

forms. We would not wish blindly and obstinately to persist in our old paths, but, as the long and well-tried experience of the past testifies to the certain fact that these same old paths are very safe ones, we would be chargeable with the most culpable infatuation did we consent to deviate, without clear and express warrant from scripture. It will be my object, in this communication, to ascertain whether there is any such warrant expressed or clearly implied in the Word of God.

It is stated that instrumental music was interwoven with the whole worship of the ancient Church for the space of fifteen hundred years. I endeavored to shew, in my former letter, that, were the fact as stated, it would be a sufficient reply that the dispensation under which such arrangement is said to have existed, passed away, and has been succeeded by another, higher, nobler and more spiritual, and distinguished by the removal of types and figures and shadows, and by the simplicity and the directness of its worship and services. So great was the change thus introduced, that we find it foretold, in the remarkable words, "For, behold, I create new heaven and a new earth, and the former shall not be remembered nor come into mind." In expectation of this great change, the Jews were accustomed to speak of the times of the Messiah as "*the world to come*." It is certainly true that the establishment of the Gospel dispensation left untouched whatever was *moral* and of *permanent validity* under the former dispensation, but instrumental music was not among the things that could be placed under the term "*moral*," and to assert of it a permanent validity, is assuming the point in dispute. We possess, under the new dispensation, the substance of all the types, figures and sacrifices of the old, and we have, too, the principles which lay at the foundation of the modes of worship established in the Temple service; but with these modes themselves, we have just as much, and no more to do, than with the sacrifices. Both have passed away, and we have in their place a simple, plain and spiritual worship,—wanting, it is true, to the eyes of the world, the attractions and the show which distinguished the Mosaic ritual, but, to the eye of faith, presenting views far more glorious and clear. This view, if correct, takes away the whole force of the arguments adduced by "A. P." from the Old Testament dispensation. These arguments are put with considerable skill, and they seem not wanting in strength, but I think they are vitiated by the defect that they rest on a foundation which, eighteen hundred years ago, gave way under the weight of glory that attended the Son of God when He came down to live and die in our fallen world. But, while we could safely take up our position here, and reject the offer of instrumental aid in our worship as something foreign to

the nature of our dispensation, and therefore inadmissible, it may be interesting, and afford some degree of satisfaction, to enquire to what extent the statement can be received which asserts that for fifteen hundred years it was interwoven with the whole worship of the ancient Church.

In order that there may be no misunderstanding here, it may be necessary to know precisely what is meant by the term "worship." Divine worship is a term which, if taken in its general and widest sense, may be considered as of a very extended and comprehensive signification. In a case like the present dispute, there may be, therefore, some danger, if not strictly defined, of its being employed in a sense vague and indefinite, and fitted to perplex, if not to lead into error. In one sense, the whole wide creation render praise: "The heavens declare His glory." The earth, too, with its varied seasons and productions, and its myriads of living creatures, joins in proclaiming its Maker's praise. Man—alone possessed of the faculties which enable him to know the God who made and sustains him—is commanded to devote his whole being and life and actions in rendering praise and promoting the glory of his Creator. For this purpose was he brought into the world, and this is the chief end of his being. It is his reasonable service. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." This certainly implies worship. We worship God in all the doings and actions in which we sincerely desire to obey His will and promote His glory. But different from this worship is that we render when we enter the secret closet, when we surround the family altar, and especially when we enter the sanctuary—God's own house, and where His presence peculiarly dwells. On such solemn occasions we are drawing nearer to God, and He draws nigh unto us. My meaning may perhaps be better understood by referring to our relation to an earthly sovereign. We serve and reverence such a sovereign when we act with the spirit of loyal subjects, and we render the just tribute of honor when we hail the birthday of our Prince with rejoicings, and celebrate any great event or victory, which exalts the glory of the Throne, with processions and music and gladness; but while these things are right and laudable on such occasions, and would be very acceptable to our sovereign, very different would our deportment require to be, if invited by that sovereign to wait on her in her own royal chamber. We must enter there, leaving behind all the noise and bustle with which, while outside, we labored to evince our loyalty, and, serious, silent and awed, we will listen, and if we have requests to make, it must be done with our own lips and with words carefully chosen. Now, the worship from which we would reject instrumental aid, is that in which we engage when