

JUST AS MUSIC

As to the artistic side of the question we quote Walter Damrosch, the greatest master of music in the United States, who said in the summer of 1930, "Ideally the foundation of church music should be the singing of the parishioners themselves". The great choirs as the Westminster, St. Olafs, and the Augustana do not use instruments. Famous male quartettes do not use accompaniments. German and Welsh chorál singing is seldom accompanied. The National Supervisors' Conference meeting in Chicago in March, 1930, had 354 boys and girls from 198 schools sing in the National High School chorus to prove that singing "a capella" (that is unaccompanied) is the finest form of music for any people.

THE BETTER WAY

Why not put the money spent for organs and organists into vocal culture for our young people and have congregational singing that needs no organ?

By Him therefore let us offer the sacrifice of praise unto God continually; that is, the fruit of our lips, giving thanks to His name. Heb. 13:15.

WITNESS COMMITTEE
Glenshaw, Pa.

Instrumental Music in the Worship of God.

John 4:24. God is a Spirit; and they that worship Him must worship Him in spirit and in truth. Read John 4:20-24.

AN ADVANCE ANNOUNCED

God was revealed in the Old Testament as a Being without bodily form or appearance and His true worship must always have been spiritual and sincere. But Jesus says a change would come in the form of God's worship with the clearer revelation of His nature which we have in this text. His worship was to be suited to a spiritual dispensation, to be freed from fixed places as the temple and to be more simple and spiritual than that prescribed in the ceremonial law.

IN THE TEMPLE

The use of instruments in the worship of God was introduced by David at God's command, was conducted by Levites and was peculiar to the tem-

ple service. These instruments were used in connection with the burnt offering, beginning when that sacrifice began and ending when it closed. See II Chron. 29:25-28. Instrumental music had something of the same relation to praise that the burning of incense had to prayer. This is borne out by Rev. 5:8 where we read that the elders in heaven have "Every one of them harps and golden vials full of odours which are the prayers of saints." Harps symbolize praise and the vials prayer.

SYNAGOGUE AND CHURCH

The Christian Church was modeled, not after the temple, but after the synagogue where priests, altars and instruments had no place. Christ Jesus and his apostles were trained in the synagogue, preached in the synagogue and carried over the worship of the synagogue into the Christian Church. In the synagogue they looked for a Saviour to come; in the Christian Church they believed that the Saviour had come in the person of Jesus of Nazareth.

GOD'S LAW FOR GOD'S WORSHIP

In the New as in the Old Dispensation God lays down the law of his own worship. In the New Testament no requirement, or even suggestion, is found

for the use of instrumental music in divine worship. Christ and his apostles never used instrumental music in their services and all recorded circumstances of Christian worship are against its use.

EVEN THE BEST CATHOLICS

This conclusion is borne out by the fact that such music was not known in the early Christian Church and that the fathers of the Church denounced its use. There is no hint in history of such use for over five hundred years after Christ. Thomas Aquinas, the great theologian of the Roman Catholic Church, said in the Thirteenth Century, "We do not use instruments in worship lest we should seem to Judaize." The Greek Catholic Church never introduced the instrument.

GREAT PROTESTANTS

In the Protestant Reformation the Reformed Churches, differing from the Lutheran, put the instrument out of their worship as part of the corruptions introduced by the Church of Rome. Great church leaders as John Calvin, John Knox, John Owen, John Wesley, Alexander Campbell, Charles Spurgeon and John L. Girardeau opposed the instrument.