

A session has therefore no more right, after vowing conformity to this mode, to adopt an opposite, than it would have after professing adherence to a Calvinistic creed, to teach Arminian doctrine. We admit and maintain indeed, that what is called "the power of order" belongs in a Presbyterian Church to the session. These and various matters of mere arrangement are left to the decision of the church courts, but their power in this respect is limited by the principles of the church. A change in her laws can only be adopted by the whole body. For single sessions or congregations to assume such a power to themselves is virtually to adopt the principles of independence, and for the church to tolerate it, is to surrender the Presbyterian constitution. A first principle of Presbyterianism is the submission of single members of the body to the voice of the whole. Of course if any congregation chooses to become independent we have no power to prevent them. They are bound to us only by the bonds of conscience and affection, and if these fail to induce them to submit to Presbyterian order, they must take their own way. But assuredly they cannot act on independent principles, and yet remain in a Presbyterian Church.

The matter then instead of being one of little importance involves questions of deep interest. As the Moderator of the session which sought to introduce an organ into the U. P. Church, said in his address before Synod—"The question touches upon many high and deep subjects of Christian theology. It involves primarily the question of faithfulness to ordination engagements—whether ministers and elders having vowed to observe the system of worship recognized and established in the church, have a right to introduce what the church has not sanctioned, and regards as inconsistent with the simplicity of New Testament worship. And it involves in the next place the whole question of our Presbyterian Church constitution. Is each session to be an independent body as to worship? and may we have henceforth in a Presbyterian body all the variety of worship that may be found within the bounds of Christendom,

from the Mediaeval ritualism of Rome to the wildest extravagances of shakers and jumping teachers, according to the will of some congregations. Even if we approved of the use of instrumental music, we would hold that in the present state of the case, we were bound by our principles as a Presbyterian body to prevent its introduction in this way."

Such are the questions at issue as the case stands, but back of these we believe that important scriptural principles are involved. After the Almighty with his own hand abolished the temple worship, have we a right to introduce any of the forms of that dispensation not authorized in the New, and thus return to the weak and beggarly elements? There is much involved in this. Admit the affirmative and the Romanist has at once authority for the greater portion of the mummerly of his worship, and those wild fanatics, who have introduced dancing and jumping into their worship, have the same authority for theirs.

There is further involved the great question as to the standard by which we are to be guided in regard to the worship of God, whether we are to adopt human inventions, which are not distinctly forbidden. This question may be raised, before synod, but not for the purpose of deciding it, for it has been decided long ago. "The second commandment," says our Shorter Catechism, "forbids the worshipping of God by images, or in any other way not appointed in his word." But the question may be raised, whether as a church we shall continue to adhere in this respect to the great Reformation principles, which we have hitherto professed.

In presenting the question before our readers we have not treated it on the ground of innovation, about which so much has been said in the Established Church of Scotland. Should the matter come before our Supreme Ecclesiastical Judicatory, we hope to see it decided on great principles. At the same time we confess that the source in which this attempt to change our Presbyterian worship originated, does not give it any more favor in our eyes. We may