

Baptism

The SCRIPTURE STANDARD

*Pleading for a complete return to Christianity
as it was in the beginning.*

VOL. 15. No. 9.

SEPTEMBER, 1949.

'The Revelation of Jesus Christ'

THE title given in the Authorised Version to the last book of the Bible is, 'The Revelation of St. John the Divine.'

The application of the term 'Saint' to any special person is anti-scriptural. All true Christians are saints, sanctified, set apart. Its application to the New Testament writers is what our pioneers called 'a rag of popery'; and to speak of certain persons as Divine, and we are not forgetting dictionary definitions, savours of blasphemy.

The title given to this book, as noted above, is a contradiction of its first words, which read: 'The Revelation of Jesus Christ.' It is the revealing, unveiling of Jesus the Christ. Yet that might be said of all the New Testament Scriptures. The Christ is in all the Scriptures. In the Old Testament often concealed behind prophecies, types, and shadows, but in the New He is clearly revealed.

The Book of Revelation is written in signs and figures. Innumerable expositions of this book have been written, and where there is room for so much difference of interpretation we must tread carefully and cautiously. It seems to us that this book must be interpreted in harmony with plain New Testament statements.

A threefold division is indicated in Chapter i. 19: 'Write the things which thou has seen, and the things which are, and the things which shall be hereafter.'

In Chapter I John saw the glorified Christ. Banished to the Isle of Patmos because of loyalty to the Lord and His Word, how it must have thrilled his soul to see Jesus enthroned, glorified, and adored. He had seen that sacred Head covered with thorns: now he sees it crowned with glory and honour.

In Chapters II and III, seven Asiatic Churches of Christ are revealed as they appeared to Him who 'seeth not as men seeth.' The letters to these Churches are full of instruction and warning for Churches now.

Chapter IV begins: 'After this, I looked, and behold a door was opened in heaven; and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter.'

Thus begins the prophetic division of this book. Through that open door, John saw a vision of the ages to come. He saw the Church in conflict with her foes, pagan Rome, and then a more subtle, dangerous foe, papal Rome. Very much of this portion centres in two women: one, the Bride, the Lamb's Wife, His Church; the other the harlot, the apostate Church.

What is said of them has been so ably summarised by N. Grattan Guinness, that we cannot do better than quote his words:

These prophecies present two broadly contrasted women, identified with broadly contrasted cities . . . the harlot and Babylon are one; the bride and the heavenly Jerusalem are one . . . The two women are contrasted in every particular that is mentioned about them; the one is pure as purity itself; 'made ready' and fit for heaven's unsullied holiness; the other foul as corruption could make her, fit only for the fires of destruction.

'The one belongs to the Lamb, who loves her as the bridegroom loves the bride; the other is associated with a wild beast, and with the kings of the earth, who ultimately hate and destroy her.

'The one is clothed in fine linen, and in another place is said to be clothed with the sun, and crowned with a coronet of stars; that is, robed in divine righteousness, and resplendent with heavenly glory. The other is attired in scarlet and gold, in jewels and pearls, gorgeous, indeed, but with earthly splendour only.

'The one is represented as a chaste virgin, espoused to Christ; the other is mother of harlots and abominations of the earth.

'The one is persecuted, pressed hard by the dragon, driven into the wilderness, and well-nigh overwhelmed; the other is drunken with martyr blood, and seated as a beast which has received its power from the persecuting dragon.

'The one sojourns in solitude in the wilderness; the other reigns in the wilderness over peoples and nations and kindreds and tongues.

'The one goes with the Lamb to the marriage supper, amid the glad hallelujahs of heaven; the other is stripped, insulted, torn, and destroyed by her guilty paramours.

'We lose sight of the bride, amid the effulgence of heavenly glory and joy; and of the harlot amid the gloom and darkness of the smoke that "rose up for ever and ever!"'

'The Approaching End of the Age' (pp. 144 and 145)

In Chapter xix. John 'saw heaven opened, and behold a white horse: and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself. And he was clothed in a vesture dipped in blood; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.'

He overcomes and destroys the Church's foes with the sword out of his mouth, 'the sword of the Spirit, which is the word of God,' which 'is sharper than any two-edged sword.' Error is overcome by truth.

Then follows a period of prosperity for the Church, as a result of the revival of the old martyr spirit. The Church which had been driven into the wilderness in a seeming state of defeat, death, and decay, is now revived and represented as reigning with her Lord.

After this, there is a period of apostasy. Satan, loosed from his prison, rallies the enemies of the Lord from the four quarters of the earth, and makes a final attack on 'the camp of the saints . . . the beloved city,' the 'city of the living God, the heavenly Jerusalem . . . the Church of the firstborn, which are written in heaven.' Fire from God destroys His enemies, and the devil is cast into the lake of fire and brimstone.

Then is set the great white throne before which all must appear, and on which is seated the Righteous Judge. In the last chapters of this wonderful book is described the new and everlasting state, the saints everlasting rest.

Compare and contrast the opening chapters of the Bible with these three last chapters. Man began in a garden, he ends in a garden, the paradise of God. All was well in Eden until sin entered, and as a result pain, sorrow, and death. In the garden of Revelation there is no sin, and consequently: 'God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

So God's Book tells how 'sin entered into the world and death by sin,' it gradually unfolds the scheme of redemption; presents a Saviour 'strong to deliver, mighty to save,' who has 'brought life and immortality to light through the Gospel,' and assures all who trust and obey Him of salvation here and hereafter. On the last page of the Bible is 'the conclusion of the whole matter': 'Blessed are they that do his commandments, that they may have right to the tree of life and may enter in through the gates into the city.'

THE EDITOR.

Paying the Price.

THE triumphal entry of our Lord into Jerusalem stands as an instance of the high valuation which He placed upon Himself and upon His work; also of His readiness to pay the price necessary thereto. He therein fulfilled prophecy (Zech. ix.) and claimed the throne of Israel and of mankind, with a self-consciousness and with lowly love.

