

with a variety of other corruptions and additions, with which during the centuries of the rule of Rome over the minds of men, the worship of God had been over laid.

In England the Puritan party strove to bring back the church to the model of apostolic times, while the High Church party in their strong Romanistic tendency, sought to retain as much of popery as possible; and with the assistance of the civil power, jealous of the principles of freedom in church and state maintained by the Puritans, succeeded in arresting the progress of the Reformation within the pale of the Established Church, and in fact left that body half reformed. Yet it may be mentioned, as an example of the power which Puritanism once had within her, that in the year 1562 a motion was made in the Lower House of Convocation for various reforms, among others the laying aside of organs. The motion was carried by a vote of those present of 43 to 35, but on proxies being counted there was found a majority of one against it. The principal arguments of those opposed to the reforms proposed, was the opposition of the civil power.

Farther, her homilies as quoted by Dr. Begg, actually condemn the use of instrumental music in the worship of God, and in later times some of her brightest ornaments, such as the eloquent Barrow and the great and good Romaine, have contended strongly for the simple mode of praise adopted in the primitive church; and at the late conference of ministers of that body, held at Ipswich to consider its condition, several ministers declared their desire to get quit of the organ altogether.

Till the present time all the Presbyterian Churches of Scotland have continued closely to adhere to the simple forms of worship established at the Reformation. Attempts were made on various occasions to introduce a change in this respect, but with the exception of Dr. Lee's present attempt in the Established Church these have always ended in failure.

In these churches every office-bearer is solemnly bound by his ordination vows, not

only to defend the doctrine, but also to observe the worship established and recognized. Thus in our formula there is the following question to elders:—

“Do you promise to observe uniformity of worship, and of the administration of all public ordinances within this church, as the same are at present allowed?”

And the following are among the questions put to probationers:—

“Do you sincerely own the purity of worship presently authorized and practised in this Presbyterian Church: and are you persuaded that the said doctrine, worship, discipline and church government are founded upon the Holy Scriptures and agreeable thereto?”

“Do you promise that through the grace of God you will firmly and constantly adhere to, and in your station, to the utmost of your power, assert, maintain and defend the said doctrine, worship, and discipline, &c.

“Do you promise that in your practice you will conform yourself to the said worship, and submit yourself to the said discipline and government, and shall never endeavor directly or indirectly the prejudice or subversion of the same?”

And the following is a part of the second question to ministers,—“Will you firmly and constantly adhere thereto (i. e., to the Westminster Confession of Faith) and to the utmost of your power assert, maintain, and defend the same, and the purity of worship as presently practised in this Presbyterian Church.”\*

The following is one of the questions of the formula in use in the late Presbyterian Church of Nova Scotia.

“Do you engage to maintain the spiritual unity of the Church in its doctrine and government, worship and discipline, and do you solemnly pledge yourself in the presence of the Lord Jesus Christ and his church, never to propagate any contradictory principles, nor introduce any contrary practice among those entrusted to your charge, nor in any other public way, till

\*The Synod at its last meeting adopted a revised formula *ad interim*. But we have thought it better to quote the one in use till that time.