctions instrumental music in the worship of God.

It is but right, however, to state that some of the advocates of the organ attach little or no importance to this passage in its bearing on the present question. Professor E——, for example, says, “The passage in Eph. v, 19, so often appealed to by both parties, says nothing for either.” Others, of this class of writers, however, strenuously maintain, that, the passage is clearly in their favor. Its words are these, “Speaking to yourselves in Psalms, and hymns, and spiritual songs, singing making melody in your heart to the Lord.” The pro-organ interpretation is substantially as follows:—

(1.) Here are three kinds of poetical composition to be used in the worship of God, “psalms, hymns, and spiritual songs.” Of the *spiritual songs* we know but little. Hymns were generally sung without instruments; thus, the Saviour and his apostles “hymned” at the institution of the Lord’s Supper, (Matt. xxvi, 30;) and Paul and Silas “hymned” in