This spirit and attitude of our Master we are greatly needing to-day in our work for Him. We, as a people which started out with high ideals, seem now, either to have lost those ideals or to be unwilling to pay the necessary price for their realization. Christ, in the scene before us, rated Himself as a King, and if the way to the Throne was by the way of the Cross, then He was ready to travel that way. Are we? Two things should be determined for each one of us, by our ideal and true estimate of ourselves. (1) The road we should take to realize that ideal; (2) the price we must pay in order to realize it. What then, as individuals and as Churches, is our ideal? How do we rate ourselves as members of Christ's Body, the Church? Is there dignity in that position? Is it an honour? Dare we as 'royal servants' take liberties in that service? Does the ideal embodied therein really dominate us continuously? In one of Scott's novels, a swineherd learns that he is the son of a prince. Immediately, there began to grow in him a sense of shame, of himself and his own defects. One of the surest signs that one has become a true Christian is that certain courses of conduct are unbecoming, are incompatible with one's ideal for oneself.

When you and I set out to reach the ideal set before us by Christ, we find there is always a price to pay for it. Are we prepared, each one of us, to pay that price? Turning from the individual to the collective, we find the same demand. In our Churches, we must pay the price in realizing our ideal.

We, as a people, are set for a return to New Testament Christianity, for the reproduction of that New Testament Church in faith and policy. What does this involve? Much every way. It compels us to mark some, at least, of the characteristic features of that Church. In doing this, we notice how the Acts of Apostles clearly reveals a growth of that Church

through the activity of the indwelling Spirit. Allowing for the miraculous and special equipment of the early Church, an equipment Divinely not intended for this age, yet we note some characteristics which should be ours now; intelligently worked for. (1) Pentecost manifested a conscious reception of power on the part of those early disciples; an equipment of the young Church for her necessary testimony to the world. We need to-day to realize what that power meant to the Twelve and why it was thus given. On the oracle, summed up by Peter in Acts ii. 36, the destiny of man hung. It was too big and precious a message for angels or archangels to bear: it must be delivered by the eternal Spirit. (2) The time comes when persecution scatters the Jerusalem Church, but those thus scattered carried with them no changed message. If Philip preaches to Samaritans or Ethiopians, his theme is the same: 'Jesus is the Christ.' There is a wider evangelism, because of changed conditions, but the message is the same and in and through all is seen and felt the work of the Spirit. (3) The Church, then, extended when she was intense in her spiritual life. She spread when she deepened; expanded by concentration. And as the inner circle of the Church grew, the outer circle of hearers and observers received a two-fold effect: (a) They were solemnized, yet attracted; (b) they were fearful, yet that fear was combined with affection for the Church, blended with longing and repentance.

This is, or should be, the ideal and work of the Church to-day, an ideal worthy of the Gospel we profess. It is the special task of those who would lead the Church to have a programme moving toward that ideal. But the price **must** be paid. Will we pay it? If we accept an Olivet ideal, we must do it in the sight of Calvary. What is our ideal as Churches? What price are we paying for it?

R. K. FRANCIS.

A Plea for Loyalty.

THE following statements are taken from the Chairman's address of the Second World Convention of Church of Christ, held in Leicester, in August, 1935. If it be said, that to take extracts from a speech, or an address, is bad form, inasmuch that wrong impression may be gathered thereby, the reply is, that in this case, the contexts would seem rather to strengthen the force of the arguments.

'In the centuries that have elapsed since the establishment of the Church of Christ, many reformations and restorations have been initiated, which ultimately have departed away from a close adherence to the Divine pattern, and it behoves the Churches associated with this Convention to abide faithful to the Divine revelation, and to insist upon permanence and sufficiency of the authoritative scheme which has called them into existence.'

'Any endeavours to force the minds of men to accept doctrines which are not held to be true must be fought to the death, whether they issue from political, ecclesiastical, or military sources.'

'There is need for a complete abandonment of all that is based on vested interests and traditional accretions, with a sincere looking to the Divine Will, if the desired end is to be attained.'

'The revelation upon which the primitive Church based its faith and practice remains unshaken and virile, and pertinent to the demands of the present, as of every age.'

'No revelation of the Divine Will concerning the Personality of God or Christ, nor any amendment, correction, or modification of the essentials of the Christian Faith, or of the order of the Church, has been made since the close of the Apostolic age.'

'The Divine oracles remain the sole and sufficient depository of authority to the Church of Christ, and none other can be recognized as valid.'

'It is remarkable how the criticisms upon the accuracy of Biblical statements have been proved to be without justification.'

'Sir Charles Marston, in his recent work, says: "So it must become necessary to scrap most, if not all, of what people have learned about the Old Testament in colleges, universities, etc., and go back to the original books of the Pentateuch and Joshua,"'

'Everything that has attached itself to the Faith throughout the centuries, which is not of Divine origin and authority, must be eliminated, whilst all that is of the primitive faith and order, that has been allowed to lapse, must be restored, so that there may be presented to the world such a demonstration of Christianity, as shall compel its acceptance at the hands of a united and enthusiastic World Church of God.'

Scripture Standard readers will surely accept these statements of the Chairman as in agreement with belief.

However, in 1934, the late esteemed Brother R. K. Francis wrote: 'Our movement has been sold. We have given up the Bible; principles have been thrown overboard. But the ultimate victory of the truth is beyond all doubt. Our candlestick may be removed, and a people more worthy may be raised up in our stead.'

If true in 1934, how true now! What would R.K.F. have thought of the following: 'Lastly, I believe that far greater use should be made of the organ voluntary both before and after services. Its advantages seem to me patently obvious, not least in creating "atmosphere"!' (Paper on Worship, C.A., 1st July, 1949, page 211).

Passing by the right or wrong of the use of instrumental music in worship, if the worshippers cannot create atmosphere neither organ nor trained choir can do so.

What next? This: 'Old Overdalian Reunion' (reported in C.A., 29th July, 1949, page 242). 'It was a week of wonderful fellowship which came to a climax in the final act, the Communion Service, on Thursday evening.' O, Overdalian, who hath bewitched you? Is it not true that the Lord's Day and the Lord's Supper are indissolubly connected? Where in the New Testament is the slightest suggestion that the early Christians observed the Lord's Supper on any day but the Lord's Day? May be, you say. The Church of England and some Disciple Churches in America do it, why not we? Why not, forsooth?

