

CONTENTS

Seven Things Worth Knowing	2
What is a Christian?	2
News of the Fellowship	2
Words of Thanks	4
Testimony of Chloe S	5
50 th Anniversary Meetings & Services	8
A Court Jester	8
Conviction of Sin	9
The Value of a Soul	10
A Debt Paid	10
Christ's Payment of the Ransom	12
A Catechism on Praise: Part 2	12
The Blessing of the Lord	26
Epilogue	27

SEVEN THINGS WORTH KNOWING

1. We *know* that the Son of God is come, and hath given us an understanding that we may know Him that is true. (1 John 5:20)
2. We *know* that He was manifested to take away our sins. (1 John 3:5)
3. We *know* that we have passed from death unto life, because we love the brethren. (1 John 3:14)
4. We have *known* and believed the love that God hath to us. (1 John 4:16)
5. We *know* that He abideth in us, by the Spirit which He hath given us. (1 John 3:24)
6. We *know* that all things work together for good to them that love God, to them who are the called according to His purpose. (Romans 8:28)
7. We *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. (2 Corinthians 5:1)

WHAT IS A CHRISTIAN?

In faith, he is a believer in Christ. (John 1:11,12; 3:14-18)

In relationship, he is a child. (John 3:3-7; Galatians 3:26)

In character, he is a saint. (Romans 1:7; 1 Corinthians 1:2)

In communion, he is a friend. (John 15:15; James 2:23)

In conflict, he is a soldier. (2 Timothy 2:3; 4:7,8)

In journeying, he is a pilgrim. (Hebrews 11:13; 1 Peter 2:11)

In expectation, he is an heir (Romans 8:17; James 2:5)

NEWS OF THE FELLOWSHIP

Liz Storey

As a church, we continue to benefit greatly from ministry given on Lord's Days and at the mid-week meetings; and we appreciate so much the kindness of brethren who faithfully minister to us on these occasions. In recent weeks, we have been blessed under the preaching of John Saunders (Chichester), Christopher Buss (Melksham), Rowland Burrows (Birmingham), Peter Bruce (Bridport), David Kay (Barnstaple), Dafydd Morris (Camarthan), David Allen (Walsham-le-Willows) and Aaron Lewis (Ibsley).

On 3 January, the Salisbury Reformed Seminary held a Graduation Service for Daniel Tribe and Peter Bruce, who have recently completed their three-year course of study. Dr. David Allen preached a memorable sermon on this occasion which proved to be a blessing to all in the congregation. Afterwards there was a time of fellowship over lunch in the church-hall. In the afternoon the Seminary Study Week commenced and a Trustees' meeting was held.

A Men's Prayer Breakfast was held on 15 January, and it proved to be a blessed occasion when a number of brethren met together for prayer and fellowship.

It was with great sadness that the church learned of the death of Morwen Higham, wife of the late Vernon Higham. Her funeral service, at which Pastor Watts preached, was held at Tabernacle, Cardiff, on 19 January. We continue to remember in prayer our dear friends in the Higham family, trusting they will know in their hearts both the comfort and the hope of the Gospel.

Others have also known sadness in recent times. The funeral service for Stanley, Heather T's brother, took place on 23 December; and on the same day, there was a funeral service for Chloe S' grandmother. On 11 January, there was the burial service for George Osmond; while, on 7 February, there was Rose Babey's funeral; and, on 8 February, there was a funeral service for Mr. Essen, Christine W's father. We lovingly commend to our merciful and gracious God all who mourn at this time.

On Saturday, 29 January, at 3pm., a baptizing service took place in the church for Chloe S. It was a truly blessed occasion, when Chloe testified to God's gracious and saving dealings with her. That testimony is included later in this issue of *The Messenger*. After her baptism, Chloe was received into the membership of our church. We were so very pleased to welcome on this occasion Chloe's father and mother, and other members of her family, along with several of her friends. We rejoice to have Chloe among us and we pray that she will be richly blessed here in future days.

John and Margaret Thackway continue to prepare for their move to Salisbury, after which we hope that John will be inducted here as the future Pastor. God willing, this will be on 18 June, at 3pm. Margaret has now finished her course of chemotherapy and is awaiting surgery. We have them both in our hearts and remember them in our prayers.

WORDS OF THANKS

We would like to thank all those who sent words of comfort and thanksgiving in cards and letters on the passing of Graham's dear father, George Osmond, into glory, on the 19th November 2021 aged 99 years.

We would like also to thank the church for all their prayers for us at a difficult time.

The Lord has been a God of all comfort to us and upheld us by His grace.

We are so thankful George had a saving faith in the Lord Jesus Christ and is now with him in Heaven and reunited with his dear wife Evelyn.

We also appreciated the presence of Pastor Watts and many church members who were at George's burial on the 11th January. We were glad his testimony was read out and the Lord Jesus Christ was exalted on that occasion.

Proverbs 3, verse 6: "In all thy ways acknowledge him, and he shall direct thy paths". This was one of George's favourite verses.

Graham & Cathy O

* * * * *

I would like to thank all those of you who prayed for my brother during his illness and sent messages and cards after his death.

It was a great comfort to know that so many of you were praying for us at that time.

If I may, I would ask that you continue to pray for my mother and my nephew, Kenny, in particular.

