OTEY-BRINEY DEBATE

BETWEEN

W. W. OTEY

of Lynn, Indiana

AND

ELDER J. B. BRINEY

of Louisville, Kentucky

QUESTIONS DISCUSSED

"INSTRUMENTAL MUSIC"

and "THE SOCIETIES"

Held at Trinity Methodist Church,
Louisville, September 14-18, 1908

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INTRODUCTION

In the world's history many, many battles have been fought to settle some point of difference between the contending parties. Might is not necessarily right and it is, therefore, interesting to the lover of history to study the matters in dispute, great and small, and see how they were settled, right or wrong. The field of blood does not furnish the only conflicts in which questions of gravity or of small import were up for adjudication. When Martin Luther, warned of the dangers ahead, as he approached the city, said "Though every tile upon every house in the city were a demon from hell I would go on." A terrible battle raged and the questions to be settled in point of importance reached as high as heaven and looked away to the infernal regions. It is well, it is right, that he who reads history shall have the opportunity of discerning the truth brought out by the fierce contests over matters both great and small. So great, however, has been the warring ofttimes and so small has been the cause of it, that it has been set forth to the mind in a strong but impressive figure as "The bone of contention." This does not, in any way, suit the questions in dispute, or in the least apply to the matters for investigation in the debate held in Trinity Methodist church, Louisville, Ky., between W. W. Otey and J. B. Briney, beginning on September 14, 1908, and ending on Friday night following. It was a fair, square battle over the most momentous questions of the age. It involved the duties, privileges, rights and obligations of the Christian. It was not whether, like Catholics and Mormons, men should make for them

selves a new religion out and out, with only enough of Bible phraseology to give it caste and currency. Both men strongly repudiated this course and contended heartily that, when service to God is intended, all things should be left to the arbitrament of His word.

The question above all others is, What is Christian liberty? Who is entitled to it? Where does it begin and where does it end? Both the debaters contended that all Christians have the liberty to practice all things that the Apostles and early Christians observed in their worship and service to God. Here the road forks. Does one Christian have the God-given liberty to invent or to borrow something called EXPEDIENT, and force his brother to accept it, to use it in the worship, or to be ejected therefrom? Or has the majority the right and liberty to make the minority accept and use things called "expedients" that are not enjoined by the Apostles nor mentioned in the New Testament ? In Christ, has the minority any liberty ? Has it the liberty only to accept the impositions of the majority? In Christ, has the individual any liberty? or has the majority all the liberty in the Lord Jesus Christ? Has the Great Son of God thrown around the poor, the weak and the helpless no protection from the rich, dogmatical and tyrannical schismatic ? If not, then what does He mean when he says, "Whosoever shall offend one of these little ones that believe in me it is better for him that a millstone were hanged about his neck, and he were cast into the sea"? Mark 9: 42. Or what does the Spirit mean when it says "When ye sin so against the brethren and wound their weak conscience ye sin against Christ"? I. Cor. 8: 12. Again, "He that loveth not his brother, abideth in death." I. Jno. 3: 42. Has every man, under Christ, the liberty of a conscience ? Has that conscience the liberty to demand respect? These are weighty matters.

Another fine point in dispute was, Did God thoroughly furnish the man of God for all good works as He said He

did, (II. Tim. 3 :16) or did he leave many of the details out? Hath the Divine power "given unto us all things that pertain unto life and godliness,' or did He leave some out., II. Pet. I: 3. When the Spirit said "Whosoever goeth onward and abideth not in the teaching of Christ hath not God," (II. Jno. 9) did it mean to set bounds which say peremptorily to all men, "Thus far shalt thou come and no farther"? When God refused Cain's offering because he made it in his own way; Nadab and Abihu's incense because they made it in their own way; would not let Moses go into the promised land because he did his own way at Meribah Kadesh; took the kingdom from Saul because he got up an offering in his own way; would not let the ark go to Jerusalem in David's way, the question then arises, Will He let men worship Him now in their own way ? Are these cases of the Old Testament our ensamples; Does God require all Christians to be one? How? Upon what basis? In order to have unity must the minority accept all the "expedients" so-called thrust upon them by the majority? Will the minority be guilty before God if they rupture the peace and harmony of the body by refusing to obey the commandments of men? Or did Paul lay down God's law of unity when he taught the divided church at Corinth "that they all speak the same things, and that there be no divisions among them; but that they be perfectly joined together in the same mind and the same judgment" In doing this, that is, speaking the same things, must every man, if he speaks for the Lord, "speak as the oracles of God"? Or has he the liberty to call some things that he uses in his worship, Organs, Fiddles, Horns, Clarionets, Missionary Societies, Endeavor Societies, Fairs, Festivals and Theatricals ? Does Paul teach that Christians must be one in body, one in spirit, one in speech, one in practice ? I heard all of the debate except the last two speeches. It was a masterly effort to eliminate from the accumulated theological trash of time, the dogmatism and skepticism of

the present age—to eliminate from these truth, yes, truth that came to this sin-cursed world with Christ in loving embrace with grace: truth that makes men free, by which they are sanctified, and by obedience to which they must purify their souls. Oh God, help us all to know the blessed truth!

I commend the book, the report of this debate, to all who love the truth. Reader, strive to learn what God says, rot what men say.

J. M. BARNES.

OTEY-BRINEY DEBATE

Joint Debate between W. W. Otey and Elder J. B. Briney, held at Trinity Methodist Church. September 14-18, 1908.

MODERATORS: For Elder Briney, G. G. Bersot.
For Elder Otey, Daniel Sommer.

OPENING REMARKS.

Moderator Elder Sommer: It devolves upon me to read the propositions that are to be discussed and the rules of debate.

THE PROPOSITIONS.

I. The use of such organizations as the Illinois Christian Missionary Society, the Foreign Christian Missionary Society, etc., is authorized in the New Testament Scriptures and acceptable to God.

J. B. BRINEY, affirms.
W. W. OTEY, denies.

2. The use of instrumental music in connection with the songs sung by the church on the Lord's day, when assembled for edification and communion, is opposed to New Testament teaching and sinful.

W. W. OTEY, affirms.
J. B. BRINEY, denies.

RULES OF DEBATE.

I. The debate is to be held at Sand Creek, Shelby Co., Ill., unless the place is changed by the consent of both disputants.

2. Not less than four days of four hours each day are to be devoted to the discussion of the two propositions.

3. The duty of the moderators shall be to keep time and to preserve order.

4. Each disputant shall be at liberty to introduce as argument whatever in his judgment is proof of his proposition.

5. In his closing speech the negative shall not introduce any new argument, but shall reply only to the arguments of the affirmative.

6. Each disputant reserves the right to employ a stenographer to take down the debate and to publish it separately, unless an agreement is reached to employ a stenographer and publish it jointly.

We, the undersigned, agree to be governed by the above rules in our debate.

W. W. OTEY.
J. B. BRINEY.

June 30, 1908.

We agree to change the place of the above named debate from Sand Creek, III., to Louisville, Ky., to such house as may be provided by the Campbell Street, Portland, Highland, and F Street churches, to begin September 15, 1908 unless the date is changed by mutual consent. It is further agreed that we will debate instrumental music first.

W. W. OTEY.
J. B. BRINEY.

The order of the questions has been reversed by agreement, and the first question to be discussed is, "The Use of Instrumental Music in Connection with the Songs Sung BY the Church on Lord's Day, when Assembled for Edification and Communion, is Opposed to New Testament, and Sinful."

Elder Otey, affirming, is now introduced to the audience to make a speech of one hour.

W. W. Otey's First Speech.

Gentlemen. Moderators, Ladies and Gentlemen: In opening a debate of this character it is mete that the questions under discussion shall be clearly defined and the issue clearly set forth. So, while it is not my habit or practice to read from manuscript, I propose to read somewhat during this first hour's speech, and I apologize for doing so, and assure you that after this is through my speaking will be extempore. "In the beginning God created the heavens and the earth." He created the sun and the planets, placed each in its orbit, where it revolves in silent, but glorious and eternal majesty, The contemplation of the grandeur and perfection of the heavenly bodies makes the profoundest philosopher and astronomer to stand with uncovered heads.

But the final triumph of creative wisdom and power was reached when God said, "Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over all the earth." Bearing the image of his Creator, knowing no sorrow nor pain, man was placed in the "Garden of Delights." But Satan entered the garden to oppose the benevolent design of God, and to seek the ruin of the crowning work of the Creator. Man was tempted, sinned and was expelled from the garden. Ever since the fateful hour in which Satan entered the garden there have be-en two spiritual forces in the world—God and Satan God,

truth, and right have been, and still are, on one side, while Satan, error and wrong have been, and still are, arrayed in opposition to the will of God-and to the best interests of man. The conflict between the two forces has never ceased. There are no vacations nor flags of truce. The battle must continue till Christ destroys the last enemy.

Every accountable being stands on one side or on the other. There are no neutral grounds. We must and do take our stand on one side or on the other. No one in choosing his side of any question should ever ask, "Who is on this side," or, "Who is on that side ?" No one should ever ask, "Which side has the majority?" or, "Which side is the popular side ?" The only question that any one should ever ask is, "On which side is truth and right'" The side of truth and right may be in the minority, as men count numbers. It may be, and is, the unpopular side. It may not be the successful side, as men measure success. Yet, it is the strong side, and in the final triumph of right it will be the side of eternal victory. Error and its advocates, whether many or few, whether popular or unpopular, will go down in final and eternal defeat, while right and its advocates will ultimately triumph and will stand in that numberless, blood-washed throng, and enter in through the gates into the Eternal City of God.

We are met here on this occasion in a conflict—a conflict between right and wrong, between truth and error. Two truths can never conflict—can never oppose each other. Between two principles of right there is always perfect agreement. But truth and error are as incompatible as light and darkness, as vice and virtue. Therefore truth and right can not be found on both sides of this investigation. Error must necessarily be on one side, else there would be no opposition. On which side is truth? On which side is error? You, my friends, who listen are

to be the judges. But, in view of the prayer of Jesus for unity, and the command of God to be "perfectly joined together in the same mind and the same judgment," I entreat you to hear us patiently, to measure what we say by the "Oracles of God," and to decide impartially. Do not be swayed either by numbers nor by popularity, but be influenced alone by the Word of God.

I wish to emphasize the fact that this conflict is not between men, but between principles. For Elder Briney, as a man, I entertain none but the kindest feelings. In this investigation I shall not combat the man personally. I shall combat only what I most sincerely believe to be errors in his teaching and practice. I would spare the man, but I shall not spare his errors. These principles of difference between us, and of which he is so able an advocate and defender—these principles, I sincerely believe to be diametrically opposed to truth, to the peace and unity of the church and to the will of God.

Jesus established but one religious body—the church— and instituted but one order of work and worship. He prayed that all "that believe on me through their word; that they all may be one; even as Thou, Father, art in me and I in Thee, that they may- also be one in us; that the world may believe that Thou didst send me." (John 17: 20, 21.) God, through the inspired apostles, commanded the members of that one body to "speak the same things"; to be "perfectly joined together in the same mind and the same judgment." As long as the members of that one body obeyed these injunctions, unity prevailed. In fact, while these commands are obeyed, division is impossible. But in course of time ambitious men began to substitute the "traditions of men" for the commandments of God The result was division that culminated in the great apostasy in which the "man of sin" was developed to full ma-

turity. The darkest hour of the dark ages was caused by men's substituting the wisdom of men in the work and worship of the Church for the wisdom of God—was caused by substituting the "traditions of men" for the commandments of God

In the early part of the nineteenth century the Campbells and their co-laborers, seeing the divided and warring condition prevailing among believers in Christ, and recognizing the sinfulness of such division, began to urge those of all sects to lay aside their "traditions of men" and unite upon the Bible alone. They realized that the only unity taught in the Bible was to be one in Christ, by teaching and practicing just as did the first churches under the direct supervision of the inspired apostles—no more and no less. They adopted this as their motto, "Where the Bible speaks we will speak; where the Bible is silent we will be silent." They held that the silence of the Bible on any religious question was as binding as its voice. What the Bible says must be taught, what the Bible enjoins must be obeyed. That which is not clearly taught in the Bible must not be urged as a matter of faith that which is not clearly enjoined must not be practiced as a religious observance. What the Word of God enjoins we dare not neglect, what the Word of God does not enjoin we dare not practice as religion.

Here was inaugurated a religious movement unlike any other movement since apostolic days. All other religious movements had been efforts to reform existing religious bodies by purging out immorality and some of the grosser assumptions of ecclesiastical authority. Since the apostasy no trumpet-call has been heard for a complete return to apostolic teaching and practice. The church was not reformed, but restored in teaching and practice just as the. first model church that was established under the direct supervision of the Holy Spirit in the. apostles. There was

no organization larger or smaller, nor different from the local congregations. The plurality of elders and deacons were the only officers set in the church. There were no "presidents," "vice-presidents," nor "boards of directors," whose position of authority was paid for in cash. There were no "societies," "district," "State," "home," or "foreign." The churches did not send "delegates" to "annual conventions" to frame and amend "Constitutions," "bylaws," or pass "resolutions of federation." They did not organize "Societies of Christian Endeavor." Each local congregation was itself a Divinely constituted endeavor society. They "endeavored to keep the unity of the Spirit in the bonds of peace." They framed no additional society to destroy the "unity of the Spirit" and to break "the bonds of peace." In the language of one who put it tersely, "in their congregational capacity alone they moved." Their acts of worship consisted in "continuing steadfastly in the apostles' teaching and in the fellowship and in the breaking of bread and the prayers," and in "singing psalms, hymns and spiritual songs." (Acts 2 :42, Eph. 5 :15.)

Tens of thousands of honest-hearted believers in Christ saw the divine grounds of unity proposed and laid aside their "traditions of men" and united in the one body of Christ upon the Bible alone. All walked by the same rule —the Bible—and were "one in Christ." The very foundations of sectarianism were shaken and its walls began to crumble. The prayer of Jesus was rapidly being answered and the world was being converted to Christ. Some began to think that, at least, all Protestants would soon be united. Such a plea urged by a united people was well-nigh irresistible. But alas! how different the picture now before our eyes! Instead of the "unity of the Spirit in the bonds of peace," we are divided and warring among ourselves. The people who so earnestly and effectively plead for unity stand to-day a divided people. The effectiveness of our

heaven-born plea has been destroyed, and in many places it has become a "hiss and a byword." The Church—the body of Christ—that He purchased with His own blood— has been rent asunder, and is mangled and bleeding at every pore: the promoters of "spiritual wickedness in high places" are shouting hallelujahs, while thousands of the purest and best of earth hang their heads in shame, and pour out their tears like a mighty river.

The wedge of division began to be driven about the year 1849. From 1890 to 1900 the lines of separation were rapidly drawn. To-day the lines are about as clearly drawn between the two bodies of disciples—one known as the-Church of Christ and the other as the Christian Church —as the lines between any two Protestant bodies. The greatest brotherhood of believers in Christ since apostolic days has been rent asunder. The heaven-born plea for unity has been rendered ineffective. The answer to the prayer of Jesus has been deferred. Is this division well-pleasing to God? As certain as Paul was inspired when he wrote, "There is one body," as certain as the Holy Spirit guided his pen when he condemned division and commanded unity, as certain as Jesus prayed the prayer recorded in the seventeenth chapter of John, just so certain is it that an awful sin has been, and still is, being committed in this division. Who is responsible for this division? The Church of Christ? Or the Christian Church? The answer to that question is found in the answer to this question, "What has caused the division' The answer is, The use of instrumental music in the worship and the use of various religious organizations in the work and worship to supplant the Church. These things constitute the wedge of division. Till they were introduced unity prevailed. When this wedge was driven the church was split. Who splits the log? The man who drives the wedge splits the log, and not the man who protests against its being driven. Elder

Briney and his brethren drove the wedge that split the church. Who did right in splitting the log, the man who drove the wedge or the man who protested? That depends upon whether or not the log ought to be split. If it was right to split the log, the wedge-driver did right. Follows it not, then, as clear as demonstration itself, that Elder Briney and his brethren have split the church? Till they drove the wedge the church was united. We pro tested against that wedge being driven, and warned them that it would split the church. Had they refrained from driving this wedge into the work and worship of the church, we would to-day be a united people. The hour that they will remove this wedge we will again be a united people. But are they sinfully responsible for this division? That all depends upon by whose authority this wedge was driven. Who authorized the splitting of the log—the church? Was it right that it should be split? Did God want it split? By whose authority, then, are these things used in the work and worship of the Church—God's or man's, This is the pivotal point in this controversy. If God authorized the wedge to be driven and the log to be split it must be done; it matters not who protests. But if God has not authorized the wedge to be driven, then those who protest against its being driven stand upon the side of God.

Jesus said, "I came not to send peace, but a sword. For I came to set a man at variance against his father and the daughter against her mother." (Matt. 10.) Here Jesus caused division. But it was caused by preaching the truth and urging obedience to the divine commands. He who causes division by teaching and practicing what God requires does right, while he who opposes what God commands commits sin. But Paul says, "Now, I beseech you, brethren, mark them that are causing the divisions and oc--

casions of stumbling contrary to the teaching of Christ; and turn away from them." (Rom. 16:17.) Here Paul says that those who cause division contrary to the teaching of Christ—by teaching anything else in religion than the gospel—sin. Now, in the light of these Scriptures, if my opponent can show that the things which he and his brethren have introduced into the work and worship of the church, and by which they have rent it asunder"—I say, if he can show that God has authorized these things, then he will clear himself and brethren of all guilt before c the throne of heaven. But if I succeed in showing- that God has not authorized these things to be used in the work and worship of the church, then he and his brethren will stand convicted before heaven and earth.

I am glad that it is my privilege to stand before you and to participate in this investigation, to measure these practices by the Divine measuring-reed—the Word of God. And I am specially pleased that I have as my opponent a man of such splendid natural and acquired talent as possessed by Elder Briney. One writer has said, "Briney is the best debater that the Christian Church has in the world." Another writer, whose judgment is always sound, has said, "Briney is a tactful, eloquent, powerful man, and his presentation will be as strong, in my judgment, as it is possible to make it." Both of these writers are my brethren. They ate not partial eulogists of my opponent. It may be safely said that the Christian Church is as strongly represented in the person of Elder Briney as it could be represented in the person of any man on earth. If the teaching and practice of the Christian Church is not sustained in this discussion, then we may safely say no man can sustain them. To whom can they go, or upon whom can they rely, in this hour of extremity, if not Elder Briney? Indeed, they are fortunate in having him as their represent-

ative, and he is justly deserving of their gratitude for appearing here in their defense.

A word of explanation as to the origin of this debate is necessary. More than a year ago J. Fred Jones, State Evangelist of the Christian Church in Illinois, went into the vicinity of Sand Creek, Shelby County, Illinois, and slanderously attacked the Church of Christ. Elder J. P. Warren, one of the elders at Sand Creek, wrote him a respectful letter, and asked him to come back and repeat his attack when the Church of Christ could have a man present to defend it. tie refused to do so. Two letters passed each way. Elder Warren then turned the correspondence over to the church at Sand Creek. After due consideration of the matter the officers of the Church of Christ turned the correspondence over to me, with the request that I secure a discussion of the differences between the Church of Christ and the Christian Church with Mr. Jones or some other representative man in that church. After several months of correspondence, Mr. Jones wrote me that he had gotten Elder J. B. Briney, of Louisville, Ky., to take charge of his side of the correspondence. Several more months of correspondence followed, and we agreed on the propositions and rules that you have heard read, except the appendix, which was written later. You have noticed that the first rule says, "The debate is to be held at Sand Creek, Shelby Co., III., unless the place is changed by the consent of both parties." The Church of Christ at Sand Creek engaged the Chautauqua Auditorium and grounds of the Lithia Springs Company, in which to hold the debate. Why, then, was it not held there? On June 4th Elder Briney wrote me that he had received word through J. Fred Jones, State Evangelist of the Christian Church in Illinois, that his brethren in the vicinity of Sand Creek were opposed to the debate being held in that community. Perhaps the question will arise in your minds, "If the Christian Church

were not to be at any expense in furnishing the place to hold the debate, then why should they urge that it should not be held in that vicinity? It may be necessary at another time to enlighten you on this point. In the same letter already referred to, Elder Briney also wrote me, saying, "I have already 'let go,' and you can go to Sand Creek and hold the debate alone if you wish; I will not be there." In the same letter he said, "If one of the churches (in Louisville) that are in sympathy with your views will invite the debate and furnish the house, I am ready to meet you." This course of conduct needs no comment, at least not at the present. I simply state the facts briefly. You may decide the case. I pressed him to meet me at Sand Creek, as stipulated in the rule that he had signed, or furnish another place and secure my consent, and thus save his signature. But this he positively refused to do. I came to Louisville and laid the correspondence before several of my preaching brethren who live in this city. The debate was invited, not by one congregation, but by four Churches of Christ worshipping in this city. They have furnished the house, and here we are in the first session of the discussion.

The proposition, the merits of which we are now to test, reads as follows: "The use of instrumental music in connection with the songs sung by the church on the Lord's day, when assembled for edification and communion is opposed to New Testament teaching and sinful."

The first question that arises in your minds is this: "If you are opposed to the use of instrumental music in the worship, and thus occupy a negative position, why do you appear here as an affirmant?" My answer to that question is. Because Elder Briney positively refused to affirm his own practice. It is universally agreed that every man is logically and morally bound to affirm his own practice.

But this my opponent refused to do and appears before you in the attitude of one who is unwilling in open discussion to affirm his own practice. My attitude toward the use of instrumental music in the worship is that of opposition. His position is that of endorsement and practice. He both endorses and practices the use of instrumental music in the worship. I neither endorse nor practice its use in the worship, but oppose it. The affirmative idea is the idea of endorsement—the idea of approval and participation. The negative idea is the idea of opposition. Follows it not, then, as clear as demonstration itself, that he was logically and morally bound to affirm his own practice? But this he refused to do. Finally, I consented to negotiate a proposition in the affirmative form on the negative side of the question. I framed the following: "The use of instrumental music in the worship is not authorized in the New Testament Scriptures and sinful." But he would not permit the words "not authorized in-the New Testament" to appear in the proposition. Does it not, my friends, impress you as passingly strange that he would neither affirm his own practice nor permit me to affirm that it is not authorized in the New Testament? You will ask, "If his practice is authorized in the New Testament, why is he not willing so to affirm ?" On the other hand, you ask,. "If his practice is not authorized in the New Testament, why, then, is he not willing that his opponent should affirm that it is not authorized therein?" His practice is either authorized in the New Testament or it is not. If it is, why is he not willing to affirm it? If it is not, then why is he not willing for his opponent to affirm that it is not? I predict that you will never be enlightened on this point by him, but that you will be left to form your own conclusions. You will draw the right conclusions.

But notwithstanding that the proposition is unfair to me and my brethren, for the two reasons assigned, yet I wish to say boldly that I feel abundantly able to sustain it as it is, although-so unfairly and arbitrarily worded by my opponent.

Let us address ourselves to the proposition before us. I wish now to define the proposition and mark out the line of battle.

The words "instrumental music," in its most limited construction, must be interpreted to embrace all the instruments used by the Christian Church at any time or place.

That part of the proposition that states when and where used is long, but sufficiently explicit, at least for the present. "Is opposed to New Testament teaching" means that it is put in opposition to New Testament teaching. In other words, its use transgresses New Testament teaching. I believe this is the strongest form in which this can be put, and I am willing to prove it in its strongest form.

The proposition has a double or compound predicate. "Opposed to" and "is sinful." To put it in its strongest shape I will use these terms synonymously. If it is "opposed to New Testament teaching," it is sinful. If it is "sinful" it is "opposed to New Testament teaching."

You will also observe that this part of the proposition limits this discussion to the New Testament. In all controversies, or in the test of all questions. there must necessarily be an agreed standard of measurement—a standard of test. If a man were on trial for a crime in this city, the statute law of Kentucky would be the standard of authority by which to measure the evidence and to determine the guilt or innocence of the accused. His prosecutor could not appeal to laws of the Colonies and secure a verdict of guilt against the accused. Those laws have been abrogated and superseded by the laws of the

United States. Neither could his advocate appeal to those laws in order to secure an acquittal. He must be convicted or acquitted by the laws of Kentucky, the laws under which the act was committed.

On the same principle the question before us must be measured, and the conclusion reached solely by the New Testament. This must be done for two reasons. First, we are not worshiping under the authority of the Old Testament Scriptures, but under the authority of the New Testament. Christ is the "end of the law to all them that believe." In the second place, the question before us can not be appealed to the Old Testament Scriptures for the plain reason that the proposition says "opposed to New Testament teaching." The New Testament, then, is to be the sole rule of measurement, in point of authority, in settling the question now before us.

Whose practice is involved in this proposition ? The practice of Elder Briney and his brethren. The acts of worship of my brethren are not called in question in this proposition. I think he endorses what we teach and practice as being right. Should it develop that he calls in question any act of work or worship in which I participate, I will say, it can not logically nor lawfully be introduced into this discussion. But I will say, in advance. that I hold myself ready to affirm every item of work and worship in which I participate. But it must, be stated in another proposition and on another date.

What is the practice to be discussed now and here ? The use of instrumental music in connection with the songs sung by the church on the Lord's day when assembled for edification and communion. Let it be remembered, then, what we are here to discuss and what we are not here to discuss. We are not here to debate sprinkling for baptism nor infant church membership, but we are here to

debate the use of instrumental music in the worship. We are not here to debate meeting-houses, benches, lights, carpets, tuning-forks, baptismal suits, hymn-books, or any other item of like character. We are here to debate the Scripturalness of instrumental music in the worship, and that alone. All these other items mentioned may be highly important, but not on this occasion. They come not within the scope of this proposition, and should they be introduced, it will be solely for the purpose of raising a false issue, to muddy the waters in order to draw your attention away from the real issue.

My first argument is this: The use of instrumental music in the worship is a "doctrine and commandment of men," and as such it "transgresses the commandments of God," is sinful, and renders the worship of those who use it "vain worship."

Every act in religion comes from one of two sources of authority (if we except the devil), comes from God or from men. Every religious observance has for its support one of two authorities—the authority of God or the authority of men. If a religious practice has as its support the authority of God, then it is a teaching of God, a command of God, a tradition of God. If it has as its support only the authority of men, then it is a teaching of men, a command of men, a tradition of men. There is absolutely no other source of authority, if we except the devil, than that of God and that of men. Nor is there any middle ground. The whole issue, then, turns upon this pivotal question, By whose authority is instrumental music used in the worship? Who has authorized its use in the worship, God or men? If it is used by Divine authority, then it is right, and those who neglect its use in the worship sin. But if it is used by the authority of men, then it is a "doctrine and commandment of men," a "tra-

dition of men," "transgresses the commandments of God," is "vain worship" and sinful. The point of authority, then, is the pivotal point, and must first of all be settled. Till this point is settled no conclusion can be reached. If my opponent can show that instrumental music is used in the worship by Divine authority, that will end the controversy, and end it in his favor. This he must prove, or else admit that it is a "commandment of men," ,1 "tradition of men." I He must admit that as a "tradition of men" it does what Jesus says the traditions of men do; namely, "transgresses the commandments of God" and renders such worship vain. Or else defend it as a "tradition." Among other things the scribes and Pharisees had added to the Divine
acts of worship the washing of the hands, pots, cups, brazen vessels, etc., as a religious observance. It was right to observe this act of cleanliness as a private act. Indeed, it would have been wrong not to have done so as a private act of cleanliness. But when they practiced these acts of cleanliness as religious acts it changed the whole question, and Jesus said to them, "Why do ye also transgress the commandments of God by your tradition." "Ye hypocrites, well did Isaiah prophesy of you saying, This people draweth nigh unto me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrine the commandments of men." (Matt. 15:2-8; Mark 7:7-8.) From these Scriptures we learn the following facts: (I) That things, though right in themselves, arid that as personal acts would he wrong to neglect, yet, when practiced as religious acts, are called by Jesus "traditions of men ;" (2) That Jesus says the "traditions of men "transgress the commandments of God ;" (3) That if we "teach for doctrine the commandments of men," our worship is "vain." Here, then, is the pivotal point on which this question turns—the point of authority. Here is the is-

sue that must be met. My opponent must either affirm that the use of instrumental music in the worship is a commandment of God, and then produce the proof, or else admit that it is a "doctrine and commandment of men," and then defend it as such. The real issue can not be ignored nor evaded. It must be squarely met. Jesus asked the Jews this question, "The baptism of John, whence was it? From heaven or of men? They answered, We can not tell." I ask Elder Briney this question "Instrumental music in the worship, whence is it, From heaven or of men?" Will he also say, "I can not tell ?" We shall see. Had the Jews answered, "It is from heaven," it would not have been -fatal. Had they answered, "It is of men," it would have been fatal. Had they remained silent, it would have been fatal. They answered, "We can not tell," and it was fatal. If Elder Briney says that instrumental music in the worship is "from heaven" it will be fatal. If he says, "It is of men," it will be fatal. If he says, "I can not tell," it will be fatal. If he remains silent, it shall be fatal.

Now, my friends, this brings us to my second argument that I desire to introduce to you. My second argument is this: The use of instrumental music in the worship of God is opposed to the New Testament law of expediency. I will say at this point that I never quote an uninspired man as an authority, but when I find that a man with a fearlessness of spirit and a force of logic and power reasons clearly and strongly upon a subject I am at liberty to adopt his arguments as my own. Acting upon this principle I am going to prove this argument by a noted writer.

At the very threshold of this debate I desire to make known the fact that when my respected opponent, earlier in life, was satisfied with the Bible alone in all his religious practice, he not only stood where I stand to-day on the

question now at issue between US, but he made arguments which no man was then able to answer, and which have never since been answered. In fact, as this intelligent audience may see for itself, I might very properly turn this debate into a debate of Elder Briney against himself. In the year 1869, soon after some of the churches of the Reformation dared to introduce instrumental music into their worship, and thus trampled under their feet the great cardinal principle on which the Reformation had been projected, Elder Briney himself, before he turned over to the popular side, made the following strong argument in the Apostolic Times, published at Lexington, Kentucky. which has been copied for this debate verbatim from that journal. Listen, if you please, to his masterful argument, which was as follows:

"THE DOCTRINE OF EXPEDIENCY"

"It was a glorious day for the cause of truth when the pious and venerable Thomas Campbell conceived and set forth the principle contained in the following language: 'Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent.' This declaration contains the germ and pith of the present Reformation. It was the guiding star of such men as the Campbells, Scott, Stone and Creath, in their march back to the apostolic ground. It was the watch-word of those noble, grand old veterans as, weak in numbers. but strong in faith, they bared their bosoms to the darts of popery and rushed forward to rescue the ordinance of Jesus Christ from oblivion's embrace. This was the banner that gave them possession of many a hotly contested field, and led them on to glorious victory. Under it they fought, under it they conquered, and, dying, they bequeathed it to us, that under it at least we might hold what they had gained. So long as we adhere to this

principle may we march forward with heads erect and banners streaming. But the moment we abandon this we will be at sea, without compass or rudder, and our ship will be driven before the merciless blasts of the head-winds of sectarianism in the direction of the port of Rome; and in this state of case we may well haul down our colors and seek recognition in 'courts ecclesiastic.' We will need the sympathy of such courts then.

It is no matter of astonishment that, when the foregoing principle was enunciated, such a thoughtful man as Andrew Munroe should make the following statement: 'If we adopt that as a basis, then there is an end of infant baptism.'

I beg leave to make the following respectful suggestion to Bro. J. S. Lamar: If we adhere to that as a basis, then there is an end of instrumental music in the worship.

But we must adhere to that, or the Reformation is a failure.

This brings us to the main point had in view in the preceding essays. That singing as worship is a divine appointment is abundantly clear from the following Scriptures: "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." (I Cor. ~5: ~5.) And be not drunk with wine wherein is excess; but be filled with the spirit; speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5 :18, 19.) "By him, therefore, let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name." (Heb. 13:15)

Singing is worship only as it consists in prayer and praise. It is not the sound simply, the mere music, that renders it acceptable to God, but the sentiments of devo-

tion. From the first of the above quotations we learn that in these sentiments of prayer and praise the spirit and the understanding unite. In the third quotation these sentiments are called the "sacrifice of praise," and are defined -to be the "fruit of our lips." It follows, then, with the clearness of a sunbeam, that the instruments to be used in offering this sacrifice are the vocal organs, with which God has endowed His creature, man. Here, then, is a divine ordinance consisting in the offering of prayer and praise to the Lord with our lips—this latter term being used generically to denote all the vocal organs.

Now, I affirm that an "instrumental accompaniment" is an addition to the ordinance, and effects its character, and is therefore an infringement of the divine prerogative.

That singing as worship is a divine ordinance will not be questioned in the face of the Scripture cited above. That the "instrumental accompaniment" is an addition, is simply certain from the historical facts in the case, it having been born five hundred years out of time. Therefore, whatever men may think of its expediency it affects the character of the divine appointment, and can not be tolerated for a moment.

There is no room here for expediency or man's wisdom. It is not the prerogative of expediency to say in what an ordinance shall consist. Inspiration has ordained that the sacrifice of praise shall be offered with the human voice. Then let expediency neither add nor subtract. Expediency may regulate my voice; that is, it may determine whether I shall sing with a bass, tenor or alto voice; but beyond this and the like, it must not go. It must not say with what I shall praise, for it would be the determining in what an ordinance shall consist, which, as we have already seen, must not be allowed.

From the foregoing it seems to follow, both logically

and Scripturally, that the "instrumental accompaniment" nullifies the ordinance!

Now, at this somebody may get "scared, feel his hair standing on end, start to run, find somebody else sitting by the camp-fires nodding," etc. Be it so. I could only wish that this fright were real. I should think that a man might well afford to become frightened when he sees himself tampering with an ordinance of the Almighty! But when I see a man affecting fright to try to excite mirth at the expense of a brother who is earnestly contending for the faith, my heart sinks within me.

The "accompaniment" is expedient, we are told. Expedient, forsooth! "Infant baptism is expedient," say Stewart and Beecher. Now, the New Testament Scriptures are just as silent upon the "accompaniment" as upon infant baptism. If, therefore, expediency may introduce that, why not this?

But in what respect is the "accompaniment" expedient? If it is expedient, it is because it gives some good result which would not be obtained without it. But if this be true, the Saviour either failed in His wisdom or His benevolence, for He never ordained the "accompaniment." Expediency, stay thy impious hand! That the instrument in the worship gives a good result which would not otherwise be realized, is an assumption which never has been and never will be proved. And just here is the point at which the argument for the instrument must forever break down.

Am I told that it is expedient because "it attracts the world ?" I beg leave to state that the worship of the Lord's house was not ordained for the world. Is the church of the Lord Jesus Christ to be brought down to the standard of the world? Is this the program of expediency? If the caprice of the world is to be regarded in these matters, the very same emergency that demands the

organ will demand the very best skill in its use, and, therefore, the beer-bloated dutchman from the theater of Saturday night will be in demand in the sanctuary of God on the Lord's day.

We are told that the organ need not affect the worship of the individual; that those who are opposed to the instrument may worship in spite of it. This I might do. I might worship, but it would only be in the silent breathings of my spirit. I can not engage in singing as an act of worship where there is an "instrumental accompaniment," for this would nullify the ordinance. Now, some one may say that in this I am so straight that I lean back a little. Be it so. If I lean back it is but to rest upon the Word of God. and resting upon this I dread not the fall.

Call to mind the illustration of the supper. The bread and the wine are on the table. But the congregation, from consideration of "propriety and expediency," have determined to add water. Do you observe the Lord's supper when you sit down with those brethren and partake of the bread and wine, though you reject the water? You do not. Neither do I worship God when I sit down and sing with brethren who add an "accompaniment." Yet once more. J. J. B.

Apostolic Times, June 10, 1869, page 69.

Now, my friends, this is only a part of his arguments I have for you. The remainder will be deferred until tomorrow evening. We see where my worthy opponent stood nearly forty years ago. He has changed to the other side. Now, what has brought the change? We all know he has changed. What caused it? Did he change to-be popular or to be with the crowd ? Perish the thought! What changed him ? Surely nothing but God's Word. Then, friends, we ask him to open God's book and point to the chapter or chapters, verse or verses, put his finger upon

that which wrought the change and that caused him to see things differently now from what he did shell. Then he could not worship with instrumental music; now he can. Then he exclaimed, "Expediency, stay thy impious hand." Now we want to know what caused the change; where is the Scripture, what chapter and what verse ? We can not for a moment intimate that anything else but the Word of God has wrought the change, and we want the Scripture that reversed him and that causes him to be here defending that which he preached against so strongly. go I leave this matter right here. with the request that, in this debate thus early, before we bring the balance we have from him, he tells us what wrought the change in him. We want to know what wrought this wonderful change.

J. B. Briney's First Reply.

Gentlemen Moderators, Ladies and Gentlemen:

I would suggest, as my first remark, that it is my Brother Otey who is under obligation to prove things. This proposition does not oblige me to undertake to prove anything. I stand to-day as a denier calling in question the correctness of his proposition and it is my business as a logician and reasoner to examine what he adduces as proof and to attempt to show that it fails to sustain his proposition, or I may propound a contrary. proposition and attempt to prove that. In either of these ways, or both, according to my own choice, I can meet him upon this proposition, and if I undertake to prove anything outside of that, it is a matter per gratiam upon my part; I am under no obligation to do it.

I wish to join my brother—and he is my brother; I recognize him as such, and I shall address him as such, and

if I should chance to miss him in Christ, I guess I would hit him in Adam, so he is my brother anyhow. And I wish to join with him most heartily in his opposition to error. I have no fellowship for that article, and it shall be my pleasure to join to his effort whatever aid I may be able to do to expose error, and to cause it to stand out in that clear light that the people may perceive it, and may be able to differentiate it from the truth as it is in Christ Jesus the Lord.

