

saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

INSTRUMENTAL MUSIC IN CHURCHES.

A correspondent has sent us the following brief article for publication. Whether it be *original* or *selected*, we cannot say. Believing, however, that it is a correct statement of historic facts, we willingly insert the communication, hoping that it will be duly pondered by our readers.

—*Editor.*

Under the Jewish dispensation, instrumental music was employed in the Temple service. That service consisted of a series of ceremonies; and the building, the altar, the sacrifices, the incense, the priests, and the music were all symbolical. But the Temple service was not the *ordinary* worship of the mass of the Jewish people, for none but the priests and Levites usually joined in it. The male Israelites of a certain age were required to repair three times in the year to Jerusalem; but, even then, many of them knew little of what was going on in the Temple, properly so called, as the court of the priests was separated by a partition from the court of the people. In the Synagogue, where the *ordinary* Jewish worship was celebrated, *no instrumental music was employed*. Such also was the case in the early Christian Church. The ancient fathers condemned the employment of mechanical instruments in worship. One very early record states expressly that "the use of singing with instrumental music was not received in the Christian churches, as it was among the Jews in their infant state, but only the use of plain song."

In the middle ages, organs were introduced; and in cathedrals the service was, to a great extent, reduced at length to a kind of musical entertainment. The Reformers strongly objected to this sensuous worship; for men hungering and thirsting after things spiritual, deemed their time misspent in listening on the Lord's day to the swelling notes of an organ. So strongly did this feeling prevail, that even in the English Convocation, in the beginning of the reign of Elizabeth, instrumental music, as a part of Public Worship, narrowly escaped proscription. The grave sweet melody of the human voice is the appropriate service of believers in Christ. "By Him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name." Heb. XIII. : 15.

If you saw a good Churchman and a good Dissenter on their knees, and you were to close your eyes and not your ears against the prayers that were offered up, you would not be able to find out which was which.