

historian shows, saved Protestantism to England. He holds that the true principle of Christian worship is "what hath God required, and *not what has He forbidden*, and that reformers are to be guided by the principles contained in Christ's permanent commission to his ministers in Matt. xxxvi. 20: 'Teaching them to observe all things whatsoever *I have commanded you.*' According to this all worshipping, honoring, or other services invented by the brain of man in the religion of God, without His own express commandment, is idolatry." This principle not only purified the Church of human inventions and popish corruptions, but restored plain singing of Psalms unaccompanied by instrumental music.

John Calvin comes next—a tower of strength to any rank—and he says: "Instrumental music was only tolerated on account of the times and people; but in gospel times we must not have recourse to these unless we wish to destroy the evangelical perfection, and to obscure the meridian light which we enjoy in Christ our Lord."

Gillespie, Rutherford, Henderson, and Baillic, the Scotch commissioners to the celebrated Westminster Assembly of divines which gave us our Confession of Faith and Catechisms, pronounced by Krummacher, the great Prussian theologian, to be the greatest body of divines in the world, in writing to the General Assembly of their own Church an account of their labors, state; "We cannot but admire the good hand of God in the great things done here already; altars are removed; the great organs at Paul's and Peter's in Westminster are taken down; images and many other monuments of idolatry are defaced and abolished." It is noticeable here how closely the use of the organ is connected in the mind of these good and great men with superstition and idolatry. And the General Assembly in their reply say: "We are greatly refreshed to hear that many corruptions, as altars, images, and other monuments of idolatry are removed, effaced and abolished; the service book in many places forsaken, and plain, powerful preaching set up; the great organs at Paul's and Peter's taken down."

Luther, the great German reformer, reckoned organs in the public worship of God to be "among the images of Baal." "Hence," says Echard, "they are laid aside in most of the Reformed Churches; nor would they be retained among the Lutherans unless they had forsaken their own Luther."

The late Dr. Cooke, of Belfast, not long before his death, rose in the highest Court of the Church and said, in reply to a motion to consider the matter of instrumental music in public worship, "that it was an organic fundamental law of the Church that the praises of the Lord should be sung without the accompaniment of instrumental music and it could not be allowed."

Dr. Adam Clarke, the great Methodist divine and Biblical scholar, in his commentary on Amos, says: "And I further observe that the use of such instrumental music in the Christian Church is without the sanction and against the will of God; that they are subversive of the true spirit of devotion, and that they are sinful. If there was a woe to them who invented instruments of music, as did David under the law, is there no woe, no curse to them who invent and introduce them into the worship of God in the Church of Christ? I am an old man and an old minister, and I here declare that I never knew them productive of any good in the worship of God, and I have had reason to believe they were productive of much evil. Music, as a science, I esteem and admire; but instrumental music in the house of God I abominate and abhor: this is the abuse of music. The introduction of such instruments into the worship of God is calculated to delude and ultimately ruin the spirit and influence of the Gospel; and should not all who wish well to the spread and establishment of pure and undefiled religion lift up their hand, their influence, and their voice against them?"

Spurgeon, the greatest living preacher, says, in speaking of organs in public worship: "We have had nothing novel to attract this multitude, nothing by way of gorgeous ceremony; there is not even the swell of an organ. I declined its pealing notes lest we should seem to depend in the slightest degree, from a thread to a shoe latchet, upon any thing but the preaching of the Gospel. The preaching of the Cross is enough to draw the people, and enough to save the people; and if we take any thing else we lose our power and shear away the locks that make us strong."

So you cannot fail to see, by the few authorities quoted, that instruments of music in Churches have always been disapproved of by great and good men, and