

# Report of Debate

in

## Unionville, Missouri

(March 7--10, 1916)

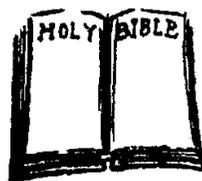
Between

J. Roy Wright

and

D. Austen Sommer

Concerning The Use of Instrumental Music in  
Religious Worship, and The Use of Mission-  
ary and other Societies, and Church  
Festivals, and Such Like Arrange-  
ments, in Religious Work



“Thy Word is  
Truth”

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# INTRODUCTORY WORDS



The discussion to which the reader is hereby introduced is a valuable contribution to the literature of faithful disciples of Christ. It is, perhaps, the best discussion of the music and society and festival questions thus far offered to them in the form of a debate. It may not be the **most extended** discussion thus far offered, but it is probably the best, at least in certain particulars.

The disputants were without experience in public oral debate on religious questions, yet they both had access to the best helps on the questions they discussed. In view of this we may safely regard their efforts as showing much that the best of speakers and writers on the subjects discussed could offer.

The question sometimes arises, How can much be said on the wrong side of any subject? And the conclusion is sometimes adopted, **that some truth must exist in every position that has much said in favor of it, and which many persons accept.** In response to such question and conclusion we may ask, Cannot a good house be built on an insecure foundation? Besides, when we read the Bible with care we find that the false prophets of ancient times said much against the true prophets, and while the Savior was on the earth certain Jews said much against him and his teachings.

The disputant that is right in his position never needs to resort to unsound reasoning in order to advocate or defend his position. The disputant that is wrong must resort to reasoning that is wrong either in foundation or building — in substructure or superstructure — or in both of these particulars, **in order to make a show in his behalf.** A common resort of those in error is to discuss a proposition not affirmed nor denied on the occasion of discussion, and try to make the impression that the proposition that is affirmed or denied is really under consideration. This is a common subterfuge, and is the secret of much confusion in both oral and written debates.

The reader of the following speeches may wonder why one of the disputants did not have any affirmative. The explanation is, **that the position of the one that did not have an affirmative proposition was not in question between the disputants. HIS POSITION WAS ALREADY ADMITTED, AND ONLY THE POSITION OF HIS OPPONENT WAS IN DISPUTE.**

Faithful disciples everywhere have the advantage of occupying a religious position which is generally admitted to be right when measured by the New Covenant scriptures. This is true in regard to name, doctrine, and practice, worship, and work. And, as a rule, such dis-

ciples are censured only because they object to the names, or their application, likewise to many of the doctrines and practices of the religious denominations of so-called Christendom. Here is the chief offense of those that are so faithful to the Sacred Text that they obey the command, "If any man speak, let him speak as the oracles of God," also the command, "Preach the word; reprove, rebuke, exhort, with all long suffering and doctrine." All disciples that faithfully obey these commands have the grand satisfaction which results from considering that **all believers in the Bible generally admit the positions which they as disciples of Christ advocate and defend.**

DANIEL SOMMER, Moderator.

### ADDED REMARKS

After writing the foregoing paragraphs I had an interview with Mr. Wright in the presence of a reliable witness. In course of that interview I asked him what he would say on the witness stand if questioned whether he did not read a part of his manuscript very rapidly "for the purpose of preventing our reporter from getting all" **his words?** HE FLINCHED. His answer was to this effect: "What I would or would not swear to on the witness stand is not of any importance. What I wish the people to know is that the report of the debate that I shall put out will be the only authentic report."

This confirmed my suspicion concerning Mr. Wright's rapid reading of his manuscript. Much of his reading was **ridiculously rapid.** His own reporter he knew could not report him verbally, but he could furnish her with his manuscript. Yet, as our reporter was one of the best, I believe that excepting the omission of a few sentences from Mr. Wright's reading (which omissions are noted), I say, I believe that our report is of full verbal accuracy. I heard the debate from first to last, and reading the report has been to me like hearing it again. To this I add, that Mr. Wright informed me, in course of the mentioned interview with him, that his reporter had not secured the names of the list of translations of the Bible to which his opponent referred in one of his speeches. In view of this I think the omissions from his report of the discussion referred to will be perhaps as many as in this report which we offer.

D. S.

# Report of Debate

Unionville, Mo., March 7, 1916.

Debate between D. A. SOMMER, representing the Church of Christ and J. ROY WRIGHT, representing the Christian church.

## FIRST NIGHT

N. A. Franklin was chosen Chairman: Daniel Sommer Moderator for Mr. Sommer and E. A. Hastings Moderator for Mr. Wright.

CHAIRMAN FRANKLIN: Ladies and Gentlemen—It is requested that you refrain from all demonstration and applause. I will call on Brother Denny for prayer. [Mr. Denny thereupon offered prayer.]

CHAIRMAN FRANKLIN: Friends, if you will listen you will hear the proposition that will be discussed and which we will be edified and instructed on: **The use of instrumental music in connection with Christian song service is authorized by the New Testament scriptures.** The Reverend J. Roy Wright will affirm.

### Mr. Wright's First Speech

MR. WRIGHT: [Bro. Moderator, Ladies and Gentlemen] — I affirm that the use of instrumental music in connection with Christian song service is authorized by New Testament scriptures. Now as to the definition of terms. The word "testament," will or law; to legalize, to sanction, to permit. (Webster's and Standard dictionaries.) The word "by", used as a preposition, means a more elaborate and larger scope than "in", therefore it devolves upon the affirmative to prove his points by the new will of God, reason and etymology.

My first proposition tonight is that the New Testament is silent upon the sinfulness of the use of musical instruments in connection with Christian song service. The New Testament is the law for this dispensation and this my opponent will not contradict. The province of the law, therefore, is to define crime and fix a penalty, therefore no Individual can be punished for an act not definitely and specifically prescribed as a misdemeanor or crime in the statutes or constitution of the government under which he lives. A man could shout at the sun as long as it pleased him and commit no

crime, because shouting at the sun is not defined as a crime; but if it were, he would be a criminal. What is true in this respect with regard to the province of human law is likewise true of the Divine law. In proof of this I read to you Rom. 3:20—"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." I also read to you Rom. 7:7—"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law."

The New Testament specifically and definitely defines more than fifty sins in catalogues. (Mark 7:21, 23; Rom. 1:29-32, Rom. 13:9, Gal. 5:19-21, 2nd Tim. 3:1-5.) Therefore, whatever the New Testament does not define as a sin cannot be sinful.

Our friends are placing great stress upon faith and action, and so are we. NOW, I have a chart here on faith and action. As to what God commands we can act in faith and can obey that command; what God forbids we can act in faith on that and we will not do that sin. And what God neither commands nor forbids, I say we can act in faith on that also. My opponent on this will say that we cannot. In proof of my contention I read to you for proof Rom. 4:15—"Where no law is, there is no transgression." I also read Rom. 5:13—"For until the law sin was in the world, but sin is not imputed where there is no law." I also read 1st John 3:4—"Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law."

Now we may see easily by the chart upon the wall here that sin is a transgression of a law. We know that God has jurisdiction over a middle ground in some way, shape or form. We know that God does command certain things and we know that God does forbid certain things, but we have a ground which you may easily see, where God has not legislated, therefore we find it is on this ground here, and God's legislation, according to our definition, is founded upon this thought, that where there is no law there is no sin. The chart is as follows:

### **FAITH AND ACTION**

1. What God commands—in faith.
2. What God forbids—in faith.
3. What God neither commands nor forbids—in faith.

Now I will produce another chart:

### **INSTRUMENTS**

Anti. No law for them.

Prog. No law against them.

GOD. Where no law no sin. (Rom. 5:13.)

The Progressives say there is no law against them. God says where there is no law there is no sin. (Rom. 5:13.) Therefore, parties who say that the use of musical instruments in connection with Christian song service is a sin, must point out the law defining them as sinful in such use. Repeatedly is the use of instrumental accompaniment declared to be right and proper, and will my opponent show in any

dispensation, especially in the New Testament, where it is said to be criminal? (2nd Chron. 5:13.)

God never enjoined man to sing, but a specific injunction is given with reference to Hezekiah, in 2nd Chron. 29:2, through the prophets, as to the use of musical instruments: "And he did that which was right in the sight of the Lord,

according to all that David his father had done." And notice the 25th verse of the 29th chapter, "And he set the Levites in the house of the Lord with cymbals, with psalteries

and with harps, according to the commandment of David and of Gad, the king's seer, and Nathan the prophet; for so was the commandment of the Lord by his prophets." (The King James Revised Version — and Douay.) Therefore we prove the sinlessness of instrumental accompaniment.

The second proposition is that the prophets permit us to use nearly all classes of instrumental accompaniment in connection with Christian song service, and Christ did not render void the prophets; therefore much that is contained in them is binding upon us today in their teachings for our use. "Notice the distinction between the law and the prophets. Matt. 7:12—"Therefore all things whatsoever ye would that men should do to you. do ye even so to them; for this is the law and the prophets." You see that there are two distinct things (the law and the prophets) according to this reading. Other references are Matt. 5:17, 11:13, 22:40. And that the law alone was fulfilled at the crucifixion. Eph. 2:15—"Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace." (Other references: Gal. 3:23-25, Rom. 7:4.) The prophets were not fulfilled at the crucifixion, but rather called in authority with the Apostles. Eph. 2:19,20 for that—"Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." 2nd Peter 3:2—"That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us, the apostles of the Lord and Savior." Now we find that David

and Ezra were prophets, and also Samuel (Acts 2:29,30), so that all outside the law are called prophets by our Lord, (Matt. 5:17, 11:13.) These prophets exhorted the use of these instruments. (References: Psa. 33:2, 98:5, 6; 150:1-5.) "Praise ye the Lord. Praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with the timbrel and dance; praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord, Praise ye the Lord."

You will notice, my friends, the word "dance" is used— "Praise him with the timbrel and dance." The word "dance" as used in the 150th Psalm means a musical instrument of the ----- type, according to Smith's dictionary. (Notice also 2nd Chron. 29:25 which I have read; also 1st Sam. 10:5.)

Again David gives us a prediction of musical accompaniment under the new covenant. Psa. 18:46-50—"The Lord" liveth, and blessed be my rock and let the God of my salvation be exalted. It is God that avengeth me and subdueth the people under me. He delivereth me from my enemies; yea, thou lifteth me up above those that rise against me; thou hast delivered me from the violent man. Therefore I will give thanks to thee, O Lord, among the heathen, and sing praises unto thy name. Great deliverance giveth he to his king and sheweth mercy to his anointed, to David and to his seed forever." Now we find that that prediction in the 18th Psalm, 45 to 50, is in direct connection with Rom. 15:9—"And that the Gentiles might glorify God for his mercy, as it is written, For this cause I will confess to thee among the Gentiles and sing unto thy name." This word that is used here clearly implies instrumental accompaniment being used, the word sing being the word "psallo", from the Greek.

Psa. 98 incorporates all of the time between the time when salvation was made known and the Apostolic time and; Christ's second coming—"Make a joyful noise unto the Lord, all the earth; make a loud noise and rejoice and sing praise. Sing unto the Lord with the harp, with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King. Let the sea roar and the fulness thereof; the world and they that dwell therein. Let the floods clap their hands and the hills be joyful together before the Lord, for he cometh to judge the

earth; with righteousness shall he judge the world and the people with equity." This is borne out by the authorities: Jameson, Fausset, Brown, Matthew Henry, Lange; and we have proved that as to the use of musical instruments the church has the right to use one or more of them in connection with Christian song service in the capacity of expedients. Webster's Dictionary says an expedient is "that which facilitates; any means which may be employed to accomplish an end"; and from the beginning the church has made use of sinless things to aid in its work. The church building, bells, the tuning fork, are expedients; and also everything helpful that is in harmony with the rest of the New Testament. We have also proof that the use of instruments is in harmony with the New Testament; and, therefore, as it facilitates song, it is an expedient, and we have the right to use one or more in the worship, and no one denies the fact that music aids in song. Webster says that music is a tone or tones having in them the vibrations of rhythm. One tone is declared to "be music, and no one has condemned the use of the tuning fork to start the song service; and it is a musical instrument, according to Webster and the International Encyclopedia. And if this can be done with the use of such an instrument, it is placed in the category of helps or expedients. For instance, if one says he can pitch a tone better with the aid of a tuning fork, he puts it on the ground of expediency, where instrumental music belongs. Great tenors say that they can sing with more ease and better with the use of musical accompaniment.

We can trace the use of musical instruments in the church in history almost back to the Apostolic times. Groves' Dictionary refers to the organ used in religious services in the churches of Spain in the year A. D. 450 (Vol. 3, page 516); and in the International Encyclopedia (Vol. 9. page 579). The harp was used as an accompaniment to song by the early congregations of Christians. The flute was used in 190, and if it was used in 190 and declared to be common practice, it was probably used fifty or 300 years before this. In some instances the church dispensed with the use of instruments, not because it was unscriptural but because it conformed too much to heathen practices.

Sometimes I think our friends are inclined to place too much stress upon the actions of a person or persons in the assembly or church. The New Testament advises me in 1st These.—"Abstain from all appearance of evil" (5:22); and that I am the temple of God, and that if I defile it God will destroy me. (1st Cor. 6:19; -----.) From all these teach-

ings I reason I am a part of Christ and body of the church, and if I sing to the Lord with the aid of musical instruments, at home or in the assembly or church, I do it in the name of the Lord Jesus.

Now let us apply this use of instrumental music with song to the home, as practiced in the homes of those who oppose it strongly in the church, that temple of God and part of Christ's body and the kingdom of God set up, to musical instruments played and songs in the home throughout the week, and then on the Lord's day those instruments and songs made use of in the temple of God. We might read in proof of this, that it is not necessary for a church to simply be, as it is sometimes termed today, in a church house. Referring to Rom. 16:5 we learn by that reference that the church may be in the home; Paul says, "Likewise greet the church that is in their house." So we find from that that the church may be in the home. If I opposed an instrument of music, therefore, in the assembly of God, I would by no means count it consistent to use it in my home.

Fourth, we have precedent established by the example of" the Apostles, and this fact is very apparent in the New Testament scriptures. The early Christians worshiped God in the temple and according to the Jewish ritual. Luke 24:52., 53—"And they worshiped him and returned to Jerusalem with great joy. And were continually in the temple praising and blessing God, amen." I find in Acts 2:46,47 the following: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved." I find also in the book of Acts, 3rd chapter, 1st verse: "Now Peter and John went up together into the temple at the hour of prayer, being the ninth hour." I find also in Acts 5:41,42 the following reference: "And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." I find also reference bearing on this in Acts 20:16 —"For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him to be at Jerusalem the day of Pentecost." And we find in Acts 21:26—"Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one?"

of them." We see by this that it was the practice of the early Christians and the Apostles to praise God in the temple. I believe there is no scholar but would affirm they had these instruments of music in the temple; therefore, if it were a sin to use musical instruments, why were these great men of God in the temple praising God? The inference is that they were in there praising God with musical instruments, if you please, in connection with their worship. History states, according to Fisher's Church History (page 19); ----- and in other histories (Jameson, Fausset and Brown), that these instruments were to be found in the Church of God; therefore, "if we have Apostolic examples (which we certainly have), and the example of the early Christians as defined in the New Testament, surely we can and surely we should facilitate the music in our church and song service by the use of an instrument.

The New Testament plainly teaches that in Heaven the saints are to use musical instruments, in the following passages: First, let us read Rev. 5:8—"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of the saints." And also read in connection with that Rev. 14:2—"And I heard a voice from heaven as the voice of many waters and as the voice of great thunder, and I heard the voice of harpers harping with their harps." And I read again in the 15th chapter. 2nd verse: "And I saw, as it were, a sea of glass mingled with the fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God and the song of the Lamb." We can see that this permits us to use instruments of music in our song service here. We contend that musical instrumentation is not enjoined in the New Testament, but it is evident by these passages that we may use the instrument. Does my opponent think that anything that will be in Heavenly use can be inherently sinful?

The New Testament permits us the use of musical instruments in connection with Christian song service by the terms which it employs, the terms "psallo" and "psalmos", musical instruments. The music of the New Testament, according to the Greek, we find as shown by this chart:

### **NEW TESTAMENT MUSIC**

1. Wholly instrumental. "Speemphonia." Luke 15:25.
2. Vocal." "Ohdaa." Eph. 5:19.
3. Vocal and instrumental. "Psallo." Col. 3:16.

My friends, there is no Greek word in the New Testament in this connection that is entirely free from an instrument, but this word "ohdaa", or ode, is most free from it.

Now what do the lexicographers say (and I am dividing the authorities into three classes: the lexicographers, the dictionaries and Bible concordances). First, those who give no express or implied testimony one way or the other, such as Pickering, Groves, Wright, Young, Hamilton, Sophocles; -----; second, those who imply by the term used that musical accompaniment is allowed, the word "absolutely" being used: Greenfield, Baxter, Thayer, Sheldon.-----, (this word "absolutely" is used in this connection: "absolutely, to play on an instrument"); thirdly, those who openly champion the use of instruments under the authority of the New Testament: Liddell and Scott, Robinson and Parkhurst; fourth, those who say or imply that "psallo" does not allow instrumental accompaniment: none.

Now every one of the great dictionaries, Webster's International, the Standard and the Century (three of them), they all agree upon the meaning as follows of the word "psallo": "to play upon a stringed instrument, to sound with the harp"; and that is the meaning given by the Bible concordance. So in the song worship of the present day, according to any definition of the words "psallo" and "psalmos", the use of musical accompaniment is permitted. And the great historians use it in the same way. So that we may see clearly, by the evidence which we have placed before us, that we are allowed to use an instrument in connection with our Christian song service; that we are so permitted by the very terms which the New Testament employs, the word "psallo" and "psalmos" meaning to sing with the aid of instruments. You can see that plainly by the evidence I have placed before you.

CHAIRMAN FRANKLIN: The negative side of the question will be presented by D. A. Sommer.

### **Mr. Sommer's First Speech**

MR. SOMMER: [Mr. Moderator, Ladies and Gentlemen]— In talking of this discussion at first, the proposition was that we speak the first night one hour each, and the second night that we spoke on this proposition it was to be twenty minutes each and two speeches apiece. I knew that that was a very short time to present an argument on this question. When I arrived in this city I spoke to Elder Wright on the subject and he was very much interested in

having the hours lengthened. He had learned so much on studying this question that he could not find time to get it all in; but now tonight, with one hour and fifteen minutes before him in which to present the subject, he has finished it in just a little over half an hour. The question arises, Why is this? Is the testimony fading away from his mind? Where are the authorities that should be produced?

He has given us some points. We will proceed now to consider them, in what we hope will be a clear and logical way. We will not take up the points that he has given us in just the order in which he has presented them; we will take it up as a whole and notice the points as we pass along in considering this all-important question at this time.

The contention of the Church of Christ is this, that the "New Testament is a complete revelation of God to man upon this subject of the Christian religion; that all that pertains unto life and godliness is found therein: that the Old Testament is an introduction to the New; and that the Old, so far as being authority is concerned, has passed away. He has brought that up to our minds and shown us how Christ look it out of the way. nailing it to the cross, as the apostle tells us. Jesus Christ when he came here had given to him all authority in heaven and in earth: and it was given to him after he arose from the dead. "All power," he says, "all authority is given unto me in heaven and in earth." He ascended to the right hand of the Father above, and there at that place he was crowned King of kings and Lord of lords. And from his position there at the right hand of the Father he sent the Holy Spirit down upon the day of Pentecost and empowered the Apostles to make known his will, and gave to them miraculous gifts. These Apostles constitute a form of parliament, or congress, as we might call it. They were led of God and inspired of Him, and by this inspiration that the Lord breathed into them they were enabled to preach in languages which they had never learned; they were enabled to perform miracles. They were given full power and authority as to the Kingdom of Heaven while they were here. They wrote the New Testament. It forms the law book of God to man. Chillingworth, of the Church of England, several centuries ago. who was the most noted disputant of his age. said. "The Bible. I say the Bible alone is the religion of Protestants". And so it should be that the Bible is our religion. We are not governed by the traditions of man, the doctrines and commandments of mortals like ourselves.

About a century ago a movement started out to try to

bring the people back from the traditions of man to the plain, simple way as taught in the word of God. Elder Wright belongs to that movement; I belong to that movement; and yet we are different. And why? Because in the course of the years things have been introduced into this reformation that have been contrary, as many have believed, to the principles with which we started out,—that where the Bible speaks we speak, and where the Bible is silent we are silent.

Elder Wright has endeavored to show you tonight that instrumental music is authorized by the New Testament. I will take up the last point that he presented. It is the one that refers to the Greek word "psallo", which perhaps is the strongest point he can present. He has skipped along over it very hurriedly, and I wish that he had read here some of his lexicons and other books, and made more of an impression upon the people. He has said that the scholarship of the world was in favor of the statement that the Greek word "psallo" included a musical instrument. Now, in talking of that word, we wish to present a few general ideas.

In translating any word out of any language we must study several points. The first is, we must notice the age in which it was written. Words change. We go to the New Testament and find in 1st Thess. 4th chapter, 15th verse, where the apostle is talking of the second coming of Christ and about the dead arising and also those living being caught up together with them in the clouds, and Paul says, that "We which are alive and remain unto the coming of the Lord shall not prevent them which are asleep." The word "prevent", as we use it today, means to hinder. Is that what it means here? No, at that time the word "prevent" meant "to go before"; that is all that it means in that connection. But many who are not acquainted with the, change in meaning have stumbled at that word because they have tried to apply the present meaning of that word as used in the King James Version.

In 2nd Thess. 2nd chapter, 7th verse, in speaking of the great apostasy from the Church of God, Paul refers to pagan Rome and then to papal Rome, and he talks there about the development of papal Rome and how it would be hindered by pagan Rome in its development, and he says, "Now that which letteth will let until it be taken out of the way". What does that word "letteth" mean? Permit? We use the word "let" new in the sense of permit, but there it means just the opposite of permit; it means to hinder. This

shows to us that words change. In one age they have one meaning, and as they come down they may have another meaning.

Also another point we should consider in noticing words is this: the country or district in which a word is used. People use words in different senses in different parts of the country. The result is that we have a New Testament Greek which is different somewhat and in some respects from other Greek; so much so at least that we have New Testament Greek grammars and lexicons.

Another point we should notice in looking up these words is the usage which the same word has elsewhere in the same document.

The 4th point is this,—the context. That means understanding things by their context, noticing the connections, in which words are used. Much of the error in the Christian world today is because people are not noticing the context, or the connection, in which a word is used. The meaning of a passage of Scripture or of a word in Scripture is not any construction which we may put upon that sentence or upon that word, but the meaning is undoubtedly that meaning which the writer must have intended for those people in view of their circumstances and their surroundings.

