

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 and early Christians

Lastly, it is admitted that the subject of these remarks is one on which Christian people may conscientiously differ; but let none think that it is indifferent or unimportant. It is one of those small things which have large and important issues for good or evil to the souls of men; especially in these days of Rome-ward and ritualistic tendencies. Let every one be fully persuaded in his own mind, and let no one be deterred by unworthy motives or by mere expediency from taking his stand on the side of adherence to the truth, even in the smallest matters, while retaining all charity and consideration for those who may differ. Farther, let no worldly or careless man excuse himself for rejecting Christ because of these little follies on the part of professed Christians. In no word or deed did the blessed Saviour who died for us countenance any ritualisms or mechanical aids to devotion, or ask from us anything less or more than the devotion of the heart and life to God. Jesus Christ is as little responsible for the praising machines of our churches as for the praying machines of Thibet.

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