My brother refers to the grand principle enunciated in the early days of our movement by Thomas Campbell, "Where the Bible speaks we speak; and where the Bible is silent, we are silent." I want to add to what he has said on that subject, that when that principle was enunciated, after having been matured, the idea was that in matters of faith, things that must be believed, and matters of ordinance, things that must be clone, where the Bible speaks on those subjects, we speak; and where the Bible is silent on those subjects, we are silent. That great principle was never intended to be applied to matters of mere opinion or philosophical or theological speculation, but to matters of faith and ordinance. Why, my dear friends, if you were to undertake to load upon that principle the philosophies and opinions and speculations of men, you would soon sink it far beyond recovery beneath the rubbish of the traditions to which he has referred, and others besides. It does not pertain to church architecture. It does not mean to regulate church furnishings. It does not mean to decide what kind of windows shall be in a church house. These are matters that pertain to human taste, and one man may have one opinion in regard to church architecture and another man may have another, but whether the one or the other, it is a question that does not fall under this principle, and I want to call your attention particularly to that at this stage of our discussion.

My good brother took a very wide range, as I suppose it was his right to do under our rules, in the matter introduced in his speech. He discussed conventions, which are not in this proposition at all. I expect coming events cast their shadows before, and somebody is a little nervous.

Federation! Why, is his proposition that federation is contrary to New Testament teaching, and sinful? He entered a loud and emphatic protest against introducing matters not germane to the question, and I want to say that these questions have not a drop of German blood in them. They are wholly foreign to the question, wholly,

Endeavor! Does his proposition say anything about endeavor? He insists, and correctly, too, that I shall adhere to the proposition. I turn to my brother and insist most earnestly that you, sir, adhere to the proposition, and don't hop, skip and jump all over creation to avoid the proposition.

I suppose we agree on the question as to division and unity; there is some division amongst us, but I don't recognize the division he presents. There are differences of opinion among us about some things, but I protest against making differences of opinion lines of cleavage among us to our fellowship and our communion.

Voices: Amen.

Elder Briney: He says that one body is the Church of Christ and the other the Christian Church. Well, my dear brother, I claim to belong to both.

A voice So do I.

Elder Briney: Now, brethren, please be quiet, and let us conduct the discussion. That is, I belong to the institution sometimes called the Church of Christ and sometimes the Christian Church, and I expect that half of our congregations, especially north of Mason and Dixon's Line, are known as Churches of Christ. But I want to say to you, my dear friends, that when you take one Scriptural name

and make use of that to the exclusion of all the others, you sectarianize and denominationalize it, and introduce it as a wedge of division.

Now, who is responsible? Well, when he. proves his proposition, he will put the responsibility on those who introduce and use instruments; when he fails to prove his proposition, as he will fail—and you know he has already proved that I am a prophet—when he fails to prove his proposition, as inevitably he will, he shoulders the responsibility involved in this matter. If the use of the instruments, as related in the. proposition, is contrary to the New Testament and sinful, then those who use the instrument are responsible for the sin, and the resultant division. But if it is not contrary to the New Testament teaching and is not sinful, those who take it up and make it a test of fellowship run lines of division through the body of our Lord and Saviour Jesus Christ, and they take upon themselves the responsibility involved in the matter, and must answer for the divided body in the presence of the Judge of the living and the dead. Who introduced the dividing wedge ? Well, that all depends upon this proposition. When he proves the proposition, he will present me here with a maul in my hand driving the wedge; but when he fails to prove his proposition, he will present himself before you and before the Lord with a maul in his hand driving the wedge of human opinion and speculation and inference, and, therefore, shouldering the responsibility in the matter; and this should suggest to him, as it does not doubt, that he should manfully come up to this question. The laboring oars are in his hands, and I want to say to him here and now as we are embarking upon this voyage, pull for the shore, sailor, pull for the shore, and come up to the task of establishing this proposition by New Testament proof. He quoted a passage from the New Testament, but I want to call your attention to this, that he has not quoted a soli-

tary passage from the New Testament that even mentions the subject we are discussing. How does he expect to prove the question he is undertaking to prove in this proposition, from the New Testament, without quoting any Scripture from that volume that contains even the principal term that is involved in the discussion ? You know very well he has not done that.

Now, in passing, I want to lay down a principle or two here. What makes a thing sinful ? My reply is, one of two things, or both. First, it is sinful in itself, like murder or theft. Well, I presume he will not take the position that the use of instruments in the worship of God is sinful in itself. He dare not do that, and I will leave that matter there. Then it is sinful if it transgresses the divine law, for sin is transgression of the law in the old version, and lawlessness in the new practically the same thing. Therefore, the use of instruments m the worship of God must be sinful in itself to be sinful, or it must violate or transgress some divine law. Has he produced the law? Where is it?

Now, I want to refer to this Scripture that he quoted or referred to, at any rate, in the sixteenth chapter of the letter to the Romans, seventeenth verse: "Now, I beseech you, brethren, mark them which. cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them." Now, it devolves upon my Brother Otey to produce the teaching that the use of instruments of music is contrary to in New Testament teaching. If he can do that, he will show that the use of these musical instruments is sinful because it transgresses the law, because it is contrary to the mind of the great Law Giver. But if he fails to do that, then his proposition falls to the ground, all goes to pieces, and there is no recovery for it. And I do hope that my brother will lay aside his conventions, so far as this proposition is concerned and his endeavor societies and his federations; and all those ex-

traneous matters, and just squarely face this issue, and tell us why this thing is sinful. Is it sinful in itself, or is if sinful because it transgresses the law? If he says yes to the latter, then to the law and to the testimony. Let the law be brought forth. It ought to be very plainly written. It ought to be so inscribed that he who runs may read; because from his point of view the question involves the eternal interest of the people. So I want the law, and you want the law, and I shall not be satisfied with his philosophies or his inferences or his opinions. These used to satisfy me when I was a baby preacher, but I have learned a great deal better than that in these thirty-nine or forty years; but that comes a little farther along. Now, this passage of Scripture says, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned." Has Brother Otey received any such teaching? If so, bring it forth, and let us look at it and weigh it. I am as much interested in it as he possibly can be, and those who sympathize with me in my position want to know where the law is. No man's interpretation of any part of the Lord's book is law. No man's opinion in regard to anything in the sacred writings is law. It may be law to him, but not to me or to the rest of the Christian world. We call for the law. We want it as it is written in the bond, and if it must come from very near the heart of the opposition, very near the heart of this great error, then let it come, and let the blood flow. We want the law. If it is sinful because it transgresses the law, again I say, give us the law, and it shall suffice; and the very moment he does that, I am ready to take him by the hand and sit down in heavenly places in Christ Jesus and say, you are right and I am wrong, but I want to be right, and I am now with you; but if he fails to produce the law, will he do that or anything like it?

Then any brother speaks as to the origin of this debate.

I supposed we were here to debate and not to give an account of the origin of the debate. If I were to judge from the contents of ~ my dear brother's speech, I would conclude that we were not here to debate, but to run around here and there discussing about Sand Creek and things like that, thus consuming time without any reference to the obligations of logic or the requirements of this proposition. We are here to debate, to investigate, to discuss the issues involved in the wording of this proposition. It was agreed between him and me that this discussion should be at Sand Creek. I found out, however, that my brethren there, those who sympathized with the view I take, did not want the discussion, and I have never yet imposed myself upon any people contrary to their wishes in the matter, and when I found out how their sentiments were on the subject, that was enough for me, as I think it ought to be for any self-respecting man, and I cancelled the engagement and gave him the liberty of going over there and holding the debate by himself, if he were so disposed. I don't think he went. He has been about Sand Creek a good deal, and I hope that he bundled up a little sand and brought it with him somewhere about his corporosity, enough to come squarely up to the proposition and discuss it, and let us see how it is. Somebody is wrong. If I am wrong, I want to know it, but I can not be made to know except by the law—the Word of God. Why does he affirm? He affirms because he agreed to affirm, and he affirms an affirmative, too. To say that a certain thing is contrary to New Testament teaching is to make an affirmative assertion. To say that a thing is sinful affirms the same thing in regard to that thing. My good friend, there is nothing to gain by skirmishing and maneuvering in that sort of way. He IS clearly and logically in the affirmative. He has stepped out on this proposition and agreed to affirm it. Now, let him walk up manfully

to it and undertake what his proposition requires at his hands.

Now, my dear friends, I objected to the word "authorized," and I objected to it because that term is ambiguous, and the discussion would have turned upon what is authority, and how can a thing be made authoritative or authorized, and that would open- the field of skirmish, and the skirmish line might have been drawn around all creation and might have kept US away from the issue involved, and I wanted to come right UP to the issue.

Now, I want to say, as to the merits of this question, I am wholly indifferent. He refers to my practice. I have no settled practice in the matter. I worship with people where there is an instrument, and where there is none. I do not care whether an instrument is used or not. Looking at it from the standpoint of its own merits, I am indifferent, but there are some attendants that go along with it sometimes that make it somewhat important. When left to itself, when caused to stand out before me in its own proper habilaments, I do not care the snap of a finger about it. But when my brother undertakes to erect it into a test of fellowship, and to make it a dividing wedge between the disciples of the Lord Jesus Christ, then I am profoundly interested in the question.

Now, a thing may be authorized in various ways. It may be authorized by a direct command or it may be authorized in this way; that is, a certain thing may be required to be done. Well, the doing of that thing authorizes me to use whatever assists me in doing it, unless I propose something that contravenes expressly the Word of God. I claim the use of an instrument of music is authorized from that point of view. It aids me in the matter of singing. In the first place it gives me the right pitch. Our brethren who differ from us use the tuning-fork. That is an instrument of music. All the difference is they use

the fork for the first note and we accompany every note. And if the use of an instrument all along the line is contrary to the New Testament, and sinful, the same is true of the tuning-fork.

My friend had a good deal to say about washing hands and cups and pots. If we were discussing domestic economy that would be very appropriate, because it is exceedingly proper to do that in the home. But what has that to do with this proposition ? My friend strenuously objects in one breath to introducing irrelevant matter, and then goes right on and occupies most of his speech introducing irrelevant matter. What has the washing of pots and cups to do with this matter? Does he affirm that the washing of pots and cups is contrary to New Testament teaching and sinful? No, sir; he is affirming that the use of instruments of music is contrary to New Testament teaching and sinful. My friend don't stop with presenting a dilemma. He presented a trilemma, and I think he exhausted the whole catalogue of lemmas, and whichever one I take will be fatal. I believe the Bible, which both of us respect,' says something about not boasting until you put off the armor—not to boast before you put the armor on but to wait until the battle is over, and then boast. I recommend that expression to my worthy brother.

Well, it is opposed to the law of expediency, and here his chief witness was one J. 13. Briney. Is that his proposition ? Of course, not. I once held that view. I was brought up in it almost from the cradle, and without very much investigation I just accepted it, mostly at secondhand. He says this was my position' before I turned over to the popular side. Be careful! Tread lightly! I want to say to you that when I espoused the cause of the liberty of people to use instruments of music in the State of Kentucky, it was a most unpopular thing among our brethren. That was my position thirty-nine or forty years ago, when

I didn't know any more about this subject than my friend seems to know about it now. If a man does not learn anything in thirty-nine or forty years, he ought to resign. Now, I have changed my opinion in that regard. I have changed it on several matters. I believe there is an old adage, that wise people change their opinions sometimes, but another class never does. I believe that you will, or would decide, if it were submitted to you, that the large part of this speech, which was copied from me, was by far the best part of it, and if my brother will continue to read and study and imitate T. B. Briney, why, I think there is some hope for him.

Brother, let us discuss this question. Bring the Scripture that this practice transgresses or undertakes to show that the use of instruments in the worship of God is sinful in itself. That is your laboring oar. That is your proposition. That is what you are under obligation to do standing under this proposition. That is what you have to prove, and lay aside all these extraneous matters. Lay aside all these conventions, and march right up and stand erect. He can do that; that is, until something like that occurs.

That is just a motion of my fist, Mr. Reporter; you can't take that down, and I don't intend to put that in practice. You need not have any uneasiness about that, Brother Otey. I said that the use of instrumental music in worship was born five hundred years out of time. I took up that old error that has been exploded again and again since then by myself. I have answered myself, Brother Otey. Why didn't you read the answer? Born five hundred years out of time! The common idea is it was introduced into the Christian worship by the Pope, and I want to say here, and I expect to prove that away yonder in the latter part of the second century at any rate, it is historically certain that instruments accompanied

the music in Christian worship. Of course, I have not reached that stage of the controversy yet.

Now, I believe that I have shown that my brother's speech does not establish his proposition. I think it comes under the adage that we used to have when I was going to school, when I was even younger than I was when I made that mistake that my brother reads, to say of an argument that fails, "The conflux of the argument does not subtend the analogy of the case," and I think that is the way with my brother's argument. Its conflux fails to subtend the analogy of the case. That is, he fails to connect it with his proposition, and I want to say here, my dear friends, that, if his proposition were afflicted with measles, his proof wouldn't catch it, for the reason that they don't come close enough together. That is, not so far; but I am willing to wait and see.

Now, I shall take up the other branch, reputation, and undertake to establish a counter proposition, and I am going to the Scriptures, I am going to the Word of God. I am not going to skirmish all over creation, but I am going directly to the fountain of Divine Truth. And first of all, I want to indulge in a little history about as my good brother has done on another line, and I have this in view in doing that; namely, to show that the use of such music is not sinful in itself, because God approved it in days agone, and not only approved it, but established it by direct and immediate command; and, of course, He would not do that, or anything else that was sinful. It would outrage all idea of God to suppose that He would approve and command a thing to be done that was sinful in itself.

Now, I call your attention to the first instance of it in Bible history, so far as I have been able to ascertain. The children of Israel are coming out of the land of Egypt. They have been bowing their backs under loads of oppression and wearing yokes of tyranny for some centuries. A

deliverer comes to them in the person of Moses, and by and by he assembles them together and leads them out of the land of bondage, and in doing so, he takes them through the Red Sea, by a channel opened to them by miraculous and Divine power. They are now safe on the other side. The horse and his rider have been cast into the sea. The oncoming and mischief-intending armies of Pharaoh have been overthrown by the same Divine hand that opened that passage of deliverance for His people, and now, on the side of deliverance, Mirriam, the sister of Moses, leads the women in a song of praise and thanksgiving to the Almighty, and in doing that she led them with timbrels and other instruments of music. (Ex. 15.) Now, where did God command that ? I want to say to you, that a loving heart, love in the heart, does not wait for direct and immediate commands to express those feelings of devotion and love.

Again and again it is said of the disciples that they worshiped Jesus. I do not know how they did it. I do not know how they expressed their worship. They fell down on one occasion and took hold of His feet, and thus worshiped Him. That was a way of expressing their devotion to him. Where did God ever command that? Again and again throughout history these disciples prostrated themselves in His presence, and worshiped Him in ways that the law of God knows nothing about. That is, their hearts went out spontaneously in some kind of expression of devotion to their Lord and Master. Well, come on down and we find it in connection with the tabernacle. I do not mean the tabernacle in the wilderness, but the tabernacle that took its place in the tent that David built in Palestine, and we find instruments of music employed in connection with that; and then in connection with the temple, and in that house of God there were wonderful demonstrations of the Divine Presence and of the Divine approval, and yet

there were instruments of music employed in that service in praising and blessing and thanking God.

Coming down to the re-building of the temple and the reconstruction of the City, there it is again, and even the walls of the re-built Jerusalem were dedicated in connection with instruments of music in thanking and praising God, and on down into the days of Our Saviour and of his Apostles. My dear friends, just come with me for a moment and let us go into that Temple. There is the Master, and he is surrounded by a company of his- disciples. There were these instruments of music being used in praising and worshiping and thanking the Almighty. Did the Saviour arise and plait together some thongs, and drive the users of those instruments out of that Temple? Did he say it is wrong,—"It is written that my Father's house shall be a house of prayer, and ye have made it a house of players on instruments"? He was there, and his Apostles were there, and not only before the day of Pentecost but afterwards Peter and John were going up into the Temple at the ninth hour of the day, and there were these instruments of music, and that these men went up there to participate in those devotions where these instruments were being used, it seems to me, does not admit of reasonable doubt, and yet, notwithstanding the fact that the Saviour was there in his life time, and notwithstanding the fact that the Apostles frequented that Temple and participated in those thanks and adoration and praise, yet not one line or one word or one sentence ever fell from Apostle, Prophet or Christ in condemnation of that practice. - I imagine, had my Brother been there, he would have taken John and Peter aside and said, "Brethren, don't you know they are using instruments of music up there in the service ? Now, I cannot conscientiously do that. I cannot even conscientiously go into a house where it is being done." I have an idea he would have done something like that if he had the courage to do it, and

he is a courageous man; but no one either by word or deed expressed any disapprobation in regard to that matter, and they are there, and the praises of Jehovah are ascending and being accompanied by those instruments of various kinds, and these men give by their presence and participation in the service, indorsement to the use of those instruments; and I claim that right there is authority, because not condemned, authority because these men by their presence approved. So that, not only has my friend not presented any scripture that contravenes this custom, but I have called your attention to facts, and I will pay attention more in detail to them further along—facts that sanction the use of instruments of music in the praise and worship of God. There was uttered no word of disapproval, and that continued on every glad occasion. Oh! what an occasion for song and hallelujah was that on the banks of the Red Sea when these people had just been emancipated, and in their joy they joined their voices together in singing and praising Jehovah, and accompanied their voices with those instruments. Then on the glad occasion of the bringing up of the Ark. That was attended with singing and shouting and paeans of joy attended by the use of instrumental music. Then the erection of the Temple, and the re-erection of the Temple, and then the Saviour in the Temple, and then the Apostles guided by the spirit of the living God, in the Temple, engaging in these services where these instruments were being used.

Now I take an advance step on this subject, and say that the New Testament in words authorizes the use of instrumental music in connection with the singing that the New Testament approves, and this word is as much his as it is mine. It is there for either of us to see at any time, and I am going to make use of a few passages that I rather apprehend my friend claims belong to him; but they don't belong to him any more than they belong to me.

"Speaking one to another in psalms and hymns and Spiritual songs, singing and making melody with your heart to the Lord." Here are two words. One is psalms, and there is lexicographic authority and scriptural teaching that psalms were song accompanied by the use of instruments. What psalms are those ? Evidently the psalms of David, the psalms of the Old Testament. If you want to know how they were rendered, let us go to the people who made use of those psalms and see how they did it; and when we turn to those psalms written by David, guided, I suppose, by the spirit of the living God, we learn that they were accompanied by the harp which was an instrument of music. Of course, that will be developed more fully. And then there is another word, songs. The first word is psalmos, and the other is ode, which means a song, and I shall prove by lexicographic authority that both this word and psalmos allowed the use of instrumental music, and I shall show that in praising God in the ode they used instruments, and I shall show this from the New Testament. So I find here authority, both direct and implied, for the use of instrumental music in the worship of God, in songs and in praise and in thanksgiving and adoration. My dear friends, if a psalm could be sung by David m connection with an instrumental accompaniment, in the name of sense what principle cuts it out under the new dispensation ? And right here is room for my good friend to do some very close and careful and skillful work. We are told to sing these psalms. How am I to learn how to sing them. Did not the man who indited them and first sung them, know how to do it, and if he did it in a certain way, and I am not forbidden to do it in that way I am authorized to do it in that way, in that I am admonished to sing psalms. I go to this Word, and I find out that psalms were sung, and how it was done, and I am admonished here to sing a psalm, and I am authorized to do just like the man who first indited and first employed

psalms in the service of God. Again Christian people are permitted to prophesy; and I allege that we must learn how that is done from the Bible, and I learn from this sacred and inspired volume, that Prophets prophesied in connection with the use of instruments of music. I am just laying down general propositions in this speech. I will follow them later on with analysis, and with detail of argument and proof. Paul says you may all prophesy, and I go back to the prophets of the Old Testament, and I find them prophesying in connection with instruments of music. And I am authorized to sing a song, and to find out how to do it I must learn how it was done by the prophets of old, and I find out that they did it in connection with instruments of music.

I now call your attention to some passages found in the Book of Revelation. First I refer to the 5th Chapter, and the 8th and 8th verses. I will begin reading with the 7th verse. "And he came and he taketh it out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and the four and twenty elders fell down before the lamb, having every one of them a harp, and golden vials full of incense which are the prayers of the saints, and they sing a new song"--that is the word ode I referred to a while ago. How are they singing this ode ? How are they rendering this song ? They are rendering it in connection with harps, that is, in connection with instruments of music. Now, says the Apostle, sing the [ode], and I turn over here and I find out that those who sang the ode did it in connection with the harp and other instruments of music, and thus God's approval rests upon it.

Again in the 14 chapter:

"And I looked, and, lo, a Lamb stood on the mount Sion, and with him tan hundred, forty and four thousand, having his Father's name written in their foreheads.

2. "And I heard a voice from heaven, as the voice of

many waters, and as the voice of a great thunder; and I heard the voice of harpers harping with their harps:

3. "And they sung as it were a new song before the throne." Again that word [ode], the song that Paul tells us to sing, and here were these people in connection with their adoration of Jesus, in connection with praising the Lamb, singing this song in connection with instruments of music. Once more and finally, in the 15th chapter of this same book, the Book of Revelations: "And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; for in them is filled up the wrath of God.

2. "And I saw as it were a sea of glass mingled with 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.

3. "And they sing the song of Moses" —There again is the word ode—"the servant of God, and the song of the Lamb." There it is, my friends, singing the song of Moses, because Moses was the type of Christ, singing the song of the Lamb, who was Christ. and they did that in connection with the use of harps and other instruments of music. Now, if we are authorized to sing psalms, and we find out that those who sang the same psalms did St, in connection with instruments of music, and if we are admonished to sing the ode! and we find out that those who sang the ode did it in connection with instruments of music, and that God approved it, who shall say nay? It is a question of liberty in Christ Jesus the Lord. It is a question of a man's right, and of a church's right to do things that are approved, in such a way as not to violate anything taught on the same subject either there or elsewhere.

Now, my friends, referring to the matter of baptism: I wear water-proof overalls because it aids me, and there

is nothing forbidding it that I have been able to find in the word of God. A man who cannot hear very well uses a trumpet. Why? To aid him in hearing, to aid his ear. A man who has lost his teeth may use artificial teeth in singing the praises of God, because they aid him in that. They help him to do the thing that he is authorized to do by the word of the living God, and being thus authorized to do it, it is not sinful, for it transgresses no law.

It is said in the word of God that God is love, and from my reading of his Word I believe it might as well be said that God is music.

Elder Daniel Sommer: The time is up.
Elder Briney: And so is the speech.

W. W. Otey's Second Speech.

Gentlemen Moderators, Ladies and Gentlemen: In beginning the second session of our discussion, I desire to say that I am delighted with the progress made, with one exception.

It becomes now my duty to remove what little rubbish my opponent may have been able last evening to pile upon the issue, and to clarify the water that was so little muddied.

In the first place I want to say that that part of the past discussion with which I am not pleased as referred to, was the wit and ridicule and stale humor that was indulged in by my opponent on yesterday evening. I am sorry beyond expression that this has taken place so early in this debate, and I will say, furthermore, that the importance of this occasion is too great, the solemnity of the situation is too overpowering, for me to feel like either being mirthful or trying to excite your mirth. We are here on this occasion investigating in the light of God's

Word issues of such magnitude that they have rent asunder a body of believers in Christ numbering one and a quarter million of people, or more. It seems to me that it is an occasion that should overwhelm us with sadness and sorrow and cause us to weep rather than anything else; and I earnestly appeal to my worthy opponent this afternoon, as a son might appeal to a father, let us not mar this occasion or the book that shall be printed by anything of this character. Let us elevate this discussion to that high and holy and grand and glorious plane upon which it ought to rest.

Now, in the first place, I wish to say some reply was made to what I said with reference to the origin of the debate, and what propositions ought to have been discussed. I am satisfied with what was said on my part, and I pass that by.

The first thing I shall notice is this, the fact that he has changed in his teachings and practice since the year 1869. This is shown by the article I read from his pen on yesterday evening, and he acknowledges it as his own, and admits that he has changed; not only changed, but absolutely reversed his position upon the question now at issue. I graciously exonerated him from having changed through any impure or sordid motive, but I said surely he must have been changed by the Word of God, and I have asked him kindly and plainly and pointedly and repeatedly to turn to the passages in God's Word that wrought the change. We are waiting for the Scripture, and we ask again. I said we would not imply for a moment that anything but Scripture had wrought the change, so let us have the Scripture. But did you notice his reply to that? He said "I was then a baby preacher," and implied that you couldn't expect anything more of him at that age. Be that as it may, but I have taken the argument word for word and letter for letter from a man whom he calls "the baby preacher," and I give those arguments

my indorsement, and I make them my own, and now I ask the man to refute the baby. Elder Briney has grown since then. He is a man of power today, a man of intellect, a logician of reputation that is as wide as the earth itself. He speaks in contempt, you might say, of the argument of the "baby preacher." Then, it ought to be a very easy task indeed for a man of Elder Briney's power and logic to refute a "baby preacher." We ask that he refute him, and until he enters into that essay item by item, argument by argument, scripture by scripture, and shows wherein the reasoning is illogical, and the conclusions are unscriptural, it stands and will stand. Now let us have him refute it. It has stood forty years unrefuted: will it stand to the close of this week? We shall see.

Now, you will remember that I drew the issue last night as clearly as I could, and defined the issue as being the issue of authority. By whose authority is instrumental music used in the worship? Then I asked a question, "Is it from heaven, or of men," and requested and demanded a categorical answer. And what has he done? As I understand, he has answered, and if I have misunderstood him, I am willing to be corrected, and if I be correct in memory, then we have a definite issue, and an opportunity for some very close logical, scriptural, analytical, work, and that is just the kind of work that I like to have.

Some months ago my opponent wrote me saying, "If you work with me in discussion, you will have to work in short harness." Now, how did he answer the question I asked him? He didn't give a categorical answer at that time, but later, if my ears and those of others heard him aright, he said that instrumental music is authorized in the New Testament Scripture. Now, we have something definite, something clear, an issue defined. Now, what do we want? We want the Scripture, or scriptures upon which he bases that affirmation, and then we will meet there and test the question. Here is an issue as clear as

light, as close as it can be drawn; an issue of authority, and he ha's affirmed, as I say, that it is used by Divine Authority, and therefore, has said it is from Heaven and not from men What was my first argument last night in proving that instruments of worship were opposed to the New Testament teaching and sinful ? It was this, that it was a doctrine and commandment of men, and as such it transgressed the commandment of God! and is sinful, and renders the worship of those who used it, vain worship. Now, right here there is a thought that presents itself. I am not assuming that an instrument of music is sinful in itself. Instrumental music in and of itself is all right, but the question to be decided here is, is instrumental music as used in connection with the Lord's Supper. opposed to New Testament teaching. and sinful, and that is what I am affirming. You will remember that I read the language of the Saviour in which he talked to the Jews. The Jews had taken the act of washing cups and pots, etc., and made it a religious observance. You will remember that I called attention to the fact that these things were all right in and of themselves, and furthermore I affirmed it would have been wrong to have neglected them in the private circle as acts of cleanliness, but I said when they did this as a religious observance, it changed the whole matter, and Jesus said, "Why do you also transgress the commandment of God? But in vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:3, 9.)

Instrumental music in the worship, "whence is it? from heaven or of men'" Then I asked the question. How did my worthy opponent meet the question? Did he come to that Scripture and analyze it and show that it had another application than the one I made ? Did he show that my reasoning was unsound or that my conclusion was false ? If he did, I did not so understand it. You remember last evening that he told you what he had

proved, and what I had not proved. That is not my business. I am not going to tell you what I have proved, or what he has not proved. I am going to bring the Scripture and the argument, and you may judge. Whenever an individual begins to tell his audience what he has done and what his opponent has not done, I feel that it is because he is uneasy for fear the audience will not find it out without being told. I am willing to produce scriptures and adduce the argument, but I will leave the result with you. How did he treat that ? He simply said, it is not a matter of domestic affairs at all, and brushed aside the sacred and solemn words of Jesus Christ with lightness and levity and ridicule. So I say that argument stands.

My next argument is this: The use of instrumental music in the worship is opposed to the New Testament law of expedience. I did not introduce any argument on that which I myself had originated. What did I do? I took the argument of "the baby preacher," arid for the time being rested my case on that. Did it stand? If there was any attempt to refute it, I heard it not. He brushed it aside by saying that that was written by a "baby preacher." Will the man refute the "baby preacher," and show wherein the "baby preacher" reasoned illogically, and reached wrong conclusions, and that will suffice. When he defeats the "baby preacher,' it will be my defeat. for I am standing upon that argument.

Now, I am coming to consider some other things. He said he had changed. He repudiates those things which he said forty years ago, but I will come closer to the present date. That he has changed. no one will deny, but he is still changing. I am coming closer home and I am going to read quotations from the Christian Companion that he published and edited in this city a few years ago: "We are fully satisfied that this (instrumental music) is a matter that belongs to the sphere of Christian liberty,

and that it is a trespass upon this liberty for anyone to undertake to abridge it....

"Here we rest the case from this point of view, and hold that the question is purely one of expediency....

"We now state that the New Testament by fair and logical implication, allows the use of an instrument in singing the praise of God. .

"We understand that it might or might not be used;" that is you can use it or not.

Now I come down close to our time, and I am reading under the date of November 5th, 1907. That is not forty years ago: "We beg leave to say that we do not defend the use of instruments of music in the worship of the Lord. We do not care a rap about it." Last night he said, "I do not care a snap about it." "Life is too short and other things too important for US to spend time in defending or opposing instrumental music in the worship."

"The New Testament is silent in regard to the use of instruments of music in the worship of God."

Now here is February 4th, 1908 "The use of instruments is an aid in singing, and it is proper to use it."

Again under the same date: "We deny that God prescribed any music for worship in his church." I get these over the signature of my worthy opponent in this year.

Again in April, 1908: "We now deny that singing is an ordinance of divine worship at all."

"The brethren took to it of their own accord in the early part of the church of Christ."

Again: "Christians without any command continued to use that method to praise their Master."

Now come down to last night when he says: "I now take an advance step. The New Testament authorizes the use of instrumental music in the worship." If that is not changing, I don't know what would be.

"I have no settled practice on this subject,"

Now, in the name of all that s reasonable, when will the man have any settled practice if he has been going at this rate for the last ten months?

So we see that he says that he does not care "a rap about it," and then he says "the New Testament is silent;" then he says "it is an aid," and then that "it is proper;" next "we deny that God has prescribed any music," that is, either vocal or instrumental If he has not, by whose authority do we use it?

"We deny that singing is an ordinance of divine worship at all." "The brethren took to it of their own accord." "God never commanded or authorized it, but the brethren took to it without any command at all." And he says, "I now take an advanced step and say that the New Testament authorizes it." I have cut that out of a written discussion of his, conducted within the last ten months. Now, we want to know where he stands this evening. He took an advance step last evening that I never saw taken before. Where will he be this evening?

Now, I will take Up some things that were introduced last evening. The most plausible thing that he referred to was Miriam and the timbrels, and then to David and the harp, and then to the disciples in the Temple, and finally to Revelation.

Now take up Miriam We find that when they crossed the Red Sea she took timbrels and went out and sang a song, and she used the timbrels. She sang and had an instrumental accompaniment. But let us see something else: "And Miriam . . . and all the women went out after her with timbrels and with dances." (Ex. 15:20.) Now, he reasons that because Miriam and those women used trimbrels with the psalm that we may use instrumental accompaniments, tile organ, the fiddle or the horn, around the Lord's Table on the Lord's Day. If he has proved that we may use instrumental music in connection with the Lord's Supper, he has proved also that we may dance

around the Lord s table. He says that the prophetess used timbrels with her singing. All right. Does it not prove also that she danced? Then, we say he has violated that principle of logic which says, "that which proves too much proves nothing." Stand by all or nothing. Now if he has proved that because Miriam used timbrels in connection with the song, and that therefore we can use an instrument of any kind in connection with the Lord's Supper, he has proved that people can come to the Lord's Table and dance.

Now, what else do we find? In the second place, we find that he referred to David and Miriam, and justified his position by going back to the law. What does Paul say about the man who justifies his practice by the law? Turn to Galatians 5:1,3. He says: "Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage." What was that? Going back to the law, and he says in the 3rd verse, "For I testify again to every man that is circumcised that he is a debtor to do the whole law."

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Now, he justifies to practice by the law. Paul says "Christ is become of no effect unto you, whosoever of you are justified by the law."

In the third place, what does he say? Whatever God at any time commanded in the worship cannot be sinful in the worship now. God once commanded instruments of music in the worship Therefore, instruments of music in the worship cannot be sinful now. That was his reasoning. In other words, he said it was justified, because, if not specifically forbidden, it could not be sinful now.

Here is the conclusion: Whatever God commanded in the worship at any time cannot be sinful in the worship now. God once commanded the burning of incense in the worship. Therefore, the burning of incense in the

worship cannot be sinful now. They burnt incense under the law. Would you burn incense now ? Has God said in so many words that you shall not bun, incense? Has God said in so many words that you shall not pray to the Virgin Mary? Has God said in so many words you shall not go to the confessional ? Has God said in so many words that you shall not pray souls out of Purgatory ? Oh, no. But we say that God's silence upon these questions is binding, and so God's silence upon the question of instrumental music is binding. That is the way we reason. I s it correct, is it good reasoning, is it scriptural, is it logical ?

Now about Revelation. He went to Revelation, and what did he find? They sang the song of Moses and the Lamb: "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 vitals full of odours, which are the prayers of saints." (Rev. 5:8.)

He said the word that is here translated song, is the same word translated song In Ephesians 5:19, and that they sang this song in heaven with harps, and therefore, we may sing songs in the church with instruments. If that proves that we may use instrumental music in the worship, it also proves that we may burn incense in connection with the Lord's Supper, for the same verse that says they used harps, also says that they burned incense.

Suppose that where Elder Briney worships, some persons should come in on Lord's Day with howls of incense to burn in connection with the Lord's Supper, and some one should object and say it is wrong to burn incense in the church. Then my opponent could rush to their rescue and say, "They burned incense in connection with the song in heaven, and what God approves in heaven cannot be sinful to do in the church. Do you not see that if he justifies the use of instrumental music from this scripture he also justifies the burning of incense in the worship? But

if the harp had been mentioned by name in this scripture would he have suspected their being a harp there ? If the Holy Spirit had not used the specific word that is here translated "harp" would any man have suspected that they used the harp? In Ephesians there Is no word translated harp. Then, why suppose that there was any musical instrument there ? This is an important question and we want a direct answer to it.

J. B. Briney's Second Reply.

Gentlemen Moderators, Ladies and Gentlemen: I shall take hold of that speech by the hot end, that is, where he left off, and pursue him on the back track.

First. If the harp had not been mentioned, who would have suspected that it had been there? My good Brother missed the point wholly that I aimed to make by referring to this passage. I did that to show that this Ode means a song that may be accompanied with an instrument, and that is my proof. There it is, and it is in Colossians, and in Ephesians. Sing the ode, the rough breathing is not there. I turn to Revelation and I find the ode is a song that may be sung to the accompaniment of an instrument. Who cannot see that point?

And he referred to incense. It expressly says there that the incense is the prayers of the Saints, That incense was a type or representation of the prayers of the saints. Do you find anything like that in regard to the music of the harp? He says that God did not say, do not pray to the Virgin Mary, or do not pray to get people out of Purgatory. May we do it now? If God ever authorized it we may. My argument that he was attempting to answer was that when God has authorized a thing, that may be done in the same line, unless it is forbidden. Did God ever

authorize people to pray to the Virgin Mary? Did- he ever authorize people to pray people out of Purgatory ? He's a thousand miles from the subject.

Now about Miriam. My good brother fell into the trap just as I expected he would. She went forth and her sisters with timbrels and dances. Now my friend says if we may have instrumental music because the timbrels were there, then we may dance around the Lord's Table, because the dances were there. My good Brother, don't you know that the Hebrew people had a musical instrument they called the "dance." If you don't, read up on the subject. Get Smith's Bible dictionary and learn something about the dance. They went forth with timbrels and dances, that is, with timbrels, which were musical instruments, and with musical instruments called dances.

I don't know what my good brother would do if I hadn't written something on this subject. He has not touched the subject this afternoon at all. He has been bringing forward things that I said. How does his proposition read?

The use of instruments of music under certain circumstances is contrary to New Testament teaching, and sinful. That is the thing that he is under obligation to prove, or to try to prove, but he avoided as much of it as he possibly can. He aims to keep just as far from it as it is possible for him to do. Is he afraid of his own proposition? Has he put some dynamite in it that he is afraid may go off?

Where is the New Testament Scripture that the use of an instrument of music in worship violates, and where is the teaching of the New Testament against which the use of an instrument arrays itself ? I insist that my friend shall take his proposition in one hand, and his alleged proof in the other and bring them together. Let him lay his premise in the New Testament Scripture, and connect his premise with his proof, and say, therefore the

use of an instrument of music in the sense in which we are discussing the question, is contrary to New Testament teaching and sinful. That is his burden. He cannot do it, and he has to do something, and therefore he just plays all around the subject, but fails to get to it. You have listened patiently and carefully to this discussion so far, and I just want you to go to work in your own minds and see if you can find the passage or passages that he has adduced here out of the New Testament, that condemn the use of musical instruments in singing the praises of God. You cannot do it for the simple reason that he has not enabled you to do it. He has given you no chance to perform that task, because he has not made an attempt to show any passage of Scripture that he is willing to lay down and say that the use of musical instruments contradicts or transgresses it. He says he wants close, short work. So do T. and we can have it right here. Give your passages. name them one by one, that relate to the use of musical instruments, and so relate to it as to condemn it and make it sinful. Then you will have argument. These people know what an argument is.