Another point that we should notice in trying to find the meaning of a word, is to see how the people understood it to whom it was written. One of the best ways to understand law is to understand how those understood it to whom it was written. The fact is that our law books to a great extent are just simply incidents or cases in which there has been an interpretation of a certain law, and we refer to them in order to show how those learned men understood that law.

Then another way in which, or another point which we should notice in the reading of the Scriptures, (or, in fact, in any other document), and in trying to understand words,, is to look to the learned who have made that a special study, and see how they understood it.

Now we will notice this [these points] with reference to the Greek word "psallo", which he says means: singing and playing on an instrument. Here is the way that word comes to us; here is the full meaning as given in the lexicons: "Psallo—to touch, to twang, to pull, to twitch." That is the general meaning. Then the hair, then the bowstring, then the carpenter's line, the strings of the harp; singing and playing on the harp; and last, singing. Now this word "psallo" has undergone these meanings; this word has all these meanings in the Greek lexicons, but we cannot say that

an every age and in every country and in every piece of literature where it is particularly used that it has all these meanings. How are we going to tell what is the meaning as found in the New Testament? We will have to note first the connection in which it is used, find out how it was understood by those to whom it was written, and these other points that we have brought out. How does Elder Wright know that the word "psallo" means playing on an instrument, in the New Testament? You go to the Greek lexicon and it means plucking the hair, it means pulling the bowstring, as much as it does playing on an instrument; that is, in the lexicon you will find these meanings. He has to note the connection in which it is used. He finds out that the subject is religion, and he draws the conclusion that it was not pulling the bowstring, that it was not plucking the hair, but that it was some kind of music; and yet why might it not be plucking the hair? People in their religious fanaticism, in their religious enthusiasm, today will pluck their hair. The word "psallo" means plucking the hair, but does it always mean that, and does it mean that in the New Testament? He has to say that it does not, because of the meaning which he has put into it this night. He takes the connection in which it is used; and so it is with the kind of music that was used. We find out by the connection in which it is used. We go to the New Testament and we find out how the people understood the Greek word "psallo" there; we find out from the context.

He referred to some lexicons. I did not expect Elder Wright to get through so soon so I did not have my books out. He referred to some lexicographers. Sophocles, who was for 38 years a teacher of Greek in Harvard University, and who was a native Greek himself and composed a lexicon of the Roman and the Byzantine period which began about B. C. 146 and continued to A. D. 1100 (that would include the Apostolic period),—says that in compiling his Greek Lexicon he consulted 146 secular and 77 ecclesiastical authorities of the Roman period, and 309 secular and 262 ecclesiastical authorities of the Byzantine period, a grand total of 594 authorities and covering a period of more than 1200 years, the New Testament period being in those years, and he gives as the meaning of this word through that period; "to chant, to sing religious hymns." Nothing does he present in his definition here which implies that it means an instrument.

I hold in my hand Thayer's Greek Lexicon of the New Testament. Thayer was the secretary of the New Testament Committee which gave to us the Revised Version of the New

Testament, and his definition of this word runs thus: "to pluck off, to pull out." And he refers to one instance where it says here, "to cause to vibrate by touching, to twang, to sing to the music of the harp. In the New Testament to sing a hymn, to celebrate the praise of God in song." Now he does not say there that in the New Testament it refers to the playing of an instrument, but to sing; he says religious songs. (If Elder Wright had not quit so soon I would have had all these books upon the stand and it would not have caused all this delay.)

I hold in my hand Conybeare and Howson's "Life and Epistles of Saint Paul." These two men were of the Church, of England, commonly called in this country the Episcopal church; they were very learned men. This is a standard work. In talking of one of the passages they refer to, where it speaks of being not drunk with wine but being filled with? the Spirit, and so forth, they say: "Through the whole passage there is a contrast implied between the heathen and" Greek practice. When you meet let your enjoyment consist not in fulness of wine but fulness of the spirit; let not your songs be the strange songs of heathen folk but psalms and hymns; and their accompaniment not the music of the lyre but the melody of the heart; while you sing them to the praise not of Bacchus or Venus, but of the Lord, Jesus Christ." In the very connection then in which the word "psalm" is used we have this comment from a man who belonged to a church that practiced instrumental music.

Alford, another Episcopalian, or learned man of the Church of England, in his "Greek Testament with Notes," which is in four large volumes, says in volume 3, page 134, "The word (psallo) properly signifies those sacred songs. which were performed with musical accompaniment, but the two forms of it here should not be confined strictly to their proper meaning," \* \* In the connection in which it (psallo) is used this learned man says it should not be confined strictly to that other meaning. The same authority, in volume 4 at page 326, says, concerning this word, "playing on an instrument, but used in references in Romans and 1st Corinthians and elsewhere to singing praise generally. The word psalm is an evidence of this latter sense." So we find this man in his comments on this subject,—he draws them away from the original meaning, or rather an original meaning.

He [Wright] tells us that this Greek word means to play on an instrument. If that be the case, how does it come that the Greek church does not have instrumental music! In the Schaff-Herzog Encyclopedia, under the expression "Greek:

Church" (I have it here but will not refer to it, will not read it), it is said the Greeks reject organs, musical instruments and sculpture, and make less use of the fine arts in their churches than the Roman Catholics. Now the point is this: if the Greek word "psallo" means to play on an instrument down through these periods of which we are talking, how does it come that the Greek church does not practice it? The Russian church is part of the Greek church, or a branch of it, and even the Russian church does not today use instruments of music, as a whole at least. There may be a few congregations that do, and you will find it has been introduced perhaps in the past century. But the Greek church does not use it. Don't the Greeks understand their own language? We wish Elder Wright now to answer this, and we wish him to give an answer that is a little different from Briney in his book,—one that will stand the test.

The word "psallo" in its verb form is found in the New Testament in five places. In 1st Cor. 14:15 it is translated ""sing" twice; "I will sing with the spirit and I will sing with the understanding." In Rom. 15:9 it is translated "sing." In Eph. 5:19 it is translated "making melody." And in James 5:13 it is translated "singing psalms" in the King James Version, and "singing praise" in the Revised. "There were about one hundred of the great scholars of the world that gave to us the Revised Version; there were between forty and fifty great scholars that gave to us the King James Version. Now these scholars agree when they come to the New Testament,—when they come to the New Testament to translate the Greek word "psallo",—and they translate it: sing, singing praise, making melody. Now they have not in those words conveyed any idea of a musical instrument. The word "sing" is one word, the word "play", or making music on a harp or organ, is another word or expression; and these 150 scholars who have given to us the King James and the Revised Versions have said to us that the meaning of this Greek word is "to sing." But Elder Wright comes along and says it means: to sing and play on an instrument; that is the substance of his argument. Now the question arises, Which shall we believe? Shall it be the 150 great scholars that made these versions, or shall it be Elder Wright?

Words, we have said, must be understood by the company they keep, just as often you can tell what a man is by his associates. There is only one place, so far as I know, in the New Testament where any details of this word are given. "The place to which I refer is in Eph. 5:19. There it says, "" Speaking one to another in psalms and hymns and spiritual

songs, singing and making melody with your heart to the Lord." The King James Version says—"in the heart." Now the word translated "making melody" is the Greek word "psallo", and this psalting is with the heart, in the heart. That is the only place in the New Testament where the details connected with the word are given, and there we see it excludes a man-made instrument, for this psalting is to be done in the heart. Now, we wish our opponent to note these points and bring them up and answer them.

Perhaps it would be well here to notice a few arguments which he presented from the charts at the beginning of his talk. "What the New Testament does not define as sin cannot be sinful; what God neither commands nor forbids cannot be sinful; where there is no law there is no sin." And his reasoning is that the New Testament does not say that it is wrong to use an instrument; the New Testament does not forbid it; nowhere does it say that you must not play on an instrument. Now that seems to be the argument which he presented. What could not be introduced into the church government and worship by following that principle? Where does it say any place in the New Testament that we must not burn incense in our service to God? He cannot find a single place in the New Testament that it says so in so many words. So then why does he stand up and condemn our Roman Catholic friends who, in their service to God, burn incense unto Him? He occupies the same position. No doubt he has stood up many a time and condemned some of his religious neighbors for practicing infant baptism. No doubt in the last meeting that was held he went ahead and showed vigorously that it is not in the New Testament, and that they should not practice it; but on the reasoning that he is doing tonight we can baptize our babies. Where does it say in the New Testament that you must not baptize a baby? Do you see how the two stand together? He says to me, "Where in the New Testament does it say that you must not play an instrument in service to God?" And your pedo-baptist friends say the same thing, "Where does it say in the New Testament that you shall not baptize a baby?" Don't you see, my erring brethren of the Christian church, that you are adopting the same method of reasoning that is adopted by your religious neighbors that you condemn?

Down in Kentucky some time ago, I will not say just how long, a young couple wished to be married. They lived back in the hills and they were not much acquainted with the ways of the world, but they knew that when a couple is married they should go to some kind of a public officer; so they

went to the postmaster. They knew that he was a servant of the government. And they asked him to marry them... The postmaster was not much above those who came to him., in knowledge and in information, so he said, "Come back TO me in a few days and I will tell you." They went away and came back to him as he had directed, and he said to them, "I have read my postal guide through from beginning to end, and nowhere in this postal guide does it say that I must not marry you, so I will marry you." (Laughter) My opponent comes to the New Testament and he uses the same argument. He says, Nowhere in the New Testament does it forbid it, therefore it is all right.

He refers to David and the Old Testament,—but what does our proposition say? Let me read it to you: "The use of instrumental music in connection with Christian song service is authorized by the New Testament scriptures." And in some far-round way, which nobody can understand, he endeavors to tell us that this means authorized by the Old Testament scriptures. But it says, dear friends, "the New Testament scriptures." Why, then, does he go back to David?

He says, in one instance, that this shows that instrumental music is not inherently sinful. Who said it was? Who believes that it is? That is not the point at issue at all. It is a question of being authorized. There are many things which in and of themselves are not sinful, yet when they are done in connection with religious work or worship or government they are sinful. Why? Because they are an addition to what the Lord God has said.

He refers to song books, tuning forks and such as that., and places instrumental music along with these. There is. a liberty in Christ. My opponent has expressed it almost identically in the words of my book. The command to do a thing implies everything necessary to obey that command, also everything helpful in obeying that command, that is in harmony with the rest of God's word. The command to meet implies a place of meeting and implies a time to meet; it implies everything that is necessary, such as light and heat. The command to do a thing implies everything necessary in its doing; the command to do a thing implies the use of things that are helpful, if they are in harmony with the rest of what God says. We have a song book, and we sing with or without the song book; it is an incidental matter, a help and nothing but a help. And the tuning fork; he says it is a musical instrument. What is music? Music is the harmony of sounds, and you cannot have harmony with one thing.

Is one tone music? The church bell really makes two tones sometimes; would you call it a musical instrument? Just making one tone, is that a musical instrument? I would like to hear a tune played on it. Here is a tuning fork; my opponent says it is a musical instrument. We wish him to verify this evening his statement, and give us a practical demonstration of how a tune can be played on it. We will give our opponent right now an opportunity to demonstrate what he means by playing a tune on it. (Elder Wright steps up on debaters' platform and strikes the tuning fork several times on the table.)

ELDER WRIGHT: It did not ring; I never used one of those things. It surely will ring if I can strike it on something.

ELDER SOMMER: What tune was that? (Laughter)

ELDER WRIGHT: I didn't get that. I will have to do it again. I guess. (Laughter)

CHAIRMAN FRANKLIN: There will be no demonstration.

ELDER SOMMER: The Presiding Moderator is right; there is no demonstration. Friends, this shows to us very clearly that the tuning fork is not a musical instrument; there is not a person in this house that can play a tune on a tuning fork; if there is, please stand and come to the front. We want to have this sifted to the bottom tonight. No one arises. There are perhaps a thousand people here tonight, and among them there are certainly musicians. No doubt there are a hundred here tonight that can play on musical instruments, and perhaps there are here persons who can play on any musical instrument known in this country; but not one of them can play a tune on this musical instrument here. Let us have no more of that; it is foolishness.

Music is the harmony of sounds, dear friends. It [tuning fork] is an aid and nothing but an aid. The one who uses it is the only one who hears it. It ceases before the song service commences, and very few, unless they are watchful, see the tuning fork at all. The organ commences before the music, before the singing, and everybody hears it; it is another kind of music. Does the song book make another kind of music? No. Does the tuning fork make another kind of music? No. Does the organ make another kind of music? Yes. Here then, dear friends, is the difference between a song book and a tuning fork (incidental helps) on the one hand, and an instrument that makes another kind of music on the other hand. These are helps, and nothing but helps, and the command to do a thing implies everything

necessary to do that thing, and also everything helpful to obey that command, if it is in harmony with the rest of the scriptures. These things we have mentioned, these incidental things are in harmony with the scriptures. His makes an addition, it [the organ] makes another kind of music, dear friends. It is an addition to what the Lord Jehovah has given; and in the book of Revelation, in the last chapter, in the 18th verse, John speaks first with reference to his work, and the same principle applies to the rest, of the Bible—"If any man shall add unto these things [referring to the Scriptures] God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part from the book of life and out of the holy city, and from the things which are written in this book."

The reason that the Church of Christ does not practice instrumental music, dear friends, is because it is another kind of music, and it is an addition to God's word. And the man of God, who spake as the Spirit gave him utterance, says, "If any man shall add unto these things God shall add unto him the plagues that are written in this book." So, dear friends, this is not a trifling matter; it is a question of obedience. My opponent has not produced for us any authority in the New Testament. His music is an addition to what the Lord has given.

But there is his argument about the home,—we have these things in the home, and therefore we can have them in the house of God. Well, if we are worshiping in the home, engaged there in the worship of God, the same applies there. The Scriptures do not legislate about playthings for the children in the home; the Lord has not told us about what the children shall play with, but He has legislated about his worship. There is the difference, dear friends. We have our cook stoves in our homes, but shall we bring them into the house of God? I forgot,—many people do. We have our beds at home. Shall we bring them to the house of God? We have meat at home. How would my opponent like to see meat on the Lord's table when he conies there some first day of the week? Some might say, "It would be a help to present to our minds the body of Christ; it's flesh, and it more fittingly represents Christ's body. It is a help." Dear friends, God has not legislated about the playthings for the young people to have at home, but he has legislated about his worship. Here is the difference. If they are worshiping in their homes, then that applies to their worship there. The mere playing of an instrument for entertainment, or mere going there to

learn to play or sing,—that has nothing to do with the worship of the great God. But if they are engaged in family worship, or meeting in their homes as was the custom in Apostolic days, that applies to the worship of God. Remember, dear friends, I repeat it again; God has not legislated about the playthings for the young people to have at home, except in a general way that they shall not do that, or any Christian anywhere, which has the appearance of evil; but God has legislated about his worship. There is the difference.

My opponent presents a jumbled argument. He says the Apostles went up into the temple, and they had musical instruments in the temple, and therefore they endorsed musical instruments, and so forth. Now, this assumes several things. It assumes, first, that the Jews had instrumental music in their worship and in their prayer meetings in the temple on all occasions; it assumes that in the first place. In the second place, it" assumes that the Apostles went up there to worship. It does not say they went up there to worship. Paul went into the synagogue on the sabbath day. Does that prove that he endorsed the sabbath day and the keeping of the Jewish sabbath? He went into the Jewish synagogue on the sabbath day and preached to the people because there he could find the people who would listen to him. Christians were going up into the temple, and it says the Apostles, went up. Does it say they went up to engage in the worship with the Jews under the old Jewish system? In the third place, suppose they did: suppose they did? We have to remember that the Church was in a state of transition, and we cannot expect that just as soon as Jesus Christ died that the old law in all its phases was taken out of the way so there would be a complete separation.

Well, he goes on and speaks about the harps in Heaven, and says that therefore we can have harps in the worship of God here. Well, does not my opponent believe there will be infants in Heaven? He believes they have souls, he does not believe they will be lost, so the only other place they must go to is Heaven; so there are infants in Heaven. So we should have them as part of the Church (I do not mean a meeting house); so, then, let us have infant church membership. Why not? It is the same thing exactly. So some of our Methodist and Presbyterian friends in this town might sing and come around and give Elder Wright the right hand of fellowship.

ELDER WRIGHT: I would appreciate that very much.

ELDER SOMMER: Now, dear friends, we understand

these arguments he has presented; I believe we have seen that not one of them will stand the test. We cannot, dear friends, corrupt the worship of God by bringing these things in for which there is no authority. Christ is King; from his throne He sent the Holy Spirit down. He commissioned the Apostles, and they were commanded to go into all the world and make disciples. They gave the New Testament as the law book of God's word and now we have a full and complete system. There has been given to us, dear friends a system that is perfect in every way. When these people in Galatia corrupted the Church of God the Apostles said (in Gal. 1:8)—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be anathema",—which means let him be accursed. "If any man preaches unto you any gospel other than that which we have preached unto you. let him be anathema." And then there is this statement we brought up awhile ago, that if any man shall add unto these things God will add unto him the plagues that are written in this book.

All things that pertain to life and godliness have been given in the New Testament, and instrumental music is left out. That is the reason that the Church of Christ does not endorse it: that is the reason we do not practice it; that is the reason we have been opposed to it, and will continue to be opposed to it until Elder Wright, or some one else, can bring to us in the New Testament some authority for it. The arguments he has presented tonight by no means satisfy my mind, and I am persuaded that the arguments which he brings to us by no means satisfy your minds. We must have stronger evidence than this, that it is authorized by the New Testament scriptures.

This is not a mere question, dear friends, of an organ; it is a question of a great principle:—have we the right to add to the word of God? That is the cause of nearly all the confusion and contention there is in the Christian world,—people's handling the word of God as is my friend tonight, and coming up and saying, "Let us try this, and let us try that and the other"; or, "The Lord has not told us to do this, that or the other, and therefore these things are all right." That is what is causing and perpetuating differences and confusion among the Christian people. Elder Wright says in his meeting house, "Where the Bible speaks we speak and where the Bible is silent we are silent,"—but he has changed that around tonight; he says, "Where the Bible is silent we speak, and we will just go right ahead and practice it." And thus,,

clear friends, we have an overthrowing of the principles of this great Reformation of which many of us here tonight are a part. And he is overthrowing likewise the living Word of the living God. Thus, dear friends, do we have before us tonight these points.

"If any man shall add unto these things. God shall add unto him the plagues that are written in this book." Let us fear lest a promise being left us of entering into his rest any of us should come short of it. I thank you.

## **SECOND NIGHT**

7:30 P. M., Wednesday, March 8, 1916.

**MODERATOR SOMMER:** Mr. Franklin cannot be here tonight and Mr. L. P. Roberts will act as Chairman.

**CHAIRMAN ROBERTS:** The question for discussion tonight is: The use of instrumental music in connection with Christian song service is authorised by the New Testament scriptures. Mr. Wright will affirm and Mr. Sommer deny.

### **Mr. Wright's Second Speech**

**MR. WRIGHT:** Brother Moderators and Ladies and Gentlemen—I want to take up this evening where my opponent started instead of where he ended last evening. First, I want to notice tonight ten points which my opponent brought forth, or his remarks under ten headings.

First, that Elder Wright-short-speech. Now I thought the question under discussion was the use of instrumental music in connection with Christian song service, but for about ten minutes I believe my brother discussed Elder Wright, and especially his short speech of last evening. Now we appreciate this publicity, I am sure, but my opponent seems to think himself the judge and jury in this affair, instead of simply a debater. What has Wright to do with this musical proposition anyhow, except as a debater? I am not the subject of the debate; instrumental music is the subject of the debate, in connection with Christian song service. I affirm that instrumental music in connection with Christian song service is authorized by the New Testament scriptures.

My opponent said, secondly, last night, Old Testament scriptures nailed to the Cross. My friends, that will do for the law of Moses, if you please, but as to the prophets I beg to differ with my learned opponent. And in support of this let me read to you from Bro. Peter in his 2nd letter: "This second epistle I now write unto you, in both which I stir up

your pure minds by way of remembrance, that ye may be? mindful of the words which were spoken before by the holy prophets, and of the commandment of us—the apostles of the Lord and Savior." So you see that the prophets he classes, as under the old dispensation, while I affirm that those same prophets are binding to a certain extent, and their teachings, upon the New Testament Church. And I have brought this verse of scripture here to prove my argument.

My opponent admitted last night that the New Testament is the law book of Jesus Christ, and Jesus Christ is king of all, having all authority in regard to his Kingdom. I have complied myself with the requirements to enter into the Kingdom of Jesus Christ. The requirements to enter into the Kingdom of Jesus Christ are faith, repentance, confession and baptism. I have complied, beloved, in the name of the Lord Jesus Christ; I have faith in Jesus Christ. Second, repentance. I was a repentant soul and sorry for the sins I had committed against my God. Repentant, yes; repentant was I. I made that good confession which so many thousands of people have made, that I do believe Jesus Christ is the Son of the Living God. And, moreover, my friends, fourthly, I was made pure with my Lord in baptism, and, according to the law of Jesus Christ, the King of the kingdom of heaven, or the Church of Jesus Christ. I entered into his kingdom. I am enduring at this present time, and I affirm I am a member of His kingdom, and that I can use an instrument of music in the Christian worship seven days in the week and still remain His beloved child.

Bro. Sommer admitted that the instrument had no sin in itself. Now, Bro. Sommer, you show by this law book of Christ the chapter and verse in the New Testament defining the use of one or more instruments as sinful in the worship. That would exclude me from the Kingdom of God. would it not? I wonder if my brother meant that: I wonder if my beloved brother in Jesus Christ would call me brother and acknowledge me brother; I wonder if he would do that. I wonder if he does not think tonight that I am a member of Christ's Body.

Now let us note what he said about contention in the Restoration movement. Who caused this contention? Why, his party, of course. God permitted instrumental music in connection with Christian song service not only under the law but by the prophets and by the very terms which the Apostle Paul uses under "psallo", plainly proving by my argument of last evening that five times it is permitted in the scriptural passages. None of these exclude an instrument.

Now, note the context. My opponent made quite a bit of "context" last night. I will give you an example or two of context, and we will see how it will go. "And that the Gentiles might glorify God for his mercy; as it is written, for this cause I will confess to thee among the Gentiles and sing unto thy name." That word "sing" in the Greek is "psallo." That word permits the use of a musical instrument as it is translated in the New Testament scriptures. That from Rom. 15:9 is a passage from which our beloved brother and prophet, King David, speaks in the song, and we all know that King David played upon a harp. I affirm that that word has never lost the idea of instrumentation in the New Testament. Now I shall read that with the context in it, "And that the Gentiles might glorify God for his mercy; as it is written, for this cause I will confess to thee among the Gentiles and sing with an instrument unto thy name." I destroy not the passage by including the instrument by using the word "sing".