Thank you
Heather T

TESTIMONY OF CHLOE S, BAPTIZED ON 29 JANUARY

I am so grateful and blessed to have been brought up in a Christian family and taken to God's house right from a baby, first a strict Baptist chapel in South Morton near Reading, then from age 5 onwards Old Baptist Chapel in Chippenham. I believe the Lord began working in my heart when I was around 6 or 7 years old. My late grandparents on my mother's side were both believers, and they often spoke with me about the Lord Jesus, and His love, as well as lovingly challenging me about whether I belonged to Him. I also learned in Sunday School about the Bible, and the way of salvation, as well as my parents teaching me to pray and read the Bible. I felt drawn to the Lord Jesus, and I remember longing to belong to Him and His people. I realised the Christians I saw in church had something I didn't have - a relationship with God, and I wanted a personal relationship with Him too. I remember asking my mum one night when she was putting me to bed, "How do I become one of Jesus' children?" She told me to pray, and ask Jesus to show me and teach me. Throughout my childhood, I would pray on and off, sometime exercised about salvation and sometimes not. I would try to act like a Christian when I went to church, and also around others, however it was mostly just me trying to look good. There was a hymn that used to really challenge me though, and would drive me to my knees in prayer; one of the verses ended, "And could I bear that piercing thought, what if my name should be left out, when Thou for them shalt call?" I would pray that when God called His people to heaven, I wouldn't be left out.

When I was in the sixth-form, and thinking about my future, I was guided I believe by the Lord to want to know His will for my life. I wanted to go where He would have me be, and do what He would have me do, I think because I had been taught that God always blesses those who honour Him and do His will. I prayed a lot, "Guide me, O Thou great Jehovah." I was led to apply to university to study biomedicine, at the University of East Anglia in Norwich.

I moved out of my parents' home age 18, and I began attending Zoar Strict Baptist Chapel Norwich on the Lord's Days, under the ministry of the late pastor, Mr Philip Pont. I returned home for holidays, and it was one Lord's Day

when I was attending Old Baptist Chapel Chippenham that God's arrow of conviction entered my heart. Pastor Gerald Buss was preaching from Luke 13, about the parable of the barren fig tree. He warned that this might be relevant to one of us, that if we didn't bear spiritual fruit in the next year, God would cut us off like He said He would the fig tree. I felt deeply challenged by this, and felt keenly my lack of a true spiritual life and relationship with God. I began praying earnestly that God would have mercy on me. The more I prayed, the more I seemed to see my sin and how black and awful I was by nature. I knew that if God were to allow my life to end at that point, I would go to hell, and this terrified me. I would often pray into the early hours of the morning, pleading Psalm 51, "Create in me a clean heart, O God." My parents had given me a book about Ann Judson, wife of a missionary to Burma. It included things about her conversion, and the advice of a Christian lady when she was convicted of her sin by the Holy Spirit. She advised Ann not to push down or try to quieten this conviction, but instead to pray even more fervently for salvation, that God would not take the Holy Spirit from her. I felt this to be sound advice, and I too, as I returned to university, prayed that God would have mercy upon me.

The first Lord's Day of the new term at university, Mr Pont was preaching, and he stopped in his sermon, and said, "Maybe the Lord has brought someone here to Norwich in order to bless them." I was encouraged by this, and that night, and into the early hours of the Monday morning, I wrestled with the Lord in prayer that He would graciously bless me. At around 2am, as I was praying, it was as if I saw a Man in my mind's eye standing in white, shining clothes, holding out His hands to me, and He looked at me so lovingly and said, "Behold, my hands and my feet." Suddenly, I understood the meaning of the cross at Calvary. I understood why the Lord Jesus died on that cross, and what those nail-prints really meant. I understood that His suffering and death had paid the price of my sin, and I replied that I put all my trust in Him and His righteousness and sacrifice and life, and that I trusted Him as my Saviour. An incredible peace and joy filled my heart, and I fell asleep finally knowing I had what I had desired and longed for – I belonged to God! I later discovered those words spoken to me are found in Luke 24:39, and this confirmed to me that it was the Lord who had spoken to me. My whole outlook on life changed. I fell in love with reading the Bible, and everything I now did was to honour my Father in heaven. When, a few weeks later, I was tempted that what I had

experienced was not true, the Lord comforted and confirmed me with a verse my dad shared with me, John 6:37, “All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out.” I had come to Jesus, and therefore He wouldn’t cast me out and I was His child.

Since trusting in the Lord as my Saviour, I’ve experienced many deep trials and difficulties, especially in terms of my mental health. I ended up being hospitalised for this not long into my second year of university, and quite a few times since. I had to drop out of university, and go back to living with my parents. I lost my independence, shared house, part-time job, driver’s license, most of my university friends, and ability to even leave the house, and all in the space of a few months. But what I never lost was my Heavenly Father. Sometimes I haven’t felt His nearness, but His promises have stood true. I pleaded with the Lord to heal my mind, and take away my mental illnesses. However, the Lord spoke 2 Corinthians 12:9 into my heart – “My grace is sufficient for thee, for my strength is made perfect in weakness.” I realised I may have mental health problems all my life, but God would make His strength perfect through that weakness. The day before my first hospitalisation, a minister, Graham Hadley, spoke from Isaiah 41:13 – “For I the LORD thy God will hold thy right hand, saying unto thee, Fear not, I will help thee.” I have proved this to be true. During one of my stays just across the road from here in Fountain Way, Psalm 27 was made a particular blessing to me, and I could feel the presence of God in my hospital room, as I trusted in those words despite all I was experiencing, “The Lord is my light and my salvation, whom shall I fear?”.

The Lord graciously led me to live here in Salisbury, and through my previous pastor’s friendship with Pastor Watts, brought me to worship here at Emmanuel Church last June. From the first service I attended, I felt the Lord’s presence and blessing in worship. I am so grateful for the warm welcome and Christian love I have received from so many here in the Church. Above all though, I cannot praise and glorify God enough for His saving mercies and the Lord’s sacrifice of Himself for such a poor unworthy sinner. “The Lord hath done great things for us, whereof we are glad.” It is because of this, that I desire to follow the Lord in His commandment to be baptised.

