

opinion was then considered, in Scotland, as well as at Geneva, as of the greatest value, may be clearly seen from a letter written by him to the General Assembly. After saluting the Scottish Church, and wishing her all prosperity, he goes on to say that "Andrew Melville was equally distinguished, by his piety and erudition, and that the Church of Geneva could not give a stronger proof of affection to her Sister Church of Scotland, than by suffering herself to be bereaved of him, that his native country might be enriched by his gifts." It was with much reluctance he left the pleasing and congenial society in which he moved in that town, cradled among the Alps, and filled with the wise, learned and pious children of the Reformation, and took his departure for Scotland. We shall see some of his exertions and exploits in his native land.

(To be continued.)

S. M. G.

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The Use of Instrumental Aid in Public Praise.

THIS important subject is one of those that comes up at intervals in the history of Churches, and, in spite of numerous and earnest attempts on the part of ecclesiastical courts and periodicals to give them an effectual quietus, retain vitality enough to effect for themselves a periodical resurrection. In the early part of the present century, Dr. Ritchie, one of the ministers of a Glasgow parish,—and, as appears by his writings, a man of independent thought, scriptural knowledge, and literary taste,—introduced an organ into his Church as an aid to public praise. As was to be expected, he was taken up, censured by his Presbytery, and ordered to remove the obnoxious article with all possible haste. In the U. P. Church, Glasgow again led the way in an organ case, and the Shamrock Street Church people were forbidden by the Synod to use their organ in public worship. Dr. Lee, of Old Greyfriars, Edinburgh, has been using a harmonium for some time in his Church; but, since the Presbytery of Edinburgh has refused to interfere, and opened up a new policy in the Church, by which congregations are to be left, in things indifferent, to their own judgment, subject to what the Presbytery may at any time think for the good of the Church and the glory of God, he has arranged for the erection of a large organ, costing £500, in his Church. In this case, a greater advantage has been gained by the patrons of instrumental music in sacred places than ever graced their previous attempts. The matter is settled, so far as it relates to one of the parish Churches of

Scotland. At the same time, it is unfortunate for their cause that their success should be achieved in *that particular* Church; for thereby this question is likely to be mixed up in the popular mind with a wider question, relating to the unwise, unnecessary and unscriptural innovations in worship introduced by Dr. Lee, with which it has nothing to do whatever; and it may thus share in the condemnation which the friends of purity of worship will pronounce upon these. In the Toronto case, an advantage has been gained, but at the expense of the discipline of the Canadian Church. The Toronto people were ordered by the Synod to remove their organ, which they have not done. The Toronto session and the Synod cannot be both right. If the Synod was right, they should have enforced their decision. If they were wrong, they should either not have arrived at it, or they should now recall it. Synods should not arrive at decisions which, not being fortified with the laws of the Church or scriptural authority, and possibly not affecting salvation, it will be impossible to enforce. It should be remembered that in our Church a decision is not a law. Report says that the Pictou Presbytery of the Presbyterian Church of the Lower Provinces has also an organ case on hand. The plea of the Miramichi congregation is: that, after repeated attempts to get their public praise properly conducted, they were at length driven to the necessity of introducing a harmonium, which is said to have saved them a deal of trouble, and done the work better than a choir or precentor.

In every matter, a believer will take the Word of God for his guide,—Church laws and formularies being only helps to the understanding of the Scriptures. In this case, inquirers are saved all trouble in referring to any authority short of the Word of God, for our Church, with all other Churches, has prescribed no particular method of conducting public praise. As the matter is one of extreme importance,—as it can never be an insignificant thing whether the hundreds of thousands that assemble in our Churches on Sunday praise God in such a united, affecting and lively manner as influences them during the whole intervening week and makes the house of God attractive, or coldly look on or make sounds provocative of disquiet and contempt,—and, as the question incites speculation at present, it cannot be proper that our readers should not hold fixed opinions on this matter. With this view, we proceed to consider carefully what directions the Word of God affords.

In accordance with the opinion entertained by the most thoughtful and best read—that the most ancient inhabitants of the earth, having enjoyed, directly or indirectly, divine instruction, and possessing the extraordinary advantage of learning and instructing during a lifetime of many centuries, were remarkably skilled in the arts and sciences necessary