I will use another: "What is it, then? I will pray with the spirit and I will pray with the understanding also; I will sing with the spirit and I will sing with the understanding also." My friends, that does not exclude a musical instrument,—not one bit of it. I can sing with an instrument and with the spirit; certainly I can do that. And again, I can sing with understanding and still use an instrument; it does not destroy my understanding, not in the least.

Then he speaks of a change, fourthly, in the meaning of the word "psallo". What a parallel he has drawn in illustrating with the words "prevent" and "let". What have these words to do with the word "psallo"? Absolutely no relation. What if these words have changed? That does not change the word "psallo", which plainly means, according to all of the eminent scholars of the world, to sing with or without an instrument. Bro. Sommer cannot find a single authority who contends that instrumental music is excluded in New Testament times, by this term. He should feel lonesome in his contention.

Now, let us notice the fifth point. He mentions Sophocles, Thayer and 150 other scholars. First, we have the very eminent scholars, Sophocles and Thayer, both of them authors of splendid lexicons. They are certainly eminent scholars,—nobody denies that. And those 150 other scholars,—why, not for a single moment would I say that those men that revised that magnificent word of God from the Greek were not eminent; I would not take one iota of their praise away from them. And then he speaks to me in this

word where they translate it they leave out the instrument. He says in the thought, to chant, to sing, there was no instrument, as these men rendered it; that is what he would have us believe. Why, my friends, here is much assumption, it seems to me,—much assumption. I say there is no logic in what he has brought forward. Indeed, I say that the great logician, Francis Bacon, would almost rise from the dead if he could hear some logic like that. Why, my friends, who disputed that these men were wrong in their lexicon or translation in saying that "psallo" meant to sing? Why, I did not. Who did? "No one. Now, suppose we took a newspaper clipping and it read something like this: "Miss Brown sang with much sweetness and fervor last Sunday evening". I suppose my opponent would say, it is plain to be seen no instrument was used on the occasion just spoken of, because the instrument was not specially mentioned. Why, there is not one in a thousand who would get such an idea as that,—not a bit of it.

Now, my friends, Sophocles, Thayer and these 150 scholars,—these men did not say that to sing, as they used it in their lexicon, and translations, excluded an instrument of music in connection with Christian song service in the New Testament. They did not, my brethren.

Now, let us notice that incense burning in the church. That is too good a one to let go. That is a far-fetched idea, classifying us with the Catholic brethren. But my audience should read in Rev. 5:8. of the Revised Version, the following passage several times: "And when he had taken the book the four living creatures and the four and twenty elders fell down before the lamb, having each one a harp and golden bowls full of incense, which are the prayers of the saints." Now it is a self-evident fact that the incense is a prayer of the saints; that is, the incense is the prayer of saints, rather, incense in the Church of Christ the prayer of saints. The incense of the Old Testament was real, material incense burning, and was a symbol of the prayers of the saints in the New Testament. Thus we are taught by our law book, the New Testament, that real, material incense burning is not lawful under this dispensation.

Now the seventh was baby baptism; the baby is in Heaven and therefore they should baptize it into the Church. Let us notice that argument closely. We are astounded at this advice, and we wonder what the Methodist brethren have done that they should be dragged into this argument. First, a baby is not a Gospel subject. Why? A baby cannot believe. We believe. "He that believeth.

and is baptized shall be saved." Can a baby believe? We find again that it says, "Repent and be baptized, everyone of you, in the name of Jesus Christ." Can a baby repent? Why no. Babies in Heaven? Surely. God bless us.—the babies. Why, they are in the Kingdom here; sure they are. Jesus took them up in his arms and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Why were the saints of old, the saints of Heaven, with babies as well as musical instruments, permitted in both places,—the old dispensation and in Heaven? The redeemed will stand here today purified by His blood, saints of the Lord Jesus Christ. Does my opponent mean to tell me that the Heavenly Father, the holy and righteous, would condemn his children of today because we use an instrument in the Church of Christ here today, when his children of yesterday used them in obedience to his command, and he is using them in Heaven now? How extremely inconsistent. What an unchristian thought, if he thought it. Why we would feel like hating an earthly parent who would so legislate against his children.

Now, let us notice the eighth point. Not much instrumental music in Greek and Russian Greek churches. He admitted the Russian Greek church (the Russian Greek church, or Russian church with the Czar as pope, I will add) used instruments in worship: he admitted the Russian side used, instruments at least. The two bodies as he gives them are really cue; the Standard Encyclopedia teaches this. What does he admit by this? That part of the church uses instruments. Where is his argument, if part of the church uses instruments in connection with Christian song service? But he seemed afraid last night of Bro. Briney on this point. Thank you, my friend. Listen to this by Briney, "The Greek church uses triune baptism." Why does not my opponent practice and teach triune baptism? Don't the Greeks know their own language? Why he said last night that the Greek church was nearly free from instruments of music in connection with Christian song service, and we find upon careful investigation that the head of the Russian end of it is the Czar of Russia, and we find that they have the triune baptism. Don't the Greeks understand their own language? He told you, my friends, and some of you in "the audience are beginning to doubt that affair. If it is so, that the Greek church has the triune immersion, my brother should be dipped twice more and then be received into their church by the right hand of fellowship. Will he do this? I should say that illustration of his was a sword with two

edges, and crippled him much in this instance. Who is. right, God or the Greek church, anyhow? Who is right, God or Elder Sommer? Who is right, God or I? God, of course,—and God authorizes it in the terms of the New Testament, this instrumental music in connection with Christian song service. What more do we need?

Now, let us notice that demonstration of the tuning fork that caused much amusement. No. my brother, music is a tone, a tone or a combination of tones; that is what Webster says. My brother seemed to imply that it had to be more than one tone. Now, which is it, my brethren, that is most learned; is it Bro. Sommer, or is it Noah Webster and those renowned scholars? He said it was a tone (Webster did), but Bro. Sommer would let us have the idea that it had to be more than one tone before we could have a tune. Now, a tune, by the same author (Webster's International Dictionary), is a sound, is a note, is a tone. That is what Webster says. I wonder if Webster is right or Bro. Sommer. [Elder Wright produces a small drum and beats on it]. This is a drum and that was four tones.

ELDER SOMMER: What were they.

ELDER WRIGHT: A tone, a tone, a tone, a tone; a combination of tones, if you please. [Applause] Music. Now my brother brought out the fact last night that with a tuning fork a man could not play music because it made only one tone. Didn't I (now honest) play just as good a tune on the tuning fork as I did on the drum? Now, he seemed to think that starting the tuning fork is heard by only one person. I do not know how you start them, but I think they stick them in the teeth and use them. I do not mean that as a slam, for I think it is all right; but take it from the standpoint of a tuning fork and starting that tuning fork. He says that the rest of the congregation does not hear the tuning fork. What is there in that? It seems to me that the man who starts it hears it. and I say if it is, sinful for one it is sinful for the whole of us, and vice versa; and I say when you use the tuning fork to pitch the tone you had just as well have an organ and keep pitching the tone until you get through with your song service. I notice that as to some of my brethren in the house it is hard enough for you to sing even with an instrument.

Now, Ladies and Gentlemen, as to the remark of the Chairman, "Lei there be no demonstration." Now last night my opponent made unjust capital in saying that Moderator Franklin meant I had made no demonstration, and it placed Bro. Franklin in an unfair position; and, not being able

to be here tonight, he writes me this note:

March 8, 1916.

Mr. J. Roy Wright, Unionville, Mo.

Dear Sir:—It has come to my ears that a remark I made last evening at the debate was considered by some to mean something I did not intend. I thought my meaning was plain at the time.

It was agreed before the debate was commenced that there should be no expression of applause or disapproval of what was said. After one of the speakers had made some remark there was come applause and I made the remark, "No demonstration". This is said to be understood by some to mean that the handling of the tuning fork was no demonstration. That was not what I intended; but what I intended was that the audience should riot make a demonstration. I did not intend to convey the meaning that Bro. Wright did not give an illustration of playing a tune on the tuning fork; but I meant, as agreed in the beginning, that there should be no demonstration of approval by the audience. Yours truly, N. A. Franklin.

I thanked him for that, and he thanked me when he gave it to me. But my brother picked it up and made some capital out of it. I am not going to stay on that point long.

Now we have melody in the heart. I say melody in the heart is a fine thing, but that does not exclude a musical instrument. I cannot play instruments, but a one-tone instrument I am good at. I could say I could have melody in my heart and do that, but I might have melody in my heart and not play on an instrument or sing. Oh, I could go to my work so happy with melody in my heart: but, according to the argument of my opponent last night, if he says there has to be music, melody in the heart, I could take the human voice away from him and let him have melody in the heart entirely and the demonstration would be rather silent.

With reference to adding to the word of God, he said, "Let him be accursed" that does so. I have proven that learned men authorize the use of musical instruments,—say that the use of musical instruments is authorized in the New Testament in connection with Christian song: service. I charge my opponent, in the face of abundant proof of this, with trying to take away the freedom allowed by the book of Almighty God, and cite him to the 22nd chapter of Revelation, 19th verse,—that if any man shall take away from the words of the book God shall take away his part out of the Book of Life. It is just as dangerous to take away from the word of God as it is to add to it, and when my brother tries to steal away, in his construction of the word of God, my liberty that He gave me in the word "psallo" to use an instrument in the Christian song service, he takes something away from the word of my God. Why does Bro. Sommer insist on standing out and contending for a fallacy when the learned scholars of the world oppose him? I thank you.

## Mr. Sommer's Second Speech

MR. SOMMER: Mr. Moderator and Ladies and Gentlemen—That tune that he played last night seems to be troubling him a little. And we still ask, what was the tune he played on the tuning fork, and what was the tune that he played on the drum? If it is a musical instrument, it plays a tune; and what is the tune?

Concerning the Greek word "psallo" and its translation, we have called your attention to the fact that in the King James Version and in the Revised Version the word "psallo" is translated slug, sing praise, make melody. Now there is not in this word anywhere the idea of an instrument. And I have in my hand the statements from 25 translations concerning this word in Eph. 5:18, 19; Col. 3:16, and they all translate the word "psallo": to sing,—and there is not the idea of an instrument in that word. These translations are Wycliff's in 1380, Tyndale's in 1534, Cramner's in 1539, the Geneva Translation 1539, the Rheimes Translation 1557, the Douay Bible (a Catholic Bible—1610), the King James Translation 1611, the Doddridge Translation 1821, MacKnight's Translation 1821, the Emphatic Diaglott 1864, Anderson's Translation 1866, Ellicott's Translation 1866, Rotherham's Translation 1872, the Living Oracles 1873, the Bible Union Translation 1873, English Revised Version 1881, the Baptist Translation 1883, Interlinear Literal Translation 1897, the American Revised Version 1901, Twentieth Century Version 1901-1906, Worrell's Translation 1904, the Coptic Version 1905, the Syriac New Testament 1905, the Baptist Translation 1912 and the Bible in Modern English. Here are 25 translations made into the English language through a period of more than 500 years, and the Greek word "psallo" is there translated: sing, and its equivalent, and nowhere is the idea of playing on an instrument conveyed there. Now it seems to me that this is sufficient. It is the scholarship through 500 years, with the 40 or 50 that made the King James Version and the 100 that made the Revised Version, and my opponent stands against this scholarship.

Now, his charts here, dear friends, you may think there is something in them; but I will tell you, my friends, there is practically nothing there. [Laughter] Take, for instance, that word "ohdaa." In the first place, he is going to tell us a great deal of Greek, and devotes considerable time to that, but he would better spell that word right in the first place; the "h" is not in the original Greek. But, in the second place, he says in this lower chart of his that the word "oodaa" is vocal, which is a little different from Elder Briney in the

Louisville debate: "Now says the apostle, 'sing the oodaa,' and I turn over here and I find out that those who sang the oodaa did it in connection with the harp and other instruments of music, and does God's approval rest on it?" I bring this up to show that Elder Briney, a member of the same church to which my opponent belongs and a man who has had probably 150 debates, says this word has the instrument in it, while the gentleman says it is entirely vocal. So he has his own brethren against him.

He tells us that the law of the Old Testament was done away with but the prophets were not. Now, dear friends,, he is making a discrimination that is going to get him into a world of trouble. He brings up the statement that the Church, is founded on the Apostles and Prophets, and so on, and brings out that idea. Well, how does he know that refers to the Old Testament prophets? Were not there prophets in the New Testament? Eph. 4:8 says that when Christ ascended up on high he led captivity captive and gave gifts unto men. He goes on to tell what the gifts are: "He gave some to be apostles, and some to be prophets." There are the prophets right there; they are the New Testament prophets; and how does he know but that when that word is there used it refers to the New Testament prophets?

Doesn't he know the prophets are called "the law"? In 1st Cor. 14:21 it says, "In the law it is written, by men of strange tongues and by the lips of strangers will I speak unto this people; and not even thus will they hear me, saith the Lord." There is the law, it speaks of it as "the law." and the only place that is found is in Isa. 28:11. So the words of Isaiah, the prophet, are called "the law." In John 10:34— "Jesus answered them, is it not written in your law, I said ye are gods?" The only place this passage is found is Psa. 82:6, and the Psalms are called "the law." In John 15:25)— "But this cometh to pass that the word may be fulfilled that is written in their law,—they hated me without a cause." The only place where this is found is Psa. 35:19, 69:4. Thus, dear friends, I say [a passage from] a prophet was called "the law," and David and the Psalms were called "the Jaw." My opponent has said that the law was abolished: so then when the law was abolished, and the Psalms from which he is quoting so much were abolished, this instrument of music was abolished too. If not, why not?

Elder Wright brings over one practice from the prophets. and where is he going to discriminate? He goes back and brings over David's instrument, and if so, why not bring; over David's polygamy. Bro. Benjamin Franklin, one of the

old pioneer preachers of this Restoration, was approached by a woman who believed strongly in instrumental music, 'while Franklin was opposed to it, and she said, "Bro. Franklin, wasn't David a good man?" He answered "Yes." She asked him, "Don't you think David was saved?" He said ""Yes." She said, "Well, didn't David use instrumental music?" He said "Yes"; and then she said, "Well, can't we use instrumental music now and be saved?" And Bro. Franklin turned to her and said, "My sister, don't you believe David was a good man?" and she said, "Yes." "Don't you believe David will be saved?" "Yes," she said. "Well, David had a great many wives. Can't we do that today; can't your husband have other women besides you? If not, why not?" Reductio ad absurdum.

But why is my opponent back in the Old Testament, anyhow? The proposition says that the use of instrumental music in connection with Christian song service is "authorized by the New Testament scriptures." By some sort of a submarine dive he has gone down from the New Testament and shoots up over in the Old Testament. What is he doing back yonder, anyway? He is clear off of the subject, dear friends, and a good deal that he has presented in the New Testament is entirely off this subject, and we have simply followed him to take away from your minds any wrong conception you might have of authority from David. That brings me to this thought: My opponent gave us references, a great many Scripture references, last night. Now, dear friends, it is one thing to have scriptures, and it is another thing to have scriptures to the point. I believe it was Mark Twain who said, "You would better not know so much than to know so much that is not true." And a man would better not quote so many scriptures than to quote so many that have nothing to do with the point.

In the same Psalm back there where it speaks of the use of an instrument it mentions the dance, and he tried to forestall me by saying that the dance is some kind of a musical instrument. Let the Scriptures explain this. The Revised Version refers you to the 149th Psalm, where the word "dance" is used, and then refers you to 2nd Sam. 6:4, where David brought the ark to Jerusalem and danced before the Lord. I affirm, dear friends, that if we can use the 150th Psalm as authority for instrumental music because David says, "Praise him with stringed instruments and organs," I affirm that we can use the dance also, for in the same Psalm in the same verse he says, "Praise him with the dance"; and the connection shows that it refers to dancing to the Lord.

My opponent has brought up a good many lexicons and referred to several at least. How about those lexicons? Some of you may think they differ among themselves. It is this way: those lexicographers did not have in dispute every word they used, and they gave the general meaning as it came along to them. I have no doubt that Elder Wright or myself has spent more time studying the word "psallo" than most of those Greek lexicographers. If they had spent on every word the same amount of time that we have on this word they would never have been able to make a lexicon,— life would be too short. So they gathered up the general meaning, and we have to find out from the connection and the circumstances and context, when [and where] it is used, what the meaning is. We referred to Sophocles and Thayer, two of the best there are, and they give as the meaning of this Greek word "psallo": to sing; and they do not give the idea of an instrument in the New Testament or the New Testament period.

He had a great deal to say about the word "psallo" excluding an instrument. Dear friends, that is not the question. It is not what the word "psallo" **excludes**, but what the word "psallo" **includes**. A word is not supposed to define everything that it does not mean, but it defines that which it does mean. He brought up the instance of Miss Brown singing. He said that she sang and that there was an instrument played, and that the fact that it says "she sang" did not exclude the instrument, and therefore singing implied an instrument. It does not exclude clapping the hands or jumping up and down, but does the word "sing" imply or mean clapping the hands or jumping up and down? A definition of a word is not supposed to give everything the word does not mean, but it is supposed to give what it does mean. It is a little like our Kentucky postmaster we had last night: A postal guide is not for the purpose of telling a postmaster what he shall not do, but it is for the purpose of telling him what he shall do. And we cannot infer that because certain things are not mentioned we can practice them. The same is true of the word "sing"; it tells us what to do. "Psallo" says: to sing; and that does not include an instrument.

J. W. McGarvey belongs to the same church to which my opponent belongs. He has written many books; he is dead now, but he was, I will safely say, the greatest authority in the "Christian church", and had more influence than most anyone else. He was head of the Biblical Department of the Transylvania University in Kentucky, and there are

probably preachers here tonight who studied under McGarvey. J. H. Moore of Eugene, Ore., addressed a letter to him, Jan. 25, 1909, asking him if the Greek word "psallo" included an instrument, and this was his answer:

Feb. 9, 1909. Answering yours of Jan. 25th, the word "psallo" in the New Testament never conveys the idea of instrumental accompaniment; only pretenders to scholarship claim that it does.

That is pretty hard on my opponent from perhaps the greatest authority in his own church.

We have a few historians, dear friends, that we shall present, and bring to you this thought in connection with the argument on this point: find out how the people to whom the New Testament was written understood it. Did the early Christians understand that the Greek word "psallo" meant for them to play on an instrument? I affirm that the early Christians did not use it, and that it was not introduced into the worship of the church for hundreds of years.

The first authority I present is Bingham. I have his work in my library in ten large volumes. This is one of them. Joseph Bingham was one of the most learned men the Church of England ever produced. This edition is printed in Oxford, England, from the University Press. Now here is what this learned man says:

Music in churches is as ancient as the apostles, but instrumental music not so.

This same man quotes from other authorities. He quotes from Thomas Aquinas, who was one of the most learned Roman Catholic scholars, and who lived about the year 1250. And that man said, speaking of the Catholic church about the middle of the 13th Century:

Our church does not use musical instruments, as harps and psalteries to praise God withal, that she may not seem to Judaize.

He refers perhaps to the general introduction of that music.

Justin, called the Martyr, who lived in the 2nd Century, or a man who goes under his name at least, says:

The use of singing with instrumental music was not received in the Christian churches, as it was among the Jews in their infant state, but only the use of plain song.

There is a man in the 2nd Century who tells us that instrumental music was not in the churches of God.

And here is Doctor Kurtz, a great Lutheran. This is a translated work in two volumes. He says, and he was writing of the period between 323 and 692 A. D. (church history):

The earliest church music was simple and inartificial. But the rivalry of heretics obliged the church to pay greater attention to the

requirements of art. Chrysostom already inveighed against the secular and theatrical melodies introduced into the churches. The practice of instrumental accompaniment was longer and more tenaciously resisted.

Now that is this side of 323 A. D., and in the period between that and 692 A. D. Yes, and there is Chrysostom, we forgot to read him; well, let him go. Doctor Hase, another German Lutheran, on page 153 says, concerning the period between 312 and 800:

The outward forms of religion became gradually more and more imposing. From the ancient temples the incense and many ancient customs of heathenism were transferred to the churches. Soon after, in face of continual opposition to all instrumental music, the organ, worthy of being the invention of a saint who had listened to the minstrelsy of angels, was brought to Italy from Greece.

Alexander Campbell, of whom no doubt my friend thinks a great deal, a learned and great man but not a perfect man, —here is what he says:

That all persons who have no spiritual discernment, taste or relish for spiritual meditations, consolations and sympathies of renewed hearts, should call for such aid is but natural. Pure water from the flinty rock has no attraction for the mere toper or wine-bibber. A little alcohol, or genuine Cognac brandy, or good, old Madeira, is essential to the beverage to make it truly refreshing. [This is pretty strong, and it is not from one of the "antis," as he has dubbed us up there on his chart.] So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service. I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually-minded Christians, such aids would be as a cow-bell in a concert. — (Memoirs of A. Campbell by Dr. Richardson, Vol. 2, p. 366.)

I wish to read a little from J. W. McGarvey. He, you know, was a learned man, and he certainly puts our opponent in a bad fix by saying that "only pretenders to scholarship" claim that "psallo" includes an instrument. When this subject first began to be discussed, in this Restoration he said:

It is manifest that we cannot adopt the practice without abandoning the obvious and only ground on which a restoration of primitive Christianity can be accomplished, or on which the plea for it can be maintained. [That is the same plea Elder Wright has in his meeting house over there. "Where the Bible speaks we speak; where the Bible is silent we are silent." J. W. McGarvey, one of his own brethren, says we give up this plea when we adopt instrumental music] Such is my profound conviction, and consequently the question with me is not one concerning the choice or rejection of an expedient, but the maintenance or abandonment of a fundamental and necessary principle. I hold that the use of the instrument is sinful, and I must not be requested to keep my mouth shut in the presence of sin, whether committed by a church or an individual. The party which forces an organ into the church against the conscientious protest of a minority is disorderly and schismatical, not only because it stirs up strife, but because it is for the sake of a sinful innovation upon the Divinely

authorized worship of the church; and, inasmuch as the persons thus acting are disorderly and schismatic, it is the duty of all good people to withdraw from them until they repent. It is universally admitted by those competent to judge that there is not the slightest indication in the New Testament of Divine authority for the use of instrumental music in Christian worship.

Now this is found in "Apostolic Times" 1881, and "What Shall we do About the Organ?" pages 4, 10, and is quoted by Kurfees in his book.

Now we have, my friends, men from the same religious "body to which my opponent belongs, and they say that "only pretenders to scholarship" claim that this word "psallo" includes an instrument. Thus do we have before us this testimony, and here is the argument, dear friends: The musical instrument was not in the Apostolic Church, if all these historians are to be a guide. Here they are, dear friends,—pile them up. Here are the histories, and what do they say? They tell us that instrumental music was introduced hundreds of years this side of the Apostles, and then it was with opposition on the side of the monks. Now then the question arises: The early Christians did not have it; didn't they understand the New Testament? Elder Wright says that instrumental music in connection with Christian song service is authorized by the New Testament scriptures. How does it come that the early Christians did not know that and did not practice it?