50TH ANNIVERSARY MEETINGS AND SERVICES

A special **50th anniversary meeting** is planned on **Saturday afternoon the 26th March at 2pm.** to give thanks to God for the faithful service of our Pastor the Rev. Malcolm Watts who ministered to us at Emmanuel Church from February 1971 to his retirement in February 2021. **The Village Hall at Dinton**, just a few miles from Salisbury, has been chosen for **the venue** as it can accommodate a greater number of guests than we can in our own church building.

We look forward very much to this happy occasion. God willing, the **Rev. John Thackway (Holywell)** will lead the time of thanksgiving, when personal tributes and testimonies will be given, to the glory of our gracious and faithful God. This will be followed by a service of public worship at which the **Rev Maurice Roberts (Inverness)** will preach from **God's Word**. The afternoon will conclude with a buffet tea and an informal time of fellowship.

The theme of praise to God, and our thankfulness as a church, will continue at **the services on the Lord's Day, 27th March, at 11am. and 6.30pm. when our guest preachers will be the Rev. William Macleod (Glasgow) and the Rev Dewi Higham (Cardiff).**

It is hoped that all the meetings will be livestreamed via the church website (salisburyemmanuel.org.uk)

A COURT JESTER

In a former time, a certain lord kept a fool, or jester, as great men often did, for the purpose of entertainment or amusement. This lord gave a staff to this jester, and charged him to keep it until he met with a greater fool than himself, and if he did ever meet with such a one, he was told to hand over the staff to him.

Not many years after this, the lord fell seriously sick. His jester came to see him, and was told of his master's illness. "And whither will you go", asked the jester. "On a long journey", said the lord. "And when will you come back? Within a month?" "No", said his master. "Within a year then?" "No." "What then – never?" "Never!"

"And what preparation or provision have you made for where you are going?" "None at all." "Are you going away for ever", said the jester, "and have you made no provision before your departure?"

The jester's facial expression changed. "Here", he said, "take my staff, for I am not guilty of such folly as that."

CONVICTION OF SIN

George Whitefield was preaching in Exeter. A man was present who had loaded his pocket with stones, in order to throw them at Mr. Whitefield. He listened to his prayer before the sermon; and then, when Whitefield announced his text, the man put his hand into his pocket to take out a stone, and he stood there before the preacher waiting for his opportunity to throw it with all his might.

God, however, in great mercy, sent a word to his heart, and it caused him to drop the stone from his hand.

After the sermon, he went to Mr. Whitefield and told him, "Sir, I came to hear you this day with a view to breaking your head, but the Spirit of God, through your ministry, has broken my heart."

The man proved to be truly converted, and lived to be a true witness to God and His amazing grace.

THE VALUE OF A SOUL

In a sermon, George Burder recalls how one evening a young boy was sent upon an errand and he was overtaken by a dreadful storm. The snow fell so thick, and drifted in such a manner, that he missed his way; and, wandering up and down for several hours, he was eventually exhausted and near to death.

About midnight, a gentleman in the neighbourhood thought he heard a strange sound, but he could not imagine what it was, until, opening his window, he recognized a human voice, at a great distance, crying in a pitiful tone, and saying, "Lost! lost! lost!"

Concern induced the man to search for the person whose voice he had heard; and, after hours of searching, the boy was found and saved. It was such a mercy that, perceiving his danger, the boy had cried for help and it was great mercy too that his cry was heard.

It will be happy for us if, feeling our danger of perishing in hell, we cry out to the Lord for help and deliverance. He came to seek and to save the lost, and He is able to save to the very uttermost.

If, oblivious of our desperate state, we fail to call to Him, our souls will be lost, lost without remedy, and lost for ever.

A DEBT PAID

Nicholas II was one of the most benevolent Tsars of Russia. On one occasion he found himself in charge of troops stationed in a lonely Cossack fortress.

It was a cold and blustering night, the wind howling around the fortress; and in one of its rooms, there was a man known as Count Ivanovitch. His father had held high military rank and was highly regarded, but Ivan, the son had fallen upon bad times.

For months he had been living far beyond his means, and he was now head over ears in debt. In his desperation, he had very wrongly and foolishly helped himself to the regimental funds. He had always intended to pay it back, but he never was able to do so; and the very next day the military auditors were coming to check the accounts. He knew that when they did this, he would be exposed and disgraced. Courtmartialled, he would almost certainly be dismissed and then probably imprisoned.

Gazing moodily into the fire that night, he concluded there was only one way out. He arose and found his pistol, and making some rough calculations on a sheet of paper, he sat down, with the accounts and ledgers before him, knowing that he had only five or six hours left. He stared into the fire, and thought he saw in the burnt-out coals a picture of his own wasted life. Then tiredness overcame him and he fell asleep still clutching the pistol.

At midnight, Nicholas, the one in charge of the troops, came to see if all was in order. He noticed a light was on, and opening the door, he found the opened books and ledgers, along with a sheet of paper with these words written – “What I owe”; and there followed a list of figures, with these further words scrawled across the page – “So great a debt, who can pay it?” Then he saw the sleeping man, marking the misery and despair upon his face, and the pistol in his hand. He took up a pen and added a few words at the bottom of the page: then, taking the poor man’s pistol, he quietly left.

When dawn broke, Count Ivanovitch awoke, knowing what he had to do, but where was his pistol? He searched for it, but in vain. It was nowhere to be found; but there was something at which he could only stare in complete amazement. On his sheet of paper, with the long list of his debts, something had been added in another hand. After the words he had written, “Who can pay so great a debt?” there was now written, “I will, Nicholas, Tsar.”

Nicholas, Tsar of Russia, paid all this man’s debt; and he was subsequently called to service at the palace. He never forgot the Tsar’s visit that day, and lived to testify that it was the turning point in his life, which became honourable, prosperous and happy.

More wonderful by far is the fact that the Lord Jesus Christ has paid for the sins of His people, and those sins God will remember no more.