Why did the Apostle Paul abide in Troas seven days? Paul was not a waster of time. Let the Scripture speak for itself: 'And upon the first day of the week, when the Disciples came together to break bread, Paul preached unto them, ready to depart on the morrow.' Surely if weekday observance of the Feast was permissible, the Apostle would not have tarried so many days in Troas. By whose authority do you disregard this principle? God forbid that Brethren, and Churches should be led astray on this matter.

Brethren who are determined by God's grace, to defend the original position of Churches of Christ and thus to adhere to the ancient Faith, are referred to by the editor of the C.A. as 'those who were with us, but not of us.' If he means 'of' himself, and those of like kind, he is quite correct, but if he refers to the movement for restoration, and those who have been and are loyal to it, as one of the twelve hundred he has in mind, I repudiate with all my soul this exhibition of wilful, intolerant, distortion of the truth.

The late esteemed Brother John McCartney, writing to the *Christian Standard*, U.S.A., said: 'You see, we are being respectable, not as formerly, "everywhere spoken against."' Bro. McCartney had in mind Churches

of Christ in this country. In the C.A.'s statement the editor 'speaks (or writes) against' his Brethren, whose sole desire is to be loyal to the position stated by the Convention Chairman, and supported by Brethren Francis and McCartney, and many fathers in the faith.

Well, so be it. We are neither ashamed nor discouraged. The writer has almost reached sixty years as a member of the Church of Christ. He would place on record his deep gratitude to God, that as a boy he was led, by the preaching of the Gospel by faithful Brethren, to give his life to the Saviour. And, moreover, that, in God's Providence, he was brought under the influence of Brethren who were faithful to New Testament principles.

Many of these have gone to their reward, happily a few are still with us, who, in the course of nature, may soon receive the call. This article is written really as a plea to younger Brethren to come forward and 'fill the gaps.'

We praise God for those who have responded to the call, and who are giving such acceptable service. To these, we might say, with the beloved Apostle, John: 'I write, young men, to you, because you are strong, and God's message is always in your thought . . .' (20th century translation). Many more are needed. This is also meant to be an appeal to some who were were once 'with us,' but who for some reason have left our ranks. May I plead with them to reconsider their position in the light of New Testament truth, and once again take their stand with those who are striving to restore 'the faith once for all delivered to the Saints.'

'For right is right, since God is God
And right the day must win,
To doubt would be disloyalty
To falter would be sin.'

J. HOLMES

What Others Say About Baptism.

Church of England

CANON LIDDON, in a sermon preached in 1889, says, in speaking of the Christian death to sin, that, 'the apostle traced the token in the ceremony at that time universal, of baptism by immersion.'

Dean Alford. 'The baptism was administered in the day-time, by immersion of the whole person.' (Gr. N. T., Vol. I, page 20.)

Dr. Maclaren. In his exposition of the 'Sunday School Lessons,' in the 'Sunday School Times,' said that Jesus was immersed.

Olshausen. 'John was also baptizing in the neighbourhood, because the water there, being deep, afforded convenience for immersion.'

Dean Stanley. 'For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word "baptize"—that those who were baptized were plunged, submerged, immersed into the water.' (*Christian Institutions*, Harper's Edition, page 17.)

Lightfoot Bishop of Durham. On Col. ii. 12, 'Baptism is the grave of the old man, and the birth of the new. As he sinks beneath the baptismal water, the believer buries there all his corrupt affection and past sins; as he emerges thence, he rises regenerate, quickened to new hopes and a new life. Thus baptism is an image of his participation both in the death and in the resurrection of Christ.'

Prof. T. G. Tucker (of the Melbourne University). 'I know of no honest Greek Lexicon which gives "sprinkle" as a meaning of *baptizo*. I would

have little respect for a lexicon which did give any such meaning. You must understand that I look at the word purely as a word of Greek, and that I am not the least concerned with any theological question which may arise out of it. I am not a "Baptist," but was "sprinkled" in the Church of England when an infant. But I have studied Greek for many years and claim to have authority in regard to it. Whether men continue to "immerse" or to "sprinkle" the word *baptizo* will never mean anything but to "dip" or "soak."

Wesleyans

Wesley. Journal, Saturday, 21st February, 1736: 'Mary Welch, aged 11 days, was baptized according to the custom of the first Church and the rule of the Church of England, by immersion. The child was ill then, but recovered from that very hour, 5th May, 1736: 'I was asked to baptize a child of Mrs. Parker's. Neither Mr. nor Mrs. Parker would consent to it being dipped. The child was baptized by another person. 21st March, 1759: 'Wesley baptized two adults by immersion.' Wesley's Notes on the New Testament, Rom. vi. 4: 'We are buried with Him'—alluding to the ancient manner of baptizing by immersion.

Adam Clark. 'The baptism of John was by plunging the body, after this same manner as the washing of unclean persons was.' In his comment on Rom. vi. 4, he says: 'We are buried with Him by baptism into death. It is probable that the apostle alludes to the mode of administering baptism by immersion, the whole body being put under water, which seems to say the man is drowned, is dead; and, when he came up out of the water, he seemed to have a resurrection to life; the man is risen again, he is alive. He was, therefore, supposed to throw off his old Gentile state, as he threw off his clothes, and to assume a new character, as the baptized generally put on a new or fresh garment.'

Dr. Bennett. 'The customary mode was used by the apostles in the baptisms of the first converts. They were familiar with the baptism of John's disciples and of the Jewish proselytes. This was ordinarily by dipping or immersion. This is indicated not only by the general signification of the words used in describing the rite, but the earliest testimony of the documents which have been preserved gives preference to this mode. . . . The terms of Scripture describing the rite, most of the figures described by the writers of the New Testament to indicate its significance (Rom. vi. 4; Col. ii. 12, *et al.*), the explanations of the Apostolic Constitutions, the comments of the foremost Christian fathers for the first six centuries, and the express instruction of ecclesiastical councils, indicate that immersion was the more usual mode of baptism. (*Christian Archaeology*, pp. 396, 397.)