### **Mr. Wright's Third Speech**

MR. WRIGHT: Bro. Moderator, Ladies and Gentlemen— That reminds me of the first time I got up to preach. I thought my sermon was just about as disconnected as the dictionary, but they told me it was fine, and I appreciated it from the bottom of my heart. And that made all the preacher I am today,—what I heard from those people that told part of the truth; perhaps they told all the truth.

Now I did say that the greatest scholars of the day do contend that that word did not lose its idea of instrumentation in connection with Christian song service in the New Testament scripture Now I wrote to a lot of universities about it: to Oberlin College, Yale, Harvard, Princeton and the University of Chicago. I wrote a letter to these men somewhat on this order:

Unionville, Mo., January 1, 1916.

To the Professor of New Testament Greek.

Dear Sir and Brother—We have some brethren who insist on dividing the church by their stand in regard to instruments in connection with Christian hymns and songs, and they violently oppose them, claiming that they are not permitted by the authority of the

New Testament. One of these brethren named Kurfees wrote a book upon this subject, using the argument that the revisers of the R. V. were forced by the meaning of the Greek words "psallo" and "psalms" to render it strictly: to sing, to the exclusion of instrumental accompaniment. Therefore, the words which they base their controversy upon are the Greek words "psallo" and "psalms." They contend that these words lost all of their primary meaning during the N. T. times, and then meant strictly only: to sing. In any judgment, this is not the case, and my understanding of this verb is: to play stringed instruments in the primary sense, and to sing in a secondary sense. Therefore we are permitted by the meaning of this Greek verb to sing with or without an instrument at will. I find that many of the lexicons use only the primary meaning and many the secondary meaning; but those who give it a secondary meaning displayed no will to imply that an instrument should not be used in the church service and song. Will you kindly define this word and state your opinion as Greek professor, and, if possible, on the stationery of the university, that I may heal with your aid the breach in the church? Yours aggressively for Christ—J. Roy Wright (Minister).

Princeton answered through C. W. Hodge.

Princeton, N. J., Dec. 25, 1915.

Mr. J. Roy Wright, Unionville, Mo.

Dear Sir—As I am in the chair of Dogmatic Theology I have referred your letter to the Professor of New Testament Literature. —C. W. Hodge.

I had quite a bit of perseverance, and I went after the New Testament Professor like a dog after fleas, and he said:

Princeton, N. J., Jan. 29, 1916.

Mr. J. Roy Wright.

Dear Sir—Replying to your letter of the 23rd. Your early letter must have gotten misplaced. But I remember it contained the statement made by Dr. Casper Wister Hodge touching the matter of your inquiry, and, like his statement, I feel myself in entire sympathy. Tours truly—W. P. Armstrong.

Then I had to go back to see what Mr. Hodge said. In 1911 he wrote a letter to Bro. Briney in which he says:

Dear Bro. Briney—In reply to your letter I would say that Professor Charles Hodge died in 1878. Although it was his opinion that was asked for, I venture to answer your letter. First, as to the facts: "psallo" seems to have been used in classical Greek to denote striking a string or playing on an instrument. In the New Testament it is used five times, and seems to mean singing praise.

But secondly, no argument at all, I should say, can be made from this to prove that in New Testament times no instrumental accompaniment was allowed. Nothing whatever for or against this can be made from the fact that the Revised Version translates it "sing." You will notice that the Authorized, or King James Version, translates it the same way. And in Eph. 5:19, where the phrase "make melody" is used, the Authorized Version and Revised Version have the same rendering.

I have not read the book you speak of, but if its argument is just as you report it, I should say it had no force at all. Very truly yours—Casper Wister Hodge (Princeton University).

Then I went after Oberlin on the same order, and Oberlin answered:

Oberlin, O., Jan. 14, 1910. Mr. J. Roy Wright, Unionville. Mo.

Dear Sir—I have your letter of Jan. 1 inquiring about propriety of using musical instruments to accompany the service of song. I am afraid that the two words "psallo" and "psalmos" yield nothing decisive in answering the question. The meaning of the verb is exactly what you describe it in its primary and secondary senses. The use of the verb in its secondary sense therefore in the N. T. does not enable us to decide whether musical instruments were or were not used. The fact that there is this admittance of more than one meaning in the use of the word in the New Testament would seem to me to make it perfectly clear that the point is an unimportant one. If the matter had been regarded as important in the New Testament times, there certainly would be some explicit direction on the subject given. The fact that there is no such direction given seems to me to leave the question to be settled by whatever seems to be the interest of the church service in modern life. Yours sincerely—Edward T. Bosworth (Senior Dean).

And this from Harvard University:

Cambridge, Mass., Dec. 29, 1915.

Mr. J. Roy Wright.

Dear Sir—In answer to your letter of Dec. 3, I can say that I should repeat in substance what I wrote four years ago with regard to the Greek word "psallo." The word originally meant, as Thayer says, to play on a stringed instrument. It was then extended in the usage of the Septuagint, to singing to the music of the harp as an accompaniment. In the Septuagint its use is further developed so that it is applied to singing without any apparent reference to whether or not there was an instrumental accompaniment. The New Testament instances do not require instrumental accompaniment, but they do permit it.

In a word, the term in the New Testament use has substantially the meaning of our word "sing" which is used of vocal music both with and without accompaniment. If the writers had intended to speak of accompanied singing, they would have used "psallo." If they had in mind unaccompanied singing they would have used the same word. Yours truly—James H. Ropes (Professor of the New Testament in Harvard University).

Now for the University of Chicago. This letter is dated March 3. This man very nearly escaped me, and I am glad that he did not.

Dear Sir—Your inquiry as to the word "psallo" in the New Testament has just been handed me, and I reply at once as I fear it may be already too late for your purpose. "Psallo" means: to play upon the lyre and sing to the music. The word in question clearly means etymologically to use such an instrument and sing to its accompaniment.

[Mr. Wright did not read the name of the University of Chicago Professor just quoted.]

Now let us hear from Yale University.

Yale University, Dec. 27, 1915.

Reverend J. Roy Wright, Unionville, Mo.

Dear Sir—In reply to your request to repeat the substance of my

answer to a recent inquiry concerning the meaning of the Greek word "psalmos" in the N. T.. I may reiterate that its primary meaning is: to pluck, to play a stringed instrument. The sense to sing is secondary. The word "psalm" therefore means a hymn sung to the accompaniment of a stringed instrument, such as the psaltery. Very truly yours—B. W. Bacon (Professor N. T. Greek in Yale University).

Doesn't he seem lonesome in his contention with at least five of the greatest universities, and I might say the greatest universities in the United States of America, standing "behind J. Roy Wright in his contention? Now that is a pretty good start, but I can't let him get away with all that good fun.

I am troubled about that tune; well, he was troubled before I was. One tone is music, is a tune, regardless of what the brother says, according to Webster. Which is the greater, Webster or Bro. Sommer?

"Psallo", he says here, according to 25 translations, means: sing,—no idea of an instrument. Now I dare say that not one of those translations tells [not to use] the instrument, but just renders it "sing." Now we can see what the noted men of the United States in the colleges say about the word "sing" that the translators used when they made that translation. They did not exclude the instrument; it still holds the idea of instrumentation. I deny the allegation, and I do not say, and I do not agree with my opponent for a moment, that these men studied this a great long' time and then made their translation without a musical instrument because they could not conscientiously place the instrument in the word of God. He has quoted me here, that I said we could specifically enjoin the instrument upon the church. I did not say that. I did say it was authorized "by" the New Testament, not "in" it. Does "by the pond" necessarily mean I may not get in the pond? He harps along on that, and I think I had better make "by" come out a little stronger,—authorized by the New Testament scripture.

He uses the modern men. He said when we come to it that the Greek was the best after all. He said I said "entirely vocal." I never said that. I believe if the stenographer's notes are true they will show I used a question mark the other night. Therefore there is no word in the New Testament that is entirely free from the instrumental accompaniment idea. Those charts are better than he thinks they are. Briney is not mine and he is not God Almighty either, and if Bro. Briney had two hundred more debates that does not make Mm God either.

Now he spoke about the New Testament prophets there, and they might be to the point if I read that part of 2nd Pe-

ter again. It is a good thing Bro. Peter wrote that to me: "This second epistle, beloved, I now write unto you, in both of which I stir up your pure minds by way of remembrance;. that ye may be mindful of the words which were spoken before by the holy prophets and of the commandment of us the apostles of the Lord and Savior." I take that and affirm that it meant before the Church was established,—those prophets.

Now with regard to Psa. 82:6. My brother certainly had a stunning argument in regard to that, and he seemed to imply that was the only place he classed us as sons of God; that seemed to be the only place. My brother is mistaken. His father could have prompted him on that, if he had so pleased. Let us go back to Exo. 4:36—"And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." That is prophets.

Now his reference to the word making David and the Psalms law, why I am not going to refute that with testimony; it is not necessary. The term "law" is employed in three ways: first, in a general sense—the whole Bible; second, the five books of Moses; and third, local—part of the five books of Moses.

Now, we will go over into that prophecy again and fortify this contention here for which he calls me a submarine diver, —that it is a good thing to look after the prophets and that they were not nailed to the Cross. We see that Hezekiah is earnest, that he did what was right in the sight of the Lord according to what his father David had done, and we find in the 25th verse of the 29th chapter of 2nd Chronicles, "And he set the Levites in the house of the Lord with cymbals, with psalteries and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet, for so was the commandment of the Lord by his prophets." It is still there.

Now, he talks about the polygamy of David. I do not think God Almighty had anything to do with the polygamy of David; God never agreed with that. Jesus Christ said it was not so "in the beginning." God made only one man for a woman. When it comes to a question between God and David, God is right. We find that David was a man after God's own heart, but David was not perfect; and I do not think many of the prophets were absolutely perfect; but when it comes to the inspired word of God in the prophet my brother would not dare to say that the words of David, the prophet, were not as much inspired of God as were those of

Paul the apostle. God condemned bigamy, yes; did He condemn music? No. He commanded music; he did not command bigamy.

A VOICE: You mean polygamy?

MR. WRIGHT: Polygamy, yes; I stand corrected.

Now he said, here, not to know so much than so much that is not true. I will apply that to him. Now I do not "believe there is a scholar in the world that will take the word "dance" in the 150th Psalm and say that means jumping up and clown, or dancing; they will say that means an instrument. Now marginal references in the Bible are not always a safe commentary either.

Now he spoke about that lady. I spoke about Miss Brown; and she was certainly a sweet singer, Miss Brown was. And he said it did not include clapping of the hands. How many of us sing by the clapping of the hands or how many of us sing when we dance up and down? Is that the kind of accompaniment my brother uses in his home instead of a musical instrument? It is the general idea that the lady used a musical instrument.

Now I am going back just a moment, if I have the time, and I want to say that my opponent here did not get away with a single point—not one I have brought out in this debate. I affirm again that the New Testament is silent upon the sinfulness of the use of instruments in connection with Christian song service. It is the law book of God, and it defines a sin as a transgression against the law; and my brother must show the law where a musical instrument used in connection with Christian song service is defined as being sinful in its use. I affirm, with the authority of God, that instrumental accompaniment in connection with Christian song service is right and proper, and is according to the word of God; and I exhort my brethren here that they will not go further away from the Restoration movement causing a division in the Church of Christ because of something God commanded. I say people are taking something from the word of God that they have no business to take away, when they take instrumental accompaniment away from Christian song service. And up here—my friend knows this—that up in Burlington, Ia., that deeds for church property have a clause in them that no instrument of music shall be brought into that church. That beats the Methodist creed indeed. That is adding to the word of God. My brother would condemn the Methodists in a moment for their creed. They have placed that clause in their deeds before the door of the church; they have both taken away from the word of God

and added to it. Conscience? I have more conscience for the instrument than they have for the Word. It seems God Almighty is against my opponent. I thank you.

### **Mr. Sommer's Third Speech**

MR. SOMMER: Mr. Moderator, Ladies and Gentlemen —We are still waiting for his tune; watchful waiting.

He has spoken repeatedly about the prophets' endorsement of instrumental music, and he challenged me to find one that condemned it. I wish him to explain Amos 6th chapter: "Woe to them that are at ease in Zion and trust in the mountain of Samaria," and on down to the 5th verse.—"That chant to the sound of the viol and invent to themselves instruments of music, like David."

MR. WEIGHT: May I answer that?

MR. SOMMER: At the close of my debate [speech].

He puts a question mark on the chart there, and I think he needs to put one on the other, too, and a question mark over quite a good deal that he presents, for, dear friends, many of the authorities he quotes from these professors, say "it seems to me"; "it seems,"—question mark. One of them, the Chicago professor, goes a little further than he anticipates, and he excludes, if I remember correctly, singing alone altogether from the word "psallo." So he would not agree with the Chicago professor because he says it means singing without an instrument [too]. Now these professors, dear friends—Elder Briney has written a book from which he has quoted, and Elder Briney asked the same question of the professors at Harvard, Princeton, etc. And he has quoted from this book. I notice from reading it closely that Briney stated the question to those men in an ambiguous way, trying to bring out the idea concerning the subject that the dispute was whether this word excluded an accompaniment altogether or whether it allowed an accompaniment. The question is not whether an instrument can be played with "psallo," but whether that is in this word in the New Testament scriptures. Now, his Princeton man that he read from says that in the New Testament the word "psallo" is used five times, and seems to mean "singing praise." That is just exactly what I believe that it means—to "sing praise,"—and there is no idea in the expression "to sing praise" of playing a musical instrument.

The Yale man, writing from New Haven. Conn., says, "It is to be assumed that the New Testament revisers correctly understood and rendered the Greek"; and they say, dear friends, that the Greek word "psallo" means sing, and the

idea of an instrument is not in the word "sing" any more than the idea of clapping the hands or jumping up and down. These are found in Briney's book, pages 82, 83.

Now we notice what the Harvard professor that wrote to Briney says. We do not read it all. but here is a statement in it. "The word implies nothing whatever in regard to accompaniment." Note that phrase. That is just exactly what I believe on this subject, and what my opponent does not believe. He says that this word does imply something in regard to an accompaniment, while the Harvard professor says, "The word implies nothing whatever in regard to accompaniment."

Last night he brought out the idea that whatever the New Testament does not define as a sin cannot be sinful. But the New Testament, dear friends, condemns instrumental music. How? God condemns instrumental music by telling us to sing, and then in the word of God he says, "If any man shall add unto these things, God will add unto him the plagues that are written in this book." Does not that condemn instrumental music or anything else that is outside of God's word? Instrumental music is not given in the New Testament, and when my opponent and those with him introduce it they are adding to God's word. My opponent does not believe this principle [himself], for, dear friends, if we can take up a thing because it is not specifically condemned in the New Testament then we can have infant church membership, we can have sprinkling and pouring, we can have the doctrine of purgatory and the Romish confessional; for where in the New Testament is anything said against these things specifically? There comes the Kentucky postmaster again, you see. I think we will have to name my opponent "the Kentucky Postmaster."

Now, dear friends, we sum up this question. In the first place, the proposition says that this is authorized by the New Testament scriptures, and then he leaves the New Testament scriptures and goes back to the Old Testament. He leaves the proposition. And many of the scriptures that he has produced and many of the arguments that he has presented have nothing whatever to do with this subject, although we have kindly consented to follow him and find out his idea about the prophets. We show, dear friends, that the prophets have passed away in their authority, for they are part of the law, and my opponent himself says that the law was abolished. And then his temple argument,—he has not referred to that any more; and his argument about Heaven: they had it back in the Old Testament and they will have

it in Heaven, therefore we can have it in the Church. When? they were permitted to have it (if we just simply take him [Wright] at his word, and admit it was permitted back there) God Almighty mentions it; and that they will have it over yonder God Almighty mentions; so [then, it follows that] if we were to have it in the Church, God would mention it too,—but he has left it out. Now, these are some of the things that my opponent has not done.

What have we done? We have produced these lexicons; we have produced commentators, and they have agreed with us about the Greek church. He says they use triune immersion, and therefore I ought to practice that. They have something that causes them to use that. Not only the Greeks but some others believed in trine immersion, saying that as we are buried with Christ in baptism, and that as Christ was three days in the tomb, therefore a man should be baptized three times. That is false reasoning; but that was their argument in favor of it. I repeat that the first meaning of the Greek word "baptidzo" is repeated dipping, and the people had to tell what that word means by the connection in which it is used. It is the same way with "psallo." In ages past the word "psallo" has meant to pluck the hair, to pull the bow string and play an instrument, and singing; and we have had to tell by the connection in which it is used what is referred to. We have had to go to the country in which it is used and the age in which it is used and the context in which it is used; and the only place in the New Testament where the details are given it says, psalting in the heart; no man-made instrument there.

Then our historical argument, dear friends; we have shown conclusively it [instrumental music] was introduced a few hundred years ago; we have introduced this testimony, which he has not touched at all, we may say,—showing beyond doubt that the learning of the world teaches us that instrumental music was not used by the Apostolic Christians, but was introduced hundreds of years this side of the Apostles. My argument on that historical point is this,—that the people to whom the New Testament was written understood better what the Greek word "psallo" meant and what the New Testament meant than we do today, and if there is authority in the New Testament for instrumental music, as my opponent says there is, why did not the Apostolic Christians practice it?

The Greek church through all these centuries has not practiced it. We made an incidental remark that some of their churches might have, but I doubt whether there is a

church in Greece today that has instrumental music, and perhaps there are not a dozen in Russia. Here is what the Schaff-Herzog Encyclopedia, which I quoted before, says "The Greeks reject organs, musical instruments and sculpture, and make less use of the fine arts in their churches than the Roman Catholics." There it is there, and he has made quite a good deal out of the little explanation I made—that there might be a few congregations incidentally that used it.

Now, dear friends, to sum up all that we have before us: Jesus Christ, just before he left this world said, "All authority is given unto me in heaven and in earth." He ascended to the right hand of the Father on high, and there he was crowned as King of kings, and Lord of lords. From his position there as King he sent the Holy Spirit down on the Apostles, having said, "He that receiveth you receiveth me." The words of the inspired Apostles are the words of Christ himself,—these inspired Apostles that gave to us the New Testament. And, dear friends, instrumental music is left out [of their word]. And when writing to the Corinthian brethren, in 2nd Cor. 11:3, Paul says, "But I fear lest by any means as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." And in Gal. 1:8, 9 we find that those brethren had gone back to the old law, and they had brought over circumcision and added that to the word of God. Those people had done that, and the apostle reproved them for that, and he says (in Gal. 1st chapter, 8th and 9th verses)—"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be anathema [or let him be accursed]. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be anathema." What had these people done? The same thing my opponent is doing: they brought over circumcision and introduced it into the new law. He has gone back and brought over instrumental music and added it to the new law.

In Gal. 5th chapter, 3rd verse, it says, "For I testify again to every man that receiveth circumcision, that he is a debtor to do the whole law." If my opponent goes back to instrumental music he is a debtor to do the whole law. "Ye are severed from Christ, ye who would be justified by the law; ye are fallen away from Grace." (Gal. 5:3, 4.) And in the last book in the Bible, dear friends, John winds up the revelation of God to man and he says, "If any man shall add unto them God shall add unto him the plagues which are

written in this book." This is an addition that is not found In the word of God.

This is not a question, dear friends, of a mere organ; it is not a question of a mere organ, it is a question of a great principle. Have we the right to add to the word of God? Chillingworth says, "The Bible alone is the religion of Protestants." They [my opponent's people] say, "Where the Bible is silent we are silent." This is a question of a great principle; it is not a small matter. Oftentimes you see people stick up their noses and say, "A little organ don't amount to anything," and my opponent has practically done the same. But there are others that say the same in regard to infant baptism, pouring, and a hundred other things. It is a question of authority, and you and I are in this world simply on trial, and God has put many of these little things before us to try us. Was it a small matter when God told them in the beginning to offer animal sacrifices and Cain offered the first fruits of the ground, and he was rejected because of that? Was it a small thing when a strange fire was offered, as noted in Lev. 10th chapter, and God sent fire and devoured Nadab and Abihu? Was it a small thing when the man who gathered sticks on the Sabbath day was brought up and stoned, as recorded in Num. 15? But it shows that God is a being of his word, and that he means what he says, and that it is at our eternal peril that we change, alter or modify in any way, the living word of the living God. A small matter, you say, when God spake to Moses and told him to go and bring forth water out of the rock, and Moses said, "Hear now, ye rebels, must we fetch you water out of this rock?"—taking the glory to himself and Aaron? God said, I will not permit you, Moses, to cross the Jordan into the promised land, because you failed to sanctify me at the waters. (A little thing,—but despise not the little things.) And David brought the ark of the covenant from Kirjath-Jearim on a new cart, as recorded in 2nd Sam. 6, when he had no right to bring it that way, and Uzzah put out his hand to touch the ark because the oxen stumbled; and God smote him there, and he died.

You and I may do many things which we may have intended to do with a religious motive in mind, and yet God may condemn us because we have not read when we have had the opportunity of knowing and learning what the Word is; and then we are in ignorance willfully and God will not hold us guiltless in his sight.

So we have, dear friends, this subject before us, and let us not despise these little things. Let us remember the great"

principle involved.—that it is not a question of a mere organ, but it is a question of whether we have the right to add to the living word of the living God. We may try this, that and the other, and we may think that this, that or the other, is all right; but remember, Jehovah says, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." (Isa. 55:8,9.) I thank you, dear friends.

## THIRD NIGHT

Unionville, Mo., March 9, 1916.

CHAIRMAN ROBERTS: Ladies and Gentlemen — The following is the proposition that will be discussed tonight, **That societies, such as the Missionary and Aid societies, to do the work for the Church; suppers and entertainments to raise money for the Lord, carried on by these societies,— are not out of harmony with the New Testament scriptures.** Bro. Wright will affirm. Now, I want to ask what we asked last night, that the audience refrain from any physical demonstration of approval or disapproval of anything the gentlemen may say.

### Mr. Wright's Fourth Speech

MR. WRIGHT: Mr. Moderators and Ladies and Gentlemen—I affirm that societies, such as Missionary and Aid societies, to do work for the Church; suppers and entertainments to raise money for the Lord, carried on by these societies, are not out of harmony with the New Testament scriptures. Note the difference of terms. The first point to prove is that the societies themselves are not out of harmony with the New Testament scriptures. The second point is, that the suppers and entertainments to raise money for the Lord are not out of harmony with the New Testament scriptures, as conducted by these societies.