CHRIST'S PAYMENT OF THE RANSOM

Xenophon, the Greek historian, mentions an Armenian prince, taken captive, together with his queen, by Cyrus, King of Persia. This prince, on being asked if he desired the restoration of his liberty, his kingdom, and his queen, answered, "As for my liberty and my kingdom, I value them not; but if my blood would redeem my wife, I would cheerfully give it."

Cyrus generously restored him everything. The prince asked his queen what she thought of Cyrus's person. She replied, "I really did not observe him, my mind was so occupied with the man who offered to give his life for my ransom, that I could think of no other."

The Lord Jesus Christ has actually done what this prince offered to do and He has abundantly exceeded that generous action. Believers should feel a similar regard to Him, so as to overlook all others.

A CATECHISM ON PRAISE

**Alexander Blaikie
(Boston, May 1, 1849)**

PART 2

XXX. What psalmody has been used by the church since the death of our Saviour?

1. In the primitive churches, at Corinth (1 Cor. 14:26), at Ephesus, at Colosse, and among the twelve tribes (Acts 26:7. James 1:1; 5:13), the Psalms were exclusively used (Acts 16:25; Heb. 2:12; Ps. 22:22).

2. From Justin Martyr, Clemens Alexandrinus, Tertullian, Athanasius, Chrysostom, and others, the practices of their respective periods may be partially learned. "The hearts of the pious, in all ages, have felt the value of the Psalms." Athanasius styles them, "an epitome of the whole Scriptures:" Basil, "a compendium of all theology." According to Charles Buck, "St. Hilary, bishop of Poitiers, is said to have been the first who composed hymns to be sung in churches, and he was followed by St. Ambrose. Most of those in the Roman Breviary were composed by Prudentius."

3. Luther, while he raised the enthusiasm of his countrymen by making for them poetical compositions, styled the Psalms "a little Bible," and gave a metrical version of them to his churches.

4. When doctrine, government, worship, and discipline were farther reduced to scriptural purity by Calvin, he sang only the Psalms, in the version "began by Clement Marot, and completed by Beza. Guillaume Franc set them to tunes, and the people seemed to be infatuated with the love of psalm-singing."

5. The version of Hopkins and Sternhold was completed in 1562, and soon after adopted by the Church of England. This denomination subsequently selected, and now use, the version of Tate and Brady, to which they add five hymns and a doxology. To it the Protestant Episcopal Church in the United States appends a number of human compositions, yet, conscious of the want of divine authority, for any addition to the Psalms, "it is ordered, that when any hymn is sung, a portion of the Psalter shall be sung also."

6. On the 19th of May, 1650, the Presbyterian version of the Psalms was adopted by the General Assembly of the Church of Scotland. In 1745, when persecution no longer purified her gold, and learned ease became not uncommon among her ministry, she added to the Psalms some forty-six metrical compositions, which, in thirty-six years of travail, grew to the (perfect?) number of sixty-seven pieces, called "paraphrases," with an appendage of five hymns, all which were adopted by the Assembly, 1 June, 1781. By many of the present generation, who have from infancy found them bound with "the Book of Psalms," the "paraphrases" are viewed as if they were inspired - collected in the same manner - and prepared by the same divine appointment

and authority to be the matter of Jehovah's praise, as the Psalter has been. This common opinion is false.

7. By "the Pilgrim Fathers," the Psalms were exclusively used, not only on board of the Mayflower, but for twenty-seven years after their landing at Plymouth. To a second edition of Eliot, Weld, and Mather's version, published in 1647, "a few spiritual songs were added. Their psalms were those of the New England version, and they seldom used a hymn. *Hood's History of Music in New England*, p.79. This was affirmed of the pious in New England in the eighteenth century.

XXXI. What has for the last three quarters of a century, more than anything else, superseded the Psalms among many Protestants? The "Imitations" and "Hymns" of the Rev. Dr. Isaac Watts. These, written about 1719, were republished in America in 1741, the Psalms "imitated in the Language of the New Testament" by J. Edwards, and the hymns by Dr. Benjamin Franklin.

XXXII. What is now the matter of praise among the various Protestant denominations in Christendom?

1. Among Episcopalians. In the Established Churches of England and Ireland, and in the "Protestant Episcopal Church in the United States," the Psalter, with a collection of human hymns, to be sung as above directed, (see Qu. XXX. 5), is used. The same may be affirmed of the Lutherans in Europe, while "Hymns for the Use of the People called Methodists, by John Wesley," are used there by his followers. In America "a collection of Hymns for the use of the Methodist Episcopal Church, principally from the collection of the Rev. John Wesley," is set forth by her bishops.

2. Among Presbyterians. In Scotland, England, and the British colonies, the Psalms with paraphrases, are used by all, excepting the Reformed, and perhaps a few others. In Ireland, the Psalms alone are the acknowledged matter of praise. In the United States, the Associate, the Reformed, and the Associate Reformed Churches profess to adhere exclusively to the Psalms, while the General Assemblies, the Reformed Dutch Church, and the Cumberland Presbyterians, employ human compositions.

3. Among the Congregational, or Independent churches, Isaac Watts' Imitations, or other human hymns, are universally sung. To this branch of the Protestant faith modern hymns are indebted almost wholly for their composition and diffusion.

XXXIII. Are not human hymns better adapted to family worship than the Psalms? Far otherwise. No collection of human compositions can portray, in the language of the heart, the varied joys and sorrows, which are incident to a religious family, much less to all religious families. Consequently, praise, as a part of family worship, is comparatively unknown where the Psalter is laid aside. "The voice of rejoicing" (Ps. 118:15) is seldom heard in any "tabernacle", even "of the righteous," where they do not "sing psalms" (Ps.92:1,2).

