

Religion's ray no clouds obscure —
 But o'er the Christian's soul
 It sheds a radience calm and pure.
 Though tempests round him roll ;
 His heart may break 'neath sorrow's stroke,
 But to its latest thrill,
 Like diamonds shining when they're broke,
 Religion lights it still.

ORIGINAL DEPARTMENT.

ON INSTRUMENTAL MUSIC IN SACRED WORSHIP.

[To the Editor of the INSTRUCTOR.]

DEAR SIR,

Before proceeding to a further discussion of this subject, I shall, by way of recapitulation, mention a few facts, which are of themselves sufficient to set the matter at rest, and put C. R. to silence.

1st. Our Lord never gave a command to use instruments of music in Divine worship. On the contrary, by saying that they who worship God, must worship him in spirit and in truth, he seems to intimate that all such trumpery must be laid aside.

2d. The Apostle Paul, though he gives the most minute directions relating to other things yet he no where commanded any of the churches to 'Praise with the sound of the trumpet, and with the psaltery, and harp, Psal. 150, 4. His views on this subject are well known—'SING with the heart, and with the understanding'—'SING with grace in the heart, &c.' St. James also saith, 'is any merry, let him SING psalms.'

3d. The primitive Christians did not use them—nor were they admitted into the public services of the church till the fourth century. How is it possible they would be so blind to duty, as to omit what some find so plainly commanded. It amounts to nothing to say, that it was because of persecution—preaching the gospel, equally, nay more, exposed them to danger. yet did they never for a moment shrink from duty. Singing was just as dangerous—yet Paul and Silas, though incarcerated in a prison, 'SANG praises unto God, so that the prisoners heard them,

Respecting that text in 2d Chron, about which so much has been said, it is plain that nothing satisfactory can be proved from it. The Chroniclers are merely a compilation,

either by Ezra, or Esdras, and it is well known how many foreign sentences have crept into the Sacred text, by compiling and transcribing: as energetical, or to render the sense more complete. There are several things too, to be considered in relation to the passage in question, which ought, I think, to make C. R. suspend his judgment a little longer. Let him remember, that the copy of the Hebrew bible, from which the English and French translations have been made, is not the original copy. Let him also remember, that the Syriac and Arabic versions, being productions of the 2d and 3d centuries, may be supposed to be translated from older MSS; and that they are a great, and acknowledged, help to commentators in elucidating many passages in our English versions, otherwise obscure and difficult. Let him, too, recollect, that to this passage there is not a parallel in the Law and the Prophets. Now look at the verse itself; take away the interpolation 'so was,' and may not 'the commandment of the Lord by his prophets,' refer to the purification of the temple, and what is related from the 20th verse—then turn to 1st Chron. 23, 5, 'Moreover, four thousand praised the Lord with instruments which I MADE, said David, to praise therewith.' Here the pronoun 'I' is emphatic.

But we are referred to the Psalms, and particularly to the 150th. By adducing this as an argument for instrumental music, C. R. proves too much. In this Psalm, the kinds of instruments to be used are specified; I am afraid it will be difficult to ascertain what kind they were. Here, too, we are told that he is to be praised in the dance. David himself has set the example, and the wise man saith, there is 'a time to dance.' It follows, then, that if Christians obey the commands, and follow the example of David, they shall, when they worship, play on instruments of music: a choir of four or five thousand will not be too many, the more the better; in addition to this they shall praise by dancing; perhaps after all, the ceremonies of the Jumpers is not quite so unscriptural as we imagine.

To be more serious, it is plain this psalm, and many passages in the old testament of the same import, apply exclusively to the Jews. It might as well be contended that Christians ought to submit to the rite of circumcision, because it was practiced among that nation,