Presbyterians

Calvin. 'From these words' (John iii. 23), 'it may be inferred that baptism was administered by John and Christ, by plunging the body under water.' (Eunuch) 'Here we perceive how baptism was administered among the ancients, for they immersed the whole body in water.' Inst. Book 4, c. 15: 'the word baptism signifies to immerse—and it is certain that the rite of immersion was observed by the ancient Church.'

Lightfoot. (Works, Vol. 2, page 121) 'The baptism of John was by plunging the body . . .'

Beza (who was a colleague of Calvin). 'Christ commanded us to be baptized, by which word it is certain immersion is signified.'

Zwingle (another of Calvin's associates), said: 'When ye were immersed into the water of baptism, ye were engrafted into the death of Christ.'

Westminster Assembly of Divines

Richard Baxter. 'Those baptized were dipped over head in water.' (Disc. Right to Sac., page 70.)

Dr. Chalmers. 'The original meaning of the word baptism is immersion.' (On Rom. Lec. 14, page 76.)

Dr. Philip Schaft. Immersion and not sprinkling was unquestionably the original, normal form. This is shown by the very meaning the Greek words, *baptizo*, *baptisma*, *baptismos*. Then again by the analogy of the baptism of John, which was performed in the Jordan (*en*), Matt. iii. 6 compare with 16; also *eis to Iordaneu* (into the Jordan), Mark i. 9. Furthermore by the New Testament comparisons of baptism with the passage through the Red Sea (1 Cor. x. 10); with the flood (1 Peter iii. 21); with a bath (Eph. v. 26; Titus iii. 5); with a burial and resurrection (Rom. vi. 4; Col. ii. 12). Finally, by the general usage of ecclesiastical antiquity, which was always immersion (as it is to this day in the Oriental and also in the Græco-Russian Churches); pouring and sprinkling being substituted only in cases of urgent necessity, such as sickness and approaching death.' (*History of Apostolic Church*, pages 568, 569.)

Lexicons

The three Greek Lexicons, which are acknowledged to be the best, define the word for 'baptise' by 'immerse' or its equivalent, never by pour or sprinkle.

Liddell and Scott's (Seventh Edition). 'To dip in or under water.'

Cremer's. 'The peculiar New Testament and Christian use' is 'immersion,' submersion for a religious purpose, etc'

Grimm's (Thayer's Translation). 'The Christian baptism, according to the notion of the apostles, is a rite of sacred immersion commanded by Christ,' etc.

Evangelist Committee Appeal.

Dear Brethren,

We wish to bring before you the claims of the work of the Lord.

The services of the evangelists engaged by us are being allocated to the smaller Churches which cannot bear the financial burden themselves. We believe that this is the proper thing to do, and in order to continue to do this, we need the financial help of all who are in sympathy with us.

It is our intention, when opportunity occasions, to open up new ground.

There are now a number of brethren employed by us full time in the work of the Gospel and others in prospect.

All contributions should be sent to Bro. R. McDonald, 4 Clarke Street, Westboro', Dewbury, Yorks.

In the Master's service,

A. HOOD, Secretary.

NEW HYMN BOOK

The following alterations should be made in the list appearing in August issue:

Hymns from 1908 Edition. Add No. 85.

From 'Christian Hymnary.' Delete Nos. 530, 559.

C. MELLING.

WANTED

Our brother, W. N. Short, of Kalomo, North Rhodesia, wants 'British Millennial Harbinger' (except 1855, 56, 60, 66). Also: Doddridge's Works, Campbell's New Testament, Macknight's Works, Old Paths (prior to 1875). Bro. Short publishes 'Rays of Light.'

Why the Church of Christ does not use Instrumental Music in its Worship.

IT is natural that any who have been accustomed to instrumental music in their worship would think it strange when they hear of anyone worshipping without it. But this applies to any other practices in worship that are different from the kind we are accustomed to.

If a Protestant should go to the Catholic Church he would see many strange practices that he is not accustomed to. For instance: Burning candles, mass, burning incense, strewing of palm leaves, counting beads. But you would still find prayer after a sort, singing, preaching, giving and the Lord's supper, in some form.

What would strike the Protestant as strange in the Catholic Church would not be the preaching, singing, giving, etc., but the other things that have been added to these, and also the strange manner in which some of these items of worship are carried on.

Now in the Church of Christ the things that strike a person as different are not things that have been added but the absence of things that people are used to and also the simplicity and lack of ritualism in conducting the worship.

Nothing essential to scriptural worship has been left out, but lots of things doubtful as to their scripturalness have never been adopted. It is freely admitted by the religious world that if we worshipped only in this way that we would be saved, and that we are perfectly safe.

If this is acknowledged, then we ask why take chances on adding these other things when they are not necessary to our soul's salvation. We must not get into the habit of accepting any kind of worship because it was our mother's or father's, but we must apply the Bible test to any system of worship and see if it is Bible worship.

Thus if we adopt a critical attitude towards worship until we prove what is the right worship we are only exercising our own prerogative as free moral agents. Then if we try to prove the items of worship we must have a standard and for a standard we can only take the Bible and the Bible alone. If we do not adopt a standard, we might as well worship as we please.

The average Church of Christ member has instrumental music in his home, his children probably take music lessons, he likes music, but he does not dare put it in the worship of the Church because he finds no command or example where it was ever used or commanded in the New Testament Church.

The Church of Christ stands ready to remove its objection to instrumental music in the worship whenever anyone proves that it is commanded in the New Testament, or whenever it is shown that Christ or the apostles or disciples ever used it in the New Testament worship.

Of course there are some references in the Old Testament where instrumental music was used, but where is the authority in the New Testament?

Why didn't Christ bring it over as He did some of the Commandments?

David introduced instrumental music in the Old Testament worship and from Bible references he seemed to have displeased God. 'Take away from me the noise of thy songs, for I will not hear the melody of thy viols' (Amos v. 23.).

'Woe to them that are at ease in Zion, and trust in the mountain of Samaria . . . That chant to the sound of the viol, and invent to themselves instruments of music like David' (Amos vi. 1, 5.).

The Jews themselves claim that while they had instrumental music in the temple worship after David introduced it, that it was confined to the outer court, and not the inner court which represents the Church to-day. The outer court represented the world at large. The Orthodox Jew to-day does not use instrumental music. Neither the Orthodox Greek.