Well, has my friend attempted to show that singing is a divine ordinance of worship? He seems much more concerned about getting me to contradict myself, than he is to try to sustain his own proposition. When he adduces a passage which he claims does make singing a divine ordinance in the worship of God, then I will pay respectful attention to it but I insist that he is off of the subject and out of reach of it in running all over creation and ignoring the proposition that he is under obligation to try to prove. Now I insist that we shall have some close work here, and we shall have it whenever he adduces his passage or passages which he is willing to say the use of instruments in singing the praises of God contradicts. He has yielded the point of it being sinful in itself. He says it is not sinful in itself. Then it is sinful because it transgresses

some law. Well, where is the law ? l hat ought to be easy to adduce if it exists. You can find the law of circumcision, and for the sacrifice, but where is the law that the use of musical instruments in praising God transgresses? I have called for it, and I shall call again and again, and about the last thing I shall do in this debate will be to call for that law, and I am sure it will not be before us at that time. Now, he says I don't care a rap about it. That is a fact.. I am wholly uninterested in it, hut when my brother conies UP with his inference, and undertakes to force that On me as a standard of orthodoxy and faith, I object, and with all the force and power in my ardent nature. I refuse to be bound where Christ has left me free.] say again that this is a question of liberty and a question of expediency. The matter of eating meat was a question of liberty and expediency. Whether it might he done depended upon circumstances and expediency. It was a matter of liberty, but Paul admonished his brethren that they should not use their liberty to the hurt of other people. A man may forego his privilege, and disregard his liberty, and make concessions to other people for the sake of harmony and peace.

My friend got among the cups and pots again this morning. Now the Saviour in that connection said, "Why do ye thus transgress the law of God ?" Then there was some law on that subject. Now 1 call again for the law concerning instruments of music. Where is the law that the use of instruments of music transgresses? And when he shows that law, we shall have something in the nature of argument from a logical point of view, but not until then. My friend says w hen L do certain things we shall have a clear issue. We started with a clear issue, and that clear issue requires you to prove your proposition. That is clear enough. The proposition don't require me to do anything hut follow him and notice what he adduces under the name of argument. :l hat is all I am under

obligation to do. I may go beyond that, if I please, as I did last night, but the burden of proof is on him, and he drew his own proposition, and if he didn't draw a proposition that presents a clear issue, what was he about? Was he aiming to draw a proposition that would not present a clear issue? My friend is interested in my welfare, and I sincerely appreciate that very much, and he wants to know why I changed. I changed because I found out I had been wrong. That is why I changed, and I congratulate myself on being in splendid company about that. Peter changed his mind about going to the Gentiles and preaching the Gospel to them. Paul changed his mind in regard to the whole scheme of justification. God changed his mind in regard to Nineveh. I say further, that just such speeches as my brother has been delivering here were potent factors in bringing about my change. When I came to look at the matter carefully and dispassionately, I saw that the arguments in support of the theory my friend is advocating were absolutely void from a logical point of view. I had taken them up without question and planted myself upon them, but when I came to carefully weigh the matter, I saw there was nothing to them from the standpoint of logic and argumentation, and therefore, I changed, and I am ready to do it again whenever I see that I am wrong, and will do it whenever he brings some Scripture that the use of musical instruments contradicts. Whenever he does that I will change, and I am not afraid of being called a turn-coat either. As Bro. Franklin said, if I were to go out to supper with my coat wrongside-out, and somebody called my attention to it, I would turn it, and I wouldn't care whether they called me a turncoat or not. My friend referred to what he termed stale wit and humour. Now, my good brother, I am here to show the futility of your argument, and if in doing that they appear ridiculous and some people laugh, I have no strings on the mouths of people. I deny that I went below the plane of

high-minded, honorable discussion, as between brethren I am aging to keep in good humour all the way through. There is just a little vein of humour that bubbles through me, and I have never taken pains to throttle or destroy it. I am not conducting a funeral. There is none on my side. If he has one on his side, he can conduct it as it pleases him. I am not in the funeral business.

Then he said he was going to remove the rubbish. What rubbish is he going to remove? The Scriptures from fifteen hundred years before Christ, on down and through his day and the days of the Apostles, and the primitive Disciples. I have quoted Scripture running all through that period to show that the use ' of instruments of music in praising God is from God, and he calls that rubbish.

Now I laid down some propositions last night with the promise that I would endeavor to make them good in due time. Now, there are two words used in these passages from Ephesians and Colossians, around which this controversy of course must revolve' from a scriptural point of view. They are the word psalo, in the verb form, or psalmos in the noun form, and the word ode. These two words mean different kinds of songs or hymns. What do these words mean, and how are you to find an answer to that question ? Of course we must go to the learned scholars, to men who have studied these subjects and written books upon them, and find out what these words mean as used in the New Testament Scriptures.

I want to call your attention now. first of all' to what the distinguished author of Thayers' Greek-English lexicon has to say upon this subject. Under the word, "humnos, psalmos, ode: Ode is the generic term; psalmos and humnos are specific, the former designating a song which took its general character from the old Testament psalms '(although not restricted to them, See 1. Cor. XIV. 15, 26), the latter a song of praise " Now here is a quotation from Bishop Lightfoot. one of the greatest scholars that modern

times have produced, and which met with the approval of Thayer himself, of course, because he enters no objection to it:

"While the leading idea of psalmos is a musical accompaniment, and that of humnos, praise to God, ode is the general word for song, whether accompanied or unaccompanied, whether of praise, or on any other subject. Thus it was quite possible for the same song to be at once, psalmos, humnos and ode."

Now here these great scholars tell us that psalmos especially suggests the idea of song accompanied by an instrument, and that ode indicates a song that may be sung either with or without instrument, and these two kinds of songs may be sung in the connection in which they are named. I shall have something more to say about that if my brother plants himself on the ground that singing is an ordinance of worship.

Now I am going to call your attention to what some of the greatest exegetes, interpreters of the Word of God, who ever wrote, have to say on this subject. Commenting on this passage from Ephesians the Expositors Bible says: " 'Singing and playing', says the apostle. For music aided song; voice and instrument blended in His praise whose glory claims the tribute of all creatures. But it was 'with the heart', even more than with voice or tuneful strings, that melody was made. For this inward music the Lord listens."

So in the interpretation of that passage this scholarly work says that playing is implied, playing upon a musical
instrument.

And who more properly would come next than the celebrated and disinguished Dr. McKnight. He says that "psalms and hymns and spiritual songs are poems which were composed to be sung, accompanied with a Iyre or other musical instrument."

Psalmos, one of the words used here, and ode, another,

this scholar tells us, indicate songs that may be sung to the accompaniment of an instrument, and that this is the idea of this passage. Who is going to say that this distinguished man and this distinguished work err in this matter ?

When I say that Dean Alford was one of the greatest scholars and exegetes that England ever produced, I se' what every competent Judge knows to be the fact. Commenting on this passage this distinguished scholar and textual critic says: "Singing and playing (as well as speaking, not explanatory of it Singing and playing corresponding to hymns and psalms above)." So says that great scholar.

Now, my dear brethren, if on any disputed Greek word, we feel authorized to go to the scholars, to the lexicographers, who have studied these questions out, and who are as familiar with them as my brother and I are with our A. B. C.'s, if that is the source of appeal in regard to the meaning of words generally, why not in regard to these particular words ? And when we make this appeal the answer comes in clear and ringing tones that these words mean songs that may be sung with instrumental accompaniment,—"teaching and admonishing one another in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." Singing and psaloing. I want my friend to make the distinction. Sing and do something else, and that something else indicated by the word psalo, the word from which psalm comes. Singing and psaloing, or making melody in your heart unto the Lord. There are two things. It is not singing or psaloing, but singing and psaloing. Our word and is suggestive of the word add. It implies an addition, that is, the essential thought is that you are singing and adding something to it, and that something is indicated by the word psalo.

Now, my friend I think missed the point in regard to

my allusions to the Old Testament Scriptures, and I want to refresh his mind on this with my argument on that point. It is this: We find that God approved the use of instruments of music in the praise that people rendered to him from the beginning of the career of the Israelites in their wilderness life, on down. We find it in connection with the removal of the Ark. We find it in connection with the building and dedication of the Temple, and in connection with the re-building and re-dedication of the Temple. We find it in connection with the building and the dedicating of the walls of Jerusalem, under the sanction of God, and then we come on down and find it under the sanction of our Saviour.

Now, what did my brother do with that? He did not even allude to it. There is something that has been going on for fifteen hundred years under the approval of God and receiving the sanction of God's Son. He is in the Temple where it is, and not a frown or word of disapproval.

W. W. Otey's Third Speech.

Gentlemen Moderators, Ladies and Gentlemen: I am sure you will rejoice with me in the improved tone of the discussion, for which I am thankful, and from which I take courage. I am going, God willing, to publish this discussion by the thousand, and I should very much regret that it should contain anything that is not of a high tone Christian character

Now, I am going to begin and notice just a few things where he quit off, and I am going to notice nearly everything he said, but I may lay over some things until later.

One of the last things he said was that Jesus sanctioned instruments of music in the Temple. Very well, let us admit that he did. Did he not sanction the burning of

incense, and the burning of bodies of animals as well? That was under the law, and whatever was under the law, the Son of God sanctioned.

Now, I am not going to tell you what I have proved, or what he has not proved. I will let you decide that your selves. Now he referred to what he said was psaloing. He said it is to sing and add something. Very good. What was added ? He says psaloing. Very well. He says that psaloing means making melody, and correctly so. Well, then this psaloing is correctly translated "making melody." He says it must be done with an instrument. Now let us find where the melody was to be made, and -then we will find the instrument to be used. Where do you make the melody? "Making melody in your hearts." Is not that clear enough? Elder Briney says that we must sing and do something else, and that that something else is psaloing. What is the correct translation of psaloing? He says- making melody. He says it was making melody on an instrument. Let us grant it, but let us find where the melody was to be made and we will find what the instrument was. We find it was "making melody in your hearts." I have taken his definition, and taken his application, I have taken the melody as made by an instrument and located that instrument in your hearts. The heart, then, is the instrument to be used in psaloing. That is all that it is necessary to say in reply to that long speech he made from the lexicons.

God says to do something. What is it ? Sing, make melody. Now then, if there is a musical instrument required, an organ or a harp or a fiddle, we must have it. This is specific. There is no may be or perhaps about it. God commands something specific. If it is to sing, let us sing. If it is to play an instrument, then let us play it. God says to do something. What is it? Is it to "sing an`: make melody in your heart " or "sing and play?" Let him state positively.

I now proceed to examine some other things along this line, and the first thing to which I want to call your attention is this. You know he said I had slipped up on the dance. Have you noticed how little he could get hold of on anything I said, and how few slips he says I have made? He says that a dance was a musical instrument. Let the word of the Lord define that. Turn to 2 Samuel, 6: "David danced before the Lord with all his might." What did David do? He danced.

Elder Briney said a while ago that I missed the point with reference to Miriam. He says that whatever God commanded at any time and has not forbidden, is right to use now. Therefore, God commanded the use of instrumental music under the law, and has not specifically forbidden it, therefore it is right to use it now. Do you remember that I spoke of the incense? God commanded it under the law. Now, find the Scripture where God has specifically forbidden incense in the worship now, and you will find where He has forbidden the use of musical instruments. In the same chapter where God forbids the incense, and says you shall not burn incense, he says you shall not use instruments. Everything under the law that was not repeated under the Gospel of the Lord and Saviour was rejected. He says, and insists that I must bring the specific Scripture that instrumental music in the worship transgresses. Did I not bring Matthew 15, and Mark 7? Did I not give you the interpretation of Jesus as to what constitutes transgression? Did not Jesus say to the Jews that when they washed their hands, cups and pots as a religious observance that it transgressed the commandments of God ? He asks, "what Commandments"? Ah if only my those Pharisees had had my worthy opponent to demand of the Saviour, "Where is the command that it transgresses?" It transgressed them all, and rendered all their worship vain. That is what Jesus said. He said

that to make the washing of hands a religious observance, made all their worship vain.

He says I yielded the point that instrumental music was sinful in itself. I never yielded it, as I never held that it was sinful in itself. Therefore, I could not have yielded it, and I want to call your attention to that at this time.

You remember that my second argument last evening was that the use of instrumental music in the worship is opposed to the New Testament law of expediency. Now, he demands that I bring the Scripture that instrumental music transgresses. I will read what the Apostle Paul says on expediency, I Cor. 6:12 and 13: "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. Meats for the belly, and the belly for meats: but God shall destroy both it and them." Again in I Cor. 8: 12 and I3: "But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

I read again, I Cor. 11:32 and 33: "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." Now, here is the law of expediency as laid down by Paul, and to what does Paul apply it? Before we can know whether or not the use of instrumental music is opposed to the law of expediency and transgresses it, we must know what the law of expediency is, and to what Paul applied it. First, Paul applies it to things named in the law of Christ. Second, he applies the word expedient to individual, personal, private privileges, like eating meat. Third, before a thing can be expedient it must edify. Fourth, if anything of a private nature or character offends, it is not expedient. Now the fourth characteristic

must necessarily be present before anything can be expedient. First, it must be named in the Law of Christ; second, it must be an individual, personal, private privilege. Third, it must edify. Fourth, it must not offend.

Now, does instrumental music violate the law of expediency on any one of these four points? If so, we have found the Scriptures that the use of instrumental music in the worship transgresses.

Now, let us see: Paul applies the word expedient to things lawful, things mentioned in the law of Christ.

The organ, the horn and the fiddle are not lawful, because not mentioned in the law of Christ.

Second, Paul applies the word expedient to individual, personal, private, liberties, like eating meat.

Now the second point of comparison: instrumental music is not a personal, private, individual liberty, but it is a public act of worship in connection with the sacred and solemn institution of the Lord's Supper.

Third, before a thing can be expedient, it must edify. Instrumental music cannot edify.

Fourth, before anything can be expedient it must not give offense to the weak brother. Instrumental music has offended thousands and thousands of people, and divided the body of Christ.

Paul applies the word expedient to things lawful, things mentioned in the law of Christ. Paul applies the word expedient to individual, personal, private liberties. Third, before a thing can be expedient, it must edify. Fourth if it does all these things, yet if it offends one weak brother, it is not expedient.

I. Instrumental music is not lawful because it is not mentioned in the law of Christ.

2. It is not an individual, personal, private liberty.

3. It has not the power to edify.

4. It offends brethren in Christ

Now I claim that instrumental music violates and trans-

gresses the law of expediency on those four points. Let us join issues on this point and fight it out. I am willing to rest the whole case here.

He says that it helps; that it aids the singing. Let us see if instrumental music does aid in obeying that commandment. Before we can know that, we must know clearly what are the purposes and objects that God has in view to accomplish by singing? What does God wish to do for us or for Himself by the singing? We must have a clear understanding on that point before we can know whether instrumental music aids or not.

Paul says: "I will sing with spirit and understanding.' (I Cor. 14: 15.) Then he says, "Teach and admonish one another." (Col. 3: 16.) Then again, "making melody in your heart to the Lord." (Eph. 5: 19.) So there are five objects that God wants to accomplish by the singing. What are they?

1. To teach.
2. To admonish.
3. To do it with spirit.
4. With the understanding.
5. Make melody in the heart to the Lord.

Now, I will say I was under no obligation to leave the true issue, and meet him on his own ground. He says that it is an aid. That is not the true issue between us. But I will deny that it is an aid, and risk the whole question on that point.

What does God want to accomplish by singing? First, teach; second, admonish; third, with the understanding: fourth, with the spirit; fifth, make melody in your heart to the Lord. Let us see if instrumental music can help or aid in doing this. Can instrumental music aid in teaching your brothers ? Mere sound tends to obscure the meaning of the words sung. Hence it cannot help to teach.

Can mere sound aid in admonishing? You know it is an utter impossibility, and it hinders admonishing.

Can instrumental music, mere sound, enlighten the understanding? Let him affirm it and prove it if he can. I say it cannot.

Can the sound of an instrument aid the spirit to be more devout? You know it is impossible.

Can an instrument of music aid in making melody in your heart to the Lord? You know it is an utter irnpossibility.

Then I leave the question with you, friends, on that point for you to say whether the sound of an instrument can aid in doing any of the five things that God wants to do by singing.

Now, the question arises, if an instrument of music cannot, in the very nature of things, aid in doing the five things, or accomplishing the five objects that God wants to accomplish in singing, how, and in what way, may it and does it aid? I will tell you: It aids the sound of the instrument to please the fleshly sense of hearing, and that is all it can do. Now, my friends, if we may add an instrument of sound to the singing to please and satisfy and gratify the fleshly sense of hearing, can it not be said with equal force that we may add bread and the flesh of animals to the loaf, and the fruit of the vine to aid these in satisfying the fleshly senses of taste. Let him answer who can. I say then, that if we are at liberty to add a mere instrument of sound to the solemn songs of Jehovah to gratify the fleshly sense of hearing at the Lord's Table, on the same principle we may add common bread, and the flesh of animals to satisfy the fleshly sense of taste. But we learn that the worship of Jehovah is not for the flesh, but for the spirit, is not to gratify and satisfy the flesh, sense of hearing or the fleshly sense of taste, but to edify and strengthen and build up the spirit of man, and to honor and glorify God. When we realize this sacred and solemn truth taught in God's word, that worship in all things is to strengthen and nourish the spirit of man, and

to glorify God rather than to amuse and to entertain an appeal to the fleshly and sensuous nature of man—I say, when we learn this grand and important lesson, we will no longer mix the traditions of man with the mandates of God, but in faith and reverence and humility we will bow to the Throne of Heaven and do only the things that God has required.

Now, here is an issue. He says it helps. Does it help or aid in doing what God wants done? Or does it aid m pleasing the flesh only ? That is the point we want to consider. I will say to you, my friends, that if you would express the inmost thoughts of your hearts you would say that the first and last thought in using instrumental music in the worship is to gratify the flesh. We know that the introduction of instrumental music is not to teach, nor to admonish, nor to enlighten the understanding, nor to aid the spirit, nor to make melody in the heart to God. but it is to please our fleshly sense of hearing, and to attract the giddy and the vain of the world. In the language of one who wrote clearly and powerfully in a document that I shall read this evening, you will see that the worship of the Lord's house is not intended for the world.

Now, I desire to introduce my third argument. The use of instruments of music in the worship violates the law of Christian liberty, and is opposed to the New Testament teaching, and is sinful. Here I will make another clear issue, that the use of instrumental music in the worship is opposed to the New Testament law of liberty, and, therefore sinful. Now, that word "liberty" has been mot c abused than almost any other word in the language. What does liberty mean.? I am going to give you some information on that subject from Paul's letter to the Galatians, and then I will sum it up. Turn to Galatians 3: 3 and 13:

"Are ye so foolish? having begun in the Spirit, -are ye now made perfect by the flesh?"

13. "Christ hath redeemed us from the curse of the

law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree :"

Now in Galatians 4: 3, 4, 5, 9, 10, we read as follows:

3. "Even so we, when we were children, were in bondage under the elements of the world:

4. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

5. "To redeem them that were UNDER the law, that we might receive the adoption of sons.

9. "But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage.

10. "Ye observe days, and months, and times, and years."

Now Chapter 5:1 to 4:

1. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

2. "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing.

3. "For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

4. "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

14. "For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another."

Then Paul says in 2 Cor. 3:17: "Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty."

Now we have liberty mentioned in contrast to bondage. What was that bondage? There was a two-fold bondage, a bondage-under the law, and a bondage to the flesh. What is liberty in the teaching of Christ? Stand fast therefore in the liberty wherewith Christ has made you free. Where

do you stand? In the church, in the Gospel, in Christ. Then the word liberty is used in contrast to bondage. Liberty is not license to do as you please, but used in contrast with bondage under the law. In Christ, in the Gospel, in the church, is where we have liberty in contrast with bondage, and then Paul says, "Where the Spirit of the Lord is, there is liberty." Where is the spirit of the Lord? It is in the Gospel, in the body of Christ, in the Church. Liberty, then, is bounded by the limits of the church of Jesus Christ, by the Gospel. It is in the church, in the kingdom, and not license to do as you please. How does the use of instruments of music violate this law of liberty? By taking those who use it in the worship back into bondage The Apostle says, "Ye have been called to liberty; only use not liberty for an occasion to the flesh." (Gal. 5: 13.)

Now, if you bring the instruments of music in, to gratify the fleshly sense of hearing, you are in bondage to the flesh. Then again, he says, if you justify yourselves by the law, "Ye have fallen from grace." (Gal. 5:4.)

My worthy opponent has appealed to the law to justify himself, and Paul says he has "fallen from grace," has gone back into bondage, and that Christ has become of no effect to him.

Perhaps he will say he appeals to the Psalms of David, and that is not law. If he wants to take that position, let him do so, and I will meet on it. I say he appeals to the law to justify the use of instruments in the worship, and Paul says if you justify yourselves by the law, you have fallen from grace, and Christ is of no effect. Therefore, you have gone into bondage to the law. On the other hand, if you use it to gratify the fleshly sense of hearing, you are in bondage to the flesh, for the Apostle says, do not use "liberty for an occasion to the flesh." (Gal. 5: 13.)

Prompted by either of these motives, you are in bondage to the flesh or to the law, and you have lost your liberty

Are you in bondage to both the law and the flesh? Let

us have this question met. Here is the Scripture that the use of an instrument of music in the worship transgresses. Here it is, unless he can refute the argument, unless he can define Christian liberty so as to justify its use. If he can, please tell us how? Liberty is within the limits of the Gospel, not outside. Others extend liberty far enough to justify the burning of incense, and others to praying to the Virgin Mary, others to praying souls out of Purgatory, others to bring in this, that, and the other thing.

Now, if we are to determine the bounds of Christian liberty by the judgment of man, all are right, and every man can extend it just as far as he wants to. Then, by what rule of measurement are we to fix the bounds of Christian liberty, and where are we to stop? That is the question. Mark out the bounds, take your compass and run the line. Point out how much you may include under Christian liberty. What must we include, and what must we exclude ? I say, you must exclude everything that God has not required or authorized in his word.

J. B. Briney's Third Reply.

Gentlemen Moderators, Ladies and Gentlemen.—If you will kindly give me your attention, I shall try to make this half hour seem as short as possible.

My good Brother began his speech by congratulating himself and me, too, I suppose upon my improved tone. Now I just want to say that anybody who has had any experience with debaters and debating understands that is fol-de-rol. That is all it is, and every sensible person knows how to estimate that kind of insinuation and innuendo. Talk about falling beneath the plane of honorable debate, and spitting out of his mouth innuendo and insinuations that have no foundation whatever in fact! "Physician, heal thyself."

My good friend refers to burning incense, and offering sacrifices. Now, I wonder if he does not know that these things belonged to that arrangement that passed away ? Can he find where any Apostle ever sanctioned any of these things ? I find where the Holy Spirit, through an Apostle, authorized the singing of songs that were accompanied by instruments of music. And what did he do with the scholarship of the world that I read here against him? Nothing under the heavens, but to wave his hand, and imply, "Avaunt ye, I am here." The scholarship of the World says that these words mean songs that may be sung with an instrument, and if they do the Spirit of the Lord is there, because those words were spoken by the inspiration of the Spirit of the Lord.

My good brother said that psalloing was something in addition to singing, but he said, where was it? "In the heart." Well, that is not in the throat. Have you any vocal cords in your heart? What is the idea? The idea is you are not to do these things simply from a worldly point of view. My friends, a musician can come just as near putting his heart into his instrument as my good brother can come to putting his heart into his throat. "Obey from the heart." That is, your heart must be in it. I had the good fortune once to hear that marvelous violinist, Remenyi, and you could just see that his heart was in his instrument, his soul was wrapped up in it, and it in his soul. That is the idea here, and we are to do it heartily, as unto the Lord. You are to do it with the idea of praising the Lord. My good brother says the only purpose it can serve is to please the fleshly ear. What a reflection that is upon David! Did David sing his psalm in connection with his harp, or whatever musical instrument it was, to please the sensuous ear. Who in this house will claim to occupy a higher plane of spirituality than David did? Who here will pretend to have more heart in doing things to praise God than that man who was after the Lord's own heart. You could do

this and not say a word. You tan make melody m your heart to the Lord and not utter a syllable, and a good many people have to do it, for there are those who cannot sing; but they can make melody in their hearts to the Lord. Well, a person that can sing, and make melody in his heart to the Lord, can play an instrument and make melody in his heart to the Lord. My Brother's singing comes out of his throat. In the matter of song, it says in the heart. It is not near the throat. Sometimes his has been near there, but it don't belong there. There is just as much difference between a heart and its emotions and the throat with its vocal as there is between an instrument and the vocal cords of the throat. Then he refers to Samuel, and says that David danced. I didn't understand him, but I don't think he took the position that in that Miriam passage the word means that kind of exercise, and not a musical instrument. How do I understand you on that? Do you deny that it was a musical instrument, and do you claim that it was the exercise of dancing, such as we have, He is as dumb as an oyster, and no wonder. He dare not take a position on that. That passage in Samuel says David danced. The other passage says the women took timbrels and dances, and any good authority will tell you those dances were musical instruments that they took along with them in connection with the timbrels. Then my friend goes to Matthew again, to where the Saviour says. "Ye do transgress the law of good with your tradition." The Saviour said that! and I do not think my good friend Otey, tall as he is, is quite as tall as Jesus from the standpoint of authority. He says an instrument of music transgresses the law of God. The Saviour never said so. No inspired Apostle ever said so, no Prophet could ever have said it. Nobody ever said it but an uninspired man, who spoke not by authority on a question like this. He is to prove or try to prove that the use of musical instruments in the service, etc., is contrary to New Testament teaching.

Now, he does not claim any passage that it directly violates. But he goes and gets several passages, and brings them together, and draws inferences, and they are his inferences. And I want to say that his inference is at variance with the teaching and understanding and scholarship of the best scholars of the world, in regard to the import of these passages.

Now let us take the one concerning eating meat. The idea is you are not to do that which causes your brother to offend. The idea is not that you shall not do anything that anybody might not like—that is not the idea, but you must not do anything that will lead another to sin. Here is an animal that has been sacrificed to an idol, bought in the market place for people to eat. There were people who had weak consciences, and they supposed if you ate from the body of an animal sacrificed to- an idol, that you recognized the idol and engaged in idolatry. Well, if I play an instrument and thereby sin, I am responsible for that, but I do not tell anybody else to do it. I am the only one. But I have called your attention to the fact that an inspired apostle, by using words that the scholarship of the world tells us indicates songs that may be sung with an instrument, justifies the doing of that, and it is my liberty under that permission to engage in that; and that liberty I may forego if I choose so to do, but it is a liberty.

Well, I believe that about covers what I have to say about these passages from Corinthians.

Now, he says a thing to be expedient must be lawful. I have shown that it is lawful. I have shown from these passages, and backed up my poor opinion with the mountain like opinions of the world's best scholars, that tell me and you and him that the Holy Spirit there uses words that mean singing done to the accompaniment of an instrument, and that makes it lawful. tender that permission I may do it, but as it is a mere permission, and not an obligation, I

may forego it and sacrifice my liberty in the case for the sake of another.

"Sing with the spirit and with the understanding." That is psallo, my brother, which the scholars tell us means such singing as may be accompanied with an instrument, and I have just shown you now that can be done with the spirit, and how it can be done with the heart. You can tell the difference between a man who plays an instrument with his heart in it, and one who has not, just as you can tell the difference between one who sings with his heart, and one who has not his heart in it. You can tell the difference every time. My brother says that singing does not aid in teaching. Well, I think it does. He says it does not, and here we are. Singing, well enunciated and sustained by harmonious melody of the accompanying instruments, edifies me and aids in the matter of teaching me. It has a subduing effect upon me. It brings me more and more under the influence of the sentiment in the words thus spoken. The words of real force can reach my soul with added power, such as they would not have done without the accompaniment. You know, my friends, that music has a taming effect even upon wild animals. You can manage them better. It subdues them. Just so in regard to the human spirit, and I imagine when David strung and tuned his harp, and sang those beautiful songs of praise in the presence of the people, that they felt the thrill of the sentiments of the words much more keenly on account of the accompanying instrument. If not, why was the instrument used? I again ask my brother to say whether David was a sensuous man, and whether he used his harp to appeal to the physical senses and the sensuousness of the Lords' ear? Was he moving on that low plane, or moving on a lofty plane of a high degree of spirituality and used his instrument to help convey the sentiment and ideas and thoughts of the words he uttered into the hearts and minds and lives of those who heard him? Which was it?

He says it is done to attract the giddy and the gay. Well, if he wants to become a judge of his brethren, all right. I am willing, my brother, to face you in judgment on that. Who is this that says, "Stand ye apart, sensuous, fleshy, worldly?" I wonder if David, in these grand, heart-inspiring, soul-uplifting psalms, in which he approached God, and on the bosom of whose music he bore the people up to the very throne, I wonder if he was appealing to the gay and the giddy, and the worldly and the frivolous. My brother Otey says that it's all an instrument of music can do. David used an instrument of music. Therefore, that is what David was doing!

Now, I want to say that pretty much all that the apostle has to say in regard to being in bondage to the law has reference to the law of circumcision. That u as a bone of contention among the early disciples. They never contended about instruments of music, because it had not dawned upon anybody's mind then that instruments of music could not be used in praising God. That was not the question. Why was it not a question? Circumcision was a question. The eating of meat sacrificed to idols was a question. But there was no question among them in regard to the use of instruments of music. simply because it had been ordained of God and continued on down to the time of the destruction of the temple, and while he correctly says the Saviour lived under the law, the apostles didn't live under the law after the law passed away, and they went into the temple and participated in the exercise just as the Saviour did before his death, and after the new covenant was established, and the new order came in. And not one word of disapproval, not a word of censure, not a question raised as to the legitimacy of this music. Not a word. It remained for after ages and uninspired men to coin out of their own minds some opinions- and draw some inferences, and try to erect them as a standard of orthodoxy, and make them a bond of union and communion

among the people of God. It was not done in the days of the apostles. Peter and John were going up in the temple at the hour of prayer, being the ninth hour of the day, about 3 o'clock. There were these exercises and instrumental music, and these men were going up there and participating. Why did they go at that hour' To engage in the services of that hour in the prayers and praises. And incense and offerings gave way to the things that they typified. I call my brother's attention to--the fact that incense was but a shadow of something to come and the substance came in and displaced the shadow. What displaced the music? By taking the individual back under the law, you destroy human liberty, that is, in regard to circumcision. That is what Paul was talking about. The Jews were insisting that the Gentiles should be circumcised, and nobody could be saved under the gospel unless he was circumcised. That is what Paul calls enslaving the people, taking them back under that law of circumcision, which was temporary, and of which it was expressly said it wag removed and taken away. Where is that said in regard to the use of an instrument in praising God?

Now, my friends, I want to take up my own line of argument. You know I said there are two methods of meeting an affirmative argument. One is to show that the argument adduced does. not sustain the proposition; the other is to establish a contrary proposition. I have contended, and still maintain, that that contrary proposition rests upon premises plainly laid in Scripture. And I want to say to you that instrumental music is in the Church of Jesus Christ by prophecy, and I want to call your attention to the 45th Psalm which, by common consent,- is Messianic psalm, a psalm contemplating the coming of Christ, and the establishing of his kingdom and the praise of that kingdom:

"Thy throne, O God. is forever and ever:
A scepter of equity is the scepter of thy kingdom.

Thou hast loved righteousness, and hated wickedness:
Therefore God, thy God, hath anointed thee
With the oil of gladness above thy fellows.
All thy garments smell of myrrh, and aloes, and cassia;
Out of ivory palaces stringed instruments have made thee glad."

You would judge from my good brother's speeches that they make him very mad. But here is a man speaking by the spirit of divine inspiration, looking forward to the coming of the Messiah and the establishing of his kingdom, and praise and worship of the Lord. in and through that kingdom. and he says, "Stringed instruments hath made me glad." A prophecy is often presented in the past tense.

Then turn to the letter to the Hebrews, and you will find Paul applying this psalm to Jesus in his kingdom. Of the psalm he says, "Thy throne, O God, is forever and ever." This is. spoken of the Son's kingdom, and the prophet is looking forward to that and contemplating it as a living reality. He says, "Stringed instruments have made me glad." I am reading, from the revised version of the Scriptures.

Now, I want to call your attention' to the eighty-seventh psalm, where we have language of very similar import. To get the connection I will read the entire psalm. It is short.

"His foundation is in the holy mountains.
Jehovah loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O, City of God.
I will make mention of Rahab and Babylon as among them that know me:
Behold, Philistia, and Tyre, with Ethiopia:

This one was born there.
Yea, of Zion it shall be said, this one and that one was born in her;
And the Most High himself will establish her.
Jehovah will count, when he writeth up the peoples.
This one was born there.
They that sing as well as they that dance shall say,
All my fountains are in thee."

Now, in the margin we have this reading: "Or the players on instruments shall be there." That is the rendering, I believe, of the old version, and it is given in the margin as the equivalent of the other. Here we have two distinct prophecies looking forward to the Messiah and His kingdom, and these prophecies put the praise of Jehovah as accompanied with instruments in that kingdom. It is there by the authority of prophecy.

Then when we come to examine it from the standpoint of history, and see the instructions that the inspired men of God have given on the subject, we find their instructions according with those prophecies.

Now, just a word in conclusion on that passage in Ephesians touching admonishing one another. My friend and I are discussing singing from the standpoint of worship. This is not worship. If so, they would worship one another: "Teaching and admonishing one another." It is teaching and admonition, not worship. Teaching and admonition addressed by the brethren one to another, and not worship addressed to God. Is not that just as plain as anything can possibly be made? Teaching and admonishing one another and not worshiping God. And do this in psalms and hymns and spiritual songs, using the two words to which I referred in my former speech, which scholars say indicated singing to the accompaniment of an instrument. Now, unless my brother can come up and meet these scholars and say, gentlemen, you are all wrong and I am

right about this—you university men, you men whose praises are sung around the world on account of your scholarship, you men who understand the Greek language to which these words belong, you men who have studied these matters through and through, you are mistaken in that matter, and I, W. W. Otey, of Lynn, Indiana, am right.

EVENING SESSION.

W. W. Otey's Fourth Speech.

Gentlemen Moderators, Ladies and Gentlemen:—I shall not waste your time by any preliminary remarks, but will enter at once upon the discussion now before us, and it is necessary first to reply to some things that my worthy opponent has said. You remember that he said I had tried to make him "contradict" himself. I beg leave to say in kindness, that I did not try to make him contradict himself. I would not try to make any man do that. I simply read some statements made over his own signature within ten months of the present time, and, you can decide whether or not he has contradicted himself. November 7th, 1907, he says: "We beg leave to say we do not defend the use of instrumental music in the worship."

Under the same date he says, "we do not care a rap about it." Further on he says, "the New Testament is silent in regard to instrumental music in the worship," and under date of February 4th, he says, "the use of instruments is an aid in singing," and 'fit is proper to use them."

Then under the same date he says, "We deny that God has prescribed any music for the worship of his churches."

Under date of April, 1908 he says, "We now deny that singing is an ordinance of divine worship at all."

Under the same date he says, "The Brethren took to it

of their own accord." "Christians, without any command, continued to use that method to express their devotions."

On yesterday evening, September 14TH, 1908, he says: "I now take an advanced step. The New Testament authorizes the use of instruments of music."

He then says, "I have no settled practice on the subject." You will remember that he introduced Miriam and her timbrels in order to prove that we should have instrumental music in the worship now. I read Exodus 15:18, and found, "dancing," there as well as timbrels. You remember in his last speech he took that matter up, and said my opinion was held up against the scholarship of the world, and that I had been "trapped.' Now, I beg leave to say this, that there was a time when a part of the scholarship of the world said that the Hebrew word translated dance, did mean a musical instrument, but now the scholarship of the world says it means to dance, a motion of the body. Furthermore, more than one hundred American revisers of our Bible have translated that word in its noun form, and in every instance it is translated to mean to dance. Now, who is against the scholarship of the world? and who is "trapped" ?

That brings us to the next matter of importance, and that is the word psallo in the Ephesian letter. You will remember that my opponent has introduced that several times. I permitted it to pass because the time was not yet ripe to reply. I waited until all his arguments were introduced. You remember, also, that his first authority introduced on that word was Thayer. Now we will read from Thayer. It is not fair to take only a part of what any witness says, and suppress the balance.

The quotation made from Bishop Lightfoot in Thayer's Lexicon, to which he has referred, does not occur where Thayer is giving the distinction between the classical meaning of psallo and its New Testament meaning, nor was it given by Bishop Lightfoot himself in that connection, but

it is a simple statement of the difference of meaning in these words as used in history. But when Thayer comes to state the difference between the classical and the New Testament meaning, he distinctly declares that, while in classic Greek it meant to play on an instrument of music in the New Testament, it means to "sing the praises of

I will remind the gentleman, if he has forgotten it, that Liddell & Scott is not a Greek Lexicon of the New Testament, but a classic Greek Lexicon. We accept what it says on baptize, because baptize in the New Testament means to dip or immerse, just as it meant in all classic Greek. That is, the meaning of the word never changed. But psallo did change in meaning; and hence, Thayer, in his Lexicon, which is a New Testament Lexicon, gives both meanings-the classical meaning and the New Testament meaning; and in defining psallo, which is the word under which he gives the difference between the classical and the New Testament meaning, he gives its classical meaning to be to play an instrument of music, but he then adds that, "in the New Testament, it means to sing, to celebrate the praises of God in song."

