

says, "I dislike the organ: it is always associated in my mind with street organ-grinders and their queer accompaniments." Another says, "I hate the organ, because it reminds me of Popery and of Popish tendencies." Another says, "If King David should walk into church with his harp, what would you say to him?" And still another says, "If it be the will of God that we should have organs, of course we shall have them." While Professor E—— declares that, "The question is one of taste rather than conscience or scripture."

Now, the readers for whom I write are no doubt disposed to regard this question as one of *religious taste*: and one which involves the welfare of the Church and the honour of God. They would fain know what is the will of God: what taste they should cultivate: what musical likes or dislikes they should cherish: and what we ought to say to David or to any other person who should walk into one of our worshipping assemblies with harps, flute, sackbut or psaltery, for the purpose of using it in the service of praise.

But we need some rule to guide us in our judgment. What shall it be? Not our feelings—our preferences or prejudices—which are often bad counsellors in matters of religion; not the roll of great names arrayed on either side of this question; not any selfish considerations connected with ease, expense or trouble, in the event of our adopting or rejecting musical instruments. "The word of God which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify and enjoy God." So says our Catechism; and our Confession of Faith adds that, "there are some circumstances concerning the worship of God, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed."

Taking, then, this only safe rule to guide us let us examine the question. And as the advocates of instrumental music lay claim to a very high antiquity for their practice—antiquity reaching not only to the days of David, but to the day when Miriam and the women of Israel praised God with psalm and timbrel at the passage of the Red Sea: and as these advocates of instrumental music demand the reason why the organs of music should be now silenced in public worship, it seems proper to begin with the

Reasons against Instrumental Music.

1. Instrumental music, in the worship of God, was an *essential* part of the typical, sacrificial service of the Jewish temple: which service has been all abolished by Christ. This kind of music was "essentially connected with the morning and evening sacrifice, and with the sacrifices to be offered upon great and solemn days. But as all the sacrifices of the Hebrews were completely abolished by the death of our blessed Redeemer, so instrumental music must be abolished with that service."

2. "There, was no need, in the New Testament, for a particular commandment abolishing instrumental music. Indeed, it is not the ordinary manner of the writers of the New Testament to inform us what Divine institutions were to be abolished, but only what observances were to take place under the gospel." The silence of the apostle Paul, on this subject, is easily accounted for. Neither Jewish Synagogues nor Christian churches had any musical instruments in those days. It was fully understood that such instruments belonged exclusively to the Temple at Jerusalem.

3. The worship required under the New Testament dispensation is worship "in spirit and in truth," in opposition to the typical and sacrificial worship of the old and abrogated Mosaic ritual. And, in so far as the service of praise is concerned, the New Testament sanctions by precepts