Our every religious principle and practice as well as our faith comes from the Bible. Without it we could not know wherein we are pleasing or displeasing to God. 'So then faith cometh by hearing, and hearing by the word of God' (Rom. x. 17.). 'Whosoever transgresseth and abideth not in the doctrine of Christ hath not God' (2 John i. 9). 'Whatsoever is not of faith is sin' (Rom. xiv. 23.).

Instrumental music cannot be found in the New Testament Church. It is not commanded in the New Testament, therefore, it is not of faith. If not of faith, it is sin to use it without authority. Then if we go beyond the written word or example we have not God. We have added to the Word of God, and Rev. xxii. 18 says: 'For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book.'

We cannot afford to take chances on tampering with the worship. All who have tried it in olden times were immediately punished. Nadab and Abihu offered strange fire and were destroyed (Lev. x. 1-7). Uzzah touched the ark and was killed (2 Sam. xi. 6). Just because punishment is deferred it has made many people think that they have escaped the punishment, but all will have to 'give an account' to God.

After all, we can see God's wisdom in not having instrumental music in the Church. The human voice is the prettiest music in the world. Good singers are usually paid more on the radio than good musicians.

Everyone must worship God in order to be acceptable to God. God will not accept the worship of anyone else for you so everyone must sing, pray or listen to God's Word, give, and take the Lord's Supper, and no one else can do this for you. Neither instrumental music nor choirs can do the singing for you, either, nor are we exercised or edified by instrumental music. You can see the wisdom of God in specifying singing. You can sing wherever you are. Jesus said in Matt. viii. 20: 'For where two or three are gathered together in My Name, there am I in the midst of them.' Two can worship just as acceptably as a thousand; they can be in a ship on the ocean, in the wilds of Africa, but they can worship God, they can pray, sing, give, read their Bible and take the Lord's Supper.

Some try to take the Greek word *psallo* in Col. iii. 16, translated psalms, which means songs, to sing hymns, and say it means to play too. This word is used as a command; therefore if the above argument were true, then we would have to sing and play. Then it would be impossible to worship God out in a desert or on an island where you did not have an instrument. But the people who claim instrumental music is included in *psallo* will say it is scriptural to sing only, thus discounting their contention. No Greek scholar, ancient or modern, contends that *psallo* means to play an instrument in the worship.

Just because the Bible mentions harps in heaven some people say, 'Why can't we have instrumental music in the Church?'

Well, suppose they do have instrumental music in heaven, we still have no authority to put it in the Church, when Christ and the apostles left without using it, we would still be adding to the Word.

A man once said: 'They have white horses in heaven too, and beasts with six wings, but we do not have them in the Church.'

In Rev. v. 8, it says they have incense in heaven too. Rev. viii. 5 says there is fire in heaven, but still we have no authority for any of these in the Church.

There are many things that people are not required to do now that they were required to do under the Mosaical law. Many people were lost then for not doing things that are not even bound on us to-day. So you can see that different things are required or not required during different dispensations, but we are held responsible for the law governing each dispensation.

People were told exactly how to worship during the Mosaical dispensation; any infringement on this brought punishment or condemnation. We are told exactly how to worship to-day. Any infringement on this will be punished, even though the restrictions are removed in another period of our existence, for instance, in heaven we may be allowed to do things not allowed in the Church now.

The pattern has been given; we must follow the pattern, not adding our own dictates, but follow the pattern implicitly. But the Bible does specify what kind of music to have in the Church. Eph. v. 18, 19: 'Be not drunken with wine, wherein is riot, but filled with the Spirit, speaking one to another in psalms, and hymns, and spiritual songs, singing and making melody with your heart to the Lord.' The music is to be in your heart, outpouring by the mouth; singing is worship; playing is not. Speaking scriptural songs with adoration to God in tune is the highest sort of praise service man can render to a benevolent Creator.

Singing teaches, it admonishes, it praises, it reveres, all in song, but if we could not understand, singing could not do these things.

Instrumental music cannot teach, but Col. iii 16 says: 'Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another with psalms, and hymns, and spiritual songs, singing, with grace in your hearts unto God.'

It is the sentiment, the spirituality in the songs that constitutes worship, not the grinding out of tunes on an organ. Instrumental music is superfluous; it is added; it is like the Chinaman grinding out prayer to his gods on his prayer wheel; the faster he grinds the more he prays. Then again if we force upon objecting conscientious Christians a practice they cannot endorse, that is utterly questionable scripturally, then we also sin.

Many a little Church has been split asunder by a group of people who wanted an organ who had no authority, but that they wanted it; other Churches had them,, so they brought them in anyway, sometimes in the middle of the night, over the objections of brethren, and so divided the body of Christ. Is this Christianity?

Christ said in Luke xii. 1: 'It is impossible but that offences will come; but woe unto him, through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.'

Then after the organ was instituted, this soon laid to paid choirs, bands, bugle solos cantatas, whistling.

Many a Church has nearly gone bankrupt because they bought an organ or a pipe organ. Many an evening's worship has been turned into a musical. Now comes the interpretive dance accompanied with religious instrumental music. When you let the bars down, you let anything in. The argument for the dance is that the Bible does not say anything against it, and so we add another.

Why take chances in endorsing anything that is not found in the Bible? Why not be safe? No one can condemn us scripturally for not

using instrumental music and all will say that we will go to heaven if we just go right on singing, and making melody in our hearts.

I would rather go to heaven than adopt something for my pleasure that is unscriptural.

And there is an increasing number of people who are thinking just the same way. The Church of Christ is growing by leaps and bounds. In one hundred years the Church has grown from a few scattered congregations to over 6,000 in the U.S.A. alone, with added hundreds throughout the world. Our boys in the service, wherever they are, in foxholes or prison camps, find others of faith, and observe the simple New Testament worship. As a consequence of the faith of these boys, new Churches are reported in Australia, New Guinea, the Philippines, France, Italy and Germany.

Countless Christian Church preachers have quit the Christian Church and have come to Church of Christ to preach the Bible and the Bible alone. They come with the statement that the Christian Church is not what it used to be. It is too modern, too worldly, it let down the bars, and now they are reaping a whirlwind. They have Maunday Thursday, long white robes in some ceremonies, union services, burn candles, what next?