Now I will read from Thayer. He says in the notes, "Sing a hymn, celebrate the praises of God in song." Now. my friends, in all kindness, but honestly, I ask you, and I ask my opponent here, why did he suppress Thayer's New Testament meaning of psallo? I ask you, is it fair, is it right? Does truth need that kind of work? Why did he not give you what Thayer had said as to its New Testament meaning. Our controversy is not as to the meaning of the Greek word psallo as found in classical Greek or in history, but as to the meaning of that word as found in the New Testament, and yet when my opponent comes here with Thayer as his authority to define to you the meaning of the word in the New Testament, he suppresses that definition and gives the definition of the word as found

In classical Greek and in history. I leave that with you. Were I disposed, I could say more on it but I will not at present.

Now there are some other matters that I want to attend to next.

You remember that he went to the 45TH psalm to prove by prophecy that instruments of music should be used in the worship now. Do we need to go to prophecy to prove a commandment under Jesus Christ? Is it possible that the commandments of Jesus are so indefinite and so obscure that we cannot learn what they are from the law of Christ in the New Testament, but that we must prove them by prophecy? Does he need to go to prophecy to prove the institution of the Lord's supper? Does he need to refer to prophecy to prove that we ought to sing? Does he need to go to prophecy to prove anything else that is plain and simple in the New Testament ? No, he does not. But when he wants to prove that we should use instrumental music in the worship, that is not so much as mentioned in the New Testament, he goes to prophecy. Now, my friends, that is not the first time that has been done. My worthy opponent has held thirty debates before this one, and, I presume some of them with our good friends, the Presbyterians and the Methodists. Do you suppose that he would permit them to go to Isaiah 52: IS, where it Is said "I will sprinkle many nations," and prove what baptism is? Would he not rather demand that his opponent should come down to the New Testament, and find what the Lord commanded there? Would he not tell his opponents, my friends, that it was a poor practice that could not be sustained-by the Gospel in the New Testament, but that the form of the commandment under Christ must be sustained by prophecy ? Now, I suggest to my good friends, the Methodists and Presbyterians; if you ever debate with him again, remember what he has done here, and use it against him, because it is fair, it is logical from his stand

point. You remember that he said instrumental music "aids the singing," and I said I would step over on his ground, and meet him on that point. I then asked how and in what sense does it aid the singing? We saw that before we could decide this question we would first-have to know what God wants to accomplish by singing. We learned that he wants us to "teach" and "admonish," to do it "with the spirit," "with the understanding," and "to make melody in the heart to God." We then learned that all that instrumental music can do was, not to help or aid in doing these five things that God wants done, but it aids in pleasing the "fleshly sense of hearing." Do you know what he said in reply to that, and how eloquent he became over it? You have not forgotten. What did he say? He spoke eloquently of David, and then said this: "That instruments of music would soothe and subdue the savage nature of wild beasts." That proved my statement exactly. Now I want to say to you that I appreciate a favor from any man, and my good friend has given me the very illustration which proves just that for which I was contending, that is, mere sound can not build up the Christian spiritually, that mere sound cannot "edify," that mere sound of an instrument cannot "teach," there mere sound of an instrument cannot 'made melody tin the heart to God," but that the mere sound of an instrument does appeal to the "fleshly sense of hearing." He says my argument is true, for it "soothes the savage nature of wild animals." Now, in our homes, in public gatherings on certain occasions, I will say that it may be proper to have instruments of music to do this, and to satisfy this fleshly sense of hearing. But remember our worship is not "fleshly" but "spiritual." Another thought comes to my mind. He says that this "teaching" and "admonishing" was addressed one to another. But there was a part of it addressed to God. It has a two-fold bearing, the man-ward bearing and the God-ward bearing. It is to benefit our brethren, to strengthen ourselves and to

praise God. Why, then, should he ignore the two purposes God has in view, and play upon the other.

Now, I want to bring before you some scriptures on this subject of instruments of music "soothing the savage nature of wild beasts :" "But the Spirit of Jehovah departed from Saul." When Saul had back-slidden, the spirit of Jehovah departed from him, and lo, his spirituality was gone His spirit no longer hungered and thirsted to worship and praise God, but his "savage animal nature must be soothed." "And an evil spirit from Jehovah troubled him."

16—Let our Lord now command thy servants, which are before thee, to seek out a man; who is a cunning player on a harp: and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his hand, and thou shalt be well.

I7—And Saul said unto his servants, Provide me now a man that can play well, and bring him to me." (I Sam. 16:14-16; 18: 10-11.)

Now, do you know the story ? David was brought, and it made Saul feel better for a while, but did it make him better? It soothed his "savage animal nature" for a while, but did it make him better morally and spiritually? If there is power in sound alone to make a man better, morally and spiritually, Saul ought to have been an excellent man, for David was a skillful player. But it was not long before he took hold of a javelin and tried to pin David to the wall. When people lose their spirituality they want to be entertained. They soon tire of old entertainments and want something new. When we are truly humble and devout, when we are sincerely worshiping the living God, do we need mere sound to "soothe the savage animal nature"? I am going to let the "baby preacher" answer that later. We will have some more from him after while. Do you recollect how he appealed to your sympathies because I said that instrumental music only aids in pleasing the

fleshly sense of hearing? I am going to read from his own brethren on this point at issue between us. I will read as follows from Isaac Errett in the Harbinger, 1861:

"That melody in the heart is the great end to be sought, and that artistic excellence is only valuable as it may conduce to that end.

That the highest artistic skill in sacred music has somehow been generally associated with the lowest spiritual culture, and has been far more promotive of sensuous than of spiritual attractions."

That is stronger than I could put it. (Otey.)

"That the genius of this reformatory movement, like that of previous reformations, is not favorable to choir singing and instrumental music. Its sympathies are with the bewildered and sin-oppressed masses, and it wants 'music for the million.' Its original power will be largely lost when the stirring melodies of its early days shall have been supplanted by stately artistic performances.

"As the church of Christ is the common home of all his people—'Barbarian, Scythian, bond and free,' who are 'All one in Christ Jesus'—and as singing is the only part of worship in which the great mass of Christians can personally participate, no choir singing or instrumental music should ever be allowed to interfere for a moment with this privilege and right of the saints."

Now I will read some statements made by Professor McGarvey, and President Loos, about four v ears ago in the Newbern trial in the State of Tennessee. It was in answer to this cross-question: "Have you not observed that the use of the organ is apt to make the musical part of the worship lose, to a marked degree, its simplicity of character and its spirituality, and degenerate into mere art or skill by no means edifying in the sense of appealing to the Christian character." That was the question in the concrete. and here is the answer: "I am sure that is the ten-

dency and the usual effect—always the tendency and usually the effect."

That is stronger than I put it a while ago. I wanted to be cautious and temperate in all of my statements.

And to that same question President Loos answered: "I would say yes, I have noticed that, and have spoken about that myself, publicly and privately; written about it."

Now, I am going to bring before you another argument on this, and then I shall proceed to other matters. The use of instrumental MUSIC in the worship is without faith, and therefore SINFUL. Now, the position I take here is that we cannot use instrumental music in the worship by faith, that is, we cannot possibly believe that it is the will of God that we should use it in the worship. A man may have an opinion, he may have an inference and all that, but to believe that God wants instrumental music in the worship under Jesus Christ, I emphatically affirm, is impossible. Why do I say this? In Romans, X: 17, Paul says: "So then faith cometh by hearing, and hearing by the Word of God."

Now it is not necessary for me to go into detail here at the present time to prove to my opponent that faith can only come by hearing, by hearing the Word of God. Now, if he can find in the New Testament where God has commanded instrumental music in the worship, where God has taught that we shall use it in connection with the Lord's Supper, then he can use it by faith. But in the absence of any plain declaration of Scripture that God demands it and commands it, I say it is an utter impossibility for him to use it by faith. Now, what if he does use it without faith? I turn to Romans XIV: 23 and read, "And he that doubteth is damned if he ear, because he eateth not of faith: for whatsoever it not of faith is sin." If you do not use it by faith, it is sinful, for "whatsoever is not of faith its sin." What is Paul talking about? About eating

meat. Where? In a public assembly in connection with the Lord's Supper ? No, but outside of the worship. Now, if it is sinful to eat meat outside of the worship doubting, without faith, how much worse would it be to do anything without faith in connection with the Lord's supper? I have anticipated my opponent on this point. I imagine I can hear him, with his stentorian voice, say that that was only eating meat. But I call your attention to the fact in advance, that if it is sinful to do a thing as a private act without faith, how much worse must it necessarily be to do anything without faith in connection with the Lord's Supper? Now, then, here is a clearly defined issue. Here is the Scripture that forbids the use of instrumental music in the worship and proves it to be sinful. Now, if he can prove that he uses it by faith, then, of course, this argument of mine fails. But unless he can show that he uses it as a matter of faith, that he believes it is the will of God, that he believes God wants him to use it in the worship, then he does it without faith, and if the individual who ate meat doubting, sinned, and was damned, how much worse is it to do this in the solemn assembly of the Lord without faith and doubting?

You have heard a good deal about the Apostles going to the Temple and worshiping. Now, he solemnly affirmed, IF my ears did not deceive me, that they used instruments of music in the worship in the Temple; he solemnly affirmed that when the Apostles went there, they went to participate in that worship, and solemnly affirmed that they actually did participate in the use of instrumental music, and says that that authorizes us to use it in the worship now. Now, I want to say that he has made three bold assumptions, that he cannot prove. He has assumed: I. That instrumental music was used in the Temple in those days. 2. That the Apostles engaged in the use of instrumental music in the Temple. 3. That this authorizes us to use instrumental music in the worship now. Grant me

the liberty of three such assumptions, and I can prove that the Pope of Rome is the head of the church by divine authority. I have only to assume that, when Jesus said to Peter, "I will give unto thee the keys of the Kingdom of Heaven," he intended that he should be the head of the church on earth. I will assume, in the second place, that he intended that Peter should have a successor. and in the third place, I will assume, that the present Pope is Peter's successor. My three assumptions have as much foundation in fact and in scripture as his three assumptions by which he seeks to prove that the New Testament authorizes the use of instrumental music in the worship. He says that the Apostles, after Pentecost, participated in the use of instrumental music in the Temple. Now, we demand the scripture that says they did. If I stand up and solemnly affirm that the inspired Apostles did a thing, I must put my finger on the scripture that says they did it, or apologize to men and repent to God. He said that they participated in the worship with the use of instrumental music. Let us see if they did. They certainly had the incense and ceremonial offering in the Temple. If the apostles participated in the worship, they certainly participated in the incense and the bloody sacrifice, and that according to my opponent's logic, binds it upon us to observe now. I will turn and read the statements in the New Testament concerning the Apostles in the Temple. Beginning with the second chapter of Acts, we find it says, "day by day continuing with one accord in the Temple." "Peter and John were going up into the Temple at the hour of prayer." What were they going for? What did they do when they got there? They were going to preach the Gospel. There is not a word said that they were going there to worship with these musical instruments or that any musical instruments were used there, and there is no statement that they did it while they were there. But we find that they were there to preach the Gospel. The Angel of the Lord said to them:

"Go ye, and stand in the Temple and participate in the worship with instrumental music ?" I believe I misread that. Let us try it again. "Go ye and stand and speak in the Temple to the people all the words of this life." (See Acts 2:46; 3: I, IT, 5; 12: 19-20, 42.) That is why they were there. That is what God sent them for, to "speak all of the words of this life" to the people. That is what they did in the Temple. My opponent says they "participated in the worship with instrumental music." Where does he get authority for that statement? Bring us the Scripture that so says, or apologize to this audience, and repent to God.

J. B. Briney's Fourth Reply.

Gentlemen Moderators, Ladies and Gentlemen:—I am pretty sure that most of you have forgotten what we are discussing. I do not think that there is a person in the audience who just came in about the time my brother began his speech, after the moderator read the proposition, who could tell what he is trying to prove. It is that the use of instrumental music in such a connection is contrary to Scriptural teaching and sinful. That is his proposition and he undertakes to establish that proposition by inferences drawn from things that do not relate to instrumental music at all, that do not mention it, that make no allusion to it. What kind of a way is that to establish a proposition? Give me that liberty, and I hand him back what he said to me awhile ago. I can prove anything if you will allow me to go to a passage that doesn't say ONE thing about what is in dispute, and form some inference in regard to it, and then base my argument on this inference, I can prove anything I undertake to prove. Now I will take up the matter and run through this speech that we have just listened to as rapidly as I can to be as careful as I ought. There are a couple of

matters that I wish to dispose of, that I have been defer" ring until my good brother should lay himself out fully upon them, and he has done this now, and I want to pay attention to them, and show if I can that his position by way of reply to me, failed wholly to meet the demands of the case. He says that the law has passed away and with it everything pertaining to the law. Now, I grant you that ceremonially that is true. The ceremonial law of Moses served its purpose and passed away, but that leaves the Prophets and the Psalms, and the Prophets and the Psalms justify the use of instrumental music in praising God. Now, I want to show you the distinction that the Savior himself makes along this line. My good brother jumbles things up, it seems to me—he will pardon me the expression—and makes no distinction where a distinction exists; and sometimes he makes distinctions where there are none. I call his attention and yours to the 24th chapter of Luke and the 44th verse, to what Jesus said about his resurrection. He said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the Prophets and in the Psalms, concerning me." Now there are three departments of Scripture. One department is the law of Moses. Well, so far as that was concerned, ceremonially it ended when the Savior cried, but it left the Prophets and the Psalms. Is my good brother going to contend that when the law of Moses disappeared, according to the divine arrangement of things, the Prophets and the Psalms disappeared ? That is the position upon which his logic places him, but I find in the Psalms of David, long after the law of Moses was gone, the ceremonial law embracing incense and sacrifice and things of that kind. After this law had been given and completed, we find that David in the spirit of the Almighty lifted up his soul and sung. Now, I ask my good friend to stand Up and say whether David was a sensuous man and an unspiritual man and a man who was

simply playing his instrument while he lifted up his heart in prayer and thanksgiving to Almighty God simply to gratify his sensuous nature. That is his logic. That is the accusation that he brings against David, and against all those grand men and women of God, including Miriam, to whom we shall come directly. They were doing it simply to gratify the flesh either of themselves or somebody else. He does not say that except in his logic. I want him to say directly whether he means that or not—whether Miriam and her sisters were doing this to gratify the sensations and passions of the flesh of those women when they lifted up their hearts to Almighty God, being led by this woman called a Prophetess, in their praise of Almighty God, with timbrels and dances, instruments of music. I will get to that also directly.

The ceremonial law of Moses went, but that left the Psalms and the Prophets, and that left instruments of music used in connection with singing these Psalms and these Odes. A little more on that further along.

Well, then, in regard to eating meat. None of those passages mentioned instruments of music, not a one of them, and he is going to prove the use of an instrument of music to be sinful by a passage that makes no mention of it, no allusion to it. Brethren, is that the way you are going to divide the church of God ? Is that the way that you are going to disfellowship your brethren? Are you going to erect your inferences and your opinions, which inferences and opinions are against the SCHOLARSHIP OF the world? Are you going to do that and rend the church of Jesus Christ asunder and disrupt it? I know where this will end when that has been done, and so do you.

Now there are two things that my brother will have to concede if he is going to claim these passages. Paul taught that if one ate meat doubting whether he ought to do it or not, he would be condemned; that is, his attention is called to the fact that the meat he is eating is from the carcass

Of an animal that had been offered in sacrifice to an idol. His question of doubt was whether he could do that without recognizing the idol. Paul said so long as that is a matter of doubt you cannot eat, or you will sin. Now that is my proposition. My good brother, if you are going to claim this passage and apply it to those who are opposed to instruments of music, who are the weak brethren? Don't claim the passage, unless you are willing to concede that. If you are willing to concede that, I am willing to meet you and say yes. if you consider yourself so weak, your conscience so weak that you are in doubt in regard to this matter, and want me to make concessions to you on account of weakness of your conscience, then here is my hand, and I don't think you will have any difficulty. But to come up and claim to be the strong brethren, and thus render the passage; to say that where there is no opposition, where there is no weak conscience to offend, it is all right to use the instrument, because where there was no weak conscience to be led into offense by eating meat, it was all right to eat meat—the passage overwhelms him from two points of view. So, admit that you are the weak brethren, and are claiming something on account of that fact, or surrender the passage, and then admit that where there is no weak conscience to offend and condemn, it is all right, and I am willing to close the debate right here and now on that basis.

He quotes me again. I don't know how my good Brother Otey would get along without me in this debate. What is his proposition? The use of instrumental music is contrary to the teachings of the New Testament and sinful. Elder Briney has said so, and therefore my proposition is true! Is not that logic? Sir William Hamilton I know, and Levi Hedge I know, in logic, but who are you? 1 said I do not defend instruments of music. I say it now. I repeat, I do not care anything about it. I believe I am allowed by Scripture teaching to use it; but I am allowed not to use it, and I am wholly indifferent with regard to

whether it is used or not; but my indifference departs when my brother comes up here and says, you will have to dismiss it, or if you do not I will disfellowship you and rend the church. Then it becomes a matter of interest. He claims that God has prescribed singing in His worship. Well, let him prove it. The fact that I deny it does not prove it. I ask for the passage where God in the Gospel and in the Kingdom of Jesus Church has prescribed any music in his worship. He has allowed it, I think, but where is the passage where it is prescribed; where it says you must sing, and if you do not sing, you sin; because when God establishes an ordinance, and you do not comply with that ordinance, you sin. Miriam danced, he says. My friend told you what is the status of modern scholarship on that, and then instead of reading from some great scholar he read from one of these papers that were showered on him when he was making that speech, and I know he did not read from any recognized authority on the subject. Now let him prove that, if he will. He comes up here and says that that is true. Well, let him come up here and prove it. When and who are the modern scholars who unite in saying that dances referred to here in connection with Miriam means those bodily exercises that are called dancing? Who are they, and echo answers, "who?" Well, my brother did get very pathetic. I am glad he has that element in him, and he did seemingly out of the compassion of his heart admonish me to confess myself to be a great sinner before God in my use of Thayer; and I want to say to you, my good friends, if I never have to answer for anything more serious than that, I think I can read my title clear to mansions in the sky. Did he read anything from Thayer in conflict with what I read from Thayer? Thayer says that this word means to sing, and that the word psalmos means a song, but he does not say that it means to sing without an instrument, and he does not say it means a song sung without an instrument. He just simply says it

means to sing, and-we turn to what I read, and he tells us how that was done. There is no conflict at all, nor was there any inconsistency in me nor any moral obloquy in making the use I did of this celebrated author. Now I want to turn to that and read again. I have already given the page. "Humnos, psalmos, ode: Ode is the generic term; psalmos and humnos are specific, the former designating a song which takes its character from the O. T. Psalms." There he refers to the New Testament. Brother Otey, why didn't you read that ? "While the leading idea of psalmos is a musical accompaniment, and that of humnos praise to God, Ode is the general word for song, whether accompanied or unaccompanied. Thus it was quite possible for the same song to be at once psalmos, humnos and ode."

Now he says that that does not apply to the New Testament, but here Bishop Lightfoot refers to that very thing, and makes an application of this special passage in the New Testament.

Now, didn't I commit an egregious sin ? I believe I might submit the question to you that was submitted to the Savior once when he was asked, "Master, who sinned ?" Now, who was it? My friend has, twice I think, trenched upon all propriety; one in infant baptism heretofore, and tonight on the subject of sprinkling.

Now I want to say that these things do not belong in the same category at all, and it is not necessary for me to allude to them, and I will say furthermore that I am not going to violate all propriety and all courtesy by bringing these things into this discussion here in this house that we are occupying by the courtesy of people who practice those things. If he wants to do it, he Call do it. They don't below to the same category at all, and they have no place in this discussion, and the introduction of them almost forfeits the hospitality that we are enjoying in this house to

night by the courtesy of the people that worship here. That is all I have to say about these matters.

This 45th Psalm. Now my friend says, Why go to prophecy? What is prophecy for, if it is not to go to? But, fortunately for me and unfortunately for my brother, this Psalm is applied by the Spirit of inspiration to the Messiah's reign.

Now turn to the first chapter of the letter to the Hebrews and let us see what is there: "Of the Son he says, Thy throne, O God, is forever and ever, and the scepter of righteousness is the scepter of Thy kingdom. Thou lovest righteousness, and hatest wickedness: therefore, God, Thy God, bath anointed Thee with the oil of gladness above Thy fellows." That is quoted from this very Psalm, and this inspired writer says that this psalm was spoken of the Son of God, and therefore the music spoken of in this psalm is spoken of with reference to Jesus and His kingdom. That is why I go to it. We have the prophecy inspired by God, and there is no mistake about it, because the Holy Spirit gave the prophecy, and then the Holy Spirit gave the application.

Now the wild beasts. What is music for? To teach, My brother, singing will do the same thing. I suppose singing just addresses itself to the beastly nature! Singing will do the same thing, and it does it with the effect of making the beast tractable and teachable. The teachers of wild animals understand that under the spell of music they can teach them more readily and manage them more readily than otherwise. If it does that with a beast, why not with man? Why does it not bring man under its magic spell and make man more tractable and teachable? It does, as every careful observer is aware. He says, mere sound. Who said anything about mere sound but him ? I am; claiming simply the right to use an instrument of music as a help and aid from the same standpoint that these gentlemen use the tuning fork or some other instrument to start

them. I am not contending for mere sound, and that speech was largely of that order. We might have an instrument of music in our homes. My brother has introduced that. I would ask him if we are permitted to assemble the family together, and read some chapter in the word of God and then sing "Jesus, lover of my soul, let me to Thy Bosom fly, While the billows near me roll, while the tempest still is high," and have the fair daughter of the family sit down at the piano or organ and accompany that song? If so, is it worship? If yes, then you are worshiping with an instrument of music. Does my brother allow that? Do he and his associates in this opinion that he is advocating, say yes. Is it allowable to sing these worshipful songs around the family altar, being led by an instrument, and if so, what makes it sinful when we go to a church and sing the same song for the same purpose?

He refers to the case of Saul. Now there an instrument of music expelled the evil spirit. These brethren seem to think that it inserts the evil spirit, and that it is of the very devil himself. There David, this man of God, that sang so many psalms in praise and thanksgiving and prayer to Almighty God, accompanying his productions with a harp or instrument of some kind, this spiritual man—this man, I believe I might say who occupied a spiritual plane almost infinitely above that which I and my friend occupy tonight,—one of the most spiritual men who ever lived, one whose spiritual nature was all involved and stirred up in connection with his instrument, whose soul in adoration went out and up towards Almighty God, winged by those psalms in connection with the harp that he played as he uttered his words. He says when people lose their spirituality. Well, I am just willing, my brother, to select any number of people, and you may select an equal number of your brethren, and just select an impartial jury, and have them decide how much more spiritual your crowd is than mine, and I have no fears in regard to the verdict.

W. W. Otey's Fifth Speech.

Gentlemen Moderators, Ladies and Gentlemen:—Mr. Moderator, will you please read in my time the proposition for discussion on the present occasion?

The Moderator read as follows: "The use of instrumental music in connection with the songs sung by the church on the Lord's Day when assembled for edification and communion, is opposed to the New Testament teaching and sinful."

Elder Otey—It does not say anything about singing in the home, then. That is not the question before us. I want to keep the issue before the people. Now, Elder Briney has said something about this matter of fellowship, and I am going to talk a little while on that. He tries to make it appear that my brethren are at fault; that we have erected our opinion into barriers of fellowship that keep us apart. Let us see who has done that. He may have an opinion that it is his liberty to use an instrument; that he is at liberty to use instrumental music in the worship. I may have an opinion that we do not have such liberty. Let him hold his opinion and I hold mine, and we are in full fellowship. But he has erected his opinion in the shape of an instrument in the worship. It is not between us at all till he puts it there. A ten-year-old child can see that he is the one who sets up his opinion as a barrier against fellowship.

Now, one word as to my reference to the prophecy of Isaiah and our Methodist friends. I have nothing but the kindest feelings for them, and my friend knows that I meant no reflection on them. He knew where the reflection was intended to fall. You know that he, for forty years, has been preaching and debating with them more or less. Now do you believe that he would permit them to go to Isaiah 52:15 to prove what baptism is? But he has tried that very plan of proof here, and I just simply called his

attention and your attention to it, and I am sure that I have not transcended the bounds of courtesy, and that none of my Methodist Preshyterian friends will be offended at me for it. Now, you see where that matter stands. He says that I have forgotten what we were discussing. The main points we had under discussion this afternoon were these: He said the "Apostles went into the Temple and participated in instrumental music worship." He also said that dance meant an instrument. He said that psallo meant an instrument of music, or carried the idea of an instrument. What did I do? I simply referred to the authorities, and that settled the question.

Now, with reference to this matter of the lexicographer, Thayer, I said this: That the point in controversy was as to what the word psallo means as used in the New Testament, and I will say again that fairness to us demanded that he should have read Thayer's New Testament definition. But you know he did not do it. You know that he suppressed Thayer's definition as applied to the New Testament, and read the definition of the word as used in history and classical Greek.

Now, he raised the question about the word dances. He asked who was my authority. I told you that the American revisers of the Bible had correctly translated the word dance. Did he say they had not done so? Let him turn and see how they translated that word, and that will settle the question.

We had also under consideration the statement that the Apostles went into the Temple and worshiped with instrumental music. He solemnly affirmed that they engaged in instrumental music worship. I said that he could not prove it, or at least, I didn't think he could. We will put it in this language: I demand that he prove that the Jews used instrumental music in the worship in the Temple at that time; and I demand that he prove that the Apostles participated in that worship. He has said that they used in

strumental music in the Temple in that day, and he has said and REPEATED and REPEATED that the Apostles and the early Christians participated in the use of instrumental music in the Temple. I asked him to turn and read the word of the Lord that so states, and I ask it again, and, my friends, if he does not do it when you go away you are going to wonder why he did not do it. Or will there be any wonder about it? Now, a word or two with reference to this sensuous less. What did I say ? I said that the sound of an instrument cannot teach that the sound of an instrument cannot admonish, that the sound of an instrument cannot enlighten the understanding, that the sound of an instrument cannot aid you to be devout in spirit, that the sound of an instrument cannot make melody in your hearts. I said it appeals to you and satisfies the fleshly sense of hearing, and he has turned that to mean sensuousness. Listening to the strains of music is not immoral. There is nothing degrading about it. It is pleasant, but he has perverted that language and tried to make me say sensuousness. I said no such a thing. I implied no such a thing in any statement that I made. Now, I ask my worthy opponent to say that I did give it such a turn, and then I will appeal to the stenographer's notes to prove it or else retract the statement. Now, that is a fair proposition. I don't want to be misrepresented in that way. I have said that an instrument of music ill itself is not wrong, that it is permissible as a means of entertainment and all that. but I drew a distinction between entertainment and worship. I am going to read you some more from the "baby preacher." I am not at all surprised that the fully matured mall is troubled over the "baby preacher's" arguments. He has not answered one argument yet that the "baby preacher" made.

Last night I read something from him and I have got something more that I am going to read now. You remember that he said he was a "baby preacher" then. I don't

know about that; he was thirty years old. I am taking the arguments of the "baby preacher," that have stood the test for nearly forty years, and making them my own, and I call upon my opponent, who now is a great logician, as all admit, to refute them. If he refutes them, he refutes me. Surely that is fair; more than fair, that I should take the "baby preacher's" arguments, and then call upon my opponent to meet them. He ought to regard that as an easy task. I will read:

"THE DOCTRINE OF EXPEDIENCY."

"In the discussion of the question relating to the use of instrumental music in the worship, some very obvious fallacies have been used, a sample of which follows: 'Instruments were used in the Jewish kingdom; instruments will be used in the everlasting kingdom. Therefore, instruments may be used in the present kingdom.' I will submit a parallel case, viz.: Infants were in the Jewish kingdom; infants will be in the everlasting kingdom. Therefore, infants may be in the present kingdom. Whoever sees the fallacy in this will detect it in that. That which proves too much proves nothing

"It is becoming quite apparent that certain persons are getting a little sore under these comparisons. (See Harbinger, current volume, page 266.) If people do not like to be pressed with the consequences of dangerous and unscriptural positions, they ought not to occupy them. Now I beg leave to state that if there is an offense in the consequences of the doctrine of expediency, we of the opposition are not responsible for it.

"The first object of these articles was introduced with an extract from Prof. Stewart, to show that the ablest defenders of infant baptism base their defense upon 'propriety and expediency'—the same ground upon which the attempt is made to defend the 'accompaniment,' and as they both relate to things about which the Holy Spirit has legislated,

whatever argument supports the one, will, to the same extent, support the other.

"It is no uncommon thing for a man, when he sees no other way to evade the force of the arguments and comparisons of an opponent, to declare them to be inapposite. All that a pedobaptist has to do to convince a pedobaptist audience that the sixth chapter of Romans does not teach IMMERSION, is to wave his hand majestically, assume a knowing look and pronounce it all figurative. The work is then done to his own satisfaction and that of his auditory. But, thank the Lord, our brethren are a reading and thinking people, and will decide these matters for themselves.

"In the preceding article it was shown that the instrument in the worship is an addition to a divine. ordinance, and affects its character, and therefore must not be allowed.

"The Holy Spirit has provided for the singing in another capacity aside from the worship proper. 'Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace (gratitude) in your hearts to the Lord.' Col. 3 :16. Singing, then, may be used in teaching and admonishing. Can this be done with an instrument ? Let the Spirit answer. 'And even things without life giving sound, whether pipe or harp, except they give a distinction in sounds, how shall it be known what is piped or harped?' I. Cor. 15: 7. Evidently, there is neither teaching nor admonition in inarticulate sounds. The instrument does not give the necessary distinction in the sound. This being the case, there is no place in the assembly of the saints for the organ, and they who introduce it do so at their peril.

"We are gravely told that the instrument tranquilizes the troubled mind, soothes the disquieted spirit, and fills the soul with solemnity. Grant it. Does it necessarily follow that this is worship? If this is devotion, then the lion may be as devotional as man. Why does the ferocious wild beast lose its ferocity for the moment under the soft strains of

music? Is it because its soul is filled with devotion? True devotion consists in sentiments, not feelings nor sound. An instrument cannot beget sentiment, and therefore cannot aid us in our devotions.

"Having seen that the 'Instrumental accompaniment' is sinful *per se* (in itself considered), I wish to put it upon another footing. In his first letter to the Corinthians, Paul teaches that when an enlightened Christian eats meat that has been sacrificed to an idol, his act is not sinful, per se. But as he clearly teaches that there may be circumstances under which such an act would be exceedingly sinful, if there were those who were not so fully enlightened upon this point, and whose conscience were, therefore, weak, this weakness was to be the rule of action in this case. And of violating this rule the Apostle says, 'But when ye sin against
he brethren and wound their weak conscience, ye sin against Christ.' Now, in this music affair I am willing to be called a weak brother, if thereby the cause of my Savior can be served. Indeed, 1 like that weakness which fears to leave the channels designated by the word of God, to try the trackless and shoreless sea of expediency. My conscience will not allow me to engage in singing as an act of worship where there is an 'Instrumental accompaniment.' A weak conscience, you say. Be it so. I demand that my weak conscience shall be respected. Remember, that when you introduce an organ into the worship and thus wound my conscience, however weak it may be, you sin against Christ. and he will call you to an account for it in the Great Day.

"Let the plain truth be told. The introduction of the organ is no mere impropriety, it is a gross insult to the Lord Jesus Christ, and a sin against the god of Heaven. The observance of this Pauline principle will keep the instrument out while time lasts.

"I do not believe that the congregation can be found among us, which uses an organ, that did not introduce it

over the consciences of some of the brethren. True, the Rector of the 'parish" of Syracuse says that it has caused no trouble in his 'parish,' but perhaps he has not investigated the matter thoroughly. Let New York City and St. Louis answer for themselves. The congregation that has introduced an organ into its worship over one protesting conscience, has sinned against Christ, and stands in need of repentance before God.

"The same principle that protects the minority in a congregation, will protect the minority in all the kingdom. Are the brethren in Australia in the kingdom? So am I. If, therefore, they introduce anything into the kingdom that wounds my conscience, they sin against Christ. Thus has the Holy Spirit so hedged the kingdom of the Master about, that there is absolutely no door of entrance for the instrument, and he who brings it in must break down barriers interposed by Infinite Wisdom.

"Thus have we viewed the 'Accompaniment' from two standpoints, and found it to be sinful in both cases. It is sinful per se, and it is sinful per accidents. It is not said that instrumental music is sinful per se, for such is not the case. But it is contended, and as I believe, proved, that the 'accompaniment' in singing,- as an act of worship, is sinful per se (in itself considered). Sprinkling is not sinful per se. A lady very innocently sprinkles her clothes preparatory to ironing them. But when a priest sprinkles water upon a person and calls it baptism, his act is sinful *per se.* So with the 'accompaniment.' Each interferes with a divine appointment.

"But of what is instrumental music in the house of worship an accompaniment? Is it an 'accompaniment' of the worship of those who are poor in spirit? Never. But it is an 'accompaniment' of pride, and of fashion, and of vanity, and of dancing, and of theater going and the like. For the truth of this statement, I appeal to its history.

"The field extends before me, but I must desist for the present. Respectfully and fraternally, J. B. B."

(Apostolic Times, June 17, 1869, page 73. Published in Lexington, Ky.)

That is the way Elder Briney wrote nearly forty years ago. I now endorse every word of that article and make it my own. I am willing to risk the whole question on the strength of what he then wrote.

That which he would have you accept today as sound reasoning he once pronounced "fallacies." Does truth and logic ever change He formerly argued that if because instruments were in the Jewish kingdom, and instruments will be in the everlasting kingdom, that, therefore, we may have instruments in the kingdom here on earth; that it also proves that infants may be in the kingdom. Can he now refute his former arguments? If he was wrong then, and reasoned illogically, and reached unscriptural conclusions, surely he is of all men the one who should be able to detect those errors and refute them. Can he do it? Till he enters into those articles and refutes then., argument by argument, and shows wherein the reasoning is unsound and the conclusions unscriptural he does this they stand as a credit to the young man, and as a proof of the mature man.

I will take my time and look' over a few things here. I will come back to Romans 14: ~3. Paul says, "Whatsoever is not faith is sin." My opponent labored hard to apply that to the eating of meat only. Do you notice the broad term that Paul uses there? "Whatsoever is not faith is sin." Let that be meat or an instrument of music in the worship. Whatever you do, if you do not do it as a matter of faith, Paul says "it is sin." Ah, that word is too broad and too conclusive to mean merely eating the flesh of an animal sacrificed to an idol. I know it applies there, but the of the weakness of the position

argument I made was that what was eaten at a public temple was not eaten in connection with the Lord's Supper.. My argument was, that if the eating of flesh outside of the worship was sinful, if it was done without faith, how much more sinful would an act be, if done without faith, in connection with the sacred and solemn institution of the "loaf and the fruit of the vine" in commemoration of the death and suffering of our Lord and Savior Jesus Christ? That is the point I made. I applied it to instrumental music in the worship, and I say that unless he can prove conclusively that the use of instrumental music is authorized, and that it is a matter of faith with him, and show how that faith is produced—unless he can do this, does it not remain proved that the use of instrumental music in the worship is "without faith" and sinful? How can he use it without faith, without committing sin, when Paul says "Whatsoever"—it makes no difference what it is—"is not of faith, is sin." It stands there, and you cannot get rid of it, you cannot evade it. It must be met or it stands. Now let him-show that instrumental music in the worship is a matter of faith, and therefore acceptable in God's sight, or it stands proved to be used "without faith" and therefore sinful. Now, just one word about this fellowship between us. I want to say that the saddest thought to my heart for twenty years has been the division among the disciples of Christ. But where does the blame lie ? I will say to you that he draws the line. I want to ask him if he will permit me to preach in the meeting house where he holds membership, without a protest? If he will, then he is more liberal than I am in this matter of fellowship. If he will not, then we stand just alike. He would regard me as an unsafe preacher and so would I regard him. If he will say that he will permit me, without protest, to preach there, I will go and preach. If he says he will not, and can find nothing against my Christian character, then I say he makes a line as deep and as broad as I do, and still tries to throw all the blame on me.

He wanted to know where the passage was that described the worship. How many times have I read and quoted where the Holy Spirit said, "Sing psalms, hymns, and spiritual songs." The Holy Spirit, through the Apostle Paul, says do this, and also tells us how to do it. He says God has prescribed no music for the church. Is not singing music, and is not vocal music prescribed? Is it not commanded? Is it not taught ? The Holy Spirit says sing, and then prescribes what to sing, and what kind of music: vocal music. But I cannot find where it says that playing an instrument of music in the worship is all right. If he can find such a scripture, that will settle it. The New Testament has been translated by people who used instruments of music in the worship and we presume they have translated psallo faithfully. But they have not translated that word to "play." Vocal music is prescribed for the followers of Christ, and that is the kind we must have. Therefore, we have no right to have any other kind.

J. B. Briney's Fifth Reply.

Gentlemen Moderators, Ladies and Gentlemen:—As I said this afternoon, if you will give me your careful attention, I will try to make this half hour as short as possible.

When time was called on me in my last speech, I had not reached some points made by my good brother in his preceding one, and I shall begin where I left off then. I left off with the implication made by my good brother that those who used instruments of music in the worship of God are lacking in spirituality. I offered a fair test of that and he did not accept it. People know who is spiritual and who is not. You can fool some people all the time. and you can fool all the people some of the time, but you can't fool all the people all the time. And he quotes from Isaac Errett

and Prof. Loos and i 'resident McGarvey in regard to what they think is the tendency in the use of instrumental music in the worship of God. Now, I just simply want to say that there is the same tendency in singing, when you sing artistically. There is just the same tendency to make a display and appeal to the sensuous. And by the way, my good brother, I wish you would go to the dictionary and find out the difference between the words "sensuous" and "sensual." So that if there is any argument in that against the instrument, it lies as heavily against singing itself, because everybody knows that singing can be abused and can be perverted and turned out of its proper channel and made to serve the sensuous in man, not the sensual. I didn't say that, but the sensuous. Everybody who knows a little of the dictionary knows the difference between those two words.