XXXIV. Can any cases be presented in proof of this fact? Yes. To say nothing of other lands, "Those strains that once did sweet in Zion glide," have made, and continue to make, nearly every pious habitation in Scotland vocal with the praises of Jehovah. And, "in pious families" in New England, for the first century and a quarter from their settlement, "two were sung every day in the week, and on the Lord's Day, not less than eight, thus repeating each Psalm not less than six times a year" - *Hood's History of Music*, p.78.

XXXV. Is it then merely the prejudice of education, which binds those Presbyterians and Episcopalians who use them; and that bound the Puritans in New England to the use of the Psalms in praise? No. It is the paramount authority of divine appointment in all things in religious worship, (Num. 3:4; 19:2; Lev. 10:1; 2 Sam. 6:3; James 5:13; Col. 3-16; Eph. 5:19; Pss. 95:2; 105:2): the example of the Church in her purest times; our own growth in grace; and the safety of true religion, as all erroneous doctrines must have corresponding human hymns for their propagation; and the Psalms are exclusively adapted to that "form of doctrine which is according to godliness," commonly called Calvinism. In the service of God, we ought always to employ the best, (Mal. 1:8,14); consequently we should never substitute in the place of the true, living, and "incorruptible word of God", the variable, contradictory, and sometimes unscriptural effusions of man.

"Behold, to obey is better than sacrifice." The words of the Lord are pure words" (Ps. 12:6). "Add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov.30:6; Rev. 22:18).

CHAPTER III. The Manner of Praise.

"They tune their hearts, by far the noblest aim." *Burns*

I. How should praise be offered to God? With the voice, with "the spirit, and with the understanding" (Ps. 30:1; 145:1; 66:17; Heb. 13:15; 1 Cor.14:15; Ps. 42:4).

II. Why should praise be offered with the voice? Does not God fully know all silent thoughts? Sentiments are capable of being rendered not only more attractive, but also more impressive, by their combination with musical sounds, especially when we "sing with grace in our hearts, making melody to the Lord"

III. Why should praise be offered with the understanding? Some sounds are adapted to sentiments of social pleasure, others to emotions of sorrow; some to matters of sentimental taste, and others, the reverse of all these, to the worship of God.

IV. May not then any musical sound be employed with propriety in the worship of God? No. It would readily appear abhorrent to every religious mind, to combine those tunes, which are adapted, by their gravity and solemnity, to the worship of God, with the songs of convivial feasting; and it cannot possibly be less so to reverse the case - to associate, by tune, the ideas and feelings of military prowess, amorous yearnings, or bacchanalian revellings, with "the song of Jehovah," "in the assembly of the saints."

V. Why must praise be offered with the spirit? Without the spirit, praise, as a part of religious worship, would not be acceptable to God (Jn.4:23,24).

VI. Was praise, as a part of worship, given to God, under the patriarchal dispensation? Not so far as we are informed. We there find that instrumental music was early cultivated by the posterity of Cain (Gen.4:21). Yet we are not

assured that praise was given either by vocal or instrumental music to God, previous to the days of Moses.

VI. In what manner was praise celebrated under the Mosaic dispensation? At the Red Sea, the whole congregation (Exod. 15:1), sang, and at the conclusion of their worship, the women sang dances" with timbrels and with dances" (Exod. 15:20).

VIII. How was it conducted subsequently? By singing, frequently accompanied with instrumental music, especially in the magnificent worship of the Temple (1 Chron. 23:5; 2 Chron. 29:25), which was arranged by David, the man of God" (Neh. 12:36).

IX. Was instrumental music employed in Jewish worship by the appointment of God? Yes. Always at the Temple, after its erection, on the days of their great and solemn festivals, and at the offering of the morning and evening sacrifice: but never in their Synagogues, the usual places of weekly worship. Instrumental music was of various kinds in their solemnities, and bore the same relation to praise that incense did to prayer. The one was always an accompaniment of the other. At the Temple worship, or under the Mosaic dispensation, both were instituted by divine appointment (1 Chron. 23:5; Ezra 3:10-12; 2 Chron. 8:14; Lk. 1:10; 1 Chron. 23:13) and both instrumental music and incense were, by the sacrifice of Christ, superseded together (Ps. 141:2; Mal. 1:11; Rev. 5:8; Acts 10:4, 30,31; Rev.8:1,3,4).

X. Was instrumental music in use when Christ was on the earth? Yes. Both it and the varied sacrifices of slain beasts were in use at the temple.

XI. How long was instrumental music continued in divine worship? By the Jews, instruments were probably used at the Temple until the destruction of it by Titus. By the primitive Christians they were never employed. "The weak and beggarly elements" of Jewish "bondage," sacred persons, places, and things, priests, altars, temple, sacrifices, incense, robes, and instrumental music, all, all alike perished from acceptance in the worship of God, when Emmanuel exclaimed on the cross, "It is finished."

XII. Do we find any express repeal of the use of instrumental music in the New Testament? or did our Saviour, the evangelists, or the apostles warn us against harp, psaltery, or organ, in the praise of God? New Testament writers tell us what observances God requires under the gospel, not what institutions were abrogated. They teach us that the Lord's Supper is to be perpetually administered, but do not say the Passover was no longer to be observed; they do not expressly say that instrumental music must be silenced in worship, but they direct and command us to "offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name;" to "sing with grace, making melody in our hearts, the word of Christ" contained in the Book of Psalms (Heb. 13:15; James 5:13).

XIII. Was instrumental music used anywhere else but at the Temple, in worship, in the days of our Saviour or of his apostles? No. It was always confined entirely to the temple, (unless we call the sounding of the holy trumpets by the priests in the time of war, worship), after God had chosen Jerusalem to put his name there, and instruments of any kind were never used in the synagogue. The Jews do not use, nor even tolerate, instruments in their worship now, and it is known that they never did. Hence Paul, in all his journeyings, could not find a single harp, psaltery, or organ, in any of the religious assemblies of his countrymen, beyond the precincts of the Temple; and, of course, he never gave any warning or reproof against instruments. As the evil did not exist, the reproof of it could not be expected. He, however, speaks, in language bordering on contempt. of "things without life giving sound," especially "sounding brass, or a tinkling cymbal" (1 Cor. 13:1; 14:7).

