

can be thought to have a sweeter tone, and to present more cadence and beauty than the human voice properly modulated ; and no concert can produce such delightful harmony, as an enlightened and well-trained congregation in raising their voices aloud in the celebration of their Maker's praise.

There is, however, a love of novelty in the human breast which sometimes calls for innovations, and may be the means of leading to corrupt practices. The use of musical instruments in religious praise, it is said, is not only not prohibited, but appears to be sanctioned by Scripture. The Old Testament Church employed instruments in great variety, and there seem to be commands given in some of the very Psalms we sing, to employ such instruments. On the other hand this practice seems to be inconsistent with the simplicity and spirituality of New Testament worship ; and although there is no prohibition in the sayings of Christ, or in the writings of the Apostles, of the use of musical instruments under the gospel dispensation, yet we have no reason to think they were ever introduced into the primitive Christian Churches. It has also been allowed that, in some cases, instead of aiding, as is intended, the human voice, it prevents its utterance in the celebration of the praise of God.

The organ question came before the Supreme Court of the United Presbyterian Church in May, 1856, in a memorial from the congregation of Claremont Street, Glasgow, praying that the use of an organ in public worship might be made a matter of forbearance. After hearing parties and reasoning on the subject, the Synod came to the following deliverance, namely,—“That inasmuch as the use of instrumental music in public worship is contrary to the uniform practice of this Church, and of the other Presbyterian Churches in this country, and would seriously disturb the peace of the Churches under the inspection of this Synod, the Synod refuse the petition of the memorialists, and at the same time enjoin sessions to employ all judicious measures for the improvement of vocal Psalmody.”

This subject came before the Synod again in May, 1858, in a memorial from the session of Claremont Street congregation, which stated that when their Church was commenced its adherents were desirous of employing an organ to lead the congregational Psalmody, and in the belief that they would not be prevented by the Synod, but left to their own discretion, they procured an instrument ; that although the prayer of the congregation, in 1856, was refused, yet as the discussion on the subject, in the opinion of many, had not been so full and so free, as it ought to have been, the organ had been used at the weekly prayer meetings of the congregation, as they thought this would be no violation of the Synod's decision. They now prayed, and they were joined by other sessions in Glasgow, in praying that the use of the organ might be made a matter of forbearance. The Rev. Mr. McEwen, Minister of Claremont Street congregation, supported the memorial from his session, and was followed by others on the same