

by the best and greatest of our reformers. Luther, Calvin and Knox are certainly the greatest trio. This disturbing innovation, it will be noticed, was introduced into the Christian Church during the dark ages, and it is significant as well as instructive that, in these lapsed days of Scottish Presbyterianism, such a growing desire is being manifested to have organs introduced as a necessary adjunct in the praises of God's house. The enemy knows well the time to try his hand at corruption; he is always on the alert, always in his place, and never wearies at his work. I fully believe with a writer on this subject, that "instrumental music has the effect of carnalizing the worship of God by changing the spiritual service of praise into a sensuous scientific performance, not to the edification of the congregation and the glory of God, but too often for the honour of the musician and the gratification of the musical taste of the hearers. It is calculated to profane the worship of God, and to make His house more like a place of recreation than a temple of the Most High."

Believing this to be true and not in any sense exaggerated, I will oppose the introduction of instrumental music into this Church by all legitimate means in my power. I hold that the praises of God in His house should be *sung*, not *played*. God is a Spirit, and they who worship Him, whether in prayer or praise, must worship Him "in spirit and in truth"; and I believe that organ grinding in churches does not tend in this direction, but necessarily has the opposite effect. * * *

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths; where is the good way, and walk ye therein, and ye shall find rest to your souls. But they said, (and they are saying so still); We will not walk therein."—Jeremiah vi. 16.

SCOTCH SERMONS.

The Presbyterian Churches of Scotland will have plenty of work on hand for some time, if they set themselves vigorously to root out the heresies which are cropping up among their ministers. In the Free Church, the case of Professor Smith will have to be adjudicated upon afresh; and now in the established Kirk, the "Scotch Sermons" have appeared in which there is everything to satisfy the taste of the most advanced school of rationalism. All these discourses are by ministers of good standing, and some of high standing in the Church of Scotland. They are dedicated to Dean Stanley which is, certainly, not a good omen of their orthodoxy. The plenary inspiration and infallible authority of the Holy Scriptures are unblushingly denied. The ultimate standard of authority is what is called after the jargon of the German rationalists, the "Christian consciousness." Whenever the teachings of the Bible are at variance with that, they are to be rejected. The great leading doctrines of the Presbyterian standards—the fall of man—the imputation of Adam's first sin to his posterity—the consequent death of all men in sin—the redemption in Christ of an election according to grace—justification by the imputed righteousness of the man Christ Jesus—the eternal punishment of those who remain unregenerate—all these are swept away by these Scotch Presbyterian rationalists. It is peculiarly painful to note, what is stated in the preface to these Scotch Sermons, that they "are given to the public as specimens of a style of teaching which increasingly prevails among the clergy of the Scotch Church." If this be so, *Ichabod* may soon be inscribed on the Presbyterian Church of Scotland—"the glory is departed."