XIV. When was instrumental music permanently introduced into the Christian Church? It was introduced into the Church at Rome, about 671 AD, by Pope Vitalian; and the use of it was defended, not from Scripture, but from the assertion of "a power in the church to decree rites and ceremonies," and by this assertion only can it now be maintained. So unlawful was it previously considered, that both the Christians and the Arians would have reckoned it a return back to Judaism to permit it in their public worship. "In the time of Justin Martyr, instrumental music was abolished; and, says he, psalms with organs and cymbals are fitter to please children than to instruct the church" – William Romaine.

XV. Has it since been continued in the Papal Church? Always. In demanding tithes from the people, it is helpful to the cause, to tell them of the sacrifice of the mass, of incense, of the priesthood, and of organs; and all go together with "the gorgeous compositions which are heard in the Romish church." to edify "the simple faithful."

XVI. How have the reformers and the reformed churches viewed instrumental music? Luther is said "to have reckoned organs among the ensigns of Baal." Calvin says, "In Popery there is a ridiculous and unsuitable imitation of the Jews. They, the Papists, employ organs and many other ludicrous things, by which the word and worship of God are exceedingly profaned," Beza calls them "artificial musical performances, which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves." That organs were an abomination to our venerable fathers, (says the Presbytery of Glasgow), is an historical fact, established by the most unexceptionable authorities."

The General Assembly of the Kirk of Scotland, in 1644, say, "Many corruptions are removed, such as altars, and the great organs at Paul's and Peter's, of London, are taken down." It may be here stated, that the simple scriptural "form of Presbyterian worship does not admit of any of the gorgeous compositions which are heard in the Romish church," (Prog. of Music, Part II, p.26, ed. London, 1846), and that Presbyterianism denies the existence of any "power" in any "church, to decree rites and ceremonies," for "the house of God."

XVII. Did "the Pilgrim Fathers" employ instrumental music in the worship of God? No. They had too much regard for divine authority to plunge into such "will-worship;" and when, in 1733, Bishop Berkeley presented the town named after him, in Massachusetts, with an organ, their Puritan feeling rejected his gift. It still gives "sound" in the Episcopal church, at Newport, RI.

The first organ made in New England was built in 1745. Organs were probably unknown in Boston (excepting among Episcopalians) until since AD. 1800. It is to be boasted "light of the nineteenth century," in proportion as it is irradiated by the rays of will-worship from Papal Rome, that we are indebted for "those gorgeous compositions" of the choir and organ, which rival the performances

of "the man of sin" himself, "those gorgeous compositions" which are heard in the Romish church.

XVIII. Are not purer devotional feeling and a deeper tone of piety produced by a choir, or with instrumental music, than by vocal and congregational singing? No. The supposed act of worship by proxy cannot at all equal that in which we personally engage. When we listen to the musical performances of others, we are in the meantime prevented from worshipping God ourselves; from "giving to him the fruit of our lips," and from singing "psalms to him with grace" (Ps. 95:1,2).

*"The tickled ears no heartfelt raptures raise;
No unison have they with our Creator's praise."*

XIX. As organs are fixtures in churches, is not all that is performed on them sacred? No. Since instrumental worship in the Jewish temple was superseded by the sacrifice of Christ, when "the veil was rent in twain," nothing performed on any instrument, on any "thing without life giving sound," is sacred; although refined sentimentality divides and distributes musical performances, according to scientific taste and human fancy, in the following order: "W. M. brought out the different styles of which the instrument (a magnificent organ) is capable, with admirable effect, from the truly ecclesiastical to the operatic and secular." - B. Rec., March 2, 1849.

XX. Is there any connection between the adoption of an uninspired psalmody and the use of instruments in the worship of God? The one usually leads to the other. Where men take the liberty of substituting human effusions for "the word of Christ," it will not be difficult when the means can be obtained, to "chant to the sound of the viol, and invent to themselves instruments of music like David" (Amos 5:23; 6:5).

XXI. What, then, is the duty of Christian churches in this matter? In whatever manner governed, they ought, as Protestants, carefully to avoid all unauthorised worship, either in the matter or manner of praise; to abide by that which is commanded, recollecting that all the embellishments and meretricious ornaments, with which human skill invests the matter and manner of our praise,

are similar to the armour of Saul when placed on David (1 Sam. 17:39). They form no appointed part of the "armour of God" in the Christian "warfare," (Eph. 6:11), and they must be cast aside, or we will incur the displeasure of "a jealous God;" spread, under his disapprobation, spiritual death over the churches of Christ; cause his children to weep in secret places; the men of this world to rejoice, and the enemies of Christ to blaspheme.

XXII. What, then, should we sing to the praise of God? Our own edification and safety lie in singing only the Book of Psalms; not any "imitation," but "the word of Christ" itself, in the most literal and correct version which can be obtained. Notwithstanding numerous minor defects, the Scotch or Presbyterian "version is, upon the whole, the best." When using it, "we have the satisfaction to know, that we utter praise in the very words of inspiration;" and in the opinion of Boswell, "it is vain to think of having a better." Of the version of Sternhold and Hopkins, the Rev. William Romaine says, "It is generally the sentiment of the Holy Spirit. That is very rarely lost, and this should silence every objection - it is the word of God. Moreover, the version comes nearer to the original than any I have ever seen except the Scotch." Some judicious verbal amendments, by the omission of antiquated words, would be truly desirable if Presbyterians could unanimously make them.

