

ority may submit if they can reconcile it with conscience and principle to acquiesce in the innovation, but they ought to retire if they cannot, in consistency with their felt duty to Christ and so.

(8) In the case of a majority determining to introduce any innovation of the kind above referred to, the position of such majority and of those who adhere to them, may involve a terrible responsibility altogether disproportioned to the importance of the question at issue. If they should be in the wrong, or influenced by motives of ostentation and worldly conformity, how can they answer to Christ for introducing the seeds of evil and dissension among His people. If they think they are right, there is a still higher law; for if in the pursuit of what is confessedly not necessary even to the external worship of the Church, they offend the weakest of their brethren, they thereby expose themselves and the congregation which they represent to that solemn denunciation of our Lord—"Woe to that man through whom the offence cometh", and they cannot expect any blessing from God until they repent and make amends for the evil they have done.

(9) Though it is true that in recent times Assemblies and Synods of Presbyterian churches have agreed to tolerate the use of instrumental music, it is to be feared that they have done so rather from a weak desire to preserve outward unity than from regard to any principle. The larger catechism of the Westminster divines holds that the second commandment forbids "devising, counselling, commanding, using, and any wise approving any religious worship not instituted by God himself," on the ground of "custom, devotion, good intent, or any other pretence soever." It might relieve the minds of some who profess to adhere to the Westminster standards, if information could be given as to how and where God has 'instituted' the use of the organ in Christian worship. Let it be observed also that it is in relation to this very commandment that we blame the Church of Rome for the introduction of images and pictures, which may also be held to gratify taste and promote worship.

(10) It may be held that there is express testimony in the New Testament against mechanical aids in praise. Not only are these not referred to as in use, but no mention is made of them except in the symbolic language of the Revelation. Farther, the word *Psallo*, which might be supposed literally to refer to playing on a stringed instrument, and if taken in this very literal sense might be supposed to permit the use of stringed instruments as an accompaniment to the voice, is used in connections which show that it means something quite different, namely, the melody of the inner spiritual man, and is properly so translated in our version. For example, this word occurs in the expressions—"I will sing with the spirit and I will sing with the understanding also." 1 Cor. xiv. 15.—"Singing and making melody in your hearts to the Lord," Eph. v. 19. The same sense applies to the only other passages in which it is used—Rom. xv. 9; Jas. v. 13—so that it may truly be said that the only instruments sanctioned in the Christian church are the spirit, the understanding and the heart, in all of which we are enjoined to make melody, at the same time that we give praise with the voice.

In accordance with this, no one seems to have thought of introducing organs into churches till the dark ages had introduced many other innovations. So late as 1250, Thomas Aquinas could write with reference to the Latin church: "Our church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not appear to Judaize." "Nor ought a pipe, nor any other artificial instrument, such as organ or harp or the like, be brought into use in the Christian church, but only those things which shall make of the hearers better men. For by musical instruments the mind is more directed to amusement than to the forming of a good internal disposition." He goes on to say that he thinks instruments were permitted to the Jews because they were "harder and more carnal," and for similar reasons. It is curious that Luther, Calvin, and Knox condemned the organ on much the same grounds with Aquinas; so that here for once the highest authorities both in the Protestant and Romish churches agree with one another and with the Apostles.