The Church of Christ invites every honest soul to lay aside the innovations of man and come, take the Bible as the sole authority of worship and practice; where it speaks, we speak; where it is silent, we are silent. Be safe, be sure, and you can say with Paul, 'I have fought a good fight, I have finished my course, I have kept my faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love His appearing' (2 Tim. iv. 7, 8).

ROBERT SPRAGUE, U.S.A.

SCRIPTURE READINGS

The Parable of the Labourers in the Vineyard (xxi. 16).

The Saviour's comments on the question of rich men led Peter to ask what the disciples were going to get as a reward for leaving all and following Jesus. This parable follows up the teaching. It forbids jealousy of those treated better than ourselves, and questioning the justice of God in rewarding His servants. We must bear in mind that the 'penny' is not one of ours, and the scene is not laid in the British Isles. The pay was normal for a full day's work. Remember there were the promises of eminence in a future time, abundant reward in an earthly sense, and eternal life. But reward for labour in the Kingdom of God must be left to God with complete surrender of our judgment in the matter. There is a sense in which every Christian must mind his own business. (See John xxi. 22, Acts i. 7 and 8, 1 Thess. iv. 11, and 1 Peter iv. 15.)

Jesus again foretells His death (xx, 17-19)

Matthew is now recording teaching and action on the final journey to Jerusalem. We gather that the disciples were 'hard of understanding' on this question. It was only after fulfilment of His words that they realised their full import, yet they were certainly apprehensive of some trial. (See also John xi. 16.) It was hard to believe that so mighty a prophet should be overcome by any power, and in fact Peter knew better! (xvi. 23, Luke xviii. 33). Let us ponder what terrible suffering is indicated by the anticipation of such a death even from the physical standpoint and then what of the spiritual import of it (Psalm xxii).

Jesus rebukes ambition (xx, 20-28).

Note that James and John are present at this interview (verse 22, "ye") as is made clear by Mark (x. 35). A mother's care for her sons moved her in the matter and might even be mainly responsible for the inquiry. It seems to have been a very selfish move, and we can hardly wonder at the indignation of the ten. The behaviour of the Saviour Himself, the parable immediately preceding and other teaching had not taken effect. As the setting of the Kingdom drew nearer, 'It seemed

as if the jealousies and intrigues of an earthly court were breaking out among the disciples of Jesus' (A. Carr).

In His reply Jesus disowns any consideration of such a matter. He came to serve (verse 28), and that has to be the object and ambition of His people. It would help if the translation were more exact in verses 26 and 27. If you brother would be GREAT, then be a SERVANT—if you would be FIRST, then become a SLAVE! After all, what did Jesus do?

Jesus heals two blind men (xx, 29-30)

Parallel passages in Mark (x, 46-52) and Luke (xviii 35-43) are difficult to reconcile in one detail with Matthew's account. The main facts are the persistence of the blind beggars; the mistaken attitude of the crowd; the Messianic title used by the beggars; and the compassionate care of the Lord.

The Triumphal Entry (xxi, 1-11).

At the time of Jesus' journey to Jerusalem, great crowds of pilgrims from foreign parts and from Galilee would be travelling the same road—to be present at the Passover feast. Hence the multitude witnessing the cure of the blind men. All four Gospels record the entry. The ass and her colt were there, and the owner ready to say 'Yes,' in accord with Zech ix, 9. We observe that both were loosed—'foal' would not by nature go without 'ass'—but what colt would bear a man without 'breaking-in'? (Read 1Sam, vi, 7-12 for a miracle of a related kind—yet so different.) Who would care to drive a well-trained horse in so great a procession? 'Ride on! Ride on! In majesty, in lowly pomp! —Jesus of Nazareth from Galilee!

Jesus cleanses the Temple (xxi, 12-17).

This is a second cleansing—the first (John ii, 13-17) had, alas, only a temporary effect—the second, too, for that matter; entrenched interests saw to that 'The wonderful things' brought no joy to entrenched authority. Criticism and interdict were their answer to loving ministrations and divine truth. Their own prophets answered them.

The barren fig tree (xxi, 18-22)

The faith of the disciples was about to receive a great shock. All their preconceived ideas of messiahship were to be overturned. Two important lessons were to be learned from this miracle. The fig tree had the appearance of a fruitful tree, the leaves normally appearing while the fruit was ripening. This was a barren tree or it would have had fruit on it. A barren

life, or a barren nation is cursed of God because he requires fruit (Heb. vi, 7 and 8). The righteousness of the apostles must exceed the righteousness of the scribes and Pharisees and they must understand the need of trust in the power of the Saviour's word.

A question of authority (xxi, 23-32)

It was a reflection on the authority of the religious leaders that a Galilean without training should be teaching in the Temple with the approval of the people. He was, moreover, condemning them by what He taught. His answer to their demand for authority put them into such a difficulty that they must have wished it had not been made. The parable He added was a piece of plain speaking which further angered them. They had rejected both John Baptist and the Christ.

The parable of the husbandman (xxi, 33-46)

Here is a parable easily understood. In fact, it is history, a history well known to the enemies of Christ. Obviously now it is intended to be understood. The way when words and works might have influenced these hard hearts had passed. They are the 'builders' who were rejecting and seeking to destroy the very cornerstone of the nation they represented. The solemn warning of its being 'broken in pieces' or 'scattered as dust' might even then have been heeded by some, but of the majority Jesus had already said the truth: 'Ye are of your Father, the Devil.' It had surely been before that, only lack of opportunity had delayed the crime, already committed in their hearts. 'The multitude took Him for,' what He was indeed, 'a prophet.' His hour was very near, but had not yet come.

R. B. SCOTT.

PECULIAR PEOPLE I HAVE KNOWN

People who want the preacher and song director present at every service, but refuse to attend every service themselves.

People who want favours but are unwilling to give any.

People who believe their children ought to be taught the Bible, but make little or no effort to bring them to classes where the Bible is taught.

Women who say they believe the Bible, but refuse to allow their husband to be the head of the house.

People who demand visitation when they are ill and when they are not, but never visit other people at all.

People who believe that the Gospel is God's power to salvation but are never known to study or teach it.