XXIII. In what manner, then, should we sing these sacred songs to the praise of Jehovah?

Always as an act of divine worship, with the spirit and with the understanding, with our voice, and with grace in our hearts, making melody to the Lord - individually - in families - and in the house of God. Avoiding the decorations of a theatrical and sentimental taste, and delighting ourselves in the word of Christ after the inward man, we will grow in grace and in the knowledge of our Lord and Saviour Jesus Christ; we will come to an innumerable company of angels, to the spirits of just men made perfect, and daily join with them in singing the song of Moses and of the Lamb. While others, in offering praise in human compositions, to their own Master must stand or fall, we, in singing psalms when merry, can never, never, never be wrong. Individually we may say to God,

*Whom have I in the heavens high
But thee, O Lord, alone?" – Ps. 73.*

*Yea, though I walk in death's dark vale,
Yet will I fear none ill:
For thou art with me, and thy rod
And staff me comfort still." - Ps. 23.*

*"But as for me. I thine own face
In righteousness will see;
And with thy likeness, when I wake,
I satisfied shall be." - Ps. 17*

And when nothing but his own appointed matter shall be offered in praise to God, how soon will then be heard, "from the uttermost parts of the earth, songs, even glory to the righteous!" Then "the ransomed of the Lord shall return, and come to Zion with songs;" the church of the living God being then "established in the top of the mountains, all nations shall flow unto it, singing together with the voice, saying,

*"All lands to God, in joyful sounds,
Aloft your voices raise:
Sing forth the honour of his name,
And glorious make his praise." - Ps. 66*

*Who will not add his tephilah, (his prayer), and say,
"And blessed be his glorious name
To all eternity:
The whole earth let his glory fill.
Amen, so let it be." - Ps. 72*

Appendix

As the vindication of the ordinance of Praise in the foregoing form, may be considered merely the action of a prejudiced mind, or at best, the opinion of a few antiquated Presbyterians, I subjoin the views of the Rev. William Romaine,

of the Church of England, author of the "Life, Walk, and Triumph of Faith." He writes with an earnestness and warmth befitting the subject; and no one acquainted with his life and writings will suppose that he was actuated by any other motive than zeal for the glory of God and the purity of the church

"THERE is another thing relating to the Psalms - I cannot call it an abuse, for it is a total neglect of them. They are quite rejected in many congregations, as if there were no such hymns given by inspiration of God, and as if they were not left for the use of the church and to be sung in the congregation. Human compositions are preferred to divine. Man's poetry is exalted above the poetry of the Holy Ghost. Is this right? The hymns which He revealed for the use of the church, that we might have words suitable to the praises of Immanuel, are quite set aside: by which means the word of man has got a preference in the church above the word of God; yea, so far as to exclude it entirely from public worship. It is not difficult to account for this strange practice. Our people had lost sight of the meaning of the Psalms. They did not see their relation to Jesus Christ. This happened when vital religion began to decay among us, more than a century ago.

My complaint is against preferring men's poems to the good word of God, and preferring them to it in the church. I have no quarrel with Dr. Watts, or any living or dead versifier. I would not wish all their poems burnt. My concern is to see Christian congregations shut out divinely-inspired Psalms, and take in Dr. Watts's flights of fancy; as if the words of a poet were better than the words of a prophet, or as if the wit of man was to be preferred to the wisdom of God. When the church is met together in one place, the Lord God has made a provision for their songs of praise - a large collection and great variety - and why should not these be used in the church according to God's express appointment? I speak not of private people or private singing, but of the church in its public service. Why should the provision God has made be so far despised as to become quite out of use? Why should Dr. Watts, or any other hymn-maker, not only take the precedence of the Holy Ghost, but also thrust him entirely out of the church? Insomuch that the rhymes of a man are magnified above the word of God, even to the annihilation of it in many congregations. If this be right, men and brethren, judge ye.

What poetry is to be compared with the Psalms of God? Who can make the singing of any human verses an ordinance, or give a blessing to them, such as is promised, and is given to the singing of Psalms? For what reason, then, are they set aside in the church? Why are the words of man's genius preferred to the words of inspiration? Singing of psalms is commanded by divine authority, and commanded as a part of divine worship; not left to man's wisdom how to provide for it, but is expressly provided for in the good word of God. And is not great contempt put upon this infinitely wise provision, when it is quite disused in the church, and man's word is preferred to it?

What would you think of them who should throw aside all the Scripture, and never read it all in the congregation? And is it not an offence of the like nature, totally to neglect a part, a chief part of it, which was recorded for the use of the church, and in which its members were to sing the high praises of their God? It is hereby treated as useless and good for nothing. A very gross affront is put upon the love and wisdom which revealed this divine collection of hymns, and the church is deprived of the blessing promised to the singing of them, whereby it is robbed of one of its choicest treasures. If any thing be sacrilege, this is. The Psalms are stolen out of the church, and thereby the members are deprived of the blessings promised to the singing of them; for God will not give you the end if you neglect the means. Frequent are his commands in the Old Testament to sing psalms, and we have several in the New: for instance, let the word (not something beside it, but the word) of Christ itself dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs. These are not different things, but different names for the same collection of Psalms, as they treat of different subjects.

We know from very clear testimony that the Psalms were sung in the Temple until its final destruction. We are certain that Christ made use of the Psalms. His apostles followed his example. The churches of Corinth, and Ephesus, and Colosse, made the singing of Psalms part of their public worship. Such of the twelve tribes as were scattered abroad, being persecuted for Christ's sake, did sing psalms when they were in a happy frame; for they were commanded to do it by the apostle James. The church history affords abundant evidence of the use of psalms in every country converted to the faith, and of their being sung in the church as a part of public worship. This has been the case in every

age, without any interruption. The primitive Christians sung in all their church meetings. Eusebius says, in the second century, they sung psalms in praise of Christ and his deity. In the time of Justin Martyr, instrumental music was abolished, and he highly commends singing with the voice, because, says he, psalms, with organs and cymbals, are fitter to please children, than to instruct the church. In the third century, we read much of psalm singing. Arius was complained of as a perverter of this ordinance. St. Augustine makes it a high crime in certain heretics, that they sang hymns composed by human wit. The sense in which the Church of Christ understood this subject, has been, till of late years, always one and uniform. Now we leave the ancient beaten path. But why? Have we found a better? How came we to be wiser than the prophets, than Christ, than his apostles, and the primitive Christians, yea, the whole church of God? They, with one consent have sung psalms in every age. Here I leave the reader to his own reflections. There is one plain inference to be made from hence; none can easily mistake it. May he see it in his judgment, and follow it in his practice.

