

exemption from the danger of falling into ritualism and Romanism. Why should we wilfully leave this vantage ground of primitive simplicity of worship? Spurgeon has well said on this—"We have had nothing novel to attract this multitude, nothing by way of gorgeous ceremony, not even the swell of the organ. The preaching of the Gospel is enough to draw the people and enough to save the people, and if we take to anything else we lose our power and shear away the locks which make us strong."

(2) The introduction of instrumental music is proved by experience to tend to the decay of congregational singing, and to the introduction of many kinds of musical performances not tending to spiritual edification, but more akin to the mission of the opera house than to that of the church of Christ. It has hence led to differences of opinion and to contention; so that the organ may truly be said to have been an instrument not of harmony but of discord.

(3) The introduction of instrumental music leads to confusion of ideas as to the applicability of the temple service of the Jewish church to the Christian church, a principle which if once admitted opens the way to every species of ritualism. In connection with this we find the advocates of instrumental music speaking of a service or ministry of song, of which there is no mention in the New Testament—praise in the Christian church being the spontaneous and united offering of the whole Christian people, and the harmony of voices being merely a mean to this end. It is to be observed that though instruments of music were used in the Temple ritual by Priests and Levites, they were not introduced into the Synagogue worship, which more nearly corresponds with that of the New Testament. We have no right therefore to cite the Jewish precedent, unless we adopt also the sacrificing priesthood; and if we do this we go over at once to Rome. It is further to be observed that all this has nothing to do with what has been called "singing the Gospel." This requires no organ, nor is it restricted to gifted men like Sankey and Phillips. It is daily done by very little children without any instruments—"out of the mouths of

babies and sucklings"—as it was long ago; and that, as our Lord himself testified, perfectly.

(4) Attempts are made to vindicate the introduction of instrumental music by the still more mischievous doctrine that this is necessary to attract young and worldly people to the church by ministering to their sensuous tastes. This is directly contrary to the teaching and practice of Christ and His Apostles; to the conduct of our reforming forefathers, who left the magnificent ritual of Rome for the simplicity of the Gospel; and to all experience of human nature, which shews that such meretricious attractions are fatal to the true prosperity of the church, and tend to delude unwary souls into a belief that they are worshipping God when they are merely gratifying their own senses; while these petty attempts to attract the thoughtless, disgust and repel from religion the more earnest and practical class of minds.

(5) The introduction of instrumental music is a waste of the means at the disposal of the church for the promotion of the truth, and should on this ground be condemned by every thoughtful Christian. The sum invested in a single city church organ, is often sufficient to support one or two missionaries to the heathen or to the neglected districts of our own country. Viewed in this way, and in the light of the previous statements, the sound of the organ should be to the ear of the Christian nothing less than the dirge of lost souls.

(6) The case of those who have always been accustomed to the use of instrumental music and other so-called aids to devotion, is different from that of those whose predecessors had emancipated themselves from such elements of the world, and who afterwards return to them. The latter are in every way less excusable than the former.

(7) It is held by some that in "non-essential" matters of this kind, when a majority is in favour of a change, the minority should submit. It is clear, however, that this cannot be correct, otherwise a numerical majority could always override the truth, and it would become a duty rather than a crime to follow the multitude in downward ways. The min-