Now, I was commenting on his passage from Corinthians, where the matter of meat is referred to and the weak brother caused to offend; not simply to have his feelings hurt, but caused to offend. I-l e says that faith comes by hearing. Haven't I repeated over and over again the passages of Scriptures in Ephesians and Colossians that authorize the singing of songs and psalms and shown by the scholarship of the world that those are songs and psalms sung in connection with instruments of music ? Is not that proof enough ? I believe with all my heart that God has expressly allowed me to make use of an instrument in singing His praise and in worshiping Him. If I did not believe that, I would not do it. Of course, I would not, and if I did I would sin. He may not believe it, I am sure he does not, and, therefore, he ought not to do it, but I am beyond that. Then the matter of the temple. Now, it is said that they were going up into the temple. It doesn't say they were going on a bridge, or some other place, but they were going up in the temple. That just happened as they were going up into the temple, and they were going up into the temple

at the hour of prayer. And what were they going up there at that hour for if it were not to engage in the devotional exercises of that hour? And they went there from day to day. Well, my friend says I assume that they were using instruments of music in the temple at that time. When did they quit using them ? I have shown they were made use of in connection with the dedication of the temple, and that they were part of the furnishings of the temple, and were used in the temple service. Now, let him show when they ceased to be used. I find them there by the authority of Scripture. Let him take them out by authority of Scripture. He says, I erect an instrument of music into a test of fellowship. Oh, no. And' my good brother, I won't ask you to endorse my views about this, not at all. I don't want to enforce my views upon you. I would not, for my right arm, be trying to force my views on you, and divide a Church for anything under the sun. I am willing to meet you. You don't have to accept my views, but you won't let me come unless I will accept yours. Now, who makes the test of fellowship?

Now family worship. He had the Moderator read the proposition and that is a very good thing, else you will forget it while he is arguing what we are not discussing. There is no question but what that is a good method. No, family worship is not there, but my point is that it is allowable to worship God in the family, and that worship is acceptable to God. Then by what law of morality or spirituality is it cut out from the worship in the meeting house? If the family may use it about the family altar, and open the dear old blessed Bible which lies on the stand, and read some of those precious messages of divine truth and life, and then sing that soul uplifting song, those blessed words that establish a chain of communion and fellowship with heaven and with Almighty God and the angels and the spirits of the just made perfect, if that is acceptable to God, in the name of all reason, what is it that makes it

sinful in a meeting house ? My dear friends, can't you make your own house a meeting house? Can't we have communion there? Can't you call your neighbors together and engage in the worship of God there? Of course you can, and if it is legitimate there, what is it that illegitimatizes it in the meeting house? That is the point. If it is right here, I do not see how it is wrong there. And, my good friend doesn't tell us whether he does that or not. I would like for him to tell whether he has any instrument of music in his house.

Elder Otey: If you will permit me to answer that question, I will say to you that I have not so much as a Jew's harp in my home.

Elder Briney: Well, if you had one, would you use it ?

Elder Otey: I could not.

Elder Briney: If you had a daughter who could, would you let her do it?

Elder Otey: I only promised to answer one question.

Elder Briney: I will give you a nickel to answer that question.

Elder Otey. I am not a pauper.

Elder Briney: He is not a pauper in his pocket, but he is in his argument.

Elder Otey: The audience can judge.

Elder Briney: There is the trouble; they do judge.

Now, this question of prophecy. Did my friend make any attempt to meet my argument and make an answer on that. I find a prophecy here made by the Holy Spirit and then taken up by the same Holy Spirit and applied to Christ and His kingdom, and I find therefore, the Holy Spirit in the prophecy and in the application approving the use of instrumental music. If he cannot see the point in that, he ought to study up logic just a little.

Now the matter of Thayer again. My friends, Thayer does not say that psalms are songs sung without instruments, and I quoted what Thayer says in regard to that

matter. He does not say whether they are accompanied by instruments or not where he defines psallo, but when he comes to define humnos, he sums the whole matter up and gives his opinion, and refers to the very passages that we are discussing. My friend gets up and tells you it refers to classical music or classical Greek, when Thayer himself says it refers to the New Testament. My friend ought to do some praying and repenting tonight.

Now, in regard to this word "dances." I can't get his attention to the fact that it is "dances." I don't know how many kinds of dances they had. He says the revisers translated that, but do the revisers tell us what they meant by it? That is the question. They translated it that way and the scholarship of the world tells us it refers to a musical instrument known by that name among the ancient Hebrews. That is the status of the case. The mere fact that those people translating the word "dances" left out the definition and didn't tell us what it meant doesn't cut any figure. They simply translated it just as they translated baptise. They didn't tell us what baptise meant. It was just left that way, and the scholars have to tell us what it means.

My friend is constantly referring to the "baby preacher." I think he ought to give that baby preacher something for affording him something to say during this debate. He goes back thirty-nine or forty years and finds an old shell that I outgrew and shed, and he crawls into that and masquerades before you, and that old shell fits him about as well as Saul s armor fit David. The whole trend of my argument alla speeches during this debate has been to answer the fallacies that I perpetrated then, and if I am under obligation to do any praying or ask for forgiveness, it is for the folly I perpetrated back there. But I believed it at that time, and there is this to be said, his quotations from me and putting so much of what I have said in his book will give his book a fairly good literary finish, and it may aid him in the sale of some copies from that point of

view. Now, what is the proposition that is before us. Mr. Moderator, will you please read it.

The proposition was read, as follows:

"The use of instrumental music in connection with the songs sung by the Church on the Lord's Day, when assembled for edification and communion, is opposed to New Testament teachings, and sinful."

Elder Briney: Now, do you recall the passage or the passages of the New Testament that the use of an instrument is contrary to ? He has not pretended to find one and produce it here, that forbids it. He goes to something else where another subject is treated of altogether, and he builds up some inferences that are contrary to the inferences of the best exegetes in the world, and arraigns those inferences against this language, and tries to substitute his inferences for the word of God. You will not permit that. You can discriminate between the word of God and the word of my brother. It is the word of God that settles this thing, not the inferences of my brother.

Now, I put my defense of the liberty of the people of God to use instruments when they are singing, on very different ground from that upon which I opposed it back yonder. I thought then that there was no authority in the New Testament for it. I honestly thought that, and I believe that I have always been accredited with having the courage 'of my convictions; but I have learned better, and 1 have quoted here again and again the passages, which, according to the world's scholarship, allows the use of instruments in singing the songs therein indicated, and I base my defense now as to the liberty of God's people to do that upon what the Spirit has said in regard to the matter. My good brother has had a good clear to say about fiddles an I horns, and, by the way, this leads me to suggest that he has proved his proposition, - -"in a horn.' There was an old gentleman reared in a county where I was, who belonged to a church where they were talking about having an entertain-

ment and using a violin, and in discussing the question, some of the brethren used the term fiddle and some used the term violin, and this old brother arose and said, "I have no objection whatever to the use of the violin in this matter, but I don't think you ought to bring in the fiddle." My friend has brought in the fiddle. Is this feeling of melody in the lion or the wild beast, devotion? I say, No, it is not devotion. Is the same thing produced in a man devotion? No. But it opens his heart for the reception of that which produces devotion. It quiets him and calms him in the sight of God. It melts and mellows him and renders him impressionable to those things that are done in worshiping. That is all I claim. Now, he says on this question of fellowship, will I allow him to come and preach a week at the church where I belong? Well, my brother, I have not been made trustee of that church. I have no right to give such permission.

Elder Otey: Let me explain. I said will you permit me without your protest to preach there, or would you protest?

Elder Briney: No, sir; I would not protest if I were permitted to be there to set you right, as I am here.

Elder Otey: Of course, I would permit you to be there.

Elder Briney: But you had better be careful, my brother; those people up there know what good preaching is, and I don't know what they would say about it.

Sing; psalm; command; I have not claimed any commmand. I have simply claimed permission, and I have the liberty, and so have all of my brethren under this permission given by the Spirit of the living God to do this. I don't claim a command for it, and that is where I am left at liberty. Why, there is no liberty where there is a command. There is no liberty there at all. But where there is simply permission, I am left at liberty to avail myself of the commission or not, according to my own thoughts. He says, "Let him produce a passage which means playing." Well, I have done it according to the scholarship of

the world. I have read three or four standard books, books written by scholars, and they say that the words used in those verses mean playing. Singing and playing and making melody in your heart to the Lord. Did my brother pay any attention to the fact that this melody is in the heart and not in the throat? Not a word. He didn't allude to it. He turns his whole argument to the throat.

Now, I want to say to you, my friends, that a man can make melody in his heart without opening his lips. A man can make melody in his heart to God while he applies his paint brush. A man can make melody in his heart to God to the song of his plow as it turns a furrow. The smith in his shop can make melody in his heart to God while he makes the anvil ring in the performance of his duty there. Now, this singing of psalms and hymns, I call his attention to the fact, is to the brethren, and therefore, is not worship. I can exhort my brother, and do it with music in my heart, making melody in my heart, but my exhortation addressed to him is not worship towards God. Singing and teaching and admonishing one another. This is singing or teaching or admonition, and not worship. He says a part of it relates to God. Yes, and a part of it is in the heart and does not have to have expression in words. It pertains to God, and while you are doing this your heart is attuned to Almighty God, but what you are doing by word of mouth has reference to the brethren and therefore, is not worship, unless we are worshiping one another. How can it be plainer than that, teaching and admonishing one another.

Now, my friends, we have consumed two-thirds of the time allotted to this proposition, and I ask you candidly to revolve this matter in your mind. Go over the matter and ask yourselves this question: "What Scripture did Brother Otey adduce whose teaching the use of an instrument in praising God violates?" I want you to search your heart with that question. I want you to look at it in your mind, where is it found in the New Testament? What passage

condemns it? Where has anything been said in that Book in regard to an instrument of music, attended with a censure or with an objection or with a condemnation? Where is it to be found?

Just as I was closing one of my speeches I said that God is called Love, and to that I added that, in my judgment, it might be said of Him that He is Music. He has attuned nature to his praises. The gentle zephyr that plays among the leaves of the forest lifts up its voice in recognition of God, and the sighing of the waves of the ocean declare His praises. The heavens declare the glory of God and the firmament showeth His handiwork. And in harmony with this deep-seated passion, shall I call it, in His Divine nature, he allowed Miriam to get timbrels and dances and lead her sisters in songs of praise to Almighty God on account of their deliverance, and so in regard to the tabernacle, and so in regard to the Ark, and so in regard to the temple, and so in regard to the world to come. Here is something that is continuous. You can no more stop it than you can dam the Mississippi and stop its onflow towards the mighty ocean. This music that lifts up its heart in praise to God came down from heaven, and it turns its eye upward and the aspirations of its heart are to get back to God, and all along from the time of its introduction it has been performing its functions, and on and on and on it goes until by land bye that wonderful volume, when the Almighty shall open the diapason of the great organ of the universe, and the angels and archangels and the spirits of the just made perfect, the ransomed and the redeemed from all kindreds and tribes of the earth shall give praises to the Father in their heart and with instruments of music brought forward in that connection, and I wonder if my good brother will rise up and say to those of his thinking about him, "Come, brethren, this is no place for us; let us get out of this." How much time have I, Mr. Moderator?

The Moderator: One minute.

Elder Briney: Well, as he gave me a half a minute, I will give him a whole one, I will go him just that much better.

W. W. Otey's Sixth Speech.

Gentlemen' Moderators, Ladies and Gentlemen: We are now entering upon the last session of the first proposition, and there are so many things that need to be said that I shall not waste time in preliminaries. The first remark that I shall make, however, is that you will remember that on last evening you heard some remarks made with reference to "good preaching" and "literary merit." I want to say frankly that I am unable to answer that for two reasons. First, I have not been taught in that school; and, second, loyalty to my Master forbids that I shall.

In the second place, I want to say this, that the strongest that has been said in favor of the psallo, is that it is a song that may be sung with instrumental musical accompaniment, but remember that no authority has said that it must be. I will say here that the good old song, "Jesus, Lover of My Soul," may be sung with an instrument, but no one can say that it must be, and therefore we can sing the psalms, whether they be the psalms of David, or psalms composed by any one else, without an instrument. Now, let us remember that.

Now, the next matter I want to take up is the matter of the dance. You will remember that my worthy opponent went back to Miriam and her timbrel and her dances, as his authority for the use of an instrument of music in the worship. You will remember that I went back to Ex. 15: 20, and called your attention to the fact that he proved, not only the use of a timbre!, but that dances were there also. Then you will remember, my opponent said that I had been "caught in a trap" that he had set, and he took

the position that dances meant other musical instruments in addition to timbrels, and boldly declared that the scholarship of the world was against me on this subject. I reminded him of the fact that more than one hundred American revisers had unanimously translated the word DANCE, a motion of the body. I now read from Judges 21: ~I, and I find this language: "And see, and, Behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyard, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin." The Hebrew word translated "dance" here is the same word that is used in Exodus 15: 20, where Miriam had the "timbrels and dances." Furthermore, this same word is translated some eight or ten times to mean "dance" and "dances" every time. More than that, William Jesennius, in his Hebrew Lexicon, defines it. to mean "dance," and the recent Hebrew Lexicon, by Brown, Briggs and Driner, also define it to mean to dance, a bodily motion. If this is called in question, I will produce the authority. But I presume it will not be called in question. So much for that. Now the next point I wish to take up is the 45th Psalm. You will remember how often he has referred to this Psalm, and how hard he has labored to prove the use of instrumental music by the 45th Psalm. I will turn now and read to you from the 45th Psalm, where it speaks of a stringed instrument. He says that this is a prophecy referring to the Messiah's Kingdom, and that the stringed instrument here must be a literal instrument in the kingdom of Christ. You will remember that I said that this was the first time that a Disciple of Christ, so far as I know, has ever appealed to prophecy to prove a commandment in the church of Christ. Now I am going to read you a few verses from this Psalm. Here is the passage with reference to stringed instruments: "Out of ivory palaces stringed instruments have made you glad." Now, just a word here. My opponent said that instrumental music

seemed to make me mad. Oh no, it does not. Then he said, "I imagine when brother Otey gets to heaven, he will do thus and so." Now, my friends, I want to say this to you, that while I am in the temporal kingdom of my Master here and serving Him here below, I try to be abundantly satisfied with the provisions He has made for me, and unless I change in heart and spirit, and this I shall not do, when I enter the pearly gate into the eternal kingdom of my Master, I shall still be abundantly satisfied with the provisions he has made for me there. If He puts a harp in my hand there, I shall loyally and joyfully play it, but inasmuch as he has not put a harp in my hand here below in the church, I refuse to dishonor Him by playing one in the worship. My worthy opponent is abundantly dissatisfied with the provisions that the common Master has made for the regulation of His kingdom here below, and wishes to change the order of the church, regardless of the divided condition of the body of Christ, regardless of the tears and entreaties and prayers of the pure of earth and regardless of the prayers of the dying Son of God. When he gets to heaven will he wish to change the order there?

Now, I will read some other statements of the 45th Psalm in connection with this: "My tongue is the pen of a ready writer." If he makes instruments literal, he must make this literal, too. "Gird thy sword upon thy thigh." Now, if because David is prophesying here and uses the term "stringed instruments," therefore, we must have an instrument of music in the worship, equally it is true that we must have a literal sword in the worship. What proves too much, proves nothing. He has proved too much.

Again: "Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee." The "arrows are in the heart of the king's enemies." We must have literal arrows, then. I claim this is prophetic and symbolic, but if he uses the instrument anti claims it is literal, he must use the other literally also. I am now going

to bring before you my answer to his most formidable arguments, that I will read to you: My opponent boasts of three things which he seems to think are strong in his favor.

I. He claims that the scholarship of the world is on his side, in regard to the meaning of psallo and the use of instruments of music in the worship.

2. The character of David who used instruments of music.

3. He says that everything not expressly forbidden is allowed. These are his three Gibralters.

I now propose to show that he is wrong on all of these three points, and my hearers are to be the judges of my success.

1. I emphatically deny that the scholarship of the world is in favor of instrumental music, or that it sustains his construction on psallo. The Greek Church numbers many millions, and the Greeks understand their own language better than any other people, and they have never found that psallo means to use instruments, but they say it means to sing. The Greek Church has never used instrumental music in the worship. Thus the scholarship of all the native Greeks of the world sustains my position and is against my opponent. His assertion that the scholarship of the world is with him is untrue. But what is worse for his cause is the fact that the scholarship of his own brethren who use instruments of music in the worship is against him and with me. As proof of this statement I now read to you as follows:

ST. LOUIS, Mo., December 24, 1907.

MR. W. G. ROBERTS, Rippey, Ia.

Dear Sir.—Replying to your question, "Is there any authority in the Greek for the use of instrumental music in the worship?" or "Is there a command in the Greek commanding its use?" or "Is it used as an aid, under the law of Christian liberty?' I reply as follows: (I) It is held by some that the Greek word psallo carries with it the use

of an instrumental accompaniment. We should not regard it, however, as "authority" for an instrument in worship, if such authority were needed. 2. There is no command in the New Testament, Greek or English, commanding the use of the instrument. Such a command would be entirely out of harmony with the spirit of the New Testament. (3) Instruments are used under the law of Christian liberty, just exactly as hymn books, notes and different parts of music, and as a hundred other expedients are used.

Very sincerely yours, J. H. GARRISON.

CARBON, CAL., January 4, 1908.

A. S. BURKE, Rippey, Ia.

Dear Sir.—It is claimed by some that as the primitive meaning of psallo (Eph. 5: 19) was "to touch, twang, play on a musical instrument," that the language is a command to play on musical instruments. I regard it as far-fetched. Hardly a plausible inference.

Brotherly, CLARK BRADEN.

EUREKA, ILL., January 8, 1908.

W. G. ROBERTS, Rippey, Ia.

My Dear Brother:—President Hieronymus has asked me to answer your questions in your letter of December 23, 1907. Thayer's Greek-English Lexicon of the New Testament defines psallo thus: (a) to pluck off, pull out; (b) to cause to vibrate by touching, to twang, to touch or strike the cord, to twang the strings of a musical instrument so that they will vibrate gently; and absolutely, to play on an instrument, to play the harp.—In the New Testament—TO SING A HYMN, TO CELEBRATE THE PRAISES OF GOD IN SONG. There is no command in the New Testament to use instruments of music in worship, and there is no command not to use them.

Very truly yours, SILAS JONES.

DRAKE UNIVERSITY.
DES MOINES, IA., December 25, 1907.

MR. W. G. ROBERTS, Rippey, Ia.

My Dear Sir:—Your letter to the president of the university was handed to me to answer. The word psallo means, primarily, to cause to vibrate by touching; to twang; to touch or strike the cord; and in the New Testament it means to sing a hymn, to celebrate the praises of God in song (Jas. 5: 13). This is taken from Thayer's Greek-English Lexicon of the New Testament. I think the New Testament does not "authorize" instrumental music by the word psallo or psalmois, or any other word.

Very sincerely, SHERMAN KIRK

Now, you see that the scholarship of his own brethren, the scholarship of his own church, is overwhelmingly against him, and, to tell you the truth, he is the only man of any note or reputation that I have ever heard of in the Christian Church that has dared to take so absurd a position. What becomes of his boast that the "scholarship of the world" is with him and against me, when the scholarship of his own brethren are against him and with me? Some men are strong in assertion and very weak in proof.

2. I now come to speak of the character of David. I do not wish to speak against David, and shall not do so except as Scripture authorizes, and what does it authorize? I read Gal. 4:1-7. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be Iord of all; But is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that they might receive the adoption of sons. And because ye are sons, God hath sent

forth the spirit of his Son into your hearts, crying, Abba, Father." This shows that David belonged to the childhood age of God's people, also to the age of servantship, and not of sonship. But this is not all. David was a man of blood —a man who was not fit to build the temple because he had shed much blood. Then in the case of Uriah, the Hittite, he was guilty of one of the worst of crimes. He was an adulterer and a murderer. I read II. Sam. 12:7-12. "Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah, the Hittite, with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from shine house; because thou hast despised me, and hast taken the wife of Uriah, the Hittite, to be thy wife." This shows that David despised the commandment of the Lord, and despised even the Lord himself.

Finally, in I. Chron., 21st chapter, we read that he yielded to the devil and numbered Israel, and as a result God slew of Israel seventy thousand men. My opponent said last evening that, in spirituality, David was "infinitely above" himself or myself. He is at liberty to place his spirituality just as high or as low as he wishes. If he says that he is "infinitely below" in spirituality the one who was an adulterer and a murderer, he can do so, but as for myself, I say that I am above that plane. David lived under the shadowy dispensation. He lived in an age that is called the age of "bondage." I am not saying anything about David's spirituality except what I have read from the word of God. I have read that to show you exactly what the word of God says about him. Yet my opponent says that David's spirituality was "infinitely above" his spirituality. He can say what he wishes for himself on this question.

In regard to David and instrumental music, I will remind my opponent of the fact that Amos said, "Woe to them that are at ease in Zion—that chant to the sound of the viol, and

invent unto themselves instruments of music like David." (Amos 6: 1-5.) Here we learn that God pronounces a "woe" upon all who follow David's example in using instrumental music in the worship, even under the Jewish dispensation. How much worse, shell, to follow David's example and introduce instrumental music into the worship under Christ!

3. My opponent has several times said that whatever was commanded in the Old Testament, and not expressly forbidden in the New, is allowable to Christians, and he has even gone so far as to say that anything not forbidden is allowable to Christians. I now propose to test his claims and logic, and see if he will stand by his own rule of reasoning.

1. There was a priesthood over the masses of God's people, under the Old Testament, and thus there may be such a priesthood now, for it is not expressly forbidden. Does he accept this? No. He repudiates it.

2. The priests under the law wore special robes, and thus there may be special robes now used because not expressly forbidden. Is he ready for this? No. He would repudiate it.

3. There was literal, material incense used in connection with the worship under the Old Testament, and, therefore, such incense may be used in the worship now because it is not. expressly forbidden. Will he accept this? Certainly not. But he will reject it

4. The bodies of animals were offered in connection with the worship under the Old Testament, and they are not expressly forbidden, and therefore they may be offered now. Is my opponent ready for this? No. He opposes it.

5. He cannot find any New Testament Scripture that expressly forbids praying to the mother of our Saviour, nor to any other dead saint. Nor can he find any Scripture that expressly forbids the Romish doctrine of the Confessional, nor the non-marriage of the clergy, nor the convent

doctrine, nor the doctrine of purgatory. Neither can he find any Scripture that expressly forbids the social dance, card-playing, theater-going, festivals to raise money, nor many, many other soul-destroying practices of the Christian Church. Yet, according to my opponent's logic, he may engage in all these unauthorized and ungodly practices, and still be acceptable to God. This is the position into which he-is irresistibly forced by his logic.

Still he argues that the "scholarship of the world" says that psallo in Ephesians 5:19, and Colossians 3: 15, means "songs and psalms in connection with instruments of music." But haven't I just shown that his affirmation is not true? Haven't I just shown that the scholarship of his own brethren declare that it is not true? Garrison, Braden, the authorities of Eureka College, in Illinois, and the authorities in Drake University, in Des Moines, Iowa, are all with me and against him? Have I not shown that he brought Thayer, a Greek lexicographer, into this discussion presumably to prove what psallo means as used in the New Testament, but instead of permitting his witness, Thayer, to say what that word means as used in the New Testament, he suppressed his witness on the very point at issue, and gave what that witness quoted from Liddell and Scott as to the meaning of psallo as used in history and classical Greek? What shall we think of a man who deliberately suppresses the testimony of a witness on the very point at issue, and, instead, substitutes what that witness says on another point? How are we to trust him on any other question ?

He says with reference to eating meat, that it does not mean "simply to have his feelings hurt," but caused to offend. But does not Paul say that "If thy brother be grieved with thy meat, now walkest thou not charitably." (Rom. 14: IS.) And again: "If ye wound their weak conscience ye sin against Christ." (I. Cor. 8: 12.) Is this not a clear case of perverting the plain teachings of the

word of God? But the use of instrumental music in the worship does more than "grieve" the brethren and "wound their weak conscience." It divides the body of Christ, and forces followers of Jesus Christ to sin either by staying away from the communion or by worshiping with instrumental music

The disciples in the temple again. He knows that there is not one syllable of Scripture proof that the Jews used instrumental music in the temple at that time. Nor is it even intimated that the Apostles participated in any of the temple worship, notwithstanding his solemn affirmation that they did. He has simply declared that God's word says that which it does not say. But if he could show that the Apostles used instrumental music in the temple, and that this gives us the liberty to use it in the worship, he would at the same time prove that we may burn incense and offer bloody sacrifices in the worship now. We know these were observed in the temple in the days of the Apostles. God sent the Apostles to the temple to "speak all the words of this life." (Acts 5: 20.)

Of course, he can find instrumental music under the law, in the Church of Rome, and that it is said it will be in heaven. But he does not find it in the Church described in the New Testament. He can also find infants under the law, infants in the Church of Rome, and infants will be in heaven. But he cannot find infants in the New Testament Church. The same is true of incense and many tether unauthorized things.

He has been driven to admit my argument against the use of instrumental music in the worship on the ground that it appeals only to the fleshly sense of hearing. He said himself that it cannot produce devotion in the heart, but that all he claims for it is that it "soothes the animal nature of man." The very thought of a child of God having to resort to mere sound to "soothe his savage animal nature"

when he surrounds the Lord's table in order to be in a proper mood-to worship God! Just think of it!

I called attention to the fact that the melody (Eph. 5: 19) is made in the heart, and not on a musical instrument. How does he answer this? He says, "Neither is it made in the throat." Who has said that it was made in the throat? What was my argument that he tries by this turn to dispose of? In the Leader-Way, July 7, 1908, speaking of Ephesians 5: 19, he says that "singing and making melody in the heart" is "singing and psalloing." Now he says that this psalloing is correctly translated "making melody." All this I heartily endorsed, and said that all we need to do, then, in order to know what kind of an instrument to use in making this melody is to find out where the melody is to be made. When we learn where the melody is to be made, we will learn what instrument this psalloing is to be made with. Paul says, "making melody (psalloing) in the heart." Therefore, according to Elder Briney's own reasoning, the heart is the instrument that Paul says must be used.
Again he asks, "What Scripture does the use of instrumental music in the worship violate ?" Did I not show conclusively that instrumental music in the worship is a "tradition of men" "a doctrine and commandment of men" ? Did not Jesus lay down a principle as enduring as time itself when, he declared that anything done as a religious observance that God has not commanded is (I) "a tradition of men;" (2) that the "traditions of men transgress the commandments of God;" (3) that this makes the worship of such person "vain worship"? Has my opponent made any attempt to refute this argument? He said it was not a "question of domestic economy"!! Is not that a formidable refutation?

Have I not shown that the use of instrumental music in the worship violates the law of expediency on four points? Does not that argument still stand untouched ? Have I not clearly shown that it violates the law of Christian lib-

erty? Paul clearly says that if you justify your practice by the law, you place yourself in "bondage to the law," and that if you use your liberty in Christ, in the gospel, in the Church, for an "occasion" to gratify the "flesh," that you bring yourself into "bondage" to the flesh. (Gal. 5: 4, 13.) My opponent has violated both of these Scriptures. He has admitted that instrumental music in the worship is not devotion, but claims that it is necessary to "soothe the animal nature of man." He has repeatedly appealed to the old law to justify his practice of it in the worship. These are some of the Scriptures that the use of instrumental music in the worship violates.

J. B. Briney's Sixth Reply.

Gentlemen Moderators, Ladies and Gentlemen: As this is the last speech in which I can introduce new matter, and as I have some new matter of importance, the first thing I desire to do in this address is to introduce it, and I want to begin with the matter of prophecy. I have alluded to this, but I do not think I have read the Scriptures, and therefore, to read them would be new matter. Paul tells us that all may prophesy. Now, we want to find out from the word of God what is in that and how it is done, and I want to refer to I. Chronicles, the 25th chapter, the Ist verse: "Moreover, David and the captains of the host separated to the service of the sons of Asaph, and of Heman, and of Jeduthun, who should prophesy with harps, with psalteries, and with cymbals."

Now, I take it that this prophesying was done in song, as David did so often and so beautifully. Paul allowed these Corinthian brethren, and through them all brethren to prophesy; that is, to use songs in prophesying, and we find that God's people did that in connection with the use of an instrument, and so I contend that that allows the use of instruments in connection with songs—prophesying.

I want to call your attention now to the testimony of Liddell and Scott as to the meaning of one of the commonest words in the discussion. Liddell and Scott is standard throughout the English-speaking world, and we use it in the baptismal controversy. We refer to these lexicons as to the meaning of the term employed. Well, if it is good and authoritative on that word, why not on this word?

Now, after giving the primary and original meaning of the word to pluck, he adds under a third head, "Later, a song sung to a harp. LXX." That means the Greek versions of the Scriptures. "N. T." That means New Testament. That is, this author says that in LXX, or the Greek version of the Old Testament Scriptures, and in the New Testament, it means to sing a song to an instrument. Now, if the testimony of this book is good on baptism, why not on this ? That is under the definition of psalmos, the noun, and under the verb psallo he comes down to the second definition: "Later, to sing to a harp, LX, Psalm 7 :17, 9-11; the Epistle to the Ephesians, 5: 19; I. Corinthians 14."

Now, this author, standard around the world as far as Greek-English Lexicons are concerned, tells us that in the (Greek version of the Old Testament and in the New Testament, speaking of the passages that we have used in this controversy, it means to sing a song to an instrument. That is how the word was used in the days of these translators, and this version, and in the days of the New Testament writers. That is what these authors say.

Now I want to call your attention to Acts 21, 17 to 28. That will help us settle several important questions that we have been handling almost from the beginning of this discussion. I will begin reading with the 20th verse: "And when they heard it, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe; and they are all zealous of the law: And they are informed of thee, that thou teachest all the

Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs. What is it therefore?"

That certainly means that these thousands of the believing Jewish disciples were keeping the law of Moses, worshipping according to the temple service and living according to the customs, and that is the fault found with the Apostle Paul.

"What is it therefore? The multitude must needs come together: for they will hear that thou art come. Do therefore this that we say to thee: We have four men which have a vow on them: Them take, and purify thyself with them, and be at charges with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law. As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from what is strangled, and from fornication. 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."

Now, this shows that these Jewish Christians, thousands of them, were in the habit of frequenting the temple, of observing many of the ceremonies of the law. It is a well-known fact that the Jewish Christians circumcised their children and kept the Sabbath. The taking away of the law concerning that simply gave people liberty that they might do those things or that they might not, according to their own choice. In doing them, they did not sin and in leaving them undone they did not sin. The taking away of that law just simply lifted the obligation. So long as that law obtained, there was an obligation resting on those undoubtedly to do these things, but when it was taken away

that obligation was removed and they might do it or not just as they pleased, and if they did it they were not sinning in it.

Now, I want to call your attention to what Brother J. A. Harding, I think one of the strongest brethren on that side of the question, has said. I read from a publication that is called Briney's Monthly, January, 1908:

"If he and David and Nathan and Gad tell the truth instrumental music was made a part of the worship of the old covenant by the appointment of God through his prophets; and so far as the records show, the music was never discontinued until the covenant of which it was a part was fulfilled and taken out of the way by Christ. . "

I read that to meet what my brother said last night was my assumption that this music was a practice in the temple during the Savior's time and the Apostles' time. Brother Harding said it was, and I am quite sure he is correct.

Now, I want to call attention to some testimony here bearing upon the history. It has been said by the brethren on the opposite side that the beginning of instrumental music in connection with Christian worship was some time in the seventh century, six hundred and something. With the claim that it was introduced from the theater by Pope Gregory the Great. I think I am not mistaken in regard to these claims. I have some quotations here made from books contained in the Public Library of Cedar Rapids, Iowa. Under "Harps" the New International Encyclopedia says: "The harp was used as an accompaniment to the psalms sung by the early congregations of Christians."

Elder Otey: What date does he give?

Elder Briney: He does not give the date.

Chambers' Encyclopedia uses the same words, as does the Library of Universal Knowledge. Here are two works, encyclopedic in their nature, gathering up and recording the events of history. Then the second volume of a History of

music in the Cedar Rapids Public Library, page 177, says: "It is of record that about the year 180 A. D. the Christian communities of Alexandria accompanied the last supper 25th the sound of the flute."

McClintoch and Strong's Encyclopedia, in the article on music says: "Thus it is reported that at Alexandria it was a custom to accompany the singing with the flute. This practice was universally forbidden by Clement, the Alexandrian, in A. D. 190, as being too worldly; and he then instituted in its stead the use of the harp."

After the flute had been used, I don't know how long, it struck Clement, a very prominent man in the Church in those days, as being too worldly, and he substituted harps, and we go back by the records of encyclopedias and histories of music and find that from near the Apostolic days this thing was in use, and in use without a question with regard to its propriety. L here was a question as to what kind of instruments should be used, but not a question as to whether an instrument could be used.

Now, there is another point I wish to clear up a little more fully. You know there has been a question between my brother and myself as to the nature of this language in the Ephesians and Colossians about singing, teaching and admonishing one another in psalms, hymns, etc. When I say that Dr. Meyer stands at the very head of the exegetes of Germany, I say what I do not think will be questioned by any intelligent person. He says: "Properly, psalmos (which originally means making the cithara sound) is a song in general, and that indeed as sung to a stringed instrument." Then further on down he says, "but worship is not spoken of here." He says that is not worship, and that is what I said last night, and Brother Otey gets up and in his logic tells Dr. Meyer that he don't know much about it! My good brother refers to my playful remarks alla takes them seriously. I am just a little sorry that he has not come up with a few grains of humor and pleasantry

and that he could not take a thing of that sort in the proper spirit and in the spirit in which it was intended.

Now, he says that no one says it must be. That is exactly what I have been saying all of the time. They say it may be, and that is the question, and when it may be, then it becomes a question of expediency: to whether it should be, and circumstances must determine that; but it allows the use of an instrument, and that is all I am contending for or ever did contend for.

He says yes, "Jesus, Lover of My Soul" may be sung with an instrument, and may be sung as worship. If it is sung as worship and may be sung in connection with an instrument as worship, then it allows the use of an instrument in the worship. If it is sung and not sung as won ship, then it is sacrilege. There arc the two horns of the dilemma.

My brother refers to Judges on the question of dancing. I have not contended, nor do I contend, nor do I believe that this word always means an instrument of music. The question is, what does it mean in that particular verse, and my friend says they translate it there dance. So they do and they translate the word baptizo baptise, and they don't say what it means here, and they doll's say what it means there. Now, I have shown that some of the best exegetes in the world say that it means musical instruments there, and it seems to me the connection clearly shows that it can not mean anything else.

Now I want to call your attention to the last Psalm, the 150th, the Psalm that closes with that grand collection: "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."

There it is used in this Psalm and in connection with stringed instruments and instruments of music, and catalogued with a number of other instruments of music.

Now, he says, I desire to change. I do not desire to change. He says that stringed instruments in that Psalm is not literal. Did he tell us what it is ? What right has a man to get up and say to an intelligent audience that a statement that, on its face seems to be literal, is not literal? I deny his right.

Now, what is the rule? The rule is, when language can be taken in the literal sense, it must be so taken, unless there is something in the connection that shows it cannot be so taken. That is the rule concerning the interpretation of language. It is literally taken unless it must be figurative, and there is nothing in this to indicate that it is figurative.

Now, I have been talking about the great scholars and the great universities. I bring Liddell and Scott and Thayer, and men like that, of world-wide reputation, and then my friend runs off to a great mass of people, who have not been famous for making lexicons at all, and he comes in with a fugitive newspaper clipping from a man of fairly good scholarship, but who never pretended to write a lexicon, and men who are not known in the lexical world, and expects to offset the testimony of the scholars of the world, who have made lexicons!

Amos. Yes, God through the prophet condemns people for their lack of devotion and piety, and pronounces a curse upon those who make instruments of music like David; that is, those who are going to invent those instruments of music like David, to use in a secular sense, to use without any reference to the worship of God in sincerity and truth—they are going to be condemned, but, my friend, God authorized David to do what he did, and did He mean

to condemn him afterwards for doing the very thing that He authorized him to do? It seems to me that any one will at once say, No.

Now, as to the question that what is not forbidden in the New Testament, is allowed, I never said anything like that. I know better than that. I knew better than that even when I was a "baby," and I have fought it again and again in regard to a great many things.

My brother refers to the Sabbath. I have already said the Jewish Christians for a long time approved of circumcision and went into the temple and engaged in the temple service there. My brother says that certain things were nailed to the cross, that Paul says that. What is the idea? That system of things, that ceremonial system of things— the moral law was not nailed to the cross—that ceremonial system was nailed to the cross. What did it mean? The Sabbath, circumcision and things like that were done away with, leaving people to do those things if they saw fit, and not sin in doing them. He says you sin against Christ if you sin against your weak brethren, or rather against the brethren of weak conscience. You remember the ground I stated—and he has not contradicted it—upon which he must claim this passage. To claim it legitimately, first those who object to the organ must be the weak brethren and, secondly, if no offense is given, then it is legitimate to use the organ. That is, they should not eat meat if they were thereby going to cause anybody to offend; but if they were in no danger of causing anybody to offend because of a weak conscience then they could eat the meat. If nobody was lead astray by eating meat offered to an idol, it was all right to eat. Then, if nobody is to be led into sin by using an instrument of music, it is all right to use it.