—Selected.

The Next Conference.

SEPTEMBER 10th

Springfield Congregational Chapel

(kindly lent for the occasion)

Halifax Road, Dewsbury

Hymn Singing: 1 p.m. to 2 p.m.

Afternoon Session: 2-4 p.m., Devotional

Chairman: **Len Channing**

Speakers:

Fred C. Day and **Raymond Cross**

Tea Interval

Evening Session: 6 p.m.

Gospel Proclamation

President: **R. McDonald**

Speakers:

Leonard Morgan, Frank Worgan and

Andrew Gardiner

Hospitality Secretary:

F. SUGDEN, 40 Wakefield Road

Gildersome, near Leeds.

The Churches at Morley, East Ardsley and Dewsbury give you a cordial invitation to join with them in making SEPT. 10th, 1949, a memorable day.

"Springfield" is five minutes' walk from the centre of Dewsbury.

R. McDONALD, 4 Clarke Street,

Westboro, Dewsbury (Secretary)

the faith of Churches of Christ wide and far in Africa. Nearly two hundred Churches were planted because of his unselfish courage, and, on top of that, he was the friend of every member.

Two or three years ago, he drew up plans for a Church House (meeting place) and worked more seriously to have it completed this year and was very sorry to leave it unfinished and hoped that others would help to finish it.

Our hard working and beloved leader was eighty-three years of age. Five children were born to him.

In the presence of sad people of Namiwawa we laid his body to rest in the Thondwe Cemetery.

We commend his sorrowful family to the protection of our Heavenly Father.

(Signed) **E. CHIMENJA SEVERE.**

NEWS FROM THE CHURCHES

Nyasaland

Dear Brother Editor,

I am enclosing a notice of Ronald Kaundo's death, received from Namiwawa, as written by Bro. E. Chimenja Severe. It would be good to have this in the 'S.S.' if you please.

The brethren there have appointed Bro. B. K. Tabbu Cisiano as Secretary, and Bro. Hetherewick Mankhokwe as successor to Ronald Kaundo.

We should be receiving another progress report soon, covering the period April to July. This was promised in an Air Mail letter received from Tabbu Cisiano a few days ago.

W. STEELE.

Dear Brother,

Your readers will be very sorry to hear that Bro. Ronald L. Kaundo passed away on 26th April, 1949. His body was committed to the earth on the following day.

His death is both a great shock and loss to the field of our Lord in Nyasaland.

On 21st April he was attacked by a severe whooping cough, and two days later this gave rise to a painful pneumonia. Then on 26th, at 7.30 a.m., this great man closed his eyes in death.

When the news was circulated the Church in Namiwawa was in a great noise of crying for their leader's death. Two thousand people, nearly all Christians, came to the funeral.

Bro. Kaundo's work in Nyasaland, by the help of brethren in England, will never be forgotten. He has established

Aylesbury, Bucks.—Saturday, July 31st, was a day of great rejoicing for the Church at Aylesbury. The wife of Bro. Vining was baptised into Christ and a young man, thirty years of age, also put on the Lord Jesus. Bro. L. H. Channing (who was on holiday here) has been used of the Master, by having talks with both of our new members and baptising both. On Lord's Day morning, when our brother and sister were received into fellowship, we were again helped by a talk by Bro. L. H. Channing on 'The Duty of Church Members.'

Bro. Hurcombe is expected here for August and September. We trust that his work in leading us, as we seek to serve, may prove to be a success for Christ and His Church. **W. J. CARR.**

Birmingham, Summer Lane.—We rejoice to be able to report another baptism. Miss D. Edith Prior, a one-time scholar in our Bible School, made the good confession and was immersed on Tuesday evening, August 2nd, and received into the fellowship of the Church on Lord's Day August 7th. We pray she may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. **FRED C. DAY.**

Blackburn (Hamilton Street).—The Church greatly rejoices in the addition of two young girls from the Lord's Day School. Marion Kaye and Marion Lomax were immersed into the ever-blessed Name on Tuesday and Wednesday evenings, August 16th and 17th,

and received into fellowship on Lord's Day, August 21st. We pray that they may both be kept faithful unto the end.

This success has been achieved by the working together of teacher and evangelist, and must have greatly heartened our Brother Alec Allan in his new sphere as evangelist. He has been labouring with the Church for a short period. We know our Brother is willing and can fill the bill every way. We pray that God will abundantly bless him in his labours with all the Churches to the honour and glory of God and our Saviour, Jesus Christ.

H. WILSON

Bristol, Bedminster.—It is with joy we report the immersion, on Lord's Day, July 24th, of one of our older scholars, Derek Daniell, son of Bro. and Sis. A. Daniell, and another of the third generation of the family. May he find much joy in the worship and service in the Church of his Lord. F. W. WILLS.

East Grinstead.—During July, Brethren Tom and Eric McDonald spent a fortnight of their vacation with us at East Grinstead, serving the Church and seeing the beauties of Sussex at the same time. During their stay, we held our anniversary tea and service, on Saturday, July 23rd, when brethren visited us from Kentish Town, Ilford, Tunbridge Wells, and three sisters from the North of Scotland who happened to be staying in London at the time.

Fifty-seven sat down to tea, and in the evening, to a packed room, our two young brothers gave of their best. We were given two forceful addresses from the latter part of 1 Peter v. 5, Bro. Tom speaking on 'God resisteth the proud,' and Bro. Eric on 'Giveth grace to the humble.'

During the fortnight no fewer than nineteen meetings and services were conducted by Bros. Tom and Eric; and we wish to take this opportunity of expressing our grateful thanks to them for all their help.

