

*Grace in the Heart* is to be regarded as the substance of the following, namely,—“It is the duty of christians to praise God, publicly, *by singing of psalms* together in the congregation, and, also, privately in the family. In *singing of psalms* the voice is to be tunably and gravely ordered; but the chief care must be to sing with understanding, and with “*grace in the heart, making melody unto the Lord.*” It will not do to say, that instruments are not here forbidden; for it is not the province of a directory to forbid what is not to be, but to point out only what ought to be. And in view of what was actually done by the Westminster Assembly, can it be for a moment supposed they meant anything else than that psalms should be sung with the human voice without the accompaniment of an instrument of music? As little can it be doubted that they intended that the matter of praise should be the Psalms of David. The principle of an inspired psalmody was adopted by them. Hence, they took up a version of “the Book of Praise” given the Church by her King and head, which was made by an eminent scholar and member of the Assembly, carefully revised and expunged from it everything which they considered to be of mere human composition, so that it is scarcely to be considered Rouse’s but rather that of the Westminster Assembly. This version of the Inspired Hymn-book was carried by Baillie, one of the commissioners, to Scotland, and laid before the General Assembly. In a speech before the venerable body, he said, “I was glad to be the carrier of the Confession of Faith, and likewise of a *new Psalmody, which has cost the Assembly considerable pains.*” This Psalmody was again carefully revised by the General Assembly, with the view of bringing it as near the original as possible and afterwards adapted as the only psalmody of the Church of Scotland. And it continued to be, for over two hundred years, the only legislatively authorized Psalmody. It is, also, at the present time, “the only Psalmody authorized by the General Assembly” of the Presbyterian Church of Ireland. It may, also, be remembered that it was the only allowed version of the Psalms; the Presbyterian Church of the United States till 1756. After hymns of human composure were introduced, the Directory of this church was changed so as to read “singing psalms or hymns.” This change is a proof that this church understood the confession of faith and the Directory, as framed by the Westminster Assembly, to restrict the matter of praise to the Inspired Book of Sacred Song. Both the matter and manner of praise, therefore, are clearly and positively laid down by the Westminster Assembly, which they say in the 21st chapter of the Confession, it is to be, by “*Singing of Psalms.*”

Great care was taken by the Church of Scotland that this plain and primitive worship of God should not be corrupted, but be “kept pure and entire.” It was ratified by several Acts of Parliament with the rest of the Confession and Presbyterian form of Government. At the Revolution, agreeable to the Claim of Rights, made by the Scottish Convention, the Presbyterian form of worship was established by William and Mary, and in accordance with the same claim of rights, “*Prelacy is forever abolished within the Kingdom of Scotland.*” But instrumental music, at that time, in the worship of God, was considered, if, not an essential, a concomitant part of prelacy. This is evident from the struggles of the Puritans, in England, for further reformation in the church; as the organ was one of those things for refusing to conform to whose use, 2,000 of them, in 1662, were ejected from their livings. At the union of the two kingdoms the Parliament of Scotland enacted, in 1705, “That the Scotch Commissioner shall not treat of or concerning any alteration of the *worship of the church of this kingdom as now by law established.*” In the act of security passed, in 1706, there occur these words, namely, “that