My brother last night said he was willing to be known as the weak brother, or the brother with a weak conscience. He accepted one horn of the dilemma, and he must take the other, or the passage is of no value. Is he willing to

take the other horn and say, "Yes, my argument on this passage makes it necessary for me to grant that the instruments may be used without sin, unless in so doing it causes somebody to offend. If he will take that, we will shake hands right here and close the discussion as brothers, and say that is the true ground; but he cannot claim half of the passage and base his argument on it, and reject the other half. He must take it all or none, He must not only concede that he is the weak brother and might be caused to commit an offense against God, but he must confess that he is the weak brother who might be made to sin, and it is all right to use it. Here is my hand on that. My brother's logic forces him half way, and his conscience ought to bring him the rest of the way, or else tell him that this passage does not belong to him, and it avails him not. I have now gone over the speech so far as my notes indicate, and, as I have only one minute, I yield that.

W. W. Otey's Seventh Speech.

Gentlemen Moderators, Ladies and Gentlemen: Presently we shall close this proposition, and I want to say right at this stage, and I do not say it boastingly that those who know me best will say that I am usually frank, candid and fair, and I am going to say here that brother Kurfees handed me a few words of comment on the Greek Lexicon that I am going to read. I would not under any consideration accept it without giving him due credit.

"I desire to remind the gentleman, if he has forgotten it, that the Greek Lexicon of Liddell and Scott is not a New Testament Lexicon, but a lexicon of classical Greek. It does not make a specialty of New Testament Greek at all. But Thayer's great work is a New Testament Greek Lexicon, and devoted especially to the Greek of the New

Testament period. This eminent authority, under the word psallo, gives the difference between the ancient classical meaning of the word and its New Testament meaning; and, although giving the classical meaning precisely as it is given by Liddell and Scott, nevertheless declares that in the New Testament it means, 'to sing a hymn, to celebrate the praises of God in song.'" Now, what think you of my opponent's course? Why does he appeal to Thayer, presumably, to give his New Testament definition of psallo, but instead,- he suppresses that definition and gives what Thayer quotes from Liddell and Scott as to its classical and historical meaning. The New Testament meaning of psallo is the point at issue here. But my opponent suppresses that meaning, and substitutes another meaning. Is this fair? Is it honorable? Is it right? Does truth need the support of such conduct?

Now I will take up first what seems to impress him most, and before I forget it I will call your attention to the fact, that he tried to prove that instruments of music were used in the worship nearly back to the Apostles' time. Oh, how unfortunate for my friend's cause that he cannot turn to the New Testament and read where the Apostles used it! How unfortunate it is! You remember that he read from some clipping, and introduced the New International Encyclopedia to prove that instruments of music were used back as early as A. D. 150. Now, 1 happen to own that work, and it says instrumental music was used not earlier than 666.

I am not going to discuss further the historical phase of the question, only to say that the great weight of authority places it no earlier than the seventh century, and my opponent knows this is true. Now he talked about translating dance. It is true that the translators did translate the Hebrew word into an English word dance, but it is not true that they translated the Greek word baptizo into an English word at all. They simply Anglicized it.

Therefore, there is no parallel between the two words. Had the translators been faithful and translated the Greek word for baptize like they did the Hebrew word for dance, we would not have needed to go to the Greek to find out what baptize meant, because it would have been translated. They translated the Hebrew word for dance. They did not transfer it, as they did with baptizo, and you should so tell the audience in your next speech.

Now, as I have not much time left, I am going to pass over the balance of his speech for the simple reason that the ground has been gone over. I am going to read some good literature to you. You know when I brought here those masterpieces of his, written nearly forty years ago, he did not repudiate them, but said "Yes, I wrote them, but I have changed." Then he said that "wise men change," but "another class never do." My friends, wise men do change sometimes, but wise men tell you why they change. Does the other class? Elder Briney has not told us why he changed. We have asked, we have begged, we have entreated him to turn to the Word of God and give us the chapter and verse that made him change, and he has not done it. When I first replied to his statement that he had changed, I asked, "Did he change for ease? Did he change to be with the crowd? Did he change to be popular?" And I exclaimed, "Perish the thought!" I would not impute such motives to him. But when he came back he said that he "hadn't investigated the subject much, but had accepted it second-hand." He placed himself further down than I did. If an individual has not investigated a question, but has "accepted it as second-hand," what business has he writing as he did? But remember that the giant Elder J. B. Briney, whose praises as a logician and champion debater of many battles sound the earth around, has been here now in four sessions, and he has not even attempted to refute a single one of the arguments, which he said were written by a "baby preacher." I told him that

every one of those arguments were mine, that I stood by every sentence, by every word, by every syllable, and that when he refuted the "baby preacher," he refuted me, and when the "baby preacher" went down in defeat, I would go down, and he has not referred to a single one of the arguments; has not made an effort to show you that there was any fallacy or sophistry connected with the reasoning of that young man, about thirty years of age, who wrote forty years ago. He has made no such attempt whatever, and I say that it has stood for forty years as an honor to the "baby preacher," and will still continue to stand as an imperishable monument of the strength of the "baby preacher," and as an overwhelming evidence of the weakness of the mature man. The mature man, the giant, does not dare to face the boy. No effort has been made. He simply says, "I have changed." I also read to you some changes that have taken place in him since last November, and I am going to read some of them again.

"The New Testament is silent on it." He said that within a year, speaking in regard to the use of musical instruments in the worship.

Again, "We deny that God has prescribed any music for the worship in his churches."

Again, "We now deny that singing is an ordinance of divine worship at all."

Again, "The brethren took to it of their own accord."

Then he says, "Christians took to it without any command."

Now he says, "I now take an advanced step. The New Testament authorizes the use of an instrument."

Again he says, "I have no settled practice on the subject."
I leave those statements with you.

I am now going to come back and go over briefly the arguments that I have introduced. Lest I forget it, I am going to take up the one of Expediency first, because that

is the one we were talking about just now. Do you remember my argument on that? I believe you do. At any rate I am going over it again, and just see if he has refuted it. We find by reading the Scripture that Paul applied the word "expedient" first, "to things lawful," things mentioned and named in the law of Christ.

Second, He applied the word to individual, personal, private privileges outside of the worship.

Third, he applied the word to things that edify.

Fourth, if it offends, it is not expedient.

Now we try an instrument of music under the first head, and. it is not named in the law, and therefore cannot be expedient. Now we try it on the second, and it is not a personal, private, individual privilege outside of the worship, but it is a public observance in connection with the sacred and solemn institution of the Lord's Supper. We try it under the third, and it does not and cannot edify. I can prove that statement by him. He says to edify is to "build up." Sound cannot build up. Fourth, it offends, and therefore instrumental music in the worship cannot be expedient for each of the four reasons. It violates the law of expediency on all four points.

Now, what was my first argument? I referred to Matt. 15, Mark 7. There we learn that the Jews had added the washing of hands and cups and pots to the law as a religious observance. We learn then that the Savior said to them, "Why do ye transgress the commandments of God by your traditions?"

Now, then, what did he do? Do you remember? I think you do, those who heard. He said, "it is not a question of domestic economy!" Then I called his attention to it again, and he answered in about the same manner. But what did he finally say? He said, "Brother Otey has not grown as tall as Jesus."

Is not that a formidable refutation of the argument? Then he said the Saviour did not apply this to instruments

of music. 'Not in so many words, but here Jesus Christ laid down a principle that holds good now and will stand until the close of time. What is that principle? What principle did the Son of God enunciate here that is as enduring as eternity itself? The principle is this, when you take things that are right and proper as acts of cleanliness, that are all right in your family—if you take such things, and observe them as a religious practice, then Jesus calls them "traditions of men." That if you take things that are right within themselves, that are your personal, private privileges, and do them as religion, Jesus says they are "traditions of men." He says, secondly, that the "traditions of men transgress the commandments of God." He says, in the third place, "but in vain do they worship me, teaching for doctrine the commandments of men." Oh, what an argument my opponent could build up by saying that if a thing was right in itself it cannot be wrong in the worship! Wash your hands in your home under the Jewish dispensation, or under the law, and it is right. Wash your hands as a religious observance, and it is wrong.

Another argument of mine was: "That the use of instrumental music in the worship violates the law of Christian liberty and is opposed to New Testament teaching and is sinful." We learn that liberty is used in the New Testament Scripture in contrast to bondage, that is, bondage to the law. We learn that liberty was to be from the world, and to stand "in Christ." We learned then that liberty was in Christ, not out of him, in the church, not under the law or in the world, but in the Gospel Paul says, "Where the spirit of the Lord is, there is liberty." Where is the spirit of the Lord? In the Gospel, in the church. When, then, you are in the Gospel, in the church, you are in liberty. You remember the bounds I marked out last night? Did he refute that argument? If you do not limit the absolute bounds 'of liberty within the bounds of the plain teaching of God's Word. where do you limit them? My opponent

says, "I would throw them-out wide enough to include instruments of music, and a few other things." Another gentleman with broader ideas will embrace the confessional and the priestly robes, and they say like him, that it all "helps." We hear a great cry in our land to-day about a certain amount of liberty by the whiskey men, and you will find that this same personal liberty that my opponent talks about goes on and on in gradations so fine that you cannot distinguish the last from the one that is before it, until you get to the whiskey man. So there must be a standard to determine the bounds of personal liberty, or you must go on until you get to the whiskey man. Now, I say the standard is God's Word, the Gospel. And wherever the plain declaration of God's Word ceases, there your liberty in religion stops, and if you submit it to your judgment or to the majority rule and go one hair's breadth farther, the same principle will compel you to extend it to the fellow who is crying out for personal liberty in the whiskey matter. For there are but two standards, the Gospel and the judgment of man.

Now we find that those who use instrumental music violate the principle of Christian liberty in one or two particulars or both. Now, what are they? We learn that when you go back to the law to justify yourself, you are gone in bondage, fallen from Christ Paul says, "Whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4). My worthy friend has been justifying himself, and JUSTIFYING HIMSELF and JUSTIFYING HIMSELF BY THE LAW.
Now, is he not in bondage? Here is Paul's declaration, and here is what he has been doing.

You will remember that I have not told you very much as to what I have proved. Neither have I told you very much as to what he has not proved. If I should begin to tell you what I have proved and what he has not proved, I would feel like I was presuming on. your intelligence.

I would feel like you would think if I hadn't told you that possibly you would never have found it out, so I am going to produce the Scripture and the argument and leave you to render the decision. Then, again, we find the Apostle said, "You have been called unto liberty; only use not liberty for an occasion of the flesh." If you say that music pleases the fleshly sense of hearing, you are in bondage to the flesh., Is there any escape from that? Did he enter into these Scriptures to show that I had wrongly analyzed or applied them? Did he refute my argument, or does it stand yet? It is not only unshattered but it is unshaken. Do you doubt it?

Now I am going to call your attention to another Scripture that I introduced. "Whatsoever is not of faith, is sin." (Rom. 14: 23). An instrument of music in the worship is used without faith and therefore sinful. I was once talking to a prominent Christian church preacher, and I asked him if he believed that it is the will of God for him to use instrumental music in the worship. He said "yes," and I asked him how he got that `'faith."? He replied, "By observation, good judgment, experience, and by having sense enough to use a good thing when you see it." That man is a noted preacher in Eastern Indiana to-day. I published that conversation and sent him a marked copy of the paper. I met him a number of times afterwards, and he talked to other men about it. But he: has not denied that he was correctly reported. If your faith in instrumental music comes by the Word of God, we entreat you to produce a divine commandment or statement where instrumental music is commanded. Did the Apostles use it? You remember that he said and repeated and said again that the "Apostles went into the Temple and participated in the use of instruments of music in the worship" after Pentecost. I called upon him to produce the Scriptures that said they did anything of the kind. I demanded of him to prove that they used instruments of music then. I demanded of him

to read to us the Scripture to show that they participated in instrumental music, and what has he done? He has read a clipping from Brother Harding! I didn't say "bring Brother Harding." I didn't want him to read from Brother Harding. I wanted him to bring the Scriptures and read from them. He declared that the Apostles did a specific thing. He said that they "participated in the use of instruments of music in the worship in the Temple after Pentecost." If he had told me in the beginning that he was relying on what Brother Harding said to prove his affirmation I would have passed it on by. I took it for granted that he was relying on the Word of the Lord! But Brother Harding denies that the Apostles used instrumental music. This is a very serious matter, and we want the Scripture if it can be produced. If the Scripture can't be produced, should he not apologize to you and repent to God?

Now, I have only a few minutes more, and I want to run over some things hurriedly.

My worthy opponent, if I have understood him aright, has virtually admitted that if I "sing with the spirit and understanding" and "make melody in my nears to God," that I am safe for time and eternity. If I am not, why has he not shown that I am not safe? If I am safe in so worshiping my God and my Saviour, how many infallibly safe ways are there? If he admits that I am safe in doing this and this only, does he not at the same time virtually say that what he is doing, to say the least of it, is doubtful?

Friends, we go this way but once. We live this short span of life but once! We tread the pathway but once. We come to the chilly stream, the Jordan of death but once One time only you will stand in the presence of the Saviour, and there be in the blood washed throng, and hear him say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," or you will stand upon the other side.

Now, in view of all this, I entreat you as a friend, let

us walk where we are safe. If my opponent admits that I am safe, by implication he says that his course is doubtful. Give up, then, and lay aside that which is uncertain, abandon that which has the least element of doubt about it, and stand firm upon the eternal rock of truth, and be infallibly safe for time and eternity. If, then, this principle has been good in the past and served him well on so many occasions, and I question not the fact it has been the argument by which he has led many individuals out of darkness and doubt and uncertainty into the glorious light of God's truth—if it has been good for him so long and served a good purpose for him in the past, why should it not serve him well for the remaining days of life? Let us ring it again, proclaim it, and urge it, and stand by it, and live up to it till life and its labors are ended.

Oh, you say, you are willing to worship with me. I can not with you, because if I do I am condemned. Paul says, if your eating meat causes your brother to offend, you sin against Christ.

There is only one common ground upon which all can stand without sacrificing conscience, and I submit the same proposition to him, and make the same appeal to him, that he has made in years and days gone by, "Come with me and let us stand upon that one foundation upon which all can stand, that all say is safe." Let us unite in that one body on which all can stand, without compromise of principle or of conscience. You say it is a mere matter of "indifference to you." We say it is a matter of conscience to us. Remember that in the great day I am going to stand with you in the presence of my Saviour. I shall have to account for how I have spoken here. I do not believe that when the chilly fingers of death touch my brow, I shall wish to recall one word that I have said here. Friends you will have to stand there and account for how you have gone through life. So I say, let there be no doubt, let us

be safe, and we will be happy for time, and safe in God's sight for eternity. Amen.

J. B. Briney's Seventh Reply.

Gentlemen Moderators, Ladies and Gentlemen:—I arise to close our discussion upon this proposition, and in so doing, I shall run hastily, because I shall be obliged to do that, over the material points made in the closing address of my brother.

And I will begin where he left off. His practice is safe. Yes, his practice is safe until he endeavors to force it upon somebody else and thereby divides a church, and then it is exceedingly unsafe. If he will just be satisfied with his practice, and not try to make me accept it and not determine to rive a church in twain from top to bottom, if the majority won't accept it, then I say it is exceedingly unsafe, and I would not like to bear the responsibility of that before God, for the Scriptures are plain about those who cause dissension.

He said he called for the Scripture. Now, he affirms that this thing contradicts Scriptural teaching. Then he comes in here and proves that by Briney. I ask for the Scripture. I don't ask for anything else. You propose Scripture and then you come in here with Briney. Some brine might help you! That is a pleasantry! Now, in regard to the temple. I have not said or intimated that those Apostles or any other Christian people played instruments there. I have said that, according to all of the facts and circumstances connected with the transaction, they went in there and engaged in the worship of the prayer-meeting hour at three o'clock, and I have shown that instruments of music were ordained of God in connection with the temple service, and it devolves upon him to show

when, where and by whose authority it ceased. He must show it ceased, or else it stands there by the testimony of the Word of God, both from the point of law and of history, and there it was when the people went in there at the third hour of the day, and my point is that they went in there and worshipped while those instruments were there, and were being played according to the law, and therefore, by their presence, they endorsed them, and I am sure my claim is right.

"Not of faith, a sin." I met that last night by saying I did this by faith. I did it because I believed the Scriptures allow me to do it. But is that true? Whatsoever. is not of faith is sin. Then it is sin to conduct a newspaper, and you had better throw it out, because you can't find any Scripture where the Spirit says you can run a newspaper. That principle is vicious. I am trying to "justify by the law." -No, I think my brother knows that all of those references by Paul in his letters to the Romans and the Galatians are to the law of Moses, and more particularly the law of circumcision. I believe that is conceded by Biblical students. I don't remember that I have quoted a solitary passage from the law of Moses. I have quoted from the prophets and Psalms, and the Saviour himself distributed the Scriptures into three great departments, the law of Moses, and the prophets, and the Psalms. And I have quoted from the prophets and the Psalms, and not from the law of Moses, and yet he comes in here and says that 1 am going back to be justified by the law of Moses! My friend started on liberty and ended on whiskey!

Now, I wonder if he thinks that is argument. We are discussing a question here pertaining to Scripture teaching. That is the hypothesis. My brother has not done very much of it, but that is the hypothesis. Now, what is the principle governing liberty? Why, it is that I have liberty until my liberty is going to hurt somebody else, and here is this man with his whiskey, who is going to hurt somebody else,

and therefore, it is not legitimately his liberty to do it. That is the boundary of liberty. Just so here. No, friends, I would not like to close the debate just in this attitude if I were he. My brother has adduced certain Scriptures that say nothing about what we are discussing, and he wants to infer a principle that will apply to this question. Now, he says he is willing to concede that this Scripture allows a thing to be done if it don't hurt somebody else; and I offer to shake hands on that, but he won't do it.. I am willing to stand up here and say that I will close the debate in fellowship and love if he will carry that principle out in practice, and agree that unless the instrument may hurt somebody else, it may be used just as the meat may be used if it. don't lead somebody to sin. That is fair. That is logical. That is Scriptural. Now, here is my hand on that. He wants fellowship, but he wants fellowship on his own principles. He says, "Elder Briney has not told why he changed." Now, my friends, I can tell my reasons, but 1 can't force people to believe them or understand them. I have said I changed because I found out I was in error, and in every speech I have made here, from the very first to the one I am now delivering, I have quoted passages of Scripture that teach contrary to what I taught back there thirty-five or forty years ago; but he says I have not said why I changed! If he don't know, I think somebody, instead of writing him notes, had better pick his ears so he can hear better.

Well, "I don't care a rap." I don't. I said that in the beginning, I don't care a rap whether an instrument is used or not—that is, I don't care only when it is erected into a test of fellowship; then it is important. I said the Scripture was silent. I say so yet in regard to the ordinance of worship. I say yet that singing is not prescribed in the New Testament Scriptures as a method of worship, and I called attention to the fact that the passages upon which he relies said "teaching and admonishing one another," and

doing this with melody in the heart; and I called attention to the fact that a farmer can plough his corn with melody in his heart, but that is not worship; and a blacksmith can hammer his iron with melody in his heart, but that it not worship. I called attention to the fact that this melody is in the heart and not the throat, and my brother has not said one word about that. I have argued that an instrument is an aid to the throat, singing is a physical exercise, and the vocal organs are physical organs. I claim that the use of an instrument aids those organs while they sing. Well, now, I think I have gone over his speech so far as it is necessary to do so by way of review, and I will give my attention to my closing summary argument. What is our proposition? I don't think it has been read this afternoon at all, and therefore, I do not think you know from my my good brother's speeches what the proposition is. So I will again ask the Moderator to read it.

The proposition was read as follows:

"The use of instrumental music in connection with the songs sung by the church on the Lord's Day, when assembled for edification and communion, is opposed to New Testament teaching and sinful."

Elder Briney: Opposed to New Testament teaching. Not opposed to the testimony of J. A. Harding, or J. B. Briney, but to New Testament teaching, and sinful. A thing is sinful only from two points of view. I do not think he has controverted that at all. First, in itself it may he sinful. It is a sin to do a thing that is sinful in itself; or it is sinful because it transgresses the law. My dear brother has not contended, on the contrary, he has claimed and admitted, that the use of an instrument in the worship is not sinful in itself. We know that, because God authorized and endorsed it, and he would not have done that if it were sinful in itself. Then there is only one ground left upon which it can be regarded as sinful, and that is on the ground of the violation of law. Now, where is the

law? He does not claim that there is any Scripture that directly forbids it. There is no such Scripture, and if it were produced here, we would close the debate upon that; but there is no such law, and I ask you - again, just to search in your mind, both in this house and after you leave it, and along the way to your home, and inquire what passage Brother Otey has adduced that the use of an instrument in the worship of God violates. He has only claimed inference, and on that he causes it to be erected into a test of fellowship among the people of God, and divides the body of Christ. You could use anything as a wedge to split the church, if you are permitted to do so from the standpoint of inference. I want to say to you that that is one of the most dangerous processes that anyone ever undertook. Here is a Scripture that says a certain thing, not about the thing in controversy, it may not even mention that, but it says a certain thing about something else, and an inference is drawn from that, and it is enlarged and applied to something it never was intended to be applied to. What an unsafe process of reasoning, and especially what an unsafe ground upon which to erect a test of fellowship among the people of God!

Now, all of the passages he has quoted belong to that category. For instance, those passages about the cups and pots, and he referred to my statement that he had grown tall, but not as tall as the Saviour. He didn't give my application. The Saviour said, By these things ye transgress the law of God. It is only Brother Otey who says, "By these instruments ye transgress the law of God." The Saviour never said it. The Apostles never said it. No inspired man ever said it; but Brother Otey said that, and it was from this point of view that I compared him and contrasted him with the Saviour. The Saviour says, Your traditions transgress the law of God. That is decisive, but the Saviour never said, Your music transgresses the law of God, nor did any Apostle or.. any inspired man at any

time ever in the history of the world say anything of that kind.

Well, I have stated that an affirmant might be met by a respondent upon one of two grounds or both, according to his own choice. For instance, he may undertake to show that the proof alleged by the affirmant fails to sustain his proposition. Now, I undertook to follow my brother carefully, and I think somewhat closely, along that line, and I endeavored to show that he has failed to sustain his proposition. He does not connect the proof and the proposition in such a way as to warrant a logical deduction therefrom. He has laid no logical premise. He has laid no premise involving his proposition, and he has brought to that proposition no premises that bring the conclusion. "Therefore, the use of an instrument in the worship of God, transgresses the Scriptures of divine truth." You cannot recall any. It has not been in the speeches he has delivered. It won't be in the book. It is all inference; and that is all I have to say in regard to this. "I find a principle here that I think condemns this thing that is not mentioned." I repeat that that is full of danger to the welfare of the church and to the people of the living God. Then the affirmant may be met by an effort to establish a contrary proposition, a proposition inconsistent with the affirmation, and which, if established by adequate proof, disproves the proposition under consideration. Well, I undertook to reply to my brother from that point of view, and to show that God almost from time immemorial has sanctioned the use of instruments of music in his praise. I began with the Israelites upon their deliverance from Egyptian bondage. We saw there that Miriam led her sisters, who had just been delivered with her, in praise to God with timbrels and dances. and I have called your attention to the fact that the scholarship of the world—I won't say all of the scholarship, but I will say the leading scholarship of the world understood and referred to the dances there as

instruments of music. It is a well known fact that the Hebrews had an instrument of music called the dance, and Smith's Bible Dictionary that I have here, a writer of authority, says that the preponderance of scholarship is in favor of the idea that the dance in that case was an instrument of music, because it is well known that such instruments of music did exist. There it is. We then came on down to the tabernacle, and there we found out that while the house is filled with music made by instruments, the symbol of God in a cloud of smoke comes and fills the house, and thus endorses this usage in the praise of God. We find it again in connection with the establishment of the Ark of the Covenant in its place in the Tabernacle, the tent erected by David in Palestine. We find it in connection with the dedication and the re-dedication of the temple. We find it in connection' with the rebuilding of the walls of the city of Jerusalem, all in connection with the praise of God, the worship of Jehovah, and not only without a word of disapproval, but evidence after evidence of approval of this procedure. Then, again I say, and it cannot be shown to the contrary, that the instruments of music were used in the temple, and the Saviour by His presence endorsed it, and there was not a word of disapproval there. You know the Saviour anticipated His kingdom by giving instructions as to how its citizens should act, and how appropriate it would have been to have said, Here, my disciples, here is something that belongs to the law and the old covenant and it must pass away, and you must not participate in it in My kingdom and under My covenant. Not a word of the kind. Then, as to the Apostles. My brother did not SO much as allude to the statement made by James in the twenty-first chapter of Acts that there were thousands of Jewish Christians who observed the law, and admonished Paul to do the same 'thing, to remove from him the charge that he was violating the law of Moses, and leading the people away from it. There were these thou-

sands of disciples, worshiping together in the temple where these instruments were, and Paul goes in there, and having purified himself according to the requirements of the ceremonial law, he even engages in offering sacrifices, notwithstanding the day and period of sacrifice was passed. This was for a period of twenty-six years. About twenty-six years had elapsed from the establishment of the kingdom on the day of Pentecost until that transaction occurred in the temple; and during those twenty-six years there were disciples by thousands going into the temple and there engaging in the worship of God according to the services of the temple, and yet notwithstanding the Apostles, and notwithstanding the inspired documents left behind these men to instruct and safeguard these exercises, not a solitary discordant note was ever sounded by one of them in that regard. Is not that marvelous? There was a dispute about circumcision, and that is on record, and there was a dispute about meat, and that is on record, and there were disputes on a good many things, but there was no dispute about instruments of music, not a note of discord, not a protest, not a word of warning, not one. Now, why was there a dispute about circumcision? Why, because that was taught to be left off. That raised a question. Why was there no dispute about music? Because that was not taught to be left off, and hence, it raised no dispute. There it was, the disciples just came to it and it passed on and projected itself into the Christian lives of these men of God, and for twenty-six years they were there in that temple praising God and worshiping Him according to that service of that house of God. There it was.

Now, I claim that that is an example. You know a thing can be endorsed by example just as well as by precept, and when endorsed by example, it is just as authoritative as it would be by precept, and here is the example of these men, Apostles and others, thousands of them, says James, that were worshiping God there according to the law

Of Moses without a word of protest. Brethren, can it be accounted for on any basis of reasoning?

I then referred to the prophets, and my brother has not noticed that. You may all prophesy, says Paul to the Corinthians, and then I go back and find that anciently they prophesied in connection with harps and instruments of music. That tells us how it is done. When Paul says you may all prophesy, that does not tell how, but we go back and find out how by examining the cases in which prophesying was done in connection with music. That is the prophecy of song, I think, and the prophecy of song attended by the use of the harp or an instrument of music to aid the voice while singing is in progress. I then came to the two passages that by the use of certain terms allowed the use of instruments of music, "teaching and admonishing one another inpsalms and hymns and spiritual songs." My point is that in the singing mentioned there it is legitimate to make use of a instrument, and I called attention to Thayer, and I called attention to tether prominent recognized exegetes throughout the world, America, England and Germany, and they say two things: One that the exercises thus indicated by the two words psallo and ode, are, or may be, in connection with an instrument. I think by turning to Revelations and showing that in Heaven, if it relates to that—that is not an important issue and I will pass it. My point is that in the singing of that ode, whether in Heaven or on earth, it may be accompanied with an instrument of music, and that the singing of the ode in the presence of God and the singing of the song of Moses and the Lamb, may be in connection with an instrument. This inspired writer says, Sing the ode. And then the Spirit of the Living God shows how that is done, and in what connection it is performed, and we discover it is in connection with the harp, an instrument of music.

Elder Otey: May I ask a question?

Elder Briney: I don't know what it is, but you may ask it.

Elder Otey. The question is this: Did priestly robes and incense come up in the early days of the church? If not, is that an argument that we are permitted to use them now?

Elder Briney: Those things belong to the ceremonial law of Moses, and that ceremonial law was taken but of the way by Christ, and this other thing belongs to the prophets and the Psalms.

End of the discussion of the first question.

Joint Debate between Elder J. B. Briney, of Louisville' Ky., and W. W. Otey of Lynn, Ind., on the Proposition

"The Use of Such Organizations as the Illinois Christian Missionary Society, the Foreign Christian Missionary Society, etc., is Authorized in the New Testament Scriptures, and Acceptable to God."

J. B. Briney, affirms.
W. W. Otey, denies.

J. B. Briney's First Speech.

Gentlemen Moderators, Ladies and Gentlemen:—I am before you to open the discussion on the proposition which has just been read in your hearing. I stand related to this proposition as affirmant, and my good Brother Otey has the negative, so that we have just changed places in our relations to the proposition. under discussion. I propose to go directly into the merits of the question without preliminary observations.

What are these societies? I affirm that the use of them is authorized in the New Testament Scriptures, and pleasing to God. What are they? They are voluntary organizations composed of Christian people who are banded together for the promotion of the cause of Christ. These organizations are made up of men and women with the love of God in their hearts, and with a desire, under Christ, to advance the interests of His kingdom. They are acting

in the name of the great head of the church, and are en. gaged in forwarding the interests of His kingdom. They aim to edify Christian people and turn sinners from darkness to light, and from the power of Satan unto God. They are not institutions outside of the church, but organizations within the boundary of this institution. They are channels through which the functions of the church are exercised, and the great purpose of the establishment of the kingdom of God conserved and advanced.

The thing to be done is to go into all of the world and preach the Gospel to the whole creation. That is the purpose of the church. This obligation was first laid upon the Apostles, To them the Saviour said, "Go, therefore, and teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the and of the world, or the age." Now, these men were temporary, and their personal work would soon end, and in view of this, the church of Jesus Christ was made the successor to these Apostles in so far as this commission is concerned, and that is to perform the functions laid upon those Apostles by this commission until the end of time. This idea is set forth in Paul's first letter to Timothy, wherein the Apostle says, "I write unto you that you may know how to behave yourself in the house of God, which is a church of the living God, the pillar and ground (or support) of the truth." Now, the way in which the church is the pillar and ground of the truth, is to sustain it. Preach it in the world. Carry it to the children of men, unto the uttermost parts of the earth. This presents to our mind the great purpose and function of the body of Christ, or the church of the living God, or the kingdom of heaven. Now, my dear friends. I think it is obvious to every mind that in this regard the church cannot act as a whole. I take it that the term is used in this passage in its general sense,

and as equivalent to the body of Christ. It is not an organized body,—the church in this general sense, but it embraces all those who believe in and obey out blessed Lord. Now I repeat that this body of Christ, or the church, in this comprehensive and general sense, cannot act in carrying out this commission, as a whole, that is, the whole church, everybody, cannot arise and go to preach the (Gospel. Well, now, how is it to be done then? And just here I lay down this principle, and it is to constitute the foundation of nearly my whole argument upon this question. I read as follows-: "When a thing is commanded to be done, and the method of doing it is not prescribed, those commanded are at liberty to use their best judgment in devising ways and means to carry out the command, and they are to act under the principle laid down by Paul in I.: Cor. XIV., 39 and 40: "Wherefore, brethren, desire earnestly to prophesy, and forbid not to speak with tongue. Let all things be done decently and in order." Now that embraces and presents the great general principle that is to control the children of God or the church of God in carrying on this great and world-wide work. Now, that implies system. We cannot act decently and in order unless we act systematically. There must be some such order as will be most promotive of the purpose in view, and of the thing to be accomplished. Now, the method, I repeat, of doing this is not specified, and as I said in the first place, if a number of Christian men get together, and conclude that by establishing and conducting a school for the purpose of educating young men and women to preach the Gospel of Jesus Christ, and send them out into the world to engage in this great work, they are to act under their liberty, to make use of their best judgment and discretion as to the means of accomplishing the end in view. Well, now, of course the school must be conducted decently and in order. There must be system about it. It must have its presiding officer or officers. It must have its fac-

ulty. It must have the means to carry on the work that it has in hand, and the selection and arrangement of this is in the hands of these Christian men, who thus adopt this method of advancing the cause and the claims of the church of Jesus Christ. Now, of course, there is nothing said in the Scriptures about establishing such a school. There are no ways or means indicated by which such a work as this may be carried on, and, hence, Christian men are thrown upon their own judgment, upon their own resources as to that, and it is their privilege to devise, as best they may be able to do, the means to be employed through this organization for the furtherance of the work that it has in hand.

But another set of men, I will suppose twenty, and let them be from twenty different states, get together and consult with reference to the matter of advancing the cause of the Master, of carrying out the commission that now rests upon this institution. Well, they meet in council, they take this matter under serious and prayerful consideration, and the outcome of their deliberation is that by establishing a religious paper they can further and promote tine' interests and purposes of this divine institution. That is to say, they form an organization, and they go upon business principles, and the purpose of this organization is to preach the Gospel by means of this periodical, to send it abroad into the world bearing this message of life and salvation that comes to us in the Gospel of the Son of the Living God. Now, of course, there is nothing said in the New Testament about a thing like that, but men acting upon their own liberty in Christ Jesus, not being bound by the great head of the church to this, that, or the other specific method of doing this work, adopt this as a legitimate and scriptural means of carrying on the work of evangelizing the world. Well, of course, this is to be done systematically. It must be done decently and in order, and hence this company, this organization, this

society, organizes with its president, with its board of directors, with its secretary and treasurer, and is now ready for business, the business of their Lord, and the only thing they have in view, per hypothesis, is to take part in this matter of preaching the Gospel, or of complying with the requirements of the great head of the church, to go and teach all nations. Well, I do not suppose that anyone would be ready to say them nay, or to meet them with the accusation that they are sinning in devising and putting into operation this plan of aiding the church in the accomplishment of its great work. We have organizations of this kind all other the country, and throughout the Brotherhood, and I do not know that I have ever known a voice to be raised or a pen to be employed in opposition to such an enterprise. It is conceded on every hand that men engaged in such enterprises as these are exercising their liberty in Christ Jesus the Lord, and that in the exercise of that liberty, and in the exercise of their judgment and understanding in regard to the matter, they are doing right in bringing their minds and hearts together as a basis for such an organization as this. I care not whether you call it a company or a society. The idea is the same, the purpose is one, and that purpose is to promote the interests of this great institution for which Christ died.

Well, again, here is another company of men, and I will suppose that they come from every state in the Union. They get together for the purpose of considering the interests of the kingdom of God. They are a part of this great institution called the church, they are members of the body of Christ. They are under the obligations that rest upon the church as to the policy and support of the church. They understand that under the commission it is their duty as well as their privilege to take part in this great work, and they are in consultation now as to the best means of doing it, and the outcome of their deliberation is that they will build a railroad, and they will oper-

ate that railroad for the sole purpose of advancing the cause or kingdom of the Divine Master, and all the income that accrues to their treasury is to go out for the spread of the Gospel of the Lord Jesus Christ. Is there a man or a woman or a school child, in all the land, who would or could properly say them nay? Here is an organization or association, or society, or company—and I suggest that if one man has a right under Christ, and as a free man in the Lord, to labor and expend the income accruing from his labor, for the promotion of the Gospel of the Lord Jesus Christ, in this, that, or the other individual enterprise, forty or fifty or one hundred Christian men may combine together and establish such an institution as 1 am now alluding to, and devote all of the income accruing to their treasury from this enterprise to the advancement of the cause and the kingdom of the Master.

Now, if these things be true, if such an arrangement is legitimate and authorized by the Scriptures, and pleasing to God, I argue that such organizations as the Illinois Christian Missionary Society and the Foreign Christian Missionary Society are likewise authorized in the Scriptures and pleasing to God.

Now, I want to call your attention to the language found in the 10th chapter of the Letter to the Romans, where Paul says that Faith cometh by hearing and hearing by the Word of God; and it shall come to pass that whosoever believeth on the name of the Lord, shall be saved; but how shall they believe on him of whom they have not heard, and how shall they hear without a preacher, and how shall they preach except they be sent.

Now, there is the general idea of sending and being sent. Somebody is to be sent, and somebody is to do the sending. I remark in the next place that any one man may send himself or go. It is my privilege, my liberty, as a free man in Christ Jesus the Lord to take it upon myself and go lout among men and unfold as best I may be

able, the unsearchable riches of the Lord Jesus Christ. 1 am a part of that institution that is the pillar and the ground of the truth. I belong to that body upon which has been laid the obligation to carry this work on, and as a free man and as an individual responsible to God for my conduct and the use of my ability, I may take it upon myself to go here, or there, or elsewhere, at home or abroad, and tell the story of Jesus and His love. Well, any two may combine and send a third, and say to that third, you go and stand before the people and preach to them the story of the Cross, while we stand behind you. We will support you in this work. As you do it, you may look to US and call upon us and draw upon us for whatever funds may be necessary in the carrying out of this mission. Well, if two may do this, then any number may do it. These two individuals can very readily confer with one another and without difficulty lay their plans and make their arrangements, and meet all the demands that the cause makes upon them. But here are a hundred men or five hundred men. They belong to this institution that is the pillar and the ground of the truth. They live in different sections of the country. They confer with one another in this, that or the other way, and they convene for the purpose of considering the matter of sending the Gospel into the world. And their conferences result in the formation of themselves into an organization that decently and in order they may engage in this great and important work. Now they must have system. They must have some regularity. There must be some stability about them in the accomplishment of their work, and that this may be the case, they choose their president, they choose their secretary, they choose their treasurer, they choose their board of directors and thus set in motion the machinery, if I may so speak, for what is necessary to begin this work and carry it on regularly and systematically to the accomplishment of the end in view. Well, when you have

that you have a missionary organization. I am not at all a stickler for this, that or the other form of organization, but there must be some form. Now, my dear friends, it is sometimes the case that one local church can take up a man and send him out to preach the Gospel of Jesus Christ. I shall have more to say about that a little further along, if my time will allow. These men are now organized in the business of the Master, to take up His work and forward it to the very best of their ability, and to the extent that their funds will enable them to do it. And they select the man, or this individual congregation may do the same; Select their man, and the field, and provide for his needs in that field, and send him abroad for the accomplishment of this great work.

