

the weak and beggarly elements of a former dispensation. With the view then of restoring the worship of the church to its New Testament model, these Reformers removed instruments of music, as so much Popish trumpery, and reverted to the primitive system of praising God with hearts and voices, the only "organs" recognized by God in the New Testament church.*

We do not feel it necessary to adduce proof of the position of the Reformers, but Calvin states the matter so clearly that we may give his words:—

"The rule which distinguishes between pure and vitiated worship is of universal application, in order that we may not adopt any desire, which seems fit to ourselves, but look to His injunctions who alone is entitled to prescribe. Therefore, if we would have him approve our worship, this rule, which he everywhere enforces with the utmost strictness must be carefully observed. For there is a two-fold reason why the Lord, in condemning and prohibiting all fictitious worship requires us to give obedience to his own voice. First,—it tends greatly to establish his authority that we do not follow our own pleasures but depend entirely on his sovereignty; and secondly, such is our folly that when we are left at liberty, all we are able to do is to go astray. And then when once we have turned aside from the right path, there is no end to our wanderings, until we get buried under a multitude of superstitions. Justly, therefore, does the Lord, in order to assert his full right of dominion, strictly enjoin what he wishes us to do, and at once reject all human devices, which are at variance with his command. Justly, too, does he in express terms define our limits, that we may not by fabricating perverse modes of worship, provoke his anger against us. I know how difficult it is to persuade the world that God disapproves of all modes of worship not expressly sanctioned by his

word." "Every addition to his word in this matter is a lie. Mere will worship is vanity. This is the decision, and when once the Judge has decided, it is no longer time to debate."

"Musical instruments were among the legal ceremonies which Christ annulled at his coming; and therefore we under the gospel must maintain a greater simplicity."

"I have no doubt that playing upon cymbals, touching the harp and the viol and all kinds of music, so frequently mentioned in the Psalms, was a part of the education, that is to say, the puerile instruction of the law. I speak of the stated service of the temple. For even now if believers choose to cheer themselves with musical instruments, they should I think make it an object not to dis sever their cheerfulness from the praises of God. But when they frequent their sacred assemblies, musical instruments, in celebrating the praises of God, would be no more suitable than the burning of the incense, the lighting up of lamps, and the restoration of the other shadows of the law. The Papists therefore have foolishly borrowed this as well as many other things from the Jews. Men who are fond of outward pomp may delight in that noise, but the simplicity which God recommends to us by the apostle is far more pleasing to him. Paul allows us to bless God in the public assembly of the saints only in a known tongue. The voice of man although not understood by the generality, assuredly excels all inanimate instruments of music, and yet we see what St. Paul determines concerning speaking in an unknown tongue. What shall we say then of chanting which fills the ears with nothing but an empty sound?"

In Britain the same principles were at issue between the Presbyterian and prelate parties in Scotland, and the Puritan and High Church parties in England. John Knox was entirely at one with the Reformer of Geneva, both as to Ecclesiastical polity, and Christian doctrine, and also in his views as to church worship; and hence in the Scottish Reformation, instruments of music in the church were swept away

* We speak of course of the Reformed communities as originally organized, and during the warmth of their early zeal. When religion declined and coldness and deadness settled upon them, as might be expected, many departed both in this and other respects from the principles of their founders.