To do work for the church does not mean things in the church, or by the church. The phrase "not out of harmony"" allows a form of discussion without citing the chapter and verse in the New Testament, if the affirmative so desires, and he is also allowed the liberty of using them for proof if he sees fit. Also that the character or class of entertainment is not specified in the proposition, and therefore the affirmative must simply defend the use of these means by the societies to raise money as not being out of harmony with the New Testament scriptures.

First, I affirm that God's commands are pre-eminent in all cases and in all places. Our Bro. Sommer has repeatedly said that Elder Wright has many times said, in his meeting house, "Where the Bible speaks we speak, and where the Bible remains silent we remain silent," but that Elder Wright practices this motto, "Where the Bible is silent he speaks," and goes ahead and practices it so. Now, I do not know that I have ever been a great stickler to repeat that in my pulpit, "but anyhow I would not take it back; it is a very, very good motto indeed,—very good. But, my friends, this motto has been abused quite a bit since we have started this debate, and therefore we are going to change the order of the mottos tonight, and, as we seem to be divided in applying this motto, let us take, therefore, not a hum in motto but a Divine one, as recorded in 1st Peter 4:11—"If any man speak, let him speak as the oracles of God." Now, we know that the "oracles of God" are the inspired word of the living God, therefore, let us note how the oracles of God spoke in 1st These. 5:21—"Prove all things; hold fast that which is good." I tell you, my friends, that is a fine motto, is it not? That is a fine motto: let me repeat that again, my friends, "Prove all things; bold fast that which is good." "Hold fast that which is good." I tell you, we must have some good judgment on that; that is where we use our judgment, when we come to deciding as to the good things and the bad things.

I tell you, my friends. I believe that societies are good things; and, since I believe that societies are good things, I tell you to do as Paul instructs us to do,—hold fast to the good things. Now, God never made a machine out of a person exactly, did He? Certainly not. God expects us to use our common sense and good judgment in regard to many, many things of this life, and we should so train our intellect that in and by the Scripture of our God we can use good, Christian judgment in regard to these things.

Now, we read again in Gal. 4:18, "But it is good to be zealously affected always in a good thing." Now, "a good thing"—"to be zealously affected always in a good thing." Now, I tell you, there is nobody in Unionville, or all the surrounding country, that would deny that I am zealous in good things. I am exceedingly earnest and exceedingly zealous in regard to the good things of life, and when I stand upon the platform here and affirm that societies are not out of harmony with the teachings of the New Testament scriptures, I am affirming a good thing. Societies are splendid things.

Now, let us note the method in which the Scriptures speak.

First, they speak by negative commands. In the Old Testament there we have, Thou shalt not do this, or, Thou shalt not do that, and, Thou shalt not do the other thing,—negative commands, my friends, negative commands. And when we come to the New Testament we find that the plan is slightly changed, and it goes something like this, Thou shalt do this, Thou shalt do that, and, Thou shalt do the other thing; Do these things, and thou shalt live. Two kinds of commands: affirmative commands and negative commands. If my opponent had known or applied these principles last night in his closing speech, it would have saved much of the time he used in exhortation instead of debating, and in giving the illustrations of warning to those who added to or subtracted from the word of God, much of which was new evidence which he had no right to introduce in the closing speech of a negative argument.

Now, my friends, he spoke quite a good deal about great principles. He said, "It is not the organ, but it is a great principle that I am defending. It is not. shall an organ be played in connection with this Christian song service, but there is a great principle back of that, that we are fighting for." I admire my brother in defending great principles. It is a great thing to defend great principles, and I am here tonight to defend some great principles myself. Now, we will notice here, my friends, great principles in the things I have set before you as to the commands of Almighty God: the affirmative command, Thou shalt, and the negative command, Thou shalt not; and on these two great principles we have our eternal life. My friends, God has given to us laws, and these laws are built upon the affirmative commands and the negative commands as He has given them to us in His Inspired word of God.

Now, let us notice some illustrations of Bro. Sommer. Illustrations, you know, are the windows which let the light into an argument or into a sermon. Now, for instance, take the illustration of Uzzah, where he touched the ark. You know my brother brought that out last night. It is in 2nd Samuel 6. My friends, he made quite a bit about that man Uzzah. He said that Uzzah was doing what he thought to be a good thing, what he thought to be a good thing. Now, I tell you, my friends, that God did not strike Uzzah dead because he thought he was trying to do a good thing, but because he disobeyed a negative command of God Almighty. We go back to Num. 4:15 and we find these words, "And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp

is to set forward; after that the sons of Kohath shall come to bear it; but they shall not touch any holy thing lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation." It was not because he tried to do good things that God destroyed him, but it was because he disobeyed the command of the living God.

Now, let us note another. Let us take King Saul, for instance. King Saul, you know, had an order to go over into the enemy's country and to smite utterly, and to destroy and spare not; that was the command of Almighty God to King Saul. My friends, he had there an affirmative command and not a negative command given him; he was commanded to go and smite utterly, and to destroy and to spare not. And King Saul went into the enemy's country and he obeyed a part of the command of God, but he brought back those animals there; he spared them for the sacrifice of God, as he said. He thought he was doing a good thing, but, my friends, it was because he disobeyed that affirmative command of God Almighty that God destroyed him. I do not believe that God Almighty will ever destroy an earthly child, unless he gives him a law, a negative command or a positive command, not to do this or that; and that human being disobeys either the affirmative or the negative command of God. or violates the principles of that command or commands of God.

Now, let us go over into the New Testament. You know my opponent charges me much with Old Testament stuff, So let us go now to the New Testament and notice a little bit; let us go over there to Ananias, that great big liar. (Acts. 5:1-12.) He lied and he fell down dead. Why was he destroyed, my brethren? Why, he lied,—that was the reason. We find that God commanded man not to bear false witness (we find that in Exo. 20:16); and we find that the New Testament teaches us that the liar will have a part in the lake of fire. He disobeyed the command of God, and he was punished with death because he disobeyed the command of God.

Now, let us notice the Lord's Supper, or the breaking of the loaf. My opponent made quite a point of that a few nights ago. You know he spoke about taking meat from the home and placing it on or adding it to the Lord's table. Would that be a sin? He leads us to think it would be adding to the Lord's table. It would,—certainly it would. It would be a sin. Now. my brother should have studied this fact before bringing forth this argument the other evening: about us adding meat to the Lord's table. If you will turn in your New Testament to 1st Cor. 8th chapter, you will find

out that Paul laid down the principle there, that if they were hungry, to eat at home; and then they go into the house of God and he lays down what things they were to use on the Lord's table. We have both affirmative and negative commands, and it is specifically given by the Lord and his apostle here what we shall have on the Lord's table. My friend would have saved himself a terrible blunder in using such an illustration to bolster up his argument, if he had studied the New Testament more closely.

Now, our brother admitted that we have liberties in Christ. Now, let me define these liberties in Christ. I affirm that we have Christian liberty to use things (sinless in themselves) as aids to the church or the individual, as long as the use of these things does not violate the principles of the great negative or affirmative commands of God. I read in Heb. 5:13,14—"For every one that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who, by reason of use, have their senses exercised to discern both good and evil." I tell you that shows us again that God gives the power of discrimination, and the more we study the holy word of our God the greater power of discrimination we have. God intended us to have a mind, and he intended for us to use that mind with all the zeal and with all the might and with all the power that is within us to facilitate the work of the church, as long as we disobey no affirmative or negative command of His. I tell you, my friends, God Almighty has given us liberty outside of these great principles of affirmative commands and negative commands. There was a time, my friends, when God used very much the words. Thou shalt not do this (and) Thou shalt not do that (and) Thou shalt not do the other thing. That was when the human race was in the infant stage, and God Almighty trained man as a tiny child; but I tell you the revelations of Jesus Christ and of his prophets and of his Apostles and his ministers, God's word, have given us today a place where we have a wonderful power of discrimination in regard to the things of the Kingdom of God; but He has laid down these great principles, these affirmative commands and these negative commands, so that we might not go outside of the rules of good and evil. Yes, we ought to use some common sense in regard to these things concerning the kingdom of God; we ought to compile and work and toil and scheme together with all our might and main; if we love our Christ we should use every instrument we can, as long as it contains power in itself, for us to push forward the King-

dom of God on earth. If we love our Christ we will do that, my brothers and my sisters in Jesus Christ. But our Bro. Sommer and, I might say, his people, are violating these very principles by adding to the word of God. God's word nowhere declares that we shall not have societies, and my brother cannot point to the command we violate in using these societies. Our brother is not satisfied with this.—where the Bible is silent we are silent; he is not satisfied, though he adds, you shall not have these things, and if you do we will not fellowship with you, which shows he is not satisfied with the things God has written, but must enforce his opinion as the law of God upon these matters.

Now, my friends, I wish to take up a little of your time in showing you that God Almighty endorses, and Christ teaches in the holy word of God, a most wonderful organization; he teaches us how to form an organization in his law book. He teaches us the things concerning order in his most wonderful Book, and so for a few moments I shall illustrate that the Bible teaches organization and order, in the terms which inspired men employed in describing the Bible army of the Lord. First, I wish to read you the foreword of the conflict, of the two great forces of Michael and the dragon. We find this in Rev. 12:1-17:

And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and in pain to be delivered. And there appeared another wonder in heaven; and behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days. And there was a war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world, he was cast out into the earth and his angels were cast out with him. And I heard a loud voice saying in heaven. Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that

he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

Now, let us have a description of our Captain of salvation. In Heb. 2:10 notice that word "captain": "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to 'make the captain of their salvation perfect through sufferings."

Now, let us further read Rev. 6:2—"And I saw, and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering and to conquer."

Let us notice that He commands his soldiers (John 15:14) —"Ye are my friends, if ye do whatsoever I command you," and so forth. Now, let us notice the soldiers (1st Tim. 1:18) —"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightiest war a good warfare." Let us have another (2nd Tim. 2:3)—"Thou therefore endure hardness, as a good soldier of Jesus Christ."

Now, let us notice the under-officers, which might be classed somewhat like, for instance, a lieutenant under our Lord Jesus Christ the captain. We might class them as apostles, (1st Tim. 1:18)—"This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightiest war a good warfare." We see here, my friends, that Paul charged Timothy, that Timothy seems to be under Paul, that Paul is an under-officer of Jesus Christ, and Timothy is under the Apostle Paul. Now, let us notice Titus 1:5 in connection with this: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." So you see Titus was left there in Crete; he was left there by an over-officer.—do you not see? He was left there to do the work of the ministry there.

Now, let us notice Acts 20:28 on the same thing, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God which he hath purchased with his own

blood." We find Paul exhorting the elders of the church.

Now, let us notice the army which was used in this great warfare, my friends. We find that in Eph. 6:11-17, "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and, blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore, take unto you the whole armor of God, that ye may be able to withstand in the evil day,—and, having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation and the sword of the Spirit, which is the word of God." There we have the girdle, the breastplate, the shoes, the shield, the helmet and the sword.

Now, the warfare, my friends; in 2nd Cor. 10:4 notice the weapons mentioned: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down, of strongholds."

Now, let us notice the army in action (Joel 2:1-11) —

Blow ye the trumpet in Zion and sound the alarm in my holy mountain; let all the inhabitants of the land tremble, for the day of the Lord cometh; for it is nigh at hand. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spreads upon the mountains; a great people and a strong; there hath not been ever the like, neither shall be any more after it even to the years of many generations. A fire devoureth before them, and behind them a flame burneth; the land is as the Garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained, all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways and they shall not break their ranks; neither shall one thrust another, they shall walk every one in his path, and when they fall upon the sword they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall; they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining. And the Lord shall utter His voice before His army; for His camp is very great; for he is strong that executeth his word; for the day of the Lord is great and very terrible, and who can, abide it?

Now, let us notice the charge; the charge is given in 1st Tim. 6:12-14, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge, in the sight of God who quickeneth all things, and before Jesus Christ who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

Now, we have in Mark 16:15—"And he said unto them, Go ye into all the world and preach the gospel to every creature." That is the charge. And we might add to this the reference—Rev. 19th and 20th chapters.

Now, let us notice the grand victory which there will be. [Rev. 22:2-4, "And there shall be no more curse, but the throne of God and of the Lamb shall be in it: and his servants shall serve him. And they shall see his face and his name shall be in their foreheads."

Now, you see, my friends, that the New Testament teaches a great lesson of formation, system and order; in other words, an organization, a mighty and powerful organization.

Now, we find in the Scriptures, my friends, a significant parallel of societies in the Jewish synagogue. God never commanded a synagogue, an organized society for the preaching of the law. and God never forbade the use of a synagogue by the ancient Jews. Jesus taught many times in these places, and never condemned them as a sinful organization. Notice Matt. 13:54, "And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished and said, Whence hath this man this wisdom and these mighty works?" Other references are Matt. 4:23, Mark 1:29, Luke 4:15. John 18:20.

Now, we find a broad parallel there, my friends, of societies; we find that God did not command the use of the synagogue, nor did God forbid the use of the synagogue; but it was used for a great good, and the Jews met in the synagogues that the law of God might be preached throughout the entire country; that was their ambition. And we find that the Lord Jesus Christ taught in the synagogue, and that it was his custom; all these references prove that.

Now, my friends, I affirm that the societies are not the church, a branch, arm or leg of the church, but simply tools or instruments of the church, used as an expedient to facilitate the mission work of the church. The church is the body of Jesus Christ, and has charge of preaching, baptizing, the Lord's Supper, and so forth, and contains the power as the

Lord promised; and that the society is merely a tool of the church and has no authority over the church, local or general. An expedient it is, to do more thoroughly the will of the church; and the church has always used sinless things as aids in its labor where their use is not out of harmony with the commands of God.

The work of the church is divided into three grand divisions, as we will notice by the chart here,—three grand divisions:

### **THE WORK OF THE ORGANIZED CHURCH**

1. In all the world (Matt. 28:19).
2. In districts (Acts 9:31).
3. In the household (Rom. 16:5).

Notice the first, "in all the world"—(Matt. 16:16)—"Go ye into all the world and preach the gospel to every creature." No, that was a mistake, that should be Mark 16:16.

"In districts (Acts 9:31)—"Then had the churches rest throughout all Judea and Galilee and Samaria, and were? edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." Judea and Galilee? and Samaria, three districts.

Then "in the household" (Rom. 16:3-5)—"Greet Priscilla and Aquila, my helpers in Jesus Christ, who have for my life laid down their own necks, unto whom not only I give thanks, but also all the churches of the Gentiles. Likewise greet the church that is in their house."

The word teaches us that there are two grand districts (Gal. 1:21)—"Afterwards I came into the regions of Syria and Cilicia." "Regions,"—notice that. Now, we have this, work divided into two parts; notice those two parts, the home field and the foreign field. First the home field.

**Home Field** (Acts 15:3, Eph. 2:17).

Syria (Gal. 1:21).

Samaria (Acts 9:31).

Judea (Acts 9:31).

Now, notice the foreign field, my friends:

Foreign Field (Acts 26:17, 18; 2nd Cor. 10:18, Eph. 2:17).

Crete (to Titus).

Ephesians (to Timothy).

Achaia (1st Cor. 16:19).

Macedonia (2nd Cor. 8:1).

We also easily learn from the New Testament the method suggested of raising funds to finance this work, and we see that these two fields had two superintendents who are termed "officers" by the New Testament (Gal. 2:7,8) — "But contrariwise, when they saw that the gospel of the

uncircumcision was committed unto me, as the gospel of the circumcision was unto Peter; for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles."

Now, I say, notice the raising of funds, as shown on this chart:

### **RAISING FUNDS**

**General** (1st Cor. 16:1).

**Apportionment** (2nd Cor. 8:1,35).

In 1st Cor. 16:1-4 we find: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." Notice, that is the general plan.

Now, notice the apportionment plan in 2nd Cor. 8:1-15,

Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to their power I bear record, yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministry to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also. Therefore, as ye abound in everything, in faith and utterance and knowledge and in all diligence, and in your love to us, see that ye abound in this grace also. [The apostle was getting ready for the apportionment plan.] I speak not by commandment [no, not by commandment; that is not true in the Church of Christ; I am speaking of the principle I represent,—the missionary societies sent out apportionments not by command but merely suggestion] but by occasion of the forwardness of others [he is comparing them with other fields], and to prove the sincerity of your love. [That is what it is for.] For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich. And herein I give you my advice; [that is what the societies do for the church,—advise only] for this is expedient for you, who have begun before not only to do but also to be forward a year ago. [He calls attention to the fact that a year ago they gave so and so, and this year he exhorts them to help by giving as they gave last year.] Now therefore perform the doing of it; [that is what the societies say: Make a good showing, Bro. Wright, we want to raise so much money this year for the Lord, through the Church of Christ, and send it out through this society, this tool of the church.] that as there was a readiness to will, so there may be a performance also out of that which ye have. [That is right.] For if there be first a willing mind, it is accepted according to that a man hath, and

not according to that he hath not. [It is perfectly proper that you stir these men up to their duty to give; there are so many tight-wads in the church.] For I mean not that other men be eased, and ye "burdened; but by an equality, that now at this time your abundance may be a supply for their want [let them give according to their ability,—and I wish my people would pay especial attention to this], that their abundance may be a supply for your want; that there may be equality; as it is written. He that had gathered much had nothing over; and he that had gathered little had no lack.

That is a beautiful exposition of the apportionment plan. Now, we notice the ways of giving upon this chart here:

#### **FOUR WAYS OF GIVING**

1. Jerusalem way—all.
2. Philippian way—occasionally.
3. Corinthian way—systematically.
4. Anti way—scarcely anything.

We are also taught that these officers, with elders and laymen, met in general convention for the interests of the church which they served, and this chart shows the proceedings:

#### **A CONVENTION (Acts 15)**

- Proceeding: 1. Report of missionaries.  
2. Discussion of heresies.  
3. Round table discussion.  
4. Recommendation of churches.

That is a great thing to notice—that great convention that was held there; we find that in Acts 15:

And certain men which came down from Judea taught the brethren and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When, therefore, Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas and certain other of them should go up to Jerusalem unto the apostles and elders about this question. And, being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles; and they caused great joy unto all the brethren. And when they were come to Jerusalem they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. [They made their report right there, the first thing; that is the first thing we notice in the proceedings, the report of the missionaries. That is the way we do in our conventions.] But there rose up certain of the sect of the Pharisees which believed, saying that it was needful to circumcise them and to command them to keep the law of Moses. [And so the second thing on the program was the discussion of heresies. No doubt these brethren have done that in their convention here. Now, let us go on to the third part of it.] And the apostles and elders came together for to consider of this matter. And when there had "been much disputing Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith.

Now, therefore, why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them [They are having a regular round-table discussion, and all pitching into that thing in grand shape.] And after they had held their peace, James answered, saying, "Men and brethren, hearken unto me: Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David., which is fallen down; and I will build again the ruins thereof, and I will set it up; that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works from the beginning of the world. Wherefore, my sentence is, that we trouble not them which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, from fornication and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day." Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas (surnamed Barsabas) and Silas, chief men among the brethren. And they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Ciliicia.

I have not time to read that all; that was a great convention, a missionary convention. It is a fine thing.

Now, let us illustrate the societies that are working for the church, and the antis, the avenues; that is what I want you to understand; and there is not so much difference. First, the church; we have here on the chart: the Christian Endeavor, publishing, F. C. M. S., preaching. C. W. B. M., Education Congress, prayer meeting. A. C. M. S. and Bible school. That is the way we have here; we get people in through these avenues.

Now, let us come to my friends and see how they do it. They have Bible study (I call it "Bible school"), preaching, missionary societies (Janes). They get a man that goes around among the brethren and solicits money, and he receives the funds, and through their papers he exhorts the papers to send in some money (publishing). They run many papers; Bro. Sommer represents one of them. Papalism (elder bosses). I put that on. In their church the elders seem to be the ruling power. They do have that power; they say, "I am the power in my church"; and I know that my board would snicker at the idea of me being the boss of my church. They have the prayer meeting, and they

believe in debating. Those are their avenues, and I cannot see very much difference between them,—hardly any Now, here are the ways of doing this missionary work as shown on this chart:

### **WAYS OF DOING MISSIONARY WORK**

1. Just any way.
2. An excellent way.
3. A more excellent way.
4. A most excellent way.

Which is the best? As long as it is not out of harmony with the New Testament, why it seems to me it must be certainly in harmony. I affirm it is. Remember, there are affirmative and negative commands of God, and my brother must point to the command we violate when we use these tools to further the work of the church.

Now, I think that we have established the right of these societies to assist the church, and we insist that the ways of raising money are not out of harmony with the New Testament scriptures. Take, for instance, the giving of suppers. Is a supper sinful in itself? A hotel keeper or a restaurant keeper can give suppers, and the people seem to enjoy them; and is it sinful to eat a good supper? No, it is not sinful in itself, but only if it is run to an extreme. I have always believed in suppers and dinners and breakfasts and lunches. Now, I say this: take a man who is running a hotel now, and who is serving full value for his money and serving meals to the public, and he receives compensation for it; he gets a good bit of money for it, and he goes down to the church and gives his money into the coffers of the church. Who would say that is sinful? No one.

Now, let us take a number of ladies,—good looking ladies, splendid workers. I have a number of them in my church, efficient cooks; and they prepare a meal, a good meal, a substantial meal and a full meal, for I do not believe in these church people skinning any one any more than the hotel keepers,—but have them give a good substantial meal for the money; and you come to church and you get a good big meal and have good association there together, and you are all feeling good, and go away from there feeling that you have had your money's worth. What is the difference? A number co-operating together simply to get a good meal and have a good social time together.

Then we will say the president of the Aid Society, or the Laides' aid society, takes money on Sunday, and the elder of the church and the members of the church confer with

each other and say, "I think the Aid society ought to give? \$50 on the preacher's salary"; and the ladies enjoy that, and they take some of the money of the society that they have gotten in from these suppers, and they say, "Now, you have apportioned us \$50. We do not have to give it, but you have apportioned it and we will give \$50." Now, I thoroughly enjoy that; there is no harm in it, and I love to get that \$50 as long as it is gotten honestly and not in violation of the great commands of God—affirmative and negative commands. I wonder if my opponent understands things the way I do? Is it to be understood that it is a righteous act for an individual to give money for the same purpose, and wrong for a number of them to get together for the same purpose, to raise money for the church? If so, I wish to speak to my brethren on the other side, if any of them should happen to be restaurant or hotel keepers, because if it is wrong for a number of you to get together to serve meals for profit, I tell you, my brethren, it is wrong for one of you. The principle should apply; it is just as broad as it is long. Will my opponent please cite this law against suppers and—entertainments?

"Entertainments," yes, I forgot all about entertainments. Now, I am entertaining the people here tonight; and when I preach in my church I entertain the people also, sometimes. Most of the time I do; and I have many a man that comes to my church, or the church of Christ (and I say, from the standpoint of my preaching, that I am earnest in that body myself) that comes there to be entertained by the sermons which I preach.