But now, my friends, there are a great many congregations that cannot do this individually. There is a congregation over there, poor in this world's goods but rich in faith. They are not endowed with bank stocks. They carry no heavy bank accounts, and yet their hearts are on fire with the love of God, and they desire sincerely to be at work for the Master. That congregation is able to contribute $10 per annum for the accomplishment of this work. There is another congregation able to do the same thing, and on and on this way until there is a hundred, and if two may do this, then no limit can be put upon the number that may combine for the purpose of carrying on the same work. Now these hundred or five hundred congregations cannot act as a whole. Hence, they select people and authorize them, in their name, to take up this work and carry it on decently and in order, and in carrying out that idea, they select, we will say each congregation selects, two men, and these people thus selected by the various congregations to which they belong, get together and they organize for business, and that is upon the same principle that a congregation acts in building a meeting house of any kind. The congregation as a whole cannot act except in

so far as the ordering of the building is concerned. That things may be done decently and in order, and with a fair promise of success, what is sometimes called a building committee is selected, and that building committee takes the matter in hand and acts for the congregation. But here are a hundred congregations that want to engage in promoting the cause of the Master in mission work. They cannot act as a whole. The congregations cannot pick themselves up and walk off, one going here, and another there, and another yonder, in the accomplishment of the work; but by combining and putting the matter into the hands of a wise committee, chosen with reference to their knowledge of the work to be done, their knowledge of the men who may be selected to do it, and this committee in the name of the congregations they represent takes up the work and it starts; and this committee says to this man or that or the other, You go, go in the name of the churches that have authorized you to go; and these churches, through their chosen committee, will see to it that you are sustained, that your family shall not suffer, that your wife and your children shall have shelter and food and raiment. Now, when you have a committee like that, you have a missionary society. It may have this form of organization or that form or the other form, but it is an organization nevertheless. It is a society nevertheless. It has its head, its president, it has its treasurer to receive and pay out money; it has its secretary to see that things may be done decently and in order, and whenever you have such an organization as that, you have a missionary society. Now, if these churches see fit they may concentrate all these things in the hands of one man. I don't think that- would be wise. I don't think it would be wise to have a society to represent a large number of churches composed of one man to be president, secretary, treasurer and board of directors. In a multitude of counselors there is wisdom, and generally safety, and it is to he presumed that in the case of Christian

men there is always safety, that God's children can be trusted to receive from their brethren their gifts and distribute them to the best advantage with reference to the end they have in view, and when you have that you have a missionary society. I allege that where the Scriptures require this to be done, and are silent in regard to the method by which it is to be done, this silence authorizes these men, whether they be many or few, whether it be one congregation or a hundred congregations, to meet in the name of the Master, and under the commandment to go, inaugurate such a work and carry it on; and whenever you have that, you have a missionary society.

Now, I want to say just at this point that there was a missionary society before there was a church, and that society was made up of Jesus as its president, and the twelve Apostles and the seventy disciples. I class them as one. If you prefer to have two, one made up of the Apostles and the other of the seventy disciples, I shall not object. What are they engaged in? Why, they are engaged in going through the country and preaching to the people. Jesus is their director, and among the Apostles at any rate there was a treasurer, and this society, made up of these people, was really the forerunner of the church in its organized capacity, and was engaged in anticipation as it were, in performing the functions of the church itself; and two and two they go forth in the name of the Master to do such work as might come to their hands under the instruction of their Lord as they go from place to place through the country. I want to say now that there was a society within the church in the city of Jerusalem, not very long after the organization of the church and I refer you to Acts, 6th chapter, and I will begin to read with the first verse: "And in those days when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews. because their widows were neglected in the daily ministration.

"2. Then the twelve called the multitude of the disciples unto them and said, It is not reason that we should leave the word of God, and serve tables.

"3. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost, and wisdom, whom we may appoint over this business."

Now, my friends, Christianity has its business side as well as its religious side, and here is a matter of business that demands the attention of these people. Well, the Apostles didn't say to the whole church: "Here, you, as a church, attend to this." Because that could not be done But they did say to the church, select from your membership seven wise men, full of the spirit and of wisdom, of reputation for probity and honesty and goodness among the people, both within and without, I suppose, and bring them to and we will set them over this business. We will put it into their hands. Now that committee of seven was not a church. The people composing it belonged to a church. It is simply a band organized within the church itself to do a certain work. Well now, if one church may organize a band to do a special and local work, largely of a business character, (of course charity was involved ire it as well, a d the proper distribution of a common fund) might not any number of congregations, with a common end in view, desiring to accomplish one purpose, may they not select from their own number wise men into whose hands they can commit the interests that are involved in the transaction that i' in hand? Now, of course, the number of men that should be selected is simply a matter of prudence and of discretion. One man may act from that congregation and another from yonder, and another from yonder until twenty or thirty or fifty or one hundred are called together for the purpose of undertaking this special work. And let it be supposed that this special work is evangelization of this, that or the other district or country, that that is what they have in view. Now, they take up this work and, of course,

this smaller number of men organize. I have an idea that those seven men in Jerusalem had an organization. They had to keep record, they had to have a head, for general direction. They had this fund in hand, and they went at it in a business way to do things decently and in order. So with those representatives of the church. Certain men are referred to in the word of God as messengers of the churches, and here are those hundred men assembled together as messengers of the churches, to take up a giver; work and set it on foot and start it on its mission and direct it and sustain it as it moves forward in the performance of the functions of the organization thus made. Well, you have a missionary society. I am not particular as to what you calf it,' but you have an organization, and the purpose of that organization is to accomplish a certain mission, and therefore I say you have a missionary society; and I hold that under the silence of the Scriptures in regard to ways and means and methods, this is an organization, and that it is saturated with the spirit of the living God from center to circumference, and I have an idea that the being that is most alarmed at and most opposed to the work of such an organization is the prince of the power of the air, who is always grieved when he sees at work an enterprise for the promotion of the Gospel of the Son of God, that proposes to overturn the kingdom of Satan.

I want to call your attention now to the fact, as I believe it to be, that there was a more general organization and a real missionary society in the days of the Apostles, and I direct your attention now to the 13th chapter of the book of the Acts of the Apostles, and ['read, beginning with the Ist verse:

"Now there were in the church that was at Antioch certain prophets and teachers, Barnabas and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul."

Now the common version of that is that these men were

prophets and teachers. That is upon the idea of naming prominent men. The revised version omits the "as", but my judgment judgment is that that idea is there. A number of men were assembled in Antioch from various sections of the country, and in keeping a record of it, and in giving an account of it, this man of God, Paul's companion in so much of his labor, and on so many of his missions, mentions a few of the leading spirits in that assembly. Now, what is said of these men indicates very clearly that the: did not all, at any rate, reside in Antioch, and I doubt exceedingly whether it was the permanent home of any of them. One of them was from Cyrene, and that was in Africa. Another was a foster-brother of Herod, brought up in the family with Herod, and that family did-not live in Antioch.

Now here is a company of men, and I shall not complain if you limit the number to those whose names are given, because the principle involved is the same. A society does not depend upon numbers. Here they are in the city of Antioch; and what are they doing? It is said they are ministering to the Lord. Now, in what? I think from all the circumstances that they were ministering to the Lord in the matter of aiding the Lord's work in spreading the Gospel. In other words, it was an assembly of men, a convention of men, called together from various districts of the country to consider the matter of the furtherance of the Gospel and the extension of the kingdom of God. That was their business. They were ministering to the Lord. Now mark you, it is said, there were in Antioch, in the, church that was there. There are two different words used here both translated in—one is en, which always means in —in Antioch; but the word rendered in the church that was there, is kala, and not en, which means along with, rather than in; or, in other words, like it has happened in Louisville and elsewhere, men of God, their souls on fire with a zeal of God, let us suppose, are assembled here in the name

of the Master, with this church. The church housed these men, entertained the guests. Now, they are discussing this great question of preaching the Gospel in the regions beyond —the great thrilling subject of converting the world was in their minds, and upon their hearts. They have tasted the good Word of God and the powers of the world to come, and have been made partakers of the Holy Spirit, and are assembled here in the interest of that cause that had made them free in Christ Jesus the Lord, and they are interested in the people over yonder who sit in the region of the shadow of death. Their hearts go out after those who are bowing down their backs always. Their souls are yearning for the salvation of others, and that is the subject under consideration, and now the Holy Spirit appears, and becomes a member of that assemblage, and solves the difficulty that they were laboring with, and says: "Separate me Paul and Barnabas for the work whereunto I have called them." That is the solution of it, and so they are separated. That is how you are to serve me in this matter and engage in carrying on my work. Select these men and send them forth that they may go to the islands of the sea, that they may visit the continents, that they may invade cities and towns and hamlets; and as they go tell the story of Jesus and of His love. Here is a convention, essentially a convention, and a convention a member-of which is the Holy Spirit; and therefore the seal and sanction of the great head of the church is put upon that convention and upon those proceedings. Now I know that it is sometimes said that that was the work of the church in Antioch. I want to say to you and I am willing for it to be tested, there is not one word in the text to indicate that the church in Antioch as such had one thing to do with that transaction. It is a good thing to take a note of

Now let us read again and read deliberately and consider with care, in this same thirteenth chapter:

"Now there we're in the church that was at Antioch cer-

tain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul.

"2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

"3. And when they had fasted and prayed, and laid their hands on them, they sent them away."

Now to whom does the "they" refer? Does it refer to the church? Is there a boy here from the eighth grade in the ward school who would fail to fix the antecedent of "they"? It is not the church, but those prophets and teachers. When the:, had fasted and prayed, they sent them away—not the church but those prophets and teachers assembled there from different countries and different districts, ministering to the Lord, and devising ways and means for the promotion of His cause among the children of men. Under the instruction of the Spirit of the living God they selected these men and sent them forth. These prophets and teachers, or, in other words, this missionary society—because that is what it was—sent Paul and Barnabas forth; so that not only do I find this thing authorized by the silence of the Scriptures, and upon business principles, but I find it authorized by example. Here is apostolic precedent, here is authority, with the stamp and the seal of the Holy Spirit upon it, authorizing men here and there and now and then in this country to assemble together and devise ways and means for the spread of the Gospel—a number of men from different sections of the country uniting their wisdom, uniting their means, uniting their efforts, to carry on this common work of advancing the cause and the kingdom of the Divine Master.

W. W. Otey's First Reply.

Gentlemen Moderators, Ladies and Gentlemen—I now appear before you for the purpose of taking up my part of the discussion of the proposition before us. In the first place I will say this, in replying to the speech of my worthy opponent: I am going to make haste slowly. I mean by that that I am not going to run over it rapidly. I am not a prophet nor the son of a prophet, but I will venture the prediction that he has covered his ground in this speech and that you will hear nothing new of importance between now and Friday night from him.

Elder Briney: Be careful about your prophecies.

Elder Otey: This is one reason why I shall make haste slowly, and another is that I will have to perform a part of the work of my opponent for him, that he has failed to do. Surely it seems to me he ought to have defined his proposition and described the organizations that he is here affirming are authorized in the New Testament Scriptures. Not one word of attempt was made at defining the proposition and showing you what he meant specifically by the word "authorized." Nor did he enter into a description of these organizations and tell you what they are, nor how they are formed, who their officers are, nor how their offices are filled. Now, I say that it was his duty to do this, to tell you what his organizations are. If I had been affirming the proposition, would I not have described the organization with its offices, etc.? Beyond a doubt. But, my friends, I am glad that he has referred to one passage where he says he has found an organization that is like, or a parallel with, or equivalent to those before him, and therefore at the proper time we are going to go to the New Testament and read the description of his model organization, or what he says is a parallel to the ones that he is defending. I am going to set it up before you and let you

decide. If I could have spoken just sixty seconds, I could have saved my worthy opponent a great deal of his time. I could have saved him the trouble of preaching to you about the importance of saving sinners, I could have saved him the trouble of all that, for, let it be remembered, that the question before us is not as to whether sinners ought to be saved. The question to be considered is not whether the Gospel should be preached to the whole world, if possible. That is not the question; but the question is, Through what organization shall i' be done—the church, or such organizations as the Illinois Christian Missionary Society, the Foreign Christian Missionary Society, etc. . This is the question. Why did he not tell you what it means to be authorized? What does it mean? It means "to give legal power." Remember, that he is affirming that such organizations as these are authorized in the New Testament Scripture. find early in the discussion of this proposition I want to tell my worthy opponent that we want the law that makes it legal. We want no inferential reasoning. We want the "Thus saith the Lord." We will receive nothing else. We want him to turn to the Scripture where such institutions are authorized, and then we want him to come and take up these monstrous affairs, and set them up side by side, and show that they are the things authorized. It may be said that a church is authorized in the New Testament Scripture. The Mormons have a church, but not the one authorized in the Scriptures. So we want him to find the organization authorized in the Scriptures, and then identify his organization. Must he not do this? We think so. Now, when two parties come before an audience to discuss a question, it is presumed that the audience is not thoroughly informed about the matter of controversy For this reason it was necessary for him to describe his organization. Did he do it? I predict to you that he will not attempt it in this debate—that he will make no real effort along that line. You remember that he said there

was a society, of course—like these under consideration— before there was a church, and that Jesus Christ was the president. I say to you, if Jesus Christ were here today, He could not be president of the Foreign Christian Missionary Society.. He could not be a director, unless He should send the twelve Apostles all fishing to get money to pay the. price. You remember that in speaking of this society he spoke of choosing a president and a vice-president and a secretary and directors. Do you remember that he said they chose directors? My friends, the directorships are sold for money. I will say at this point that we are entering into an investigation of great importance, and that the very head, the directing power of these institutions, is sold for money, and that of all the organizations known to me on earth, whether political, fraternal or religious, I say that the plans adopted by no organization known to me on earth for setting their official heads over them, whether the organization be political, fraternal or religious, the plan adopted by these institutions is the most anti-Scriptural, ANTI-CHRISTIAN and DISGRACEFUL of all. Why do I say that? Suppose we were to take a political organization, even in a foreign country, a monarchy, and then suppose we should talk about selling the head of that government for money. I say to you, if any of you should read tomorrow that the official head of a foreign country, even Turkey, or any other country, were sold for money, it would create such an excitement as you never heard of before. In our country we choose our political heads by reason of their intellectual and moral fitness for filling the positions and directing the affairs of the body. Among our religious neighbors, that have organizations of this kind, as far as I know, they make reasonable efforts to elect their official heads by reason of their intellectual and moral fitness to fill such positions. But here are institutions that my opponent says are authorized in the New Testament Scriptures, and their heads are sold for money,

and I will say to you, my friends, that an organization or a body of this kind, in a kingdom, or under a monarchy, constitutes treason against the king. Suppose, my friends, that a few hundred Kentuckians should get together and form a constitution of their own, and then make by-laws to govern themselves, and begin to raise taxes to improve the roads, to hold courts to decide questions, to educate children, without being under the laws of this State. What would be the result? The last one of them would be arrested and tried for treason. Yet in this respect we are under a Republic, a representative government. But as Christians we are under a monarchy—under Christ, a kingdom of individuals within that kingdom; under the reign of a king. That King is the King of the kingdom. That King has provided a law to direct the people, to govern the people, to govern His kingdom. He has given them all "things that are necessary to life and godliness." Yet, the subjects of that King get together and make a "constitution and by-laws" and assume the authority, the right to govern the subjects of this King in their actions and in their religious work, without one word of authority or commission from the King himself. Well, I am going to stop now on this line and read a few things.

He quoted the language of Paul, that the "church is the pillar and ground of truth." The church, then, is the pillar and the ground or support of truth. What, then, is the society? What are these organizations? What rests on them? That head that is sold for money. And then he talks about a railroad. That is not the question here at all. And then he said that the church as a whole cannot arise and do these things. Well, my friends, he says that Jesus Christ has given an institution to the world, that the body of Christ, the glorious body of Christ, is vastly inferior to his organizations, the heads of which are sold for money, the heads of which are higher critics, that are open infidels. The man who presided over the Illinois Christian Mission

ary Society within less than thirty days is on record—and I have the documents—as repudiating the larger part of the Old Testament Scriptures, and much of the New; and he has said that no man ever lived who could perform a miracle. Now, Elder Briney won't indorse him. Of course he won't. But how can he indorse a thing, this society, without indorsing its head? Yet that was said by the head of the Illinois Society within less than a month. Is he going to repudiate the head and hold on to the lifeless corpse? We shall see. It is fortunate for Elder Briney that this debate did not come off until they had deposed Mr. Willett and got him out of the way somehow or other, for if he would have repudiated the head a month ago he would have had a lifeless corpse on his hands. Furthermore, the heads, the president and the vice-president of his foreign society, are charged with being at least in sympathy with the modern Higher Critics, the modern infidels, and that is the kind of organizations that he is here to defend, and we shall see how he defends them. Furthermore, we are not going to accept as proof any of his inferential reasoning. We want the law that authorizes these institutions. We want you to turn to the book and read the description of their heads, and tell us how much the sale of the first head of the first organization brought when it was sold. This is necessary in order to prove his proposition beyond a doubt.

He says we cannot act "decently and in order" without system. That is, without these societies. That is his implication, and that is the point at issue here. These organizations constitute the point in controversy. He claims that we cannot act "decently and in order" without these societies, without system, and that these societies are necessary to make that system. That is saying that those who do no bring themselves under these institutions are not acting "decently and in order" in their religious lives. That is just what it comes to from his rule of logic.

Now, here are some other matters that I am going to mention very briefly. He brought in the subject of education, schools and religious papers. Now, first of all, I beg leave to say that schools and religious papers are not mentioned in this proposition, and they can neither lawfully nor logically be introduced here. They have no place here, none whatever; but does he mean to say that these are wrong? If so, speak out and tell us. If he proves that they are wrong, how would that prove that these societies are right? I say now that I am here to attack these societies, the Illinois Christian Missionary Society and the Foreign Christian Missionary Society, and kindred organizations, and he is here to defend them. But in passing I will say that I am not connected with any school. That is an outside question. I have not a penny of interest in any paper. I do write occasionally for a paper, but it is not owned by a company, and therefore that all falls to the ground. It has no place here. But I am going to show you now what is one of the most startling things that has ever come before me in a debate, at least so early in the proceedings. That is why it has become so interesting to me. I am going to show you that the man has absolutely yielded the whole question, surrendered it all. What did he say? He mentioned these schools and newspapers. But what is he doing? He is affirming that such organizations as the Illinois Christian Missionary Society and the Foreign Missionary Society are authorized in the New Testament Scriptures. And then he says societies were mentioned there. Then he mentioned these schools and papers, and put the two on a par, and then he said, "Of course, nothing is said in the New Testament about establishing a school." Now, let us see. He puts the two on a level, that is, the society and a school. He says, "Nothing is said in the New Testament about a school," and therefore, of course, it cannot be authorized; the kind he is describing is not mentioned. Then neither can the society be authorized. If that is sur

rendered, the whole question is yielded. The whole point is logically and virtually surrendered. I want him to meet this argument. We know that he placed them on a parallel, we know that he is affirming that these societies are authorized in the New Testament, and we know that he says that the schools are not mentioned in the New Testament, and therefore the societies are not authorized in the New Testament Scriptures. If that does not yield the. whole point from a logical point of view, I don't know what it does. Now, he mentioned Romans 10th chapter. How can they preach except somebody should send them. Who sent Paul? Who sent the Apostles? Who sent the early Christians? How can a man preach except he be sent? I have been preaching several years. How can they preach except they be sent? What is his logic? You must be sent by a society, or you cannot preach. There are quite a number of brethren here who have been preaching, and they have never been sent anywhere by any society. His reasoning is that you cannot preach unless you are sent by a society.

Elder Briney: You don't want to misrepresent me. 1 said an individual had a right to send himself or to get up and go, and the notes will show that.

Elder Otey: I say he can preach without being sent. He admits that an individual can send himself, then why the necessity for the society. Ah, be careful how you speak. Instead of interrogating me on my speech, let him indicate now where he is. Is it not tenfold worse than it was? Yes; to escape from one difficulty he says that a man might send himself. If he can do that, where is the necessity of the societies? Where is there any need for them?

Now, my friends, why is it and how is it that a man is caught that way? Is it because of lack of intellect or mental discrimination? No. Why is it? I will give you my judgment. It is this: Error will always more or less

conflict. Truth never does. If e man stands up an the wrong side, he is just as certain to cross himself as anything can be Now, when he can cross me that quick you will know there is something wrong, a cog has slipped in my head, or something. So I say, if a man may send himself there is no need for a society to send him. This is the point I make. I see brethren who have been preaching for years and no society has ever sent them. There are preachers here representing eight states, and not one of them has ever been sent by a society, and I predict never will be. Are they preaching the gospel? Without a doubt.

Now then, I am going to read you something about those organizations. I have now what is called the "Constitution of the Foreign Christian Missionary Society." I know this is genuine because it bears the right seal, and I am going to read you a part of it. Will you permit me to read a part and then incorporate it all in the book?
Elder Briney: No, sir; you will get a double speech in on me in that way.

Elder Otey: It is your literature, and I thought you would be glad to get as much of it in as possible.

Elder Briney: You want to make a half hour's speech, and have an hour's speech published in the book.

Elder Otey: You can gather up all of my literature that you wish, and I will let you put it in.

"Article I. The name of this organization shall be 'THE FOREIGN CHRISTIAN MISSIONARY SOCIETY.'

"Art. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded.

"Art. III. This Society shall be composed of Life Directors, Life Members, Annual Members and Representatives of Churches, Sunday-schools, Sunday-school Classes and Missionary Associations.

"Art. IV. Its officers shall be a President, seven Vice

Presidents, a Recorder, two Secretaries and a Treasurer, who shall be elected annually."

Voting under a kingdom! A democracy in a kingdom! Wherever you find the ballot there you will find a representative government, and in a greater or less degree, a democracy. Under an absolute monarchy there is no balloting. We are under Christ, an absolute monarch. We have no right to legislate to govern ourselves. But we will proceed to read.

"Art. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business.

"Art. VI. 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, m five annual installments; or an Annual Member by the payment of $10; or any Church of Christ for Sunday-school Class, or Missionary Association, may be represented in the directorship, or the 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."

Do you wonder that I said a while ago that Jesus could not be a Director unless he sent the whole dozen Apostles fishing to get the money? Ah! Jesus who was so poor in this world's goods that he said, "Foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head." Could He be a member? Did he authorize an institution that He could not have been a member of?

Now, we want close work here. We want work in short harness. We want him to come up to the issue. We want my opponent to tell us how it can be that Jesus, the King the head of the Church, and the "head over all things to the

Church," could authorize an institution that He could not have any membership in. Who is the head of this society? Men to whom it is sold for cash. I am going to have a good deal to say about that.

"Art. VII. The officers of the Society and the Life Directors shall constitute a Board of Managers, who shall meet at least once a year for the transaction of business."

Now, I am going to stop here for a while because I have something else to read to you. I want to give to you something to sleep on. Now, remember that this proposition says that such organizations as it mentions are "authorized in the New Testament Scriptures, and acceptable to God." It mentions these two Societies, and puts in the expression that we usually call "and so forth," in English. Now, that will bind my friend to defend every society and organization employed by the Christian church of whatever kind or character it may be, but especially does it bind him to defend every state organization, for I believe that any scholar or any schoolboy will say that the expression "such as," and then mentioning one State Society, will say that means every other state society. Now, I am going to read you from the North Carolina Christian Missionary Convention dated 1908. This is new. I am going to read you from the sixty-first page of that report under the heading of "Constitution Amended," and we find this: "Art. XIII. All who contemplate entering the ministry, and becoming members of the N. C. C. M. Convention, shall be examined by a committee of three on examination for ordination, appointed by the President of the Convention, and duly ordained by said Convention."

Now I am going to stop here, and I want you to get these things that I put in between the reading. How often has my friend, no doubt, gone over this country and appealed to pious Methodist people about the authority vested in the Board of Bishops, and about the unscripturalness of such organizations, examining men who want to preach, and how

he has preached to them and said, "'Why, every Christian is free to preach; Christ has not given you any authority to sit in judgment and give credentials." Here is a state organization in which all of this authority is vested in one man. I say to you, and you can see it for yourselves, when I get through with the reading of it, that it is farther removed from the Scripture than any Synod or Conference. They have a Board of men that are chosen for their intellect and wisdom and piety, but here it is all vested in one man I am going to show you presently, mark you, that all of this power of examining and giving credentials is in one man, for he appoints the committee. Now, what do you think that he says about his authority? He speaks about his authority. I will come to that directly, and read his own language, and I will not read anything more until I get to that.

"But the Board of Managers may examine and ordain such applicants or appoint a committee to do so when the Convention is not in session."

Now, listen

"Art. XIV. Any church, minister, or member of any organization taking part in the deliberations of the Convention, shall be subject to the authority."

Voluntary, indeed! Yes, our Methodist friends tell us that their Board of Bishops is voluntary. An individual voluntarily becomes a Mormon, but he binds himself By the laws of Mormonism. An individual voluntarily places himself under this organization, but this authority is binding on him when he places himself there. An individual voluntarily places himself under Christ, and when he does that he binds himself to Christ, and so when an individual voluntarily places himself under this organization he binds himself to one man.

Now, we will go on:

"Art. XIV. Any church, minister or member of any organization taking part in the deliberations of the Conven

tion, shall be subject to the authority of the Convention, and any congregation or individual member who will not submit to the authority of the Convention shall be considered disorderly."

If that is not changing the form of government that Jesus Christ has set over his people, I can't understand it. Now, listen again to article XV—but I will stop here just for the present. I am going to see what the head of this organization has said. Now, you might say that he was a good man and has ruled well and that he would be cautious in appointing his Committee to examine these people who want to preach. But now, to give you an insight into the spirit of the man who presides over this organization, I am going to turn, and read his own words. I turn to page forty-one, and read from the annual address of the President. Now, remember he is the man who appoints the Committee who examines men who want to preach, and if this man appoints a committee and they give a man credentials, that man can preach. But if they don't, he cannot preach if they can help it. Now, listen to what he says:

"In 1887, the body was incorporated, and has since been known as "The North Carolina Christian Missionary Convention." It was now no longer the loose, voluntary association it formerly was, but a corporate body working under a Constitution and set Of By-Laws, which became absolutely binding on every church co-operating with the Convention, and on every preacher in the State who associated himself with the Convention. A failure to obey the voice of the Convention was, and is, a mark of rebellion, and the preacher or church so doing may be adjudged disorderly, and denied the privileges of the Convention."

That is the head of this affair. This is a man who has the appointing power and all of this matter in his hand. Now, what else does he say:

"This Constitution was made the law in North Carolina for every church and preacher co-operating, and is the law

of the Convention today, and it is as inflexible as the laws of the Medes and Persians."

I can afford to rest on that. Now. we will see how voluntary it is. I will turn back now and finish reading from here. I read from page 62 of the By-Laws of this same organization, but perhaps I had-better read from 61 before we get to that:

"All deeds for church sites shall contain the following trust clause:"

Oh, how much we have heard about deeds to church property. This is all I am going to say on that.

"In trust, that said premises shall be used, kept, maintained and disposed of, as a place of divine worship for the use of the ministry and membership of the Church of Christ (or Christian Church); subject to the constitution, usage and enactments of said church, as from time to time authorized and declared by the North Carolina Christian Missionary Convention."

There is another one like that, but I won't read it. Now, listen to Section Four:

"In congregations where there are no trustees the elders and deacons thereof are hereby constituted and appointed trustees, who shall hold as such until their successors are duly elected.

"Sec. 5. In all cases where the title to church or parsonage sites are in this Convention the local trustees elected or constituted by paragraph four hereof, may demand and shall receive from the officers of this Convention deeds for such property, deed for same to contain the proper 'trust clause' herein before set out."

Loose and voluntary!

Such an organization as is described in the Acts of the Apostles! says my opponent.

'Sec. 6. Let every congregation holding church or parsonage properties in form or condition other than as herein before provided, authorize and direct its trustees to take

the steps necessary to the acquirement and holding of its properties in harmony with the foregoing rules." "In cases where any congregation desires to sell, mortgage or any of its real property it shall be by a majority rote so authorizing its trustees and they shall forthwith petition in writing the Board of Managers of this Convention, setting forth the reasons governing the congregation in its action, and upon approval in writing by said board, the trustees shall without delay comply with the will of the congregation. "

Now, here, go down in North Carolina and wherever there is a congregation affiliating with this organization it cannot sell its property, it cannot lease it, it cannot mortgage it without the permission in writing from the head, and that is the kind of an institution my friend is here to defend. That is the kind of institution exercising such authority as that and which he says is authorized by New Testament Scripture. Well; we want the Scripture that authorizes it. We want him to go to the Scripture and read the description of his society. We want him to tell us who the head was, and who its president was and who were its vice-president and secretary, and we want to know how many thousand dollars a year they received for their services, and we want him to tell us who sat in the Directorate of the body. We want to know if salaries have become higher or lower. We have a right to know, and he must substantiate his organization. Now, when we go to prove that the Church we stand identified with is right, we go to the Book. We show when it was established and describe every officer in it, and show from the Scriptures their duty, and then we show the acts of worship in which the congregation engaged, and thus when we find a model in the Scripture we then show that the organization with which we stand identified observes the same acts of worship and abide by the same rules and have the same officers and the same duties. In this way we prove that the congregation or the church

to which we belong, or with which we are connected, is authorized in the New Testament Scriptures. On the same principle he is trying to prove that these organizations are authorized in the New Testament Scriptures, and he must go to the New Testament and find his model organization and then come back here and find its counterpart. When he does this we will quit and go home. But until he does this we are not going home until this debate is over. We are going to call for the scripture, and keep calling for it, until it is produced, or the debate closed. Now, we find again, on page 62, the following:

"BY-LAWS OF THE NORTH CAROLINA CHRISTIAN MISSIONARY CONVENTION.

"No. I. For insubordination to the authority of the Convention as regards devising ways and means for the spread of the Gospel, ministers, individual members and congregations shall be required to answer to the Convention.

"No. 2. Any action of a church, minister or individual member contrary to the deliberations of the Convention shall be considered disorderly.

"No. 3. In order to pass upon questions of disorder, a committee of three shall be chosen by the offending congregation, minister or individual member, and three others chosen by the Board or President, of the Convention.

"No. 4. Ministers of the Church of Christ shall be provided with credentials of the Convention, and shall not ask congregations to accept them without said credentials."

My friends, I will say to you that this is very nearly the most narrow, the most restricted, and, I can safely say, the most unscriptural ecclesiasticism that I have ever read of. That is a full-fledged ecclesiasticism exercising law-making power. It assumes for itself the power to examine people, to give them credentials before they can go forth and proclaim the glad tidings of salvation, and if they are going out

traveling, if they are away from home, they must have credentials from the head of this institution before they dare ask a congregation to accept them. And a congregation does not dare to accept a preacher or aid him in preaching the gospel, or in saving sinners until he gets his authority from this ecclesiasticism. Then, again, it is said here:

"No. 6. The penalty for insubordination shall be suspension from the Convention; but all possible moderation shall be used in deciding questions of insubordination."

Now, here is a statement. He says that the New Testament is "silent" as to how this shall be done. The New Testament is silent as to how the gospel is to be carried forth. Then he rushes right to the New Testament and finds a full-fledged society carrying it forth. He says "silence" in one sentence and "speaking" in the next. He is going both ways at the same time. The New Testament is "silent as to how it shall be done," and then in the very next breath he rushes to the Book and finds the society through which he says it is being done, and makes the Son of God its president. Again, how is it, and why is it, that men will cross themselves like that so frequently? Can't you account for it? I don't know any other way to account for it than this: That when you get out of the Word of God and get off the eternal rock of truth you are liable to meet yourselves at every turn of the path. That is the whole secret of it.

Elder Briney: Will you let me see that book? (Referring to 1907 Proceedings of N. C. Christian Missionary Convention.)

Elder Otey: Yes; you may keep it until morning.

But let a man plant himself upon the Rock of eternal truth, plant himself upon the gospel and build upon the one foundation that Paul laid, and stand there. Ah! take that man there at any hour of the day or night, wherever you find him, and ask him a question and he answers like that (snapping his fingers). And seldom does he cross himself,

but possibly may. But if he does, if he is a Christian, he will say that something is wrong, and he will go and investigate and find the truth. We find, therefore, that truth is the only consistent system in this world. It never crosses. Whenever we leave that we are "Driven before the merciless blast of sectarianism towards the port of Rome." That is just what will happen, my friends. Before I am through, I am going to bring before you the statement that the head of the Foreign Society assumes greater authority over the followers of Christ than is exercised by Jesus Christ Himself. We will see, as we have already seen, that the spirit of heresy is working within a Kingdom, establishing a Democracy within a Monarchy, legislating under a King, subverting the form of the government of His church, destroying local congregational independency, vesting all of the authority and power in the head of this internal Democracy, and the head in the North Carolina Convention is but little more than one man and selling this head for money.. My friends, honestly and candidly and sincerely and advisedly, I say that this comes nearer to the selling of the Lord Jesus Christ, it seems to me, than anything else that has ever confronted me. Building an institution to spread the gospel, and not one solitary word, not one syllable, said as to the character of the man who shall constitute its head! The only condition is that he shall be a member of one of the churches and that he shall have $500. that he is willing to part from, and you know and I know and my opponent knows that corrupt men may get into churches and do, and they are usually the wealthy ones, and they are usually the ones that part from their money,: and that, therefore, such a knave could get there. My opponent may come here and say the men here on this Board are all good, pure men. I don't know. I am not talking about the character of the present Board, but I am dealing with the principle. We may have good laws in the state, and bad men may fill the offices, but still the laws and the

institutions are good. What I am dealing with in this case is the institution itself, with the principles, with the very germ that is in it; and that is what we should deal with. I don't know anything about the Board of Directors there. I don't know anything about their character. I am fighting for a principle, and remember this, that the rule is, that in the administration of governmental affairs, whether political or ecclesiastical, the management falls below the law that forms the basis. Our political administration is never as good as the law, and therefore, if the men filling these positions are better than the law, they are good in spite of the law. How do we know how long it will be until they descend to the level of the law 'on which they are based?

J. B. Briney's Second Speech.

Gentlemen Moderators, Ladies and Gentlemen:—I regret this little mishap that came to me that has thrown us behind our schedule time just a half an hour; but accidents will happen, you know, in the very best regulated families, and this one happened and I could not help it. I suppose the speech that closed the session of last night was intended to be a reply to the one that preceded it; and upon that supposition I must pay it some attention; but I shall not dwell at any considerable length upon it.

My good brother began by indicating what he thought I should have done in opening my speech. I should have given some definitions, he thinks. If he would pay attention to what I say and not indicate to me what I should say or do, I think it would contribute more to the progress of the discussion and the edification of the people.

My brother says that he wants law and not inference. That is remarkable, after trying to crowd down our throats here for two days nothing under the sun but inferences.

Now I wish to say that authority to do anything does not require a specific law for that thing. A merchant down town calls up his son and says: "Come down to the store." But he does not explain to him how he shall come. Well, there are various ways of getting down town. That boy eighteen years of age may walk. He has authority to do that. He may take the cars and ride. He has authority to do that. He may go horse-back; he has authority to do that. He may go in an automobile; he has authority to do that. The command to come to town unaccompanied by express instructions how to come, gives him authority to go by any method that he can get there. Now, if the father had said, "Come in Fourth to Jefferson, west on Jefferson to Sixth and in Sixth to Main," then, to be loyal, he would have to take just that route; but that would imply that the boy did not have very good sense. And so here, the command is to go into all the world and preach the gospel to every creature. That command is not attended with any specific instructions as to how this is to be done. People must live, and their families must live while this preaching is going on, and as to how that is to be done, by what ways and means this shall be accomplished, is left to the common sense of people who have mind enough to go into the world and preach the gospel to the whole creation.

My friend made use of a good many expressions, such as "Monstrous affairs" and "Head sold for cash," and said he was going to repeat that a good many times. Well, if that is his idea of debating and arguing, all right. He says that this society idea put into the hands of the subjects of the kingdom of Christ authority to control that kingdom on those subjects. Now that is remarkable. Suppose the Czar of Russia were to issue a proclamation calling upon a thousand of his subjects to get together to do a certain thing, and just leaves it there. When those thousand people get together and lay out their plans and devise ways and means for carrying out the command of the Czar, is that to

seize the sceptre and propose to rule the empire? Certainly not. No more so on the part of the disciples of Christ when told to go and do a certain thing and no specific instruction as to how that is to be done. When they devise ways and means that are not forbidden or contradicted by some teaching of the word of God, it is just simply carrying out the command of the king and not assuming any sceptre to control the kingdom.

Railroads, schools and newspapers. My dear friends, I think I drew out a logical line of argument and I approached the question by way of illustration and I used the railroad enterprise and the school and the newspaper enterprises simply as illustrations. These are hypothetical cases, and my idea is that if these things are allowed, if there is authority for doing these things—running a newspaper to advance the cause of Christ, or a school to advance the cause of Christ or a railroad to advance the cause of Christ —if it is right to do these things, then I am unable to see how it can be wrong to do the other. That is the point. And as to higher critics—oh, if my good friend could just keep to the subject. If my brother will just take his pencil and write a definition of higher criticism, I will read it.

Now, my good friends, a higher critic, whoever he is or whatever he may be, might in some way worm himself into a congregation and get into its pulpit, and that has been done; but is the congregation to be blamed for that? Is the congregation deserving to be held up to the contempt and the ridicule of men because of that fact? It does not bear upon the question and there is nothing in the way of argument or rebuttal proof in it.