What, say some, is it unlawful to sing human compositions in the Church? How can that be? Why, they sing them at such a place, and such a place: great men, and good men, aye, and lively ministers too, sing them: will you set up your judgment against theirs?

It is an odious thing to speak of one's self, except it be to magnify the grace of God. What is my private judgment? I set it up against nobody in indifferent things: I wish to yield to every man's infirmity: for I want the same indulgence myself. But, in the present case, the Scripture, which is our only rule of judgment, has not left the matter indifferent. God has given us a large collection of hymns, and has commanded them to be sung in the church, and has promised his blessing to the singing of them. No respect here must be paid to names or authorities, though they be the greatest on earth; because no one can dispense with the command of God, and no one by his wit can compose hymns to be compared with the Psalms of God. I want a name for that man who should pretend that he could make better hymns than the Holy Ghost. His collection is large enough; it wants no addition. It is perfect as its Author, and not capable of any improvement. Why, in such a case, would any man in the world take it into his head to sit down and write hymns for the use of the

church? It is just the same as if he was to write a new Bible, not only better than the old, but so much better that the old may be thrown aside. What a blasphemous attempt! And yet some, inadvertently, I hope, have come very near to this blasphemy; for they shut out the Psalms, introduce their own verses into the church, sing them with great delight, and, as they fancy, with great profit; although the whole practice be in direct opposition to the command of God, and, therefore, cannot possibly be accompanied with the blessing of God."

"The words of God are pure words." (Psalm 12:6)

Concluded.

THE BLESSING OF THE LORD

A little girl stood near a small church from which she had been turned away because it was "too crowded". "I can't go to Sunday School", she sobbed to the Pastor as he walked by. Seeing her rather shabby, unkempt appearance, the Pastor guessed the reason for this and, taking her by the hand, he took her inside and found a place for her in the Sunday School class. The child felt so happy that room had been found for her; but she went to bed that night thinking of children who had no place to worship the Lord.

Sadly, two years later, this little girl died; and her parents called for the kind-hearted Pastor who had befriended their daughter in her distress. As her poor little body was being moved, a worn and crumpled red purse was found and inside it was found 57 cents, along with a note, scribbled in the child's own handwriting, which read: "This is to help build the little church bigger so that more children can come to Sunday School." Apparently, she had been saving for two years for this purpose. When the Pastor tearfully read this note, he knew at once what he must do. Taking the note with him into the pulpit, he told the gathered congregation of the little girl's unselfish love and devotion, and after the service he challenged the deacons to get busy and raise money for a larger building. But the story does not end there...

A newspaper published an account of what had happened and this was read by a wealthy business-man who approached the church, offering it a plot of land worth many thousands of dollars. When he was told that there was no way the church could afford so much money, he offered to sell the land for 57 cents.

Church members were moved to give, some making very large donations, and money poured into the little church from far and wide. Within five years, the little girl's gift had increased to \$250,000 – a huge sum of money at that time.

If you are ever in the city of Philadelphia, look for Temple Baptist Church, a church which has a seating capacity of 3,300. And be sure to visit Temple University where thousands of students are educated. Take a look too at the Good Samaritan Hospital and at the Sunday School building, which is used regularly by hundreds of children, built so that no child will be refused admission at Sunday School time.

In one of the rooms is a picture of the little girl whose 57 cents, so sacrificially saved, made the history of the building so remarkable. Alongside that picture is a portrait of her kind Pastor, Dr. Russell H. Conwell.

How great God is! "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." (Psalm 72:18)

Submitted by Helen M

EPILOGUE

The Care-package

Perhaps the reader has known someone, maybe an elderly neighbour, an acquaintance, or even a loved-one, who, for various reasons has had to spend time in hospital, They will therefore know that, when the time comes for the patient to be discharged, the hospital care services will assess the patient, ensuring their home environment is safe and that there is adequate personal

care for them. For example, is there a member of the family available to take care of their everyday needs and their needs during the night hours?

It is a difficult task for overstretched hospital services, yet those professionals work hard to provide for everyone's well-being. Sometimes things are outside of their capabilities or control, and we do hear of sad cases of "failure"; but, by and large, a most excellent job is done by them.

Now before all of this happens, an experienced health care-worker will assess the patient's needs, probably visit their home, liaise with family, and provide necessary equipment aids, all to make sure that the person will be properly loved, cared for and provided for. In short, they want to ensure that all of their needs are taken care of for the future.

What can we say of the redeemed Christian? What a wonderful, gracious and kind care-package has our God put in place for His people!

All their needs taken care of, the eternal covenant is the legal document, written and agreed by the Triune God before time began, and put into action when "the patient" the Christian is discharged into this world. For every Christian, a unique care-package, individually planned, and worked out is executed by our heavenly Father and ratified by His Son; all that is required for his or her whole life, death, and eternity.

What if our needs change during our earthly pilgrimage? What if our circumstances change? God knows beforehand all about this. It is in His care-package for us, and, for the believer, nothing can go wrong, because nothing is outside of the capability and control of God,

Remember what the Scripture says: "Casting all your care upon on Him, for He careth for you." (1 Peter 5:7)

Steve Storey