

wearily pilgrimage in the wilderness, an entrance marked by timbrel and song, to the glorious rest in the promised land above, will we not find there also harpers harping with their harps, as well as a new song put into the mouths of God's people? The argument, then, must be confined to the law, as shown by the practice of the Apostolic Church. But how can a rule necessary to their circumstances, unless it is a rule applicable to all circumstances, be set before us as one which we must positively follow. Exposed to peculiar dangers, liable to mocking and scourging, to imprisonment and death, not knowing what moment they would be driven from their homes and be compelled to wander about, destitute, afflicted, tormented, the early Christians were told by Paul that while marriage was honourable yet they should avoid burdening themselves with its cares and entanglements. The same hard necessity that compelled them to shrink from contracting the holiest tie which can bind one human being to another, because of the perils to which they would expose those whom they might hold dearest, next to God, also prevented them, in their services, from using any but the most simple forms. Was it for the poor, persecuted, trembling Christians, met in an upper room, or gathered by the river side, or cowering in the Catacombs, there to enjoy among the dead a communion in worship denied to them in the open light of day, to cumber themselves with what would be a sign to their persecutors of their place of concealment? The mere negative proof, that the early Christians made no use of instrumental music in their services, is surely not sufficient warrant for us to brand those Churches, which employ this means of leading the praises of their congregations, as having forsaken the rules of God's word, and made use of forms of worship prohibited in the Scripture.

But we are next directed to the uniform practice of the Presbyterian Churches in Scotland ever since the Reformation. All glory to our reforming forefathers! They did a noble work, one which raised Scotland from being the home of a semi-barbarous, ignorant nation, to the rank in the world she now holds, with her sons taking in all lands a position, and in every department of arts, science, literature, politics, and war, a place of which they may well be proud. And this, under God, we owe to those who sternly and resolutely set their faces against a system of imposture, which was crushing the genius of Scotland to the dust, and driving her sons to fight as hire-

lings in foreign lands, or to seek among strangers the means of support denied them in their own land. Knowing the abominations of the Romish system, the Reformers determined to come to no compromise with it—to preserve to themselves neither its form nor its spirit, holding, and wisely, we think, that these were not times for half measures, nor Rome an enemy to whom quarter could be shewn. The stern words “cut down the trees, and the corbies will flee away,” were an index of the spirit which actuated our fathers in these days. They had made up their minds to draw such a line of demarcation between Bible teaching and Rome's teaching—between Protestant worship and Rome's worship—that it was sufficient for them to know that anything had been used by that Church in her worship, to mark it in their eyes as defiled and tainted with impurity. And we say again they were right; for there are times and seasons when things, innocent in themselves, become incentives to evil from the associations by which they may have been surrounded, as the sweetest melody associated with words of impurity, becomes itself suggestive of a vileness which does not belong to it. A great work was to be done in these days. Rome, with all her trappings and decorations, and with any little spiritual life that was in her, was thrown aside and treated as an unclean thing; and our fathers went to the fountain head of all truth, and from thence took such things as were commanded to be done,—the simple forms, the naked rock of Christianity, unrelieved by one ornament, bare and grand and rugged as their own hills. And they trained their children well, placing beside every church a school; but forbidding music or gaiety as frivolous and unworthy of men engaged in the deadly struggle of Truth against Error. But these days of struggle and storm have passed away,—the organ, long the badge of a prelacy attempted to be forced upon an unwilling and united people, as in former days it had been the sign of Romish worship, is no longer confined to Episcopalians and Romanists. All its significance, as a party or sectarian emblem, has passed away; for it is in use in every Protestant denomination throughout the world; and we can no longer say now, what was said in the Synod of 1860, that it is contrary to the practice of all the Presbyterian Churches in Scotland, or elsewhere.

Are we then prepared to say that an instrument of music shall be placed in every one of our churches? to this we say, unhesitat-