W. HILLMAN.

East Kirkby: Beulah Road.—Special gatherings took place in connection with the twenty-fifth anniversary of the Church, on July 9th and 10th. On Saturday, a tea was provided by the sisters, when a good company refreshed themselves by the fare provided and enjoyed to the full the social intercourse which is always a feature of these gatherings. At the social meeting in the evening, every available seat was occupied. Brethren from Summer Lane, Birmingham, Dewsbury, Leicester, South Wigston, Ilkeston and Eastwood were present. Bro. Geo. Hudson presided, and in a few homely remarks expressed his pleasure at being

present and wished the Church many happy returns of the day. Very hearty congregational singing characterised the meeting, also a solo by Sister Bullock, of Ilkeston, and a trio by the brothers Pearce, of Leicester (we missed in this connection the presence and voice of the father of the family, Bro. Pearce, Sen., who since our last gathering had been called to depart this life). The writer gave a brief report of the year's work, and reminded the meeting that we were now approximately twenty-five years old. Since 1940, because of several contributory causes our members had been much depleted, but in spite of peculiar difficulties and much secret opposition, the Church had continued with its witness, and had enjoyed excellent fellowship. During the year we had added two to our number, but two had received the call to depart this life. The report closed with an earnest appeal to the Church to redouble their labour and for a greater degree of consecrated effort and zeal in the Lord's work. Bro. W. Steele, of Scotland, was our special speaker for the week-end. In his address, he traced the comparison between the history of fleshly and spiritual Israel, deducing many lessons therefrom for us to-day.

On the Lord's Day, our brother served the Church again, morning, afternoon and evening. His message to the Church upon 'The Holy Guest,' at the celebration of the Lord's Supper, was most fitting and gave all our souls a lift heavenward. A young people's meeting was arranged for the afternoon when Bro. Steele spoke specially to the children, but he had a message also for the good number of adults present. In the evening, our brother proclaimed the Gospel, taking for his subject: 'The Great Commission.' Throughout, our brother gave of his best, and by his messages we were all greatly strengthened and received an incentive to press forward with greater zeal and earnestness in the Lord's work.

W. B. JEPSON.

Fleetwood.—For the past fifteen years, meetings have been held at our home. At a recent meeting, fifteen adults and four children were crowded into our sitting room. It was, however, a happy meeting, in which we were greatly helped by the presence and service of brethren Harold Baines and Ernest Worth, from Morley and Ardsley respectively. Arrangements have been made to hold our meetings in London Street, at the Co-operative Society's Assembly Rooms. Lord Street is the main street, and London Street is off it on the right as one enters the town. These premises are only three minutes from our home.

It is hoped to begin services at

London Street in mid-September, and we shall be glad to see visitors to this coast, and especially will speaking help be appreciated. Breaking of Bread will be at 10.45, and we hope now to begin a Gospel meeting, if not immediately, before very long. Will speakers kindly write to me if visiting this area, and able to serve the Church. We pray this move will have God's blessing, and that the cause here may grow soundly, and to His praise.

A. L. FRITH.

Kentish Town.—Normally our anniversary meeting was held early in October, the present meeting house having been opened on October 8th, 1871. The date has no great significance, of course, but it is good to meet yearly to think of the mercies of the past, and seek encouragement for future effort while the Lord delays His coming. Recently we have changed the time to summer, and held meetings this year on Saturday, July 9th, Bro. R. A. Hill journeyed from Worcester to preside over the afternoon meeting and to speak in the evening. A brief report of the year's work was given by the secretary, which showed progress in both numbers and effort. We rejoice to have been able to give help through our Brother Channing in several directions, and to have received from others much help and sympathy. Bro. Tom McDonald, from Dewsbury addressed the afternoon gathering. He spoke of the really difficult problems which well-informed people might bring to Christians, and showed the importance of keeping our own faith undimmed. Like the blind man who washed in the pool of Siloam at the Saviour's command, we have the best argument when we say with conviction—and feel it in the depths of our hearts—'Whereas I was blind, now I see' (John ix. 25). The sisters provided an excellent tea at 5 o'clock, about forty partaking. In the evening Bro.

Hillman, of East Grinstead, presided and addresses were given by Bren. D. Harrington of Ilford and Bro. Hill. Bro. Harrington spoke on 'We are saved by hope.' With several homely illustrations he showed the importance of keeping our hope bright and strong. Bro. Hill exhorted us to 'Stand fast in the liberty wherewith Christ hath made us free,' and not to be enticed into any unscriptural associations or institutions. We need to be so occupied with the New Testament plan of work for both individual and Church as never to be drawn aside from it. The meetings were happy, the singing hearty, the renewal of 'auld acquaintance' and the fellowship of kindred souls a joy. We are most grateful to all who contributed by their presence.

R. B. SCOTT.

Scholes, Wigan.—At the mid-week meeting on Tuesday, August 2nd, God-speed was bidden to Bro. Wm. Hurcombe, who is to begin his work as a full-time evangelist on August 7th, with the Church at Aylesbury, Bucks. Bro. Hurcombe is to labour with the Aylesbury Church during August and September, with a longer stay if prospects seem hopeful.

The Church at Scholes, Wigan, is undertaking the financial support of Bro. Hurcombe. Churches desiring Bro. Hurcombe's services, and who think he can with success work among them should send requests to Carlton Melling, 10 Wynard Ave., Wigan, Lancs.

Tunbridge Wells.—The Silverdale Hall Bible School held their annual outing on July 16th. We journeyed to Eastburne by car and spent a most enjoyable time, but it all went by too quickly for the children, who were very tired by the time we reached home. The party numbered seventy-three. We thank our Father for all His mercies and goodness to us.

D. GILLET.

THE SCRIPTURE STANDARD is published monthly. Prices: Home and abroad One copy, 4s.; two copies, 7s.; three copies, 10s. 6d. All post free. U.S.A.—Approx. one dollar per copy. Agents' parcels are all post free. All orders and payments to the Treasurer: A. L. FRITH, 12 Poulton Street, Fleetwood, Lancashire.

All matter for insertion must be sent before the 10th of the month (News items, the 15th) to the Editor: W. CROSTHWAITE, Ford Villa, Hart Street, Ulverston, Lancs.

EVANGELIST FUND. Contributions to R. McDONALD, Lumley House, 4 Clark Street, Westboro, Dewsbury, Yorks.

Secretary of Conference Committee: A. HOOD, 5 The Green, Seaton Carew, West Hartlepool, Co. Durham.

NYASALAND MISSION. Contributions to W. STEELE, Atholl Dene, Longniddry, East Lothian.

THE SCRIPTURE STANDARD is printed for the Publishers by Walter Barker, Langley Mill, Nottm.

Feb. 12. 14