Now, we will spread out on that; let us take the lecture-course proposition. A great many people come and they enjoy the lecture courses; I know some of them come to church and they "haw-haw"! as much as I do, and they enjoy it just as much as I do, and they pay for that enjoyment in the lecture courses. And do they get their money's worth? Are they encouraging a swindle? I tell you, my friends, no. It is a good thing to have good talent, and if you get talent you must pay for it, and if you pay for good talent you get your money's worth; and, my friends, there is no sin there, and if the church wishes to give an entertainment that is not out of harmony with the New Testament scriptures, that is not a violation of an affirmative or a negative command of God,—it is perfectly legitimate; it is all right. I am not talking about the degree of sinfulness to which this runs at all; I am talking about the means used, you understand, as I brought out in the proposition, by the societies to raise money for the church. I thank you.

## Mr. Sommer's Fourth Speech

MR. SOMMER: Mr. Chairman and Ladies and Gentlemen—Caesar said that all Gaul is divided into three parts. My opponent's speech is divided into three parts. The first part has nothing at all to do with the proposition; the second part has nothing at all to do with the proposition; and the third part has practically nothing—yes, I will put it in the same form,—nothing to do with the proposition.

On his opening speech on the music proposition he did not use half his time. This seemed to work some prejudice against him, so he thought he would put in his time tonight, and yet he had ten minutes left.

There is, however, one argument that he offers that I am confident, I feel sure, I cannot answer, and that argument is a representative of a good many others that he gave to us. I thought when I came here that I would be able to answer all of the arguments that would be presented, but I am sad to say that I cannot. This one to which I refer is Rev. 12th chapter: "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:" therefore societies are not out of 'harmony with the New Testament scriptures! (Laughter) "And she being with child cried, travailing in birth, and pained to be delivered"; therefore suppers are not out of harmony with the New Testament scriptures. "And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads and ten horns and seven crowns upon his heads"; therefore these societies and suppers are not out of harmony with the New Testament scriptures. (Laughter) I confess in humility tonight that I cannot answer that! (Laughter)

The proposition before us reads thus: "That societies, such as the Missionary and Aid, to do work for the church, suppers and entertainments to raise money for the Lord, carried on by these societies, are not out of harmony with the New Testament scriptures."

Let us define the word V society." The Standard Dictionary says: "A body of persons associated for a common object, as a Bible society, a philological society, or a society of mechanical engineers." The word "society" in our proposition is identical with the word "organization," and the Standard Dictionary gives this as the meaning of the word "organization": "A systematic union of individuals in a body where officers, agents and members work together for a common end."

Elder Wright has told us that the societies are not the

church, but a tool of the church. I am glad that at the very beginning of the discussion of this question he has brought out that point clearly, for I intended to ask him of it, and now I need not. The question is, then, In which should we give glory unto God? In Eph. 3rd chapter, 10th verse, we have this language: "To the intent that now unto the principalities and powers in heavenly places might be known by the church, the manifold wisdom of God." Then in the 21st verse of the same chapter it is said, "Unto Him [God] be the glory in the church and in Christ Jesus unto all generations for ever and ever." In Eph. 4:4 the apostle says, "There is one body," and in Col. 1:18 it says, "And he is the head of the body., the church." So the church is the body, and there is one body, one church. That is the Divine organization, and the apostle says that it is by the Church that the manifold wisdom of God should be made known; unto God be glory in the Church.

Now, I take this position, dear friends,—**God commands Christians to glorify Him in the Church, and any human organization established by Christians to teach the Bible or care for the needy or do any other work of the Church is unscriptural and dangerous.** Now, this does not apply to organizations of citizens for the mere moral good of the people; we are talking about religious organizations, organizations established by Christians to carry on work which the Lord has commanded to be done by His church.

The Divine way of doing missionary work and saving the world is taught clearly in God's word. Fathers and mothers are to begin with the children and teach them the living word of the living God. Back in the old covenant they were commanded to teach the word of God to their children when they walked by the way, when they were sitting in their homes, and when they lay down at night. In the New Testament, Paul says, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord"; (Eph. 6:4.) And Paul, speaking of Timothy and his unfeigned faith, says, "Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also." Thus God puts into the hands of the fathers and mothers the key to the great situation of helping mankind, or at least a key; and I believe if there is anything neglected today it is this very thing of training in our homes. What we need today more than anything; else is mothers of the Eunice type and of the Lois type; those

who have faith themselves and who instil it into their offspring, instead of the frivolities of life. Many of those who are here tonight who are Christian parents, professedly, at least, ought to be spending time, yea, every day, in trying to carry out the command to bring up their children "in the nurture and admonition of the Lord." I have a family of little children, and I feel my responsibilities more and more as the days go by. Much as I am they will be in life; and when I am at home I am a busy man, in fact, a busy man everywhere, but I am determined that I will spend at least fifteen minutes a day, and perhaps half an hour or longer, with the children. I owe it to them.

Paul says. "Ye fathers"; how does it come that he does not mention mothers there? Perhaps they did not need it so much, but I say to you that many of them need it today. Many a father today, after supper is over, sticks his face into the newspaper, and if the children ever obtain any Christian education it has to be somewhere else. Now this takes time, certainly it takes time, but look at the time we are spending on the frivolities of life. We have a great many pretty little things in our homes, and we are spending much time on them; but, my friends, we are neglecting that which is the most important—the training of our children. And I do not find throughout the country, and I do not believe any one will find in many places, the training of the children in the home that the Lord intended that they should have.

Now, why should we start in and form other organizations for this purpose? Why not start in with the Divine plan? Fathers and mothers cannot throw it all onto a human organization; fathers and mothers cannot throw onto a human organization the duty that God has given to them. The Church may help along in this way (the Church as a whole), but let us remember that the command comes to us, and the principle comes to us as fathers and mothers.

Then, as individual Christians, we are to spread the Gospel. We start in the home, and then, as individual Christians [elsewhere]. In Acts 8:4 it says, "They that were scattered abroad went everywhere preaching the word." Those people were filled with the story of the Cross, and wherever they went they told it. Every Christian should be a missionary society; every Christian should study God's word and become filled with the story of the Cross, and then go out to tell it to others. Wherever we can find anybody who will listen to us, there and then we should talk it to them. But we must use some wisdom in these matters. There are times and places and circumstances when it is no use to talk relig-

ion to people, for it might do harm, and we must use wisdom in reaching after the souls. Now, that is the way it was in the Apostolic days; the disciples were filled with the story of the Cross, and they went forward preaching the Word; and that is God's way. In '2nd Tim. 2:2, Paul writes to that young preacher and says, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to leach others also." There is the idea of those who are instructed in the scriptures teaching others. That is what many of my brothers are doing. My moderator just closed a few days ago a protracted study of the word of God in order to transmit to others things that he had learned. For three months through this winter they met every day, or five or six days out of the week rather, and through the regular school hours taught the word of God. Here is Bro. Edwards who has done the same thing this winter, and perhaps there are others here who have spent the winter in trying to carry cut what the Book says about committing to faithful men the things they have learned, by carrying on these protracted Bible studies in the meeting house at the place where they are. There is no president, no secretary, no treasurer or anything of that kind, no organization at all; it is just simply a committing to others God's word.

And then in places of this kind they develop men. The word of God is put into them, is taught to them, and they are developed for the eldership. The young men study the word of God and they want to preach, and perhaps they spend another winter in going through the word of God under competent men. and they study at home and pick up all the secular education they can that will help them carry out the word of the Lord. And if you want to know whether some of these young men know anything about the Bible, I ask you to pick them up on some argument; I ask you to give them a trial to find out for yourselves.

Now then, a church is built up in this way, by developing the talent. Elders, called also "bishops" in the New Testament, are developed, and they take care of the church and lead and guide it. and then the church can be developed further until after a while there are in it men that can go out here and there because of their love of Christ and tell the story in other places. Now, this is a plain, simple way; this is the Divine way, the way that is laid down in God's word to carry this out, according to the directions given to us in "God's holy word. The Apostolic church had no organizations of any kind; they did not have any societies whatever, but

every Christian was a missionary society. They taught their children in the home, they told the story of Christ wherever they got an opportunity, and the Church as a whole sent men out. Here is the instance of the church sending men out, to which I have just referred, in Philip. 4:15. You will find that Paul there says that the Philippians sent unto him once and again; thus, while he was out in the field, the church sent directly to him, and all the money that was intended for him reached him. There was no middle man; there was no machinery to oil—nothing of that kind. That was the plain, simple way as taught in God's word.

Now, what was the result of this effort on the part of the Apostolic church? Did they make a failure of it? Did any one arise and say, "We will have to organize here because nothing has been accomplished"? We find that the apostle says in one place (Col. 1:23) that the Gospel had been preached in all creation under heaven. Think of that, dear friends. All of the nations of the world, all nationalities, had heard of Christ, and it was not done through a missionary organization; it was done by the individual Christians working as; such; it was done by the local churches working as such and sending the Gospel out. The Book uses the expression: "sounding out the word"; and we find that in three hundred years the Church had overturned the great pagan Roman empire; and a missionary organization, such as the one for which my opponent is pleading, was unknown and unthought of. If this organization is necessary—and now I am about to put to you a solemn question—if the missionary organization is something that is needed, if it is something that is very beneficial, how does it come that the Apostolic church accomplished so much and it knew nothing at all about such an organization? That is something which I wish my opponent to answer. Man is not satisfied, however, with God's way. Sometimes they may say, "We are not doing very much in God's way, and therefore we have to use these other means" but, dear friends, if the Christians are not working according to God's plan, is that any reason why we should go and work according to man's plan, why we should leave the Church and form some other organization to do this work? Why not stir the people to work according to the Divine plan?

My opponent believes in the missionary society, and he tells us that this society is not the church. I agree with him: the society has its officers, and the church has its officers—the elders and the deacons. The society has its laws, and the church has its laws. The society has its treasurer, and the church has its treasurer; it has an organization, and my op-

ponent has said that it is not the church. Here they stand before us: the human organization and the Divine. Paul says by the Church the manifold wisdom of God should be made known. Here they stand before us: man's human organization and the Divine organization of the Church. Which shall we take? Paul says, "Unto God be glory in the church and in Jesus Christ." How long, Paul,—just through the Apostolic period; but down in the 20th Century, when we know so much more than they did back yonder, we can use the human organization? No; he says, "Unto God be glory in the church **throughout all ages**, world without end," as it is expressed in the King James Version. And I say to you, dear friends, that when we give glory unto God in the human organization, the glory that we ought to be giving in the Church, we are deviating from the word of God, and we are, entirely out of harmony with the New Testament scriptures. Any human organization, we have said, established by Christians to do the work of the Church is unauthorized by God, unscriptural and dangerous!

And then the same is true with reference to the aid work and the aid society. We read in the New Testament God's plan of helping the poor and the needy. We remember the illustration of the Good Samaritan (you have all heard it), and the lesson is brought out that any man is our neighbor, and we should be neighbor to him who is needy and in distress. You remember what the New Testament said about Dorcas, the good woman: Instead of spending her time going about and engaging in the frivolities of life, she spent her time making clothes for the poor and helping the needy. After her death these widows came up, and the orphans, showing the garments she had made for them, and weeping. I wonder if that could be said of many of us? Instead of helping the needy and the poor, perhaps we are spending our hours in idle amusements.

Then the Apostle James says, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep one's self unspotted from the world." And again an apostle says, "Do good unto all men, especially unto them who are of the household of faith." Now, every Christian should be engaged in work of this kind. "Whatsoever thy hand findeth to do, do it with thy might." It is our business, dear friends, when we see people in need, when we see some one in distress,—it is our business, dear friends, to help them; it is our business to lend to them a helping hand. That is God's way. Every Christian should be a missionary society; every Christian should

be an aid society; every Christian should be a Dorcas society; —that is God's plan.

And we find in the Apostolic church that as churches they helped one another. We find the brethren at Antioch and in Greece, over in those parts, sending contributions down to the brethren there at Jerusalem. You remember what is said in the Acts of the Apostles, in the 11th chapter: "And in these days came prophets from Jerusalem and Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be a great famine throughout all the world, which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did,"—and sent it through the missionary society to the brethren in Jerusalem! No, I don't believe it reads quite that way. "Sending it through the aid society"! —nor does it say that. "And sent it to the elders by the hands of Barnabas and Saul." (Acts 11:27-30.) Now here we have before our minds, dear friends, in a few words, the Apostolic way of aiding, of doing aid work. But there are those today who tell us that we must be organized. Billy Sunday was asked this question sometime ago, or the thought was put to him: "Mr Sunday, we ought to have more organization." And he said, "Man, we have so much organization now that it fairly squeaks!" And I say to you, dear friends, that that is true; too much organization. Why do we need more than the Church of the living God? But here is this aid society; they meet and they form a society with a president and secretary and treasurer and so on. and that is different from the Church. My opponent has said it is different from the Church. Is that true—different from the Church—is that what you said?

MR. WRIGHT: Yes. it is different from the church.

MR. SOMMER: That the aid society is different from the Church; but, if I remember correctly, in talking to him when he signed the proposition he said differently; possibly I might be mistaken. But we will say now that it is different from the Church, and we will say that it does a good work; but here,—it is a human organization, and here is the Divine. The aid society has its laws and the church has its laws; the aid society has its treasurer and the church has its treasurer; the aid society has its secretary and the church has its deacons to look after such matters; different organizations. And my opponent says, give glory unto God in the human organization of the aid society; but Paul says, "Unto God be glory in the church."

Now, the question arises, dear friends, which shall we 'follow? Shall we listen to what he has told us? Shall we enter into the human organizations and try to work through them? He has told us that there is nothing against them; that there are two kinds of commands, that the one is positive and the other is negative, and one says thou shalt and the other says thou shalt not. Well, does not that apply to this subject? It does. The Lord tells us to give glory in the Church. Is not that a positive command? Does that not forbid doing it anywhere else? My opponent brought out the other night that he did not baptize babies because the Book says we are to baptize believers. If the expression or idea, to baptize believers, forbids the baptizing of infants, he cannot tell us, then, that the expression, "Give glory to God in the church," does not forbid our doing it anywhere else. It seems to me I remember something about a Kentucky postmaster. (Laughter) A young couple wished to be married, and he [the postmaster] finally decided to marry them because the postal guide did not say, "Thou shalt not marry anybody." (Laughter) So he stands where the Kentucky postmaster stands.

The question before us tonight is—organization. I did not intend to run off into any details, dear friends, and talk to any great extent, at least, on corruptions. I wish to hold you to the thought of **organization**, and that is the reason we said that his speech really had nothing at all to do with the subject. The question is with reference to organization; organization. He establishes a human organization to do the work (the missionary work) which God has commanded to be done through the Divine institution. Pie establishes a human organization and works through the human organization of an aid society to do the work which God has commanded to be done through the Divine; and so, dear friends, it is a question tonight (an important question) as to which we shall choose—the human or the Divine. He says we will give glory to God in the human organization, while Paul says to glorify Him "in the church by Jesus Christ through all ages world without end."

My opponent says that these societies do good work: "Look at the good we are doing; see how much good we have done. Why, we preach the gospel to the heathen, and we raise the pastor's salary, and we do a great many good things; and Paul says to be zealously affected in a good thing, and so we are to do good." But is anything good that is contrary to His word? He tells us to do this good, or to honor Him, in other words, "**in the church**," and when we do it some-

where else we are not obeying Him. We believe "doing: good" might have been urged by Moses, away back yonder when he smote the rock. They were out in the wilderness (as it is recorded in Num. 20th chapter) and they wanted water, and finally God told Moses to go and speak to the rock. Moses went and he spoke to the rock and used his staff. He said, "Hear, now, ye rebels! Shall we bring you forth water out of this rock?" And Moses lifted up his hand and smote the rock with his staff, and the water came forth abundantly and the congregation drank, and their cattle. And Jehovah said unto Moses and Aaron, "Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:10-12.) Moses said. "Shall we fetch out water for you rebels?" He took the glory to himself and Aaron. David said he spake unadvisedly with his lips, he did not glorify God by doing that; he failed to sanctify Jehovah. And God said, Because of this you shall not go across the Jordan into the Promised Land. Moses besought the Lord three times to go, and finally the Lord said, Speak to me no more of this matter. Moses could have said, "Lord, didn't the water come forth? Didn't the people drink of that? Wasn't their thirst quenched and were not the people saved from famishing? Wasn't this good?—this was all right; this was a great good; Lord, I did good. Now, why do you keep me out of the Land of Promise?" But he had failed to obey God. Paul says these things happened unto them by way of example, and they are written for our admonition, upon whom the ends of the ages are come. What are we to learn from this lesson? We are to learn that we may apparently do good; but if it is not done as God has commanded we ourselves may be rejected.

So, dear friends, people may organize human societies called "missionary organizations" to preach the Gospel in foreign lands, and the people there may hear it and some of them may believe it and obey it, and yet we ourselves be lost, just as Moses suffered. We do it through the human organizations which we have established, but God commands us to glorify Him in the Church through all ages. We may help the poor and the needy through our own organizations,—we may have our aid society or our Dorcas society, and we may do good, apparently, in this way; we may raise money and we may aid or assist, help in some way those who are in distress, and they are relieved,—while we ourselves are lost, As Moses did good when he brought that water out of the rock, yet he himself did not cross the Jordan, was not per-

mitted to go over into the Promised Land;—so we may work through our own human organizations and outwardly accomplish good and yet be lost ourselves for having disobeyed God. For Paul says, "Unto God be glory in the church throughout all ages, world without end," while we are doing it in an organization of our own devising. So then, dear friends, nearly all that my opponent has said tonight has nothing at all to do with this question. The question is: organization. My opponent brought up instances in the New Testament, I believe, from which he tried to show that there was a missionary society, an aid society and such as that; but he has not yet shown us who was the president, who was the secretary and who was the treasurer of that human organization. We can meet together as Christians (whether we be two or three or fifty or five hundred or a thousand) and talk of things pertaining to the Kingdom of God; we may meet together and study the Bible; we may help the poor and the needy; but when, dear friends, we form the organization, —there is the point to it altogether. When we come up and we form ourselves into a body, and we have a secretary, a president, a treasurer; and the secretary, president and treasurer are different from the officers of the Church of the living God; then it is that we have something that is unscriptural.

My opponent has mentioned papers—religious papers and such as that. Well, the same thing would apply there when we form a human organization to teach the Gospel.

God has given us a way of raising money. In 1st Cor. 16:3, He says, "Upon the first day of the week, let each one of you lay by him in store as he may prosper, that no collections be made when I come." In the Apostolic day they were to come together for the worship of God, and at that worship the people were to give to the Lord as they had been prospered. That is the way we preach it today. There may be many people in the Church of Christ who do not give as God has prospered them, but that is an individual matter between them and their God. The system is that which the Lord has given. But my opponent, and the religious body to which he belongs, says, "We will raise money in some other way"; and so the sisters busy themselves with an ice cream social or with an entertainment, perhaps of a ridiculous nature, in order to raise money for the Lord.

It is astonishing, dear friends, to know to what ends the religious body to which my opponent belongs has gone in its foolishness in raising money. I have in my hand a pamphlet called "The Follies of the Digressives." It was compiled

by brethren in the South, and they collected from different sources, from the brethren throughout the land, many things. that our progressive brethren resort to in order to raise money. Here is the First Christian Church of St. Louis. It gave a motion picture show, in 1912. I shall just glance over these and mention a few. Here is an "old maids' convention, Monett, Ark., Friday evening, Jan. 29. \* \* Bro. Pinkerton will be present and give a free demonstration of his wonderful electric transformer, transforming spinsters of uncertain age into charming young ladies. He will entertain the audience with song, recitation and music. Old Maids' Convention at the Christian Church, Friday night." (Laughter) And this, is in harmony with the New Testament scriptures? God forbid!

Here is a sock social. And here is another: the "Left-Handed Social," given by the Independence Boulevard Christian Endeavor Society of Kansas City, Mo., calling for the use of the left hand instead of the right,— "was a funny entertainment and put quite a nice sum of money into the treasury of the society." In the Christian Standard is where that clipping is found. Yes, I fear that it may be carried too far, and that some of them will finally be at the left hand over yonder. And here is another, about a prominent man about to be sued by a Portland (Indiana) widow, for breach of promise. This is the West Walnut Street Church of Christ. "Fun, fun, let no innocent man escape! A great trial under the auspices of the Loyal Men at the Auditorium Monday evening"; and so on. Let us hear no more of this, dear friends; I will not consume your time with that.

Do you remember what the Good Book says? "Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." "The friendship of the world is enmity with God, whosoever therefore, would be a friend of the world is the enemy of God." I do not say that the particular religious body in. this town is engaged in any of these things,—I do not know: but you know by reflecting whether any of these things have been practiced; and we find, dear friends, in this book of perhaps 75 pages, many of these things, some of them ridiculous, some of them outlandish, and certainly not in harmony with the New Testament scriptures. Of course, my opponent will say that these are extremes cases, and that he does not endorse them; but, dear friends, it just simply opens up the way for these things, and where are we going to stop? That is the question; where are we going to stop? It. is a departure from the simplicity that is in Christ, and is 2nd Cor.

11th chapter we have this language, "But I fear, lest by any means, as the serpent beguiled Eve, through his subtlety, so your minds should be corrupted from the simplicity that is in Christ." Well, this is a departure, dear friends, from the simplicity that is in Christ; and it is worldly; and if the church engages in these things what can we expect of the people themselves? I am not talking, dear friends, about the individual Christians. There may be individual members of the Church of Christ who go contrary to the word of God. We are not talking about what is done by people as mere individuals. It is wrong for individuals to go contrary to the word of God and bring disgrace upon His name. But we are talking about the organization as such. And when the body engages in doing [such] things, what can we expect of the people themselves?

But the main point in this question of raising money is that the Lord has given a plan, and that plan is for us to reach down in our pockets and lay up in store as God has prospered us. And when you form a human organization to do this, and it is done in that way, it is not done in the way which the Lord has commanded. As said in Gal. 1:8, 9— "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that we have received, let him be accursed." And then, in the last chapter of Revelation (22:18)—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book." I thank you.

## FOURTH NIGHT

Unionville, Mo., March 10, 1916; 7:30 P. M.

CHAIRMAN ROBERTS: This evening closes this series of discussion, and the question for discussion tonight is the same as that discussed last night, that **societies such as Missionary and Aid, to do work for the church, and suppers and entertainments to raise money for the Lord, are not out of harmony with the New Testament scriptures.** Remember the rules of this debate, that we ask there be no physical demonstration of approval or disapproval of anything the gentlemen may say. Bro. Wright affirming.

