

bly's meaning. The passage in the deliverance, which is relied on, is in these words:—"Further, the General Assembly express their determination, when necessary, to put in force the laws of the Church in respect to any innovations, whereby the harmony of particular congregations, or the peace of the Church in general, is disturbed." The "determination" thus expressed seems to me to give little encouragement to innovations generally, and least of all to the introduction of an organ in the worship of God, when the words quoted above are combined with the concluding sentence of the Assembly's deliverance:—"And the General Assembly earnestly call the attention of ministers, elders and congregations to the importance of improving the psalmody of the Church, and particularly of training the young in early life to join in singing to the praise of God in a grave and melodious manner."

If I am wrong in the view which I take of the Assembly's deliverance, then it is time for Presbyteries to look to their rights, and to claim, with a jealousy due to so important a privilege, that, before any measure affecting the doctrine, discipline, worship or government of this Church obtains the sanction of the Assembly, it shall be submitted to the Presbyteries of the Church.

That the introduction of an organ into our public worship will be an innovation, is, I believe, admitted by all. It will be a new thing in the Church of Scotland, which has now existed for more than 300 years. Royal authority failed in 1617 to overcome the strong feeling that then prevailed against Episcopacy and instrumental music in the worship of God; and in the long period which has elapsed since that date, I know of only two attempts that were made to have organs played in our churches. One was at Aberdeen, and the other at Glasgow. Both were abortive. Have our people in the present day become reconciled to the idea of an organ being used in our worship of God? Whatever may be the feeling in its favour in particular congregations, I am persuaded that the great bulk of our people are strongly against it. If it be so, are their feelings to be set at naught? Is the peace of the Church in general to be disregarded for the satisfaction and enjoyment of a portion of its members? Are uniformity and simplicity in our public worship no longer to characterise it? Are the distinctive principles of the Church of Scotland to be actually abandoned?

My old-fashioned notions may be a subject of merriment to some, as only showing how far I am behind the advancement of the times in which we live. But I have laboured too long in the service of our National Church, not to feel the deepest interest in her welfare, and in the preservation of her order; and being now incapacitated by great age to take part in the business of her courts, I avail myself of the opportunity offered by the circular to which I have referred, to protest against the object contemplated by it, and still more, against the mode in which that object is sought to be attained.

I am, Sir, your obedient servant.

ALEX. HILL, D.D.

[THE subjoined communication on the same subject, and enclosing, also, Dr. Hill's letter, as given above, has since been received.—ED.]

For the Monthly Record.

SIR,—Having, by to-day's mail, received the British papers, I beg to forward a letter from Dr. Hill of Glasgow, Father of our Church, and formerly Professor of Divinity, upon Innovations in Public Worship. This

well-timed article goes clearly against such music as is now being attempted in some of the Churches at Home, and as is advocated in the pages of our *Monthly Record* here. And nothing can be plainer than that the lawfulness of the matter lies with the worthy Doctor. There is both reason and truth, I believe, in the remark, that the "great bulk of our people are strongly against it." Why, then, does it find favor? Greatly because of its being foisted on certain Churches by their ministers. The rise of the matter was this: A minister of an aristocratic congregation in Edinburgh, for reasons that had weight with himself, introduced the practice, and he, being also a Professor, recommended its adoption to his students, and now every new minister must have a harmonium or an organ to help him to worship God! It is worthy of note that in that same Church where it began, whereas £500 were raised for an organ, only £5 were raised for the Missionary and other Schemes of the Church. Verily, when we adopt the sensuous, we do not advance the spiritual—the real life of a Church.

But mark where innovations in religion grow to! The same Church that uses an organ, reads prayers and responses; and the minister thereof acknowledged, before the Synod, that he had sometimes administered the Sacrament of the Supper in private! Precisely; the same feeling to gratify mongrel Episcopalians dictated celebrating the communion in private houses. And now what is to grow out of all this? And how are we, Scottish Presbyterians of a National Church, to distinguish ourselves from Episcopalians? I must own that were I an advocate of instrumental music and a liturgy, I would honestly follow out my scruples and go over to the English Church, where both can be had in better style than can ever be attained in a Presbyterian connexion. True to this. The whole thing is un- Presbyterian, un- Scotch (so far as the Kirk is concerned), and unedifying. Instead of seeking to extend the Church, and make its services attractive to those who seceded from its pale, the bulk of our people are disgusted with practices which are really obnoxious to their religious feelings, and which must, sooner or later, divorce them from the Church of their Fathers, and plunge them into one or other of the ranks of dissent that are ready to receive them. A better device for alienating the "middle classes," which are the real strength and backbone of the Scotch Church, could not have been thought of. It began not from any devotional desire, and is not the accomplishment of religious growth, and cannot end in any real good. But I have done. The late lamented Dr. Leitch warned the Canadian Synod, two years ago, against "driving from the threshold of their Churches, Scottish emigrants, by having their most sacred associations shocked by instrumental music in the house of God." I have no fear for the