

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 babes 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 minority may submit if they can reconcile it with conscience and principle to acquiesce in the innovation, but they ought to retire if they cannot, in consistency with their felt duty to Christ, do so.

(8) In the case of a majority determining to introduce any innovation of the kind above referred to, the position of such majority