### Mr. Wright's Fifth Speech

MR. WRIGHT: Brother Moderators and Ladies and

Gentlemen—I affirm again tonight that societies, such as missionary and aid, to do work for the church, and suppers and entertainments to raise money for the Lord, are not out of harmony with the New Testament scriptures. I believe you will agree with me in the thought that my opponent's sermon last night—perhaps I should say debate—has many good thoughts in it; but I have been trying to think, and for the life of me I cannot, what he was driving at in his sermon of an hour and a quarter. Let us see how close he was to the proposition; let us note his powerful rebuttal.

First, he said that Caesar said that all Gaul was divided into three parts; therefore missionary societies are out of harmony with the New Testament scriptures. He said in the old covenant the parents were commanded to teach their children in the Lord; and therefore, ladies and gentlemen, ladies aid societies are out of harmony with the New Testament scriptures. Again, he said, My moderator and Bro. Edwards held a protracted study of the word of God last winter, using practically school hours; therefore, ladies and gentlemen, eating suppers is out of harmony with the New Testament scriptures. Fourth, he said, "Fathers, provoke not your children to wrath"; therefore entertainments are out of harmony with the New Testament scriptures. What a startling array of evidence against these simple instruments of the body of Christ—the church. And how plain is the reasoning he has used against them; why, one would think it extremely foolish to debate the matter further in the face of such powerful logic. The gentleman needed something to try to confuse you about the grand teaching of the word of God in regard to the great Bible army of the Lord, my friends, and it is typical of his answer to 1113' proofs presented last night. The teaching is very plain, and I feel sure that you can plainly see it as I presented it last night; the army of the Lord (with Christ as the captain) against Satan and sin, with the soldiers and officers and the orderly charge of "battle and the glorious victory followed by eternal peace.

And, my friends, God commands us to be not as a horse or a mule, which has no understanding; horse-and-mule religion in other words. I wonder what God meant by horse-and-mule religion? Why, my friends, I believe firmly that God expects humanity to use judgment in the realm where He has not given an affirmative or a negative command; and it is with plain, average intelligence that He expects us to carry out the work of the church; and with understanding, and not as the horse or the mule, which know only enough,

and nothing more than, to obey its master's affirmative and negative commands.

He says that every Christian should be a missionary society. I tell you that was a fine point he made there; he said every Christian should be a missionary society; every Christian should be an aid society; hence, he assures us that a society and organization are the same, and then he proceeds to define by the Standard Dictionary the word "organization" as follows: "The systematic union of individuals into a body where officers, agents and members work together for a common end." What do you think of that? He exhorts the individuals (the individual members of his church) that they should be a systematic union of individuals in a body where officers, agents and members work together for a common end. I wonder how many of his people are going to take his advice in regard to that? How many of you are going to effect a union of individuals in yourselves and carry out the commands of God Almighty? A systematic union of officers (president, secretary and treasurer) all in one body, many of you in one body in an individual to carry out the commands of God Almighty. Well, he seems to have conceded the point right there; that is just what he seems to do.

He says an aid society is a good thing in that regard. I "believe; he said a missionary society was a good thing in that regard at least.

I tell you, my friends, I affirm before you tonight that what is sinful for one in the Kingdom of Jesus Christ is as sinful as the sin of many in the Kingdom of God. One act that a man may do against the laws of God,—and if a number of them group together and commit an act against the laws of God, they are both guilty. I do not see why my opponent seems to take delight in proving an individual can do an act, and acts upon acts, and not be guilty; yet when it comes to organizing individuals into a powerful organization and doing the same act they commit a terrible, condemning sin against God Almighty.

[Our college crazed brethren will see that Mr. Wright uses the same argument for the missionary society and aid society that they are using for the human organization of a "Bible" college to teach the Bible. He argues that if it is all right for individuals to teach the Gospel and help the poor, why is it wrong to form themselves into a "powerful organization and do the same act?" You reason the same way: "If it is right for one to run a farm and teach the Bible to his farm hands; or run a factory and teach the

Bible to his men; is it not right for Christians to teach school and teach the Bible to the scholars"? The "Bible" college does not teach the Bible as an individual work but as the work of an organization,—the fact that the school is an organization, that they call it a "Bible" school (or college), because "it teaches the Bible" (as Elam, an editor of the Gospel Advocate, said), and the fact that the Bible is a study in the curriculum,—these facts showing this. Wright slips from the work of an individual (which God has commanded) to the work of a human organization (which He has not commanded); and you are doing the very same thing God commands us to glorify Him "in the Church", which means as individual Christians and as churches; and when we do that in the human organization of the "Bible" college we occupy the same position as Mr. Wright who does it through the human organizations of missionary and aid societies. Brethren, take your feet out of the "digressive" boat, or you will all go down together. (This note is no part of the debate, and I take the liberty of slipping it in here for the benefit of my own brethren.)—D. A. Sommer.]

Let us notice that Billy Sunday illustration: he said that Billy Sunday said that the churches had so many organizations that they fairly squeaked. I never knew my friend was an admirer of Billy Sunday until last night. I wonder if my friend endorses Billy Sunday's gospel plan of salvation? I wonder if he agrees with Mr. Sunday in the making of Christians. I think, my friends, when you come to apply that principle to the making of Christians, the way Billy Sunday makes Christians, my opponent would say that Billy Sunday squeaks.

I want to correct an impression he seemed to make upon your minds last night. He said he thought he understood, when he challenged me to debate, that I intimated I should debate the society as an arm or limb of the church. He thought I would defend it at that time as inside the church, He was absolutely in the dark as to the way I would try to defend that organization, and he spent a few minutes in skillful fencing to see how I did stand in regard to that society question. He wriggled in and out and around and all about to find out just exactly what I would say in regard to that matter, but I believe I was just as skillful in staying out of his way as my brother. I wonder if he expected me to give myself away before I came into court? Repeatedly I was compelled to tell my brother that I have never believed a Bible school, I have never believed a ladies aid society, I have never believed a Christian endeavor soci-

ety, to be the church. I believe that they are separate from? the church. I believe they are a tool and instrument of the church for the furthering of the gospel of the Lord, Jesus Christ,—simply an instrument of the church; that is all. And whenever any of my brothers would for one moment tell me that the Bible school was greater than the church, or that a ladies aid society was greater than the church, or that a Christian endeavor society was greater than the church, I would be the first to resist such a statement. Is the hammer greater than the carpenter that uses it?

Then he said, "Teach the children at home: I take fifteen minutes a day teaching the children at home"; and he said he believed he would add fifteen minutes to that and teach them half an hour at home, if I am not mistaken. I believe myself that it is a good thing to teach the children at home. That was a good sentiment, my friends; but, as applied to his attitude regarding the relationship of the church and the home, which he has taken in this debate the last few evenings, he has killed his last night's speech that was based upon Eph. 3:21—"Unto him be glory in the church by Jesus Christ, throughout all ages, world without end." Now he says, do much teaching of the Lord in the home. I believe he says that not enough of you parents are teaching the children in the home,— "I believe we are criminally neglecting the teaching of the children in the home." "Fathers and mothers," exclaimed he, "do more teaching of the gospel of Jesus Christ in the home." It seems to me that he is taking some of the glory from the church and placing it in the home. He seems to contradict himself squarely, for we can plainly see that if he takes the instruction from the church, according to his own argument, he has broken the command of God. He has admitted that he does this fifteen minutes a day while at home. I should advise the people of this congregation to not retain this man in a case of law. My friends,, this man said with a shout last night, "Give all glory to God in the church and through the church"; he urged you last night to give all the glory to God in the church and through the church; he exhorted you last night to give all the glory to God in the church and through the church; he beseeched you last night in a quivering voice to teach your children in the home, after calling out, "Give all glory to God through the church!" He adjured you, by all that was good and holy, to give all the glory to God through the church. He entreated you, he supplicated you, to give all glory to God in the church and through the church; and then he practices fifteen minutes a day in his home, when he is at home, exactly

contrary to what he teaches you from the platform. My friends, it sounds like the argument of one who would be hypercritical.

He cited the case of Eunice and Lois, and he commended them for teaching the Scripture to Timothy. Those were the Old Testament scriptures—that is what they were, the Old Testament scriptures—and I want to touch on that for a few minutes; I want to know what my opponent is doing over there in the Old Testament; that is what I want to know. What is the proposition of debate, anyhow? That societies, such as mission end aid, to do work for the church; and suppers and entertainments to raise money for the Lord; are not out of harmony with the New Testament scriptures.

I believe my opponent is of German extraction. He is somewhat of a submarine diver himself; he seems to be determined to outdo me, and he says I am a submarine diver myself. We are both pretty good on the water business, according to both of us.

And I want to tell you about that Kentucky postmaster case. I did not touch much on that Kentucky postmaster story; I didn't feel much like touching on that Kentucky postmaster for a few minutes after he sprung it on me, because I affirm we have liberty of action except in cases where we are restricted by the affirmative and negative commands of God, and as long as we do not violate the principles of these affirmative and negative commands. My opponent told a story something like this: that there was a postmaster, and out in the brush there was an aborigine that wanted to get married, and so he came to town, and he knew that he had to come to some sort of a public officer, and so he came to the postmaster; don't you know, he came to that postmaster and asked that postmaster to marry him. Now the postmaster did not have a much higher degree of intelligence than the aborigine from the cane-brakes or sticks back in the hills, mid he said he would look the matter up and would get out the postal rules and regulations and see what they said, and he told the aborigine to come back after awhile. And he looked through the postal rules and regulations and could not find anything about performing a marriage, and when this fellow came back again he said to him, "I see they are silent; and because of their silence I guess I can marry you if I want to",—and he went ahead and performed the ceremony. I tell you. my friends, I believe that aborigine that came out of the hills to the postmaster to be married according to the postal rules and regulations was a greater ignoramus than the postmaster. Let us illustrate that illustra-

tion a little: First, that man came to the postmaster on a matter concerning marriage. Why, my friends, anybody would know that the proper authority to go to in a case of that kind would not be the Federal law, but that he should go to the State laws concerning wedding ceremonies. They went to the wrong place for their authority. Does Bro. Sommer expect to receive salvation through the postal laws or through the Bible—the law book of God? Why doesn't Bro. Sommer try operating the church by the postal laws? That is about as fair as any illustration he has used in this debate to illuminate his points. The aborigine that came to the postmaster was more ignorant than the postmaster; I think we will have to name my friend the Kentucky Aborigine.

Now, let us go back to the law of God; that seems to be, after all, what is bothering him. Now, this chart here; it has taken a long time to get around to the point where I can explain that.

### **SOCIETIES**

**Anti**—No law for them.

**Prog.**—No law against them.

**God**—Where no law no sin. Rom. 5:13.

That is not the postal rules and regulations,—it is the law of God that I am talking about, and he has got it in the postal rules and regulations; what do you think of it?

**CHAIRMAN ROBERTS:** Seven minutes more.

**MR. WRIGHT:** Well, I will do a lot in that seven minutes. Now, he talks about God's plan, and I want to notice something about God's plan here. He places special emphasis on God's plan, and I am glad he did; it is a good thing; to place emphasis on God's plan. But it is a good thing to have the plan. Now place special emphasis on the plan. In 1st Cor. 16:1-8 there is this:

Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me. Now I will come unto you when I shall pass through Macedonia, for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go. For I will not see you now by the way: but I trust to tarry awhile with you, if the Lord permit. But I will tarry at Ephesus until Pentecost.

There we are; and my brother tries to lay down that law of giving as the Divine law of God. That has absolutely nothing to do with a stereotyped law of God with reference to all the churches any more than that aborigine going to the

postmaster to be married,—not a bit of it. It was laid down there, my friends, for the Corinthian church to observe. It is a good thing for us to observe, too, my friends; but to lay it down as a great command of God only upon the first day of the week to lay up in store for local work or missionary work, to the exclusion of all other work, is not good scripture,—not a bit of it. Now we notice the ways of giving on this chart:

#### **FOUR WAYS OF GIVING**

1. Jerusalem Way—all
2. Philippian Way— occasionally
3. Corinthian Way—systematically
4. Anti Way—scarcely anything

The Corinthian way is a good thing, and it set down the principle for the Corinthian church to work by, and it was for a missionary purpose, and they were going to send a man with it; and [they were to gather it together so that] when he came it might be all bundled up and ready to take away.

Now, he said, this is God's plan; and in Philip. 4:15 we find it; and he mentioned last night himself that he took some of the money to the Apostle Paul at Rome. And I read it here:

Notwithstanding, ye have done well that ye did communicate with my affliction. Now ye Philippians know also, that in the beginning of the gospel,, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only, for even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift, but I desire fruit that may abound to your account. But I have all and abound; I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleating to God.

I tell you, my friends, they sent that money by a messenger to Rome,—Philippian money. But do you want to lay that down as the Divine plan; but why don't he give occasionally? I tell you, my friends, I believe his folks do that more than they do the other.

Why, my friends, he talks about a missionary society. Aren't here societies co-operating? I told you last night about a man they had by the name of Janes,—Don Carlos Janes is a foreign missionary money-getter, whose first connection was with the Gospel Advocate ('?). [Here Mr. Wright read from his manuscript so fast I could not report him verbatim.—Reporter.]

Now, in the missionary work I have placed these avenues on the chart reaching in from the world to the church, or out from the church to the world. and I say that is the seed of the missionary society. They will soon have a good growth

developed; it won't take long if you have good seed and have it in good ground.

Now, I want to sum up in the moment I have left. First, my friends, that man did not answer my arguments of last night,—that God legislates by affirmative and negative commands; and that outside of those, as long as we do not violate the principles of God, or these commands, we do no wrong. Second, that the Bible does teach organization like the aid societies, and that the church used a missionary organization for the facilitation of its work. Notice the Jewish synagogue as a significant" parallel of our societies. Did he touch that? No; he jumped over it completely. In Matt. 5:35 it says, "And Jesus went about among all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people."

Expedience,—did he touch that! No.

The societies are not the church, but simply an instrument of the church, a tool of the church, to do efficiently the work of the church. I thank you.

### **Mr. Sommer's Fifth Speech**

MR. SOMMER: Mr. Chairman. Ladies and Gentlemen— My opponent condemns us for bringing up an illustration in the Old Testament. Paul says these things happened unto them by way of example, but he [Wright] says they are by way of authority. There is the difference.

He seems to think that the church and the meeting house are the same, and that for the Christian the church cannot be at the home: and that because we exhort the people to teach the Bible at home, therefore we are exhorting them not to do it in the church. The church consists of the people, it consists of the individual Christian wherever he is, or the local congregation. We are working through the church and in the church when we work as an individual Christian teaching the Bible to our children at home or to our friends and neighbors anywhere else, and we are working through the church when we work as an organization of the church. It seems to me he needs to discriminate a little.

He says that what is sinful for an organization is sinful for an individual. That is where he makes his mistake again. God has commanded us to work as individual Christians, but he has not commanded us to work as a missionary society or as an aid society. He has commanded us to give all glory to God in the Church, and we are not doing it there when we do it in a human organization.

He takes the expression I used, "Every Christian is a missionary society", and criticises it. That is plain, dear friends; we just simply mean by that that every Christian is. a missionary society in and of himself, that every Christian is an aid society in and of himself, for the Bible teaches us to do all the good we can to others and to spread the Gospel. There is nothing in his remark at all.

Last night I said there was an argument I could not answer that he had given to us; and some took that part of it and they did not get the rest of it, where we brought up his reference to the 12th chapter of Revelation and reduced to an absurdity what he was presenting. The gentleman seems to be very much impressed with our method of reasoning, and we see from the effort he makes tonight that it must have come down pretty hard on him.

Some said we had the advantage of Mr. Wright because we are an experienced debater. This is his first debate and it is mine, and so we are equal there. He has the advantage of me in this discussion because he sent and obtained a copy of my book, "The Church of Christ," and nearly all the arguments I present here tonight, or any night, are found in. that book, "The Church of Christ." He has had the advantage of several weeks of reading that and finding every opposition to it that he could; and the fact that he has made a practical failure, an utter failure, shows that the arguments are impregnable. His failure is due to affirming that these things are authorized by the New Testament scriptures.

Let us read a little concerning the Foreign Christian Missionary Society. Article 6 reads thus: "Any member of the Church of Christ" (and the words "Church of Christ" are used in his sense and not mine)-----

MODERATOR SOMMER: What are you reading from?

MR. SOMMER: The Constitution of the Foreign Christian Missionary Society, Article 6: "Any member of the Church of Christ may become a life director by the payment of \$500, which may be paid in five annual installments; or a life member by the payment of \$100 in five annual installments; or an annual member by the payment of \$10. Or any Church of Christ or Sunday school or missionary association may be represented in the directorship or membership for fifteen years by paying respectively \$500 or \$100 in five annual installments, provided the representative is a member of the, Church of Christ." In other words, before any cue can become a member of the Foreign Christian Missionary Society he must have a certain amount of money, he cannot go into it unless he has that money. Peter says, "Silver and gold

have I none"; Peter could not be a member of the Foreign Christian Missionary Society, which my opponent says is in harmony with the New Testament scriptures. Christ himself had to tell Peter to go and catch a fish and take the money out of its mouth with which to pay his poll tax. He did not have any money, and certainly He could not go into this Foreign Christian Missionary Society which my brother says is in harmony with the New Testament scriptures. Is any organization of a religious nature, which professes to do the work of the Lord Jesus Christ, a scriptural institution and. in harmony with the will of Christ when it would keep Christ himself and the inspired Apostles out of it.

Notice his charts, the one on the societies: "No law against them." What does he mean by that—no specific law? No; there is no specific law against that, or against infant baptism (which he condemns so strongly, or sprinkling or pouring or purgatory, (or marrying a couple because it is not in the postal guide). Christ says, or Paul says, TO glorify Him in the Church; and the word of God is perfect, it makes the man of God perfect and complete unto every good work; and then He says, "If any man shall add unto these things God shall add unto him the plagues that are written in this book," There is the authority against it.

Expediency; there is a difference between the Bible expediency and the one he is talking about. In 1st Cor. 6.12, Paul says, "All things are lawful unto me but all things are not expedient; all things are lawful for me. but I will not be brought under the power of any." And he goes on and speaks about meats. And then in 1st Tim. 4:3 he speaks about those meats, and says meats which God has made permissible to us; but let us read the exact language (1st Tim. 4:3)—"Forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Now then, in New Testament times there were meats offered unto idols. Some of the brethren thought it was all right to do that [eat it] and some did not. And some thought it was all right as long as some other brother was not emboldened! to do it and sin against his conscience. And Paul says there is an expediency, and we can do it as long as some brother is not offended. The Bible expediency is concerning things that are especially mentioned as lawful, while the expediency that he mentions is concerning things that are not revealed in the word of God at all. There is the difference.

These human organizations, dear friends, are dangerous. Whenever we form any human organization separate from

the Church of God we have an unscriptural institution and a dangerous one. Why? It is hard enough to hold a church to the right way and the right path when we have the Bible authority and the directions from God given there. But here is a human organization; it depends entirely on the wisdom of man, and it will sooner or later deviate from its original principles; and that is the way it is with the humanly organized missionary society connected with the Christian church. It started out as a servant of the church but now it itself has become master of the church, and for the last two or three or four years there has been continual discussion between the Christian Standard (one of the main papers of the Christian church) and The Christian Evangelist. Within the past few years there have been hundreds of columns in the Christian Standard (which my friend seems to endorse) against The Christian-Evangelist and the things it has endorsed. The delegates to the conventions of the society,— it is now and has been so arranged that the churches send their representatives to the general convention, and these men make the laws there. They have a little ecclesiasticism there and it is growing and growing in power all the while. And there is the danger of it, dear friends. There is danger in any human organization established to do the work of the Church of the living God, for it is dependent upon the wisdom of man. and will soon depart from God's way.

He says there is not very much difference after all between them and us. We go back a little in this history and what do we find? Nearly a century ago men became dissatisfied with the division and confusion in the world and said, "We will throw away the doctrines and commandments of man and go back to the Bible; we will throw away infant baptism, sprinkling, pouring, societies," etc. And they started out preaching the Gospel as I am preaching it, separate from these things. Alexander Campbell said concerning the Apostolic Church, "In their church capacity alone ' they moved." He said the early Christians dared not give a cent to missionary organizations and such as that. Afterward, it seems, in his old days, he endorsed these somewhat, but in the prime of "his life he said this and these were the principles with which this Restoration started out. But after awhile people became dissatisfied and wanted to be like the people around them, and they commenced to add instrumental music and societies and all those things; and that destroyed many of the churches, it divided many of them. Who splits the log; the man who drives the wedge or the man who says, Don't drive it? They have divided the Church

of Christ in this country, and they will have to answer at the Judgment Seat of Christ.

Dear friends, the Church of Christ (which I represent) is not new, as you know; I say to you tonight we are preaching the original doctrine of the Christian church in this town. Some try to represent that the Church of Christ has split off from the Christian church, but that is a mistake: we are the original people, and we are contending tonight for the very things the Christian church contended for forty or fifty years ago. In other words, we are traveling along on the main track and they have switched off onto a siding. We are still holding to the old plea—the Bible and the Bible alone.

A good deal,—he says we are a good deal like them; yes, we preach some things alike, no doubt we stand together on several things. It reminds me of the old German who had a son who went off to college and learned to preach, and he came back and the old man was going around drumming up an audience for his son, and he said, "I vant you to come around and hear my son; my son is a goot preacher, and you come round and hear my son." Some one said, "Does he preach the truth?" "Does he preach the truth? You better believe he preaches the truth, und a goot deal more!" And so it is, my friends, with my opponent; he teaches the truth—and a "good deal more!" (Laughter) It is not the truth that divides us—it is the "good deal more;" and if they will just throw aside this "good deal more" (the missionary society and the aid society and the endeavor society and shows and suppers and entertainments, and all of these things for which there is not an iota of scripture)—then, instead of there being two bodies here in this town—one sometimes calling itself the First Church of Christ and the other the Church of Christ—there would be but one mighty people moving on. But who is to blame? It is the one that is contending for the "good deal more."

In 2nd John 9th verse we have a passage of scripture that bears a little here: "Whoso goeth onward [a "good deal more," do you see?] and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching of Christ, he hath both the Father and the Son." God hath given us his word, he has given us his teaching; and he has said that all things that pertain unto life and godliness have been given. These things have all been presented in His word, in the Scriptures, and they make the man of God perfect and thoroughly furnished unto every good work.

But my opponent is not satisfied with the Scriptures, he

is not satisfied with the word of God; he wishes to go on a little further and wishes to bring in a "good deal more." But the Book says, "Whoso goeth onward [goes on beyond the Scriptures] and abideth not in the teaching of Christ, hath not God." Where do we read about these societies in God's word?

