

that the covenant, the foundation of the whole work, is taken, Prelacy and the whole train thereof extirpated, the service-book in many places forsaken, plain and powerful preaching set up, many colleges in Cambridge provided with such ministers as are most zealous of the best reformation, altars removed, the communion in some places given at the table with sitting, the great Organs at Paul's and Peter's in Westminster taken down, images and many other monuments of idolatry defaced and abolished, the chapel royal at Whitehall purged and reformed; and all by authority, in a quiet manner, at noon day, without tumult." To this letter the General Assembly replied, in which reply they say: "We are greatly refreshed to hear by letters from our commissioners there with you of your praiseworthy proceedings, and of the great good things the Lord hath brought among you and for you. Shall it seem a small thing in our eyes, that the Covenant, the foundation of the whole work, is taken; that Anti-christian Prelacy, with all the train thereof, is extirpated; that the door of a right entry unto faithful shepherds is opened; many corruptions, as altars, images, and other monuments of idolatry and superstition removed, defaced, and abolished; the service-book in many places forsaken, and plain and powerful preaching set up, the Great Organs at Paul's and Peter's taken down; that the royal chapel is purged and reformed, sacraments sincerely administered, and according to the pattern in the mount?"

It thus appears, from these official letters, that Organs were considered by the Westminster Assembly as a part of the corruptions of Popery and Prelacy which they deemed it necessary to remove by authority, in reforming the church, in which opinion and removal the General Assembly in Scotland, not only heartily concurred, but on hearing of which "were greatly refreshed." To these plain statements, as to the opinions and doings of the assembly, contained in those letters, allow me to add the testimony of Dr. Burney, contained in his great work on the "History of Music." "When," says he, "the liturgy had been declared, by an ordinance in the House of Lords, January 4, 1644, a superstitious ritual, the Directory published by the Assembly of Divines, at Westminster, to whom the Parliament referred all matters concerning religion, established a new form of divine worship, in which *no music was allowed but psalm singing*. In the opinion of those that were then in power, it was thought necessary, for the promotion of true religion, that *no organ should be suffered to remain in the churches*." From Baillie's letters he quotes the following:—"Already we have passed the draft of all the prayers, reading of scripture, and *singing of psalms on the Sabbath day, nemine contradicente*." So completely were organs, at that time, removed out of the churches in England that at the Restoration scarcely an organist or organ-builder could be found.

The Assembly, at Westminster, having removed these things, proceeded to frame a Confession of Faith and Directory for the worship of God. In this Confession no provision was made for the restoration of any one of them—no, not even an organ; but they laid down in the 5th sec. of the 21st chap., as the doctrine "founded on and agreeable to the word of God;" that "the reading of the scriptures with godly fear; the sound preaching and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence; SINGING OF PSALMS WITH GRACE IN THE HEART; as, also, the due administration and worthy receiving of the sacraments instituted by Christ are all parts of the ordinary religious worship of God." The doctrine, in this section, in relation to that part "of the ordinary religious worship of God" by praise, is made still clearer by the last section of the Directory. The Directory was framed before the 21st chapter of the confession, and hence, "*Singing of Psalms with*