I was going to notice a few more of these charts. There is one on the Home Field. Not a one says anything at all about an aid society or missionary society with a president, secretary, treasurer, etc. There is the Foreign Field with the Scriptures, — that is all right; we endorse that, and here is his chart of the convention mentioned in Acts 15 then we come to the proceedings. That was a convention in the sense of coming together; that is what it was. "1. Report of missionaries; 2. Discussion of Heresies; 3. Bound Table Discussion; 4. Recommendation of churches." Why didn't he tell who was president of the convention and who was the secretary of it and who was the treasurer of it, and what were the laws of it?

Here it tells all about the Foreign Christian Missionary Society and gives the directions about getting into it; but why don't it say something in the New Testament about the organization? We believe in people coming together (whether five or five hundred—and talking about things pertaining to the Kingdom of God—we believe in work of this kind; but what we do not believe in is this making or forming an organization separate from the Church of Jesus Christ.

Let us look at this chart here. He has got Don Carlos Janes as a missionary society; did he say a word to you about a president, secretary or treasurer of that society? No. Here is an individual who goes around and stirs up the church as an individual, and there is no organization. I challenge him to name the president, the secretary or the treasurer or the laws of it. That is nothing but a subterfuge!

"Raising Funds" on another chart; yes, that is all right. And "Apportionment", that is the wrong name for it, but that doesn't amount to much.

Then we come to this chart here which says "Antis", and he says they come in there through publishing. And then he has there "Papalism (elder bosses)." That is the way he treats the word of God which says, let the elders rule the churches. I don't believe they do it over where he is; and he is against "elder bosses," as he calls them. "Prayer Meetings"; it is all right to have prayer meetings as long as you do not have an organization. "Debating"; is there any organization here? "Bible reading"; where is the or-

ganization? Who is the president, secretary and treasurer of this? "Teaching"; there is no point in that at all. The question before us is organization with a president, secretary and treasurer and all that; that is the point at issue, and he does, I was going to say a good job, but it is a poor one, in [while] getting away even from the issue. (Laughter) Here he has all these different organizations: C. W. B. M., A. C. M. S., F. C. M. S., etc. Well, where do we read of them in the Scriptures?

Then here is this chart—"Four Ways of Giving: 1. Jerusalem way—all; 2. Philippian way—occasionally; 3. Corinthian way—systematically"; and "4. Anti way—scarcely any". How does he know [we give "scarcely any"]?

"The Work of the Organized Church"; that is good,— "The Work of the Organized Church." If he had just said Organized Society, and given some Scripture references of those, that is just what we are looking for. We have gone through the charts so far, and the very thing we want is not there, and that is, the organization of the society. The organized church is all right.

Then here is this chart, "Ways of Doing "Missionary Work" and: "1. Just any way; 2. An excellent way; 3. A more excellent way; 4. A most excellent way?" There is that big, red question mark again. He did not have room on the rest of them for question marks, but he ought to put them there anyway. (Laughter)

"Nothing against these things." In Dent. 17:2-5 we have this language: "If there be found among you, within any of the gates which the Lord thy God hath given thee, mail or woman that hath wrought wickedness in the sight of the Lord thy God in transgressing his covenant, and hath gone and served other gods and worshiped them, either the sun or moon or any of the host of heaven, which I have not commanded; and it be told thee and thou hast heard of it and inquired diligently, and behold it to be true and the thing certain that such abomination is wrought in Israel. Then shalt thou bring forth that man or that woman which have committed that wicked thing unto thy gates, even that man or that woman, and shalt stone them with stones until they die." It is things which He has not commanded. He does not say things that he has commanded them not to do, but merely things that he has not commanded them to do. And that is just what my opponent is doing. The Lord has not said specifically, "Thou shalt not organize societies." So he stands where these people stood, and He says about them, ""Thou shalt stone them with stones till they die." These

things happened unto them, not by way of authority but by way of example, and they were written for our admonition. And the sad thing about it is that my opponent is nor; willing to be admonished by these truths from God's holy word,

CHAIRMAN ROBERTS: You have three minutes yet.

MR. SOMMER: Well, give him those three minutes; he needs them. I thank you.

### **Mr. Wright's Sixth Speech**

MR. WRIGHT: Brother Moderators, Ladies and Gentlemen— Maybe I do need that three minutes; I am not making any apologies yet. I offered to meet either one of them: the father or the son; it didn't make a bit of difference to me, not a bit. I do not say that I have made any failure; I wonder if this man is judge and jury; he seems to think he is Well, he is half wrong and half right; but that is the most dangerous kind of a way to be. I tell you Satan worketh much evil on this half-wrong and half-right business. Part of it was not out of harmony with the New Testament in regard to this Missionary and Aid society proposition, and the other was by the New Testament authorized.

He speaks of the missionary society of the Christian church, and he goes on to show how sinful it is. I dare say I could pick members from the Church of Christ who are sinful; I dare say I could pick members from Christ's twelve Apostles, or one at least, who was a denier, but did that pollute the rest of them? No.

I said that these societies were instruments of the church, and I still affirm that they are; and my brother has brought forth no argument that affects what I have said whatever. Then he goes on and tells us, you know, about the command on sprinkling and pouring; I thought he would get tired of that. The Lord Jesus Christ has given us affirmative commands: "And he said unto them. Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized shall be saved, but he that believeth not shall be damned." Baptize in the Greek word means immerse, and where does sprinkling and pouring come in under that? It is a positive command to dip in water, therefore sprinkling and pouring is a violation of the command of God.

"Degrees of sin"; I am not here to discuss the degrees of sin that a thing can be carried to. We admit this human life may have degrees of sin, but that is not the question we are debating. The question we are debating is our authority to use these things in facilitating the work of the church.

My brother brings up that conscience argument; I have

been looking for that. I have never read or heard a debate of these people that did not have that conscience argument in there. The meat argument is found in Rom. 14:15 and in 1st Cor. 8,—this argument where Paul teaches about the use of meats, and he requires us to abandon everything that gives offense to our brethren: "But if thy brother be grieved with thy meat, now walkest thou not charitably"; and my opponent quotes these as the last words spoken on the organization proposition. (Here Mr. Wright read from manuscript too fast to be reported correctly.—Reporter.)

Then he talks about our being completely furnished. Take that in 2nd Tim. 3: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Now, take it in its broad significance,—what is included in all good works? Certainly nothing less than any good work which any Christian may do, whether clerical or secular, in whatever relation of life, whether in the church or in the family or in the state or in any other relation; and if I have included too much, then will some one tell us for what good work the Scriptures do not completely furnish us? (Mr. Wright read too fast here to be reported correctly. — Reporter.)

He said that the missionary society was the master; I deny it, ladies and gentlemen, I deny it. That society has not one iota of power in what he terms the Christian church; not a bit. That society can no more secure a dollar from this church than it can fly, without the consent of this body that he dubs the Christian church in the city of Unionville; we are democratic in the liberty of the Lord Jesus Christ, just as much as he and his people, every bit. What if they do have a president, a secretary and a treasurer? What of that? I see nothing in that which should destroy the society or that should make it out of harmony with the New Testament scriptures. I am affirming this proposition from the point of view that the society is a tool or instrument of the church. We have in our city an automatic printing press, and we find that certain parts of that predominate over other parts, and the lesser parts work while the greater part controls, and the man that runs the paper has jurisdiction over all. The body operates the machine, not the machine the body. It is simply a tool to facilitate the work of the church, just the same, my brothers and sisters, as this man puts out communications and issues a paper to carry on the work of God. I wonder if the parent charges a subscription price for his

letters; I wonder if he charges for the advertisements in the letters he sends out.

I tell you, my friends, if they are not split among themselves I am mistaken. They talk about colleges, colleges, colleges; they get together in groups and they cry out against colleges, and Daniel Sommer himself not more than eight or ten weeks ago said that he hoped and prayed the day would come when that party would split away from the other party which I have termed as "Anti." That is welcoming a division, when our Lord Jesus Christ commanded that we should not be a divided people; and in the 17th chapter of John and the 20th verse, and from there on for a verse or two, he commands us, He even prays to God, that His disciples may be one, that the world might believe that God sent Christ into the world. And yet they would welcome a division.

I tell you, my friends, I deny what these people claim in. relation to their being the whole Church of Christ on earth, the first people to take the name Church of Christ; I deny it. About thirteen bodies of people in Des Moines, of brethren, are called the "Church of Christ"; the University Place Church of Christ being the largest church in Des Moines, and we have some twelve or thirteen churches of Christ there; the Central Church of Christ and many other churches of Christ have splendid instrumental music to facilitate the singing of hymns.

I believe this movement of theirs mostly started at Old Sand Creek after all, and I believe that Daniel Sommer had something to do with it not much over 36 years ago. The Bible tells us what to do and they tell us what not to do. That is the whole business, that is it; and if we do what God commands, but do. not do what they command us to do, they divide the Church of the living God, and over non-essentials to salvation.

He talked about the elder bosses: I guess they are bosses all right. I guess I didn't say anything about the Scripture that is irreverent, not a word. I tell you, my friends, that those men are just so. And the Lord Jesus Christ, the chief corner-stone of the Church, said if you would be great let you become the servant of all. No bosses about that, is there? Let us get right down to service, right clown to feet washing.

Now let us take up that proposition of Moses smiting the rock. He made a great deal of that; I will not read it because of the time it would take. Now we find that Moses disobeyed an affirmative command. God told him there in that scripture to sanctify Him with his people,—sanctify Me before

these people,—and Moses took the glory unto himself. He disobeyed an affirmative command of God. I tell you, my friends, they tried to make too much out of that. They want to damn all creation and all other peoples. And my brother tried to make out that Moses was lost. Moses was not damned, Moses was transfigured unto Jerusalem. Luke 9:30, 31 will tell you all about it.

Why, I tell you, my friends, a man can paint a beautiful picture—now listen to me,—he can paint a beautiful picture, and who gets the credit for painting that picture, — the brush? Certainly not; it is the man that painted the picture. That is what I say about the Church of Christ, the body of Christ. We use these instruments here the same as a tool, as the painter with his brush to paint the picture, while all the glory of it all through, my brethren, is in the body of Jesus Christ, the Church. What does glory mean, anyhow? Glory does not mean simply a little picture with a halo around the head. How did the Romans cover themselves with glory? By their organization. I would my brethren might cover themselves with glory for the Master, the same as the Roman warriors of old.

I tell you, my friends, the American Christian Missionary Society (the church through that instrument) placed \$120,000 out that it might do a most wonderful work through their instrument, the F. C. M. S., in 1914. Missionaries are being supported by the church through that instrument and \$500,000 the past year. The Christian Women Board of Missions disbursed over \$400,000 that the Gospel might be preached in colleges. We paid \$75,000 — we, the church — to that instrument to teach and work and facilitate the ministry of Jesus Christ.

My opponent and his people claim to be the Apostolic Church; if he is the Apostolic Church I tell you he will walk and talk and work on a platform with the Apostolic Church, And what are you doing, Bro. Sommer? Give us your figures. "Go into all the world and preach the gospel." How many missionaries have you in Japan, in China or Australia? Give us the figures; we would be glad to know what you are doing. No, my friends, the power of the church is through the instruments which it employs.

I tell you, my friends, a command implies everything necessary to obey that command and everything helpful that is in harmony with the New Testament scriptures. I have proved to this audience, I believe, that it is a helpful thing to have a society when the church through it can facilitate her work to a great degree, as the Christian church has done

in foreign fields and all over the United States.

Now, I tell you, my friends, we are not the division makers, not a bit of it; and, my friends, I wish to illustrate that I live here in the United States of America, and I am against saloons. Now, why don't I divide myself in the United States of America because I can't have my own way in regard to the saloons and rout them out of the United States immediately? I tell you, my friends, they have divided the Church over just such an illustration as that. If they do not like these instruments, if they do not like the missionary societies, they could say so and persist in saying so and oppose them in the body of the church, the great Church of Christ, instead of splitting the church wide open, as I charge them with having done. He stands for the government of the United States in regard to the saloon, and that is all right; but, according to his own theory and argument, he ought to go to a country where they have no saloons. I wonder if he would divide the United States over a question like that?

The Bible has spoken plainly on the question of unity in Eph. 4:1-6—"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long suffering,, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith and one baptism, one God and one Father of all, who is above all and through all and in you all." My friends, there are the things that we must keep the unity of. God has made that an affirmative command through the Apostle Paul, and when my friend brings up an instrument, when he brings up a society, that he can not prove the word of God commanded for or against—against particularly, let me emphasize that—I say that he is adding to the things that are written, against the unity of the Church of Christ; and I believe that God will hold him accountable for adding to the word of God; for adding to the word of God in their deeds to their churches, as in Burlington, Ia., where they have that instrument clause across the door of the church and saying that you cannot worship with an instrument in that church. God' never said that; God did not legislate on musical instruments; but they have, and added to the word of the living God; and they have subtracted from the word of God when they took away the Christian liberty we have in Jesus Christ. As long as we do not violate an affirmative command of God, as long: as we do not, my brothers and sisters, violate a negative command of God, we are inside of our Christian liberty,—as long;

as we do not violate a principle of these commands of God, Stand fast therefore, my brethren, in the liberty that Christ has given you. I thank you.

### **Mr. Sommer's Sixth Speech**

MR. SOMMER: Mr. Moderators, Ladies and Gentlemen' —This is our last speech. My opponent has talked about the father and the son,—that he would just as lief that he had been debating the father. But if the son is doing as much as he is, what would the father do? If fifteen years of experience overthrows the flimsy arguments of my opponent, what would forty years of experience do?

The proposition in his mind seems to read thus: The members of the Christian church are doing more missionary work than the Church of Christ; therefore societies are not out of" harmony with the New Testament scriptures. The question is not about the amount of work done, but it is the way in which and through which it is done.

He says that God told Moses to sanctify Him at the rock. Where? Let him point us to the scripture. Moses took the honor and glory to himself, and said, "Shall we fetch out water for you rebels"? That is the point we had in bringing out this illustration. And they say, "We, the members of the missionary society; we the members of the aid society," have done this, that and the other. They take the glory to themselves and to their human organization, while Paul says, "Unto God be the glory in the church." He says this society has. no power, the missionary society of which we have been speaking, that it does not exist. If that is the case, the Christian Standard has been filling up hundreds of columns in the last few years in fighting nothing. They have been opposing and opposing and opposing,—what? This missionary society; and they have been declaring that it was an ecclesiasticism and other things that the fathers of this reformation, or Restoration, have opposed.

He speaks about our opposition to human organizations of institutions of learning that some have tried to foist upon the brethren. Yes, they have adopted the same method of reasoning as my opponent, and we are in duty bound to preach the Word and offer them a rebuke, even if it is our own brethren.

God's way of raising money for his Church is that we give as 1st Cor. 16 says,—to lay by in store as God hath prospered us. That is God's way. Man's way (and it is the way of my opponent and the religious body to which he belongs) is to give suppers and entertainments: "Let us have

a supper, let us have an entertainment, let us have a show of some sort and raise money for the Lord"; and they have resorted to many outrageous things—things that are sometimes indecent—in order to carry on the good work of the Lord; and all of this he says is in harmony with the New Testament scriptures.

God's way of doing aid work is for each Christian to do all that he can to help others, is for each church to look after its widows and its orphans as the church did in Apostolic days; but man's ways and the way of the church to which my opponent belongs, is to form an aid society or a Dorcas society or some other organization. He says they are different from the church; I agree with him. Here they are—two separate organizations—one is the aid society and the other is the church. In which shall we do good and give glory unto God? My opponent says, "Unto God be glory in the aid society"; but the inspired Paul says, "Unto God be glory in the church." (Eph. 3:21.)

God's way of doing missionary work is for every Christian to tell the story of the Cross. The Apostolic Christians when they were scattered abroad went forward preaching the Word, and so are we doing today. The Apostolic fathers and mothers were commanded to bring up their children in the nurture and admonition of the Lord. The Apostolic churches sent to the missionaries in the field, without any human organization, as the Philippian brethren sent to Paul time and again. This is God's way; but man says, "That is not the way,—here is a better way, here is a better plan. Let us form a human organization, with its president and secretary and treasurer, and every man that comes into it must plank down money in order that he may do this good work of the Lord." Christ himself, and the inspired Apostles he sent out into the world, could not be members of the missionary society which my opponent says is in harmony with the New Testament scriptures. Can an organization be in harmony with the will of God that would exclude the inspired men who gave to us the New Testament and which would exclude likewise our Lord and Master himself?

Here they stand: here is the human organization, the missionary society, — and here is the Church. There is not a single good thing in all the world but what can be done through the Church of God—as individual Christians and as churches of Christ, as churches or organizations of Christians; not a good thing which the Lord has commanded us to do. My friend says, "Unto God be glory in the missionary society"; but the inspired Paul says, "Unto God be glory in the

church." Which shall we follow? It is a sad thing, my friends, to see a religious movement, which itself is pleading: for unity and union, divided. It is a sad thing to see in the city of Unionville two bodies of people and both claiming to be following the New Testament. But, as we have said, the history shows what has produced the division and the confusion. These men started out about one hundred years ago, and they said, "Divisions are wrong, what can we do to bring the people of God together"? These men were members of churches that were not mentioned in the Bible. They said finally. "We are divided—not over what is in the Bible but what is not there. And if we will throw aside all that is outside of the doctrine and commands of God, and come back to the simplicity in Christ, we will all dwell in unity." Alexander Campbell said of the Apostolic Church, "In their church capacity alone they moved." So they threw aside all these things that are causing division among the people today, and they brought the brethren to the standard, "Where the Bible speaks we speak, and where the Bible is silent we are silent," and they started out with the people just as the Church of Christ is in its present state. But some became discontented and they said, "Let us be like the people about us." These people said, "Let us have an organ, let us have a missionary society, let us have an aid society, let us have entertainments." A great majority were against them, but they would gather together the backsliders who had not been to church for ten or fifteen years and whose names had not been scratched off [the church record], and they crowded out those who built the meeting house, and they introduced these things. And hundreds of churches have been divided in this Reformation over these things that we have been discussing. An organ was oftentimes introduced on Saturday night under cover of darkness, and those who came there on the Lord's day had to put up with that or go away. Many went out, and many churches were destroyed entirely. Some submitted, but where is the harmony left, according to the word of God?

I am glad to say that while in the times past we have not done, I will say, as much missionary work as perhaps the people of my opponent, it is because they have thrust us out and we have been compelled to spend hundreds of thousands of dollars building new places of worship; and can you blame us for putting a Restrictive Clause in the deed? Does he think it a strange thing for Burlington? He can find a hundred" places in this country where the Restrictive Clause is in the deed to keep them from being robbed by those who were their professed brethren, those who had no regard for the truth or

the conscience of their brethren and who said, "We will have these things regardless of our brethren in Christ." Then they go and talk of love and truth and conscience!

But, my friends, we stand today pleading for the old paths and the old ways. We are determined that we will not be swallowed up by all this worldliness and ungodliness which has swept our land in the past half century; we intend to stand up, as we have done in the past, for the old ways as God has given them to us, and when we go back into the Old Testament we remember that Jeremiah stood where many of us stand. The people wandered away and he tried to call them back, just as we are trying to call them back to the ways of God as revealed in the New Testament. Jeremiah said, "Thus saith the Lord, stand ye in the ways and see and ask for old paths where is the good way and walk therein, and ye shall find rest for your souls; but they said, We will not walk therein." So we stand tonight where Jeremiah stood. The people have left the simplicity that is in Jesus Christ; they have left the simplicity of Jesus Christ and gone according to the commands of men, not remembering that Jesus said, "But in vain they do worship me, teaching for doctrines the commandments of men."

The word of God is perfect. We have no right to change it, and we ought not to change it as times come and go. Some say, "We must keep up with the times, and that is the reason we must have these things; we do not plow like they did in ancient times and do not sow as they did then." That has nothing at all to do with the Church of God. Who invented the threshing machine, the street car and the automobile? Man. But who gave religion? God. Man can improve on his own ways and progress as times come and go; but who can improve on God's way? And when my opponent and those affiliated with him say that we must have these societies, and that we must have these suppers and these entertainments, these musical instruments and all such things, I say they impeach the wisdom, of the great God above! Jesus Christ says, "All authority is given to me in heaven and in earth," and we impeach the wisdom of God himself when we do these things. Jude says that we should earnestly contend for the faith that was once for all delivered to the saints. And in 2nd Cor. 11:3 the apostle uses language which should be a warning to us against those who say that it does not make any difference and that we can depart from the simplicity in Christ and keep up with the times. Is it a small matter? Paul says, "But I fear, lest by any means as the serpent beguiled Eve through his subtilty, so your minds

should be corrupted from the simplicity that is in Christ." He says it is something to fear to depart from. the simplicity in Christ. And in Gal. 1:8, 9 the apostle there condemns a going back to the old Jewish law and bringing over circumcision and such as that, and he says, "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel"; and he says, "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, Jet him be accursed." And in the last book of the Bible and in the last chapter, and almost the last words which God gives to man, John says concerning his book (and it belongs to all the rest of the word of God): "If any man shall add unto these things, God shall add to him the plagues that are written in this book." And I say tonight, clear friends, that when we add instrumental music and missionary societies and aid societies and suppers and entertainments and such like things as these, when we make use of these, we are adding unto the living word of the living God; and, dear friends, we stand condemned before God.

We know, however, that God holds people responsible according to their light and according to their opportunities. You all have heard truths now that you perhaps never heard before, and I rejoice with all my heart tor all that this discussion has brought forth; and my admonition is that you read God's word. The Church of Christ is standing for a great and mighty principle; it is standing for the Bible, and it is standing for the Bible alone. It is standing up for the old paths and the old ways. It is standing up for God's ways and thoughts, remembering that the old prophet has said, "For my though is are not your thoughts, neither are your ways my ways, saith the Lord. For, as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Search the Scriptures for yourselves, find out what is repealed therein. I believe that this discussion will have resulted in great good if it causes you to look into God's holy word. Let us remember that soon we must all appear at the Judgment Seat of Christ, and that we must be judged by the things clone in the body—whether they are good or bad; and if we have tried to glorify God in institutions of our own demising, and if we uphold and endorse things that we see are on the outside of the word of God, let us remember that we endorse and uphold that which is causing division among the

people of God; and though we ourselves may not engage in these things personally, yet if we belong to a religious body-that has these things which we see are on the outside of the living word of the living God, then we are responsible too for helping to cause division among God's people.

Christ prayed, dear friends, that we might be one; and. when we are teaching and practicing and endorsing that which is on the outside of God's word we are teaching and practicing and endorsing that which is causing division and which is working against the prayer of Christ for oneness. And the question comes to us, **Can we be saved while we are working against the prayer of our Lord and Savior for the oneness of those who love him?**

I thank you, one and all, for the splendid attention you have given us night after night. I am through.

FINIS