He commanded that things are to be done decently and in order, and my idea is that in carrying out the commission by means of societies such as are named in the proposition, the work is being carried on decently and in order. Well, my friend instead of replying to that comes around and says "Well, my brethren are not acting decently and in order

in this matter." What has that to do with the question? I never said anything like that. I would be very glad to know of him and those that sympathize with him in his ideas, if they are doing anything worthy of the name in mission work. -I should be very glad, indeed, to consider the figures. Where are their missionaries? What are the fields? What is the work that they have accomplished? Now, from the standpoint of missions, where are their fields of labor? Where are their missionaries at work? What have they done? How many churches have they organized? How many people have they brought into the kingdom of Jesus Christ? I would rejoice to know that they are doing something, either orderly or in a disorderly way, for the gospel of Jesus Christ from the standpoint of missions.

I called the attention of the brother to the scripture: "How can they preach except they be sent)" and he turns around and says, "Who sent Paul?' On that point he answers Paul, or tries to. This is what Paul says: "And how shall they preach except they be sent," and in reply to his question I will say the Lord Jesus Christ sent Paul. I also stated that a man might send himself; that is, he might get up and go, OF two might combine to send a third; and if two might combine, a hundred or a thousand might combine to send a man, and look after his family and take care of them and bear his expenses while out in the field preaching the unsearchable riches of Jesus Christ.

North Carolina. Now, my dear friends, the proposition says: "Such organizations as the Illinois Missionary Society and the Foreign Christian Missionary Society, etc." Now, my friend understands that under the "etc." clause, I am under obligation to defend any society that may be started. That seems to be his idea, that seems to express his thought.

Elder Otey:, Can I ask you a question on my time?

Elder Briney: Certainly.

Elder Otey: Do you accept or repudiate the North Carolina Convention?

Elder Briney: The North Carolina Convention is not in this discussion, like a thousand and one other things that he imports here, and I shall show that.

Now, I want to say that the North Carolina Convention, the society as represented in what he read here last night, is no more like the societies I mentioned than the Government of Spain is like the Government of the United States. Why didn't he take the constitutions of the societies he mentioned? Why run off down to North Carolina and import an organization here that is wholly differentiated from the societies mentioned? Well, he says: "Under the etc." Let's see about that. Here is a man who comes to town with some sample apples; they are fine ones. He shows them to a man to whom he wants to sell, and the man says: "I will take ten barrels of apples like this one and the one and another one, etc." Well, the apple raiser goes home and puts up one barrel of apples like the ones mentioned, and under the "etc." he puts up nine barrels of little, knotty, specked apples, and brings them in to the man and says: "Here are your apples " Well, he says, "This one barrel is all right, but these apples, these nine barrels, are not of the same kind. Why did you bring me these apples?" He says: "I brought them to you under the 'etc.' clause!" What would you think of the integrity of that man? A society, to be entitled to place and consideration here must be as the two societies mentioned, and these societies have constitutions, and why didn't he bring them out? I happen to know that he visited the office of the Foreign Society, preparatory to this discussion, and he wrote to that society for information, and yet, so far, he has made no use of it. They are the ones that are in dispute, and I submit to the intelligence of this congregation whether it is right for him to leave the models, the samples. The "etc." must corre

spond to the samples. We don't want any of those specked and knotty apples in here.

Now, that is an illustration. I don't know what is going on down there. There may be a lot of folks down there that want to rule or ruin, like you will find them elsewhere; and it may be that these drastic rules were drawn for their special benefit; I do not know, but whatever may be the truth in regard to it, that society is not like these that are mentioned and are presented as the models, and I have said that he should stick to the model.

He says people are bound by that authority. I say to you it is voluntary, my dear brethren. Is there any society in the United States that compels anybody to come into it? Is there one even in North Carolina that compels anybody to stay there? An individual or a church may go in today and out tomorrow: going in is voluntary, remaining is voluntary, and going out is voluntary. Of course, if they go in and go in with the knowledge that certain rules and regulations prevail, then while they are in there, it is their duty to comply with those terms or get them changed, if they can.

I want now to call. your attention to another proposition. My proposition says that certain organizations are authorized in the New Testament and pleasing to God. I believe, and I submit the question to you, that I have sustained the first part of that proposition, that they are authorized in the New Testament, in that the New Testament allows such things to be done to carry out what is required. I believe that. Now, is it pleasing to God? Let's see. The second article of the constitution of the Foreign Christian Missionary Society says: "Its object shall be to make disciples of all nations and teach them to observe all things whatsoever Christ has commanded." Is that pleasing to God?

The second article in the constitution of the Illinois Christian Missionary Society is: "The object of this society shall be to promote the cause of Christ in the state of Illi

nods and it may also help in other states." Now, is the purpose thus expressed in these constitutions legitimate and pleasing to God? I think the question suggests its own answer.

Now, I want to look at the matter from the standpoint of what has been accomplished through the agency of this association. Co-operating through and by that society, there are one hundred and eight what are called Living Link Churches; that is, the society by its training has educated and developed one hundred and eight churches up to the point of each of them sustaining its own missionary in the field and paying his expenses. Now, do you think that is pleasing to God? Does God smile or frown upon a thing like that? Here are one hundred and eight congregations made up of the disciples of Christ. Each one of them supports an evangelist in the field by paying him in full his salary. Is that 'pleasing to God? How many congregations on the tether side, if I may use that expression, are doing anything like that'? How many? I would like to know. I think the people would like to know.

Now, what else? This society has in the field, the foreign field, six or seven hundred people laboring in the interests of the Master's kingdom, preaching the unsearchable riches of Christ, lifting people up out of the darkness' of heathenism, and are showing them the glorious light of the gospel of the Lord Jesus Christ. Is that pleasing to God? Do you think the Lord from His throne sends down a heavy frown upon the institution that is doing that? I expect, including native helpers, there are nearly one thousand people at work in foreign lands carrying on the work of the Divine Master. Is that pleasing to God? What think ye? What' say ye? The Home Society; I think that belongs to the "etc." clause, because it is very much like the other two, very much. Whenever you bring a society that corresponds essentially to these named as the model, it is right to use it.

How about the Home Society? It has fifty-four Living Link Churches; that is, it has brought fifty-four congregations up to the point that each one of them sustains a missionary in the field. How many of my friend's churches, as he sees fit to call them, are at work, each church sustaining a missionary on the field either at home or abroad? Do you think that the Lord is better pleased with the people that are doing comparatively little—and I was about to say nothing—along these lines, than with those who are sending hundreds and hundreds?

Now, is there any objection to those small congregations co-operating with each other? I ask my friend how small congregations that are not able to send a missionary each are to co-operate? How are they to take part in this work? Now, the society provides for that. They co-operate. They send their mites, as it were, to men who will see that their contributions reach the men and the women that are at work on the field, and by thus combining their powers and their means, they are enabled to sustain a great many men and women, and I suppose that this Home Society has perhaps five or six hundred. I have not looked up the statistics exactly, but I am quite sure that it is in the neighborhood of that; and that those are approximately the true facts. So, that here we have some five or six hundred men and women sustained by this society. Now, combine the two and they have a thousand or twelve hundred people consecrated to the cause of Christ, their hearts on fire with the love of God, here and there and elsewhere, at home and abroad, turning men from darkness to light and from the power of Satan unto God, helping the weak churches and promoting the interests of the Master's kingdom all over the. land. Is that pleasing to God? Do you think so? Does He sit upon His throne and frown upon it? I believe my friend said something about being a prophet last night!

I come now to the Board of Church Extension. That is a Board that operates under the auspices of the American

Christian Missionary Society. Its work is to loan money to the weak churches and young churches who are struggling for an existence, at a small rate of interest and on long time payments, giving them a chance to build and pay for their houses without very greatly burdening themselves in the matter. Now, I want to call your attention to that. It is illustrated here upon this map. There is a map of the United States. You see it is covered with black and red spots. What do those spots represent? They represent the work of this Church Extension Board. Each one of those spots represent a meeting house built by the funds furnished by this Church Extension Board. How many of them? Eleven hundred and nine, so that this society has enabled eleven hundred and nine congregations to build homes for themselves where they may meet and worship God, where they may meet and keep house in the name of the Master and carry on His work and His worship. How many have you to show? Now, look at that; look at it; from California on the West on through to New England in the East. From Canada on the North down to Florida in the South. All over the land this society is at work converting people, organizing them into the congregations and then helping them to build houses for themselves and go to work in the Master's vineyard.

Now, this is all wrong, is it? I want to call your attention to the fact that there is one of these spots out here on F street in this very city; a church out there built by funds from the treasury of this Extension Board. And a congregation of people there, the name of whose preacher was upon the document inviting this debate. There they have a house built by these corrupt funds, and it would be interesting to know how they came into possession of that property, and it would be interesting to know how they can hold it. If the society is tainted, then its money is tainted. If its money is tainted, the houses that it builds are tainted, and

therefore that house out there is tainted; and if the house is tainted, what about the preacher that is in it?

W. W. Otey's Second Reply.

Gentlemen Moderators, Ladies and Gentlemen:—There is one feature Of this discussion that I wish were otherwise, for it makes my work exceedingly trying. I refer to the superior age of my worthy opponent. I do not mean to imply that he has passed the age of mental vigor, for I believe that he is now in the very flower of intellectual manhood. From childhood I have looked upon those in the ripeness of mature age with a reverence closely akin to that which I hold for God. With this feeling I am sometimes tempted to spare the doctrine out of reverence for the man. But I must discharge the debt that I owe to my God and to men, though unpleasant it be.

Now, I will begin to notice just a few things where he left off and then I will take up some things passed over from last night. As I said, we want to make haste slowly.

In the first place, he referred to the heads being sold for money. Now, my friends, I ask you this question: Was it not right and proper that he should have shown you what the Foreign Society and the Illinois Society are? What are their offices? What are their duties? What are the terms Of membership in those organizations? and how their official heads are placed over them? I ask you, I ask him, if it is not fair, right and proper that he should have done this? Did he do it? I did it in part for him. Now, I was once debating with the Mormons, and part of the time I did not read much from the Bible. I read from the authorities of their Mormon Church. My opponent complained of it and he said I should read more from the Bible. I said: "I am speaking to an intelligent audience. All I need to do is to

turn to your works, describe your own institutions, and the people have sufficient intelligence to see the contrast and be filled with horror." Well, what about the North Carolina Convention? He implies that it is a "knotty apple." I asked him if he repudiated it or accepted it. He would not deliberately say either, but you can see that he rejects it. How much worse is it then than these others?

Now, I asked him to tell us just exactly where this North Carolina Society went beyond the proper bounds or limits, where it ought to have stopped? What is in their constitution that is wrong? Will you tell us? Then we will know just exactly where you think it ought to stop. But before we- are through we are going to show you that there is not so much difference between them, after all.

Now, he played upon the words, "such organizations as the Illinois Society and the Foreign Society."

Suppose some one should come here from a foreign country and attack our institutions, and Elder Briney should affirm that the Constitution of the United States and the Constitution of the State of Kentucky are good, and "such Constitutions as" these. Then suppose the person should go over into Indiana and get the Constitution there, and Elder Briney should find something in it that he did not like and he would say, "Why, that is not 'such as.'" The idea that another State Constitution alongside of Kentucky would not be "such as" a Constitution! I will just leave that to the school children to decide. That is all that is necessary. Yet he runs off to the Home Society and that is "such as." He goes to the Church Extension, and that is "such as" these others, but never this North Carolina affair.

Now, we will leave that for the present. He had a great deal to say about a church house in this town. My friends, "that is not the issue. But I will say that if I were disposed to bring records upon that and make a comparison upon the

church house business, I could go to the East and the West and the North and the South, and I could find where godly and pious men and women sacrificed their hard earnings and built meeting houses, and then others who have never put in a dollar have come in in the silent hour of the night and have broken the locks off and forced in unauthorized things and driven gray-headed men and women out of the house that they themselves built. If this were the question that would be a serious mistake for my opponent. But I pass that by. It is not the issue.

Now, there is just one other question that I am going to mention here. Almost the entire speech of my opponent consisted in telling how much the societies are doing, the money they are raising, the evangelists they are sending out and all that. Is that the proposition? Are we here to discuss how many missionaries they are sending out, or the amount of money that is raised? I will say that, insofar as their object and purpose to send the gospel to those who have it not, their purpose is all right. We are not objecting to that. It is the organization through which it is done. That is the issue. My friends, we do not intend that the issue shall be obscured. We intend to keep the rubbish off the issue. We intend to keep the waters clear over the issue. It is the question of authority. He says it is authorized. Well, he mentioned "tainted money." Now, I am going to give you something on tainted money for his benefit before we-are through. I will come back here now and call your attention to this: He says, "I suppose" and "I think" more frequently than any other man I have heard in debate.- "I suppose" and "I think"! We don't want anything about what he "supposes" or anything about what he "thinks " We want the authority for these organizations. But now, just another point right here. You know that he told about the great number of their missionaries and is going to prove by the number of missionaries that they have sent out that these organizations or these societies are au-

thorized, with its money-sold head. Why, my dear friends, if the number of missionaries, according to the membership, proves anything to be authorized, the Mormons can excel any of us, if that were the proof. But that is not the proof, that is not the test, that is not the question.

And again, he preached and exhorted about "love in the heart for God and zeal"—missionary zeal. Do you remember what the Savior said? I am going to read the language of the Savior, and I will leave it with you. He said to the Jews: "Woe unto you, scribes and Pharisees, hypocrites! for ye compass the sea and land to make one proselyte, and when he is made, ye make him two fold more the child of hell than yourselves." Matt. 23:15.

There is missionary zeal, but it did not prove those people to be right. People can have missionary zeal and still not be right. Why did they make the convert from the Gentiles worse than themselves? This is it: They first converted him to the God of the Jews and then perverted him to their perverted worship. Now, if my opponent through such an organization, goes and converts sinners to Christ, and then perverts them from Christ—

Now, we are coming to the same argument introduced last night. He says that the "silence of the Scriptures authorizes these societies." The silence of the Scriptures authorizes them—that is his language, and I will submit it to the notes of the reporter—that these societies are "authorized by the silence of the Scriptures"! Now, he lacks two or three words in the proposition. The proposition ought to read like this: "These societies are authorized by the silence of the New Testament Scriptures." But that is not the proposition. It says that these organizations are "authorized in the New Testament Scriptures." How is he going to prove it? By silence' We can prove anything by silence, so far as that is concerned, that is not specifically mentioned in the New Testament.

Now, I am going to bring before you another statement

that he made when he came to consider Acts 13 and 14. We find that he made this statement: He said, "Not one word is said in the text or the context which indicates that the church had anything to do with sending Paul and Barnabas"—not a word said about the church sending them. He said that they were sent by the Society, argued that there was a society there, a "real society," a "genuine society, and they were "sent by the society." I will read the Scripture. He read it, I believe:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger, and Lucius of Cyrene and Manaen, which had been brought up with Herod the Tetrarch, and Saul.

As they ministered to the Lord and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."

Now, my friends, he says that the "Society sent them." God's Word says that the "Holy Spirit sent them." Now I bring this before you for what purpose? To show you the recklessness of the man's assertion, and the seeming lack of reverence for God's Holy Word. You know, and he knows, that he said that there was not a word said about those men being sent by the Church, but that they were "sent by the Society." The Bible says that they were "sent by the Holy Spirit" in these men, these prophets, and therefore the work that was done was done by the Holy Spirit, notwithstanding the fact that the Spirit used those men through which to speak.

We will read further:

"And when they had fasted and prayed, and laid their hands on them, they sent them away.

"So they being sent forth by the Holy Spirit, departed unto Seleucia, and from thence they sailed to Cyprus."Acts 13:1-4.

"Sent by the Society" he would have it read.

Now I am going to read you from the 14th chapter 26th and 27th verses, and we will find what those men did:

And thence sailed to Antioch, from whence they had been recommended by the grace of God for the work which they fulfilled.

"And when they were come and had gathered the church together—"

Gathered the "Society" together? No, no. Gathered the "church" together. He said last evening that "Society" sent them.

"And when they were come and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles."

Now, my friends, if an individual is going to handle God's Word in that style, what are we to think? Now, he refers to the Acts of the Apostles, 6th chapter, I to 4. We learn that it was in the days of communities of goods, and that there were certain Grecians that murmured with reference to their widows being neglecter!, "And in those days when the number of the disciples were multiplied, there rose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of disciples unto them and said: It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven me of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the Word." He says that was the "Second Missionary Society." What does the Missionary Society do here? Establishes headquarters in Cincinnati, sends out circulars, assesses the churches and collects the money, gives the officers and men salaries, and usurps authority over the churches. So the Foreign Society is above, beyond, over the churches. But in the 6th

chapter of Acts we find that, by inspiration, the church sets apart these men to simply look after the temporal welfare of those in the church, and therefore they were deacons or servants in the church.

Now, I want to get before you a clear contrast here. The Societies are set over the churches, and the churches are rapidly becoming subject to the authority of the societies— already so in North Carolina, that he so vigorously repudiates. There the society is set over the churches, the churches are already becoming subject to it. In Acts, 6th chapter, seven men in a local congregation are set apart to be servants or deacons, to serve the congregation in a congregational capacity, and are under the direct supervision and control of the local congregation. Why the contrast! It is as great as the Poles are apart, and yet he makes it a parallel! My friends, I don't understand that kind of reasoning.

The next thing we will consider is his "principle in chief," which he laid down as follows: "The principle I lay down is, when a thing is commanded to be done, and the method is not prescribed, then our best judgment is required in doing it.

That was his principle that he laid down, his chief foundation for his society. He says if a "thing is commanded to be done, and the method of doing this thing is not prescribed.

Now, I want to call your attention to this fact, the use of that word "method." Suppose he organizes a society. Will not the society have to adopt methods to do the work? Then, why not let the church itself do the work? Now, he confuses method with organization. Why did he not say, as his language clearly implies, that "we can do it through whatever organization we want to do it." That is the idea that he tries to set forth here, and therefore he takes his authority from his own principle, that is as foreign to any scriptural idea as anything can be, and he makes

that the basis or the foundation of these great societies— the basis of his authority.

A while ago he said the silence of the Scriptures gave the authority. Now, I want to call your attention to just a few things here that will come up later. He said first, that they were authorized by the fact that God has commanded us to go and has not told us how to go. Second, he said they are authorized by the silence of the Scriptures. Third, he then found three full-fledged organized societies! Well, think of a man saying in one breath that the Scriptures are silent upon the subject of societies, and the silence of the Scriptures authorizes men to organize them, and in the very next breath say that he can read a description of three societies in the New Testament! If that is not meeting himself upon the path at every turn I do not know!

Now, here is a point. He said, and if he disputes it, I will rely upon the reporter's notes, that they are authorized by the silence of the Scriptures, and he then, almost in the next breath, said that he found three organized societies mentioned and described in the Scriptures. The Saviour was the first President. Well, now, my dear friends, if the Saviour was president of a Society, it was an altogether different one from the ones that we are talking about here. Why, it requires $10 to be a member, even to have your name on the roll of that society. That is more money than the Saviour had. He had to send Peter fishing to get money to pay his tax. Jesus could not be a member, and I say to you that next Fall when that society meets in New Orleans, if Jesus should come there, like he was when he was here, he could have no voice in the proceedings. Why? I have their report here which says, "All the brethren can come and participate in the deliberation, but cannot vote without credentials." They have to have credentials. How do you get your credentials? Pay for them with cash. You buy your credentials; and if Jesus was as poor as he was when he was here, and Peter and John like they were when they

went up to the temple, they could go down there and look on and say something. How much weight would that have? But they could not vote, could not be an annual member, unless they have their money.

Now, I want him to find authority for selling the official head of this institution. I stated last night that of all the plans known to me adopted by any organization on the face of the earth, whether it be political, fraternal or religious, the plan adopted by these societies, for setting their official heads over them, is the most anti-Scriptural, anti-Christian and disgraceful.

Now, we cannot find any other organization on the face of the earth that does worse than to sell its head for money. Can he disprove that statement? But friends, until he finds some organization that descends lower than that, lower than to sell its head for money, and lots of it,—until he does that, that statement stands unchallenged.

Now, there is another point I am going to call attention to before I pass further. You remember last night, when he started out, he argued that the society was just merely the church, and that whatever the society did, that was the church doing it, and that the society was only the "channel through which it was done." Did not he argue that as clear and as forcible as he could? Why did he want to do that? To escape the force of truth on another point. Paul says, "There is one body," and "Christ is the head" of that body, and the head of that body is not sold for money. That is why my opponent reasoned like that. Then he went over to the Acts and found those prophets there, and the Holy Spirit through those prophets selected Paul and Barnabas to send them away,—he says, "Here is a real society," the real thing itself,—not one in the germ, but the " real society," and he argued, and argued, and argued, and affirmed that the "church had nothing to do with sending these men," but the "society sent them." I have heard an old puzzle like this: Should two irresistibles meet, what would the

catastrophe be? I will say that when an irresistible disputant meets himself upon the path, face to face, the catastrophe must ensue. What is it? Now, let us have some close work at this point. When he has his mind's eye over at Jerusalem, he is thinking about the "one body," the one church. "Only one body." Jesus is the head of that body. Only one law, here it is, the Bible. Here are the constitution and by-laws of the Foreign Society. Oh, he thought he heard me saying that this was another body! I am saying it. It is an addition to the "one body" of Jesus Christ, with another head. Here, now Christ is the head, the church is His body, the Gospel is His law, the Holy Spirit animates it, and gives it life. Elder Briney's organization is what?

Now, a bit ago he challenged me to write a definition of Higher Criticism. Now, I will say that I make no professions along this line, but I might surprise him on that subject,—sometimes men get surprised—I just throw this out in passing. Bring in these men and the Board of Directors that are paid for their services, and the constitution and by-laws—

J. B. Briney's Third Speech.

Gentlemen Moderators, Ladies and Gentlemen:-- My good brother seems to be moved somewhat by my age. If lie would pay more attention to my arguments than to my age he would serve his cause much better. Now, sir, 1 want to say to you that you can eliminate that question of age entirely. Notwithstanding my age, my brethren are not overwhelming me with notes here, and I don't see any necessity for anything of that kind.

He says that these men at Cincinnati that manage the society in the interim, that is, between the meetings of the conventions! are in sympathy with the Higher Criticism. I

want him to tell what the Higher Criticism is, and then prove that assertion. I call upon him to do that. I have a right to do it. If he can't tell *hat Higher Criticism is, how does he know whether these men sympathize with it or not? I want him to define that now, and show that these men sympathize with it, and it might turn out that he will prove himself to be a false accuser of brethren. I would rather be very old than to get in a condition like that.

One body—you see I am back-tracking him—yes, one body, and my brother has not told us yet how that one body as such and as a whole, is going to do this work.

I said last night in my opening address that this one body as a whole could not get up and go, and how is it to work in the line of its duty as a whole body? How?

Now, here is a congregation, we will say, one yonder and another there, in a dozen counties and a dozen states and more, each one able to contribute something, but not one of them able to sustain a man for ten days scarcely. Now, how are these different congregation that belong to this one body to get together so as to take part in this work? We think we have solved it in the society. How does that solve it? We know, and he must admit, that the church cannot go, that the body cannot go, as a whole. We all know that. Now, how are these various little parts, scattered all over the country, how are they to take part in this work? Now, I insist that he shall answer that question. He did not answer it last night. He did not allude to it. It is an important matter in this discussion. I believe the people are expecting an answer to this reasonable and righteous question. Now, there are people here that belong to small congregations somewhere, and they are anxious to take some part in this work. How shall they do it? They come here and they ask us to give them information as to this matter, and I readily respond and give my ideas about it, but my brother remains silent, leaving them in their perplexity, because he is in perplexity himself,

for the reason that whenever he does answer that question, it will return to plague him, and he does not answer it. 1 nave a right to demand that it be answered.

If Jesus should come to New Orleans he would have to furnish credentials. He did that when he was here before, and if he ever comes back again he will do it; but if Jesus were to come to New Orleans, there would be such an uprising in love and respect for him by the grand congregation of men and women that- will assemble there in His name and in His work, as the world has scarcely ever seen, and he would be given the highest place, he would be accorded the right to control and regulate the whole business. We are trying to do the best we can in His absence. He is not here, and I believe He would say, "My children, I honor you, I praise you, you are here in My name, you are interested in My work, you are doing the best you know and the best you can to carry out My injunction to go into all the world and preach the Gospel to every creature." "I left a weak band of 120 at the City of Jerusalem. I find thousands here, and I find these thousands representing other tens of thousands, and you are engaged in doing My work."

My dear friends, how does my brother expect that people who give their money for a certain end, are going to control that money? Here are these people. They come together and they say, "Now, we want to do a certain thing, and it is necessary for us to have money to do it, and the way we will raise this money will be to assess ourselves, and we will pay in our assessments, and those who pay in their assessments shall thereby identify themselves with this committee, so to speak, or this organization." Hasn't that organization a right to elect its own head under Christ? Does my brother want it to throw its doors wide open and ask him and others that do not give a dollar, to come in and control that money and say how it is to be spent, and where and upon whom, and for what purpose; That seems his

idea,—that some people ought to get together and give a large amount of money for a certain end, and then throw the doors open and allow people that never contributed one dollar to it to come in and control the same. That seems to be the idea that he is working upon. When men undertake to do a certain work, they contribute funds for that purpose, they adopt their own methods of raising those funds, and they see fit to select from their own number the officers to control that money and that organization. That is the way men act everywhere.

I said when the Saviour gave the commission, He was silent, and said not one word about the how. I said when Paul put forth the church as the pillar and ground of truth, he did not say how they were to perform the functions of this pillar and ground and to sustain the truth and send it broadcast. That is what I said, and I say that this silence leaves it to the judgment and discretion and wisdom and resources of those who receive the command or who take the position as to how this shall be done, and I found out how some disciples did that, after this commission was given and this work laid upon the people of God. There is no conflict in that whatever.

I didn't say that was a missionary society. It was a society to control that common fund arrangement they had there. It was not the church. He said they were deacons. I ask you to prove that. I deny it and I call for the proof. I will just leave the matter there. They are not called deacons anywhere. That is one of his inferences.

Acts 13. He really seemed to think that he was doing something that was tremendous so far as overturning my argument is concerned upon that passage. Let's go to it and see who is perverting the Scriptures. In the 13th chapter of the Book of Acts,—now, listen, my friends,—"Now there were in the church that was at Antioch, certain prophets and teachers." I call your attention to the fact that there are two different propositions there. The one that is

used with reference to the church is not "in." "Prophets and teachers, Barnabas and and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod, the Tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them." My brother read that "Whereunto I have sent them." Who is perverting the Scriptures? "Whereunto I have called them." How did the Spirit issue that call? He issued it through these teachers and prophets. He is using these men to call Barnabas and Saul for a special mission. What else? Then when they had fasted—what "they?" The church? No, of course not. "And prayed, they"—not the church—"laid their hands on them, and sent them away."

Elder Otey: "Called them away?"

Elder Briney: What is the matter with you, anyhow? Brethren, look after him, please. He read the other "sent" when it is "called," and now he wants to put "called" where it is "sent." I want to say there is a good deal of scent about that. "So they being sent forth by the Holy Ghost, departed unto Selucia, and from thence they sailed to Cyprus."

Now, how did the Holy Spirit send them? Send them through the church? My proposition was that there is not anything in the whole text or context to indicate that the church as such had anything to do with it It is "they," the teachers and the prophets, and the Holy Spirit operating through these teachers and prophets. He refuses to pay attention to the fact that these men were from different sections of the country, widely separated one from the other. No, he cannot pay attention to an argument. He must whip around over the whole creation and deal in sophistries and fallacies, and read it "sent" where it is "called," and "called" where it is "sent."

Well, in the 14th chapter, these men came back to An-

tioch and called the church together to report. The church knew they were gone. They were interested in this matter. The men that sent them were gone now. The society had adjourned and these people had gone to their homes, and as the church is still there and interested in their work, of course they make their report to the church.

He made some comparison between the Pharisees and my brethren who are engaged in this work. If he thinks that honorable debate, if he thinks that argumentation, why he is entitled to whatever credit for intelligence is due him from that point of view.

How much money and how many evangelists?

My friends, he can see a good many things that do not exist, and fail to see a great many that do, and they are plain to the eyes of other people. What was the connection in which I said that. My proposition contains two items. It is authorized in the New Testament, and then it is pleasing to God. I was showing. what the society proposes to do, and then what it is doing. Its purpose is certainly pleasing to God, and he admitted that. Well, then, is what they are doing pleasing to God? And it is under this head that I showed what it is doing in an imperfect and inadequate way. I hold that that is legitimate, perfectly legitimate, and I would be glad if my brother would come up here and tell where he is at work and what he is doing, and what are the results. I asked him to do that before. He did not do it. I suppose that he has waited until his last speech to-night, that his sleep could not be disturbed too much by an immediate reply.

He says on the house question, that he has known houses to be broken down. Yes, I have known houses to be broken in, and people going in there with an ax and chopping the organ to pieces in the dark, and I have known houses to be opened and people going up to the organ loft and taking up the poor little thing and tumbling it over and kicking it

to pieces on the floor. Is there any argument in that? No, except the argumentum ad obstreperum.

The Constitution. Here are three states, we will say, or two, to make the cases parallel with the proposition, that have constitutions that prescribe certain conditions for voting. In one a man must be twenty-one years of age and have lived in the state and in the county and in the precinct so long before he is entitled to vote. We will go into another state, and in that constitution it is provided that the voter shall possess so much money, property qualification, that he shall be able to read and write, educational qualification. Well, now, if a man says I am in favor of such constitutions as the two states referred to first, have, etc., has my brother any right to come in here and bring the state that has the qualifications, but differentiate the constitution wholly from the constitution of these two states, and say it comes under the head of "etc." If so, he would be selling specked apples!

My dear friends, my point on the house question here in the city is this: It seems that when the congregation in some way gets hold of the benefits resulting from the use of extension money under the society, that is all right, but it is all wrong to get the money in that way and build the houses, but to act hold of the house and hold it and use it after it has thus been built with corrupt money, that is all right! I think there is a little reconciling to be done along that line outside of my brethren. Wherein did North Carolina go beyond? My brother 'wants to get away from the proposition all the time. I am under no obligation to show that it is not in the controversy. I have differentiated that organization from the other two that are presented as models, and I hold that anybody that can reason sandy 'knows that that is the case. The model is in the two societies mentioned, and nothing can come in under the "etc." that does not correspond with the two models mentioned. Who can't see that?

My friend informs us that he has had some contest with the Mormons. Well, all right. Now, in regard to this matter of heads sold for money, I have disposed of that, I believe. It is just simply a matter of who shall control the money, the people that give it, or the people that do not. These men are sensible men and business men, and I maintain that the men that give the money have the right to control it, and that it is perfectly legitimate for them to elect their heads out of the men that give the money. That is the principle that prevails every where. It is business and common sense and religion.

Now, then, I return to the line of argumentation. Did he pay any attention to that map? I want to know from him whether the work represented there, covering this whole land of ours, almost like a sheet—I want to know of him, and I have a right to know, and so do you, whether or not he thinks that the Lord frowns or smiles upon that work? Which? Is it pleasing or displeasing to God? There are 1109 of these churches. In each one of these churches there is an altar smoking with the incense of the prayers and praises of God's people. Is 'that' pleasing to God or displeasing? Up and down the country from one side to the other, the echoes of the songs of the people of God in those places of religious meeting may be heard.

Now, my friends, what shall be done about that? There they are. Shall they stand and go on in their grand work, or shall they be destroyed? Which would God say? Which will my brother say? Shall a man go through that district, wide and broad, with the fagot of the incendiary, and touch the flame to these houses and enwrap them in the devouring element of fire? Imagine them on fire; the flames are sweeping skyward. Does that please God? The very heavens are illumined with the devouring flame, and thousands and thousands of disciples are gathered in circles around these burning edifices, mingling their tears and nursing their broken hearts, because their temples are being demolished.

Shall these altars be taken down? While these flames are leaping skyward, and while they are frescoing the very heavens in the luridness of their light, I can readily imagine that in the caverns of the infernal regions, they are shouting and rejoicing, singing wicked and devilish songs over the triumph of the flames- in regard to the destruction of these houses. I can't see how any being above the caverns of the lower regions can rejoice, or suggest the idea that these temples should be razed to the ground.

Furthermore, these hundreds and thousands of men and women that have gone out in the name of the Master and are sustained by these societies and are doing a grand and glorious work, shall they be called in, shall they leave the firing line, shall they leave the fields of their labor, and leave those people there to perish for the lack of the bread of life? I cannot see how an affirmative answer could come to that question from any other source than on a perpendicular line from the depths of the very lowest perdition.

Are these things pleasing to God? Are. they honoring him? Are they saving the people? Are they accomplishing the purposes of the great commission? Are they standing under the truth as it is in Christ, as its pillar and its support? Which are they doing? Are they building up the cause of the Master or tearing it down? Are they obstructing the Gospel of the Lord Jesus Christ, or are they promoting it?

I am discussing now and arguing from the standpoint of whether these things are pleasing to God? That is one view of my proposition, and I have a right to discuss that, and I say to you, my dear friends, that I am unable to conceive of the possibility that God would say, "Stay your hand, thus far you have come, come no farther," and not only to say that, but to say, "Retreat, leave this work, abandon these fields, let these starving souls starve and die for the lack of the knowledge of the glory of God and the Kingdom of Jesus Christ."

W. W. Otey's Third Reply.

Gentlemen Moderators, Ladies and Gentlemen:—In the first place I will say that in debate I do not know how to answer an exhortation. How well I am able to take up an argument and analyze and refute it, when it is illogical and unsound, you must judge. But I confess my inability to answer an exhortation, or an appeal to what a man might suppose that the demons in the lower regions might do.

Now, he drew a pathetic picture of these houses, and he wants to know what I would have done with them.

My friends, suppose he were debating with the prelate of Rome, the question of the authority of the existence of the Pope, and suppose he were pressing his opponent pretty hard upon the authority of the question, by describing the Pope and the church of Rome. Then suppose his respondent should get up, almost with tears in his eyes, and point to their convents, cathedrals, etc., and ask Elder Briney "what he would have done with these?" Is he not debating a proposition involving the authority of the institution itself, the question of the authority, And then his opponent, the prelate of Rome, should say, "O. would you cause all these missionaries in the field to perish and the millions to starve?" Do you think that a man with such logic as Elder Briney, whose fame is as broad as the earth, could refute an argument like that? I want to know.

I am informed that the Christian Church papers have reported 500 empty meeting-houses in Texas that were formerly occupied by disciples, 300 empty meeting-houses in Illinois, and in other states in the same proportion, made empty by society advocates. Is this pleasing to God?

Elder Briney: I ask for the source of that information, and I am entitled to it.

Elder Otey: Have you it at hand?

A Voice: It was published.

Elder Otey: I will make an effort to get it and incorporate it in the book and give my authority.

Elder Briney: I submit he has no right to use it if he hasn't it at hand.

Elder Otey: Do you to see it? I don't want it to go in the record unless it goes in the proof.

Elder Briney: I don't care. If that is your style, go on.

Elder Otey: Now, he began to insist that I should tell him what we brethren are doing along this line. Do you know what the Saviour said? "Don't sound a trumpet before you," nor exhibit a map, as my opponent has, giving yourself all the praise. "Do your alms in secret." "Let not thy left hand know what thy right hand doeth, that your Father that seeth in secret may reward you openly." (Matt. 6:1-4.) My Master forbids that I shall come here and tell you about any sacrifice that I may have made in His service. My loyalty to Him forbids that I shall, and I would not do it even though He had not forbidden me.

Now, he said that his "brethren were not overwhelming him with their notes." No, neither with their numbers. I dislike to have to reply to things like this, but it is necessary. Those who read the book might think there were hundreds of his brethren here. My brethren are here from eight states, and I have been informed that he has preaching brethren in this city that have not attended, possibly some who refused to moderate for him. My brethren are standing by me from some cause. It means something, my friends. You can decide. I will not render the decision for you. These things come up and we have to take care of them.

Now, I am going to-read you a little bit of good reading. It ought to be as it comes from the right source. He told you that I had been to the Foreign office in Cincinnati. Yes, I have the honor of having visited the "See in Cincinnati, on the waters of the Ohio." I wanted what I used to have the real stamp. and so I went there for it.

I am going to mention now what I promised you last night, and that is this, that this organization, the Foreign Christian Missionary Society,—he has repudiated the North Carolina Society; and while it is in mind, I will ask him if he will indorse the delegate feature of the Illinois Society? That is a delegate society, and will he indorse it? Now, in this proposition, the Illinois Society is mentioned, and 1 will say here that I did not suggest that it be put in. He did it voluntarily. He wrote the proposition just like it stands, except that he wanted the words "in harmony with the New Testament teachings," instead of "authorized in," and that is the only change that was made. Now, we want to know if he endorses the delegate convention of Illinois. If he does, then we want to know how far it is behind that of North Carolina, and if he indorses that, I have some more good reading for him. There might be another meeting on the pathway. I demand a categorical answer to this question in your next speech: Do you indorse the Illinois Society as it now is, a delegate convention? That is the question. But I said that this organization in Cincinnati, on the waters of the Ohio, exercises greater authority, or usurps greater authority, over the Churches than is exercised by Jesus Christ himself. I want that statement to be repeated several times. Here is a copy of the "apportionment.!' I will give this copy to the stenographer. Here is the copy and it reads as follows: "Watchword: Fifty New Missionaries and $350,000 for Foreign Missions by Sept. 30th, 1908. Please reserve this card. Help make the Centennial Glorious! It is a compliment to your church to have its apportionment increased.

Remember, this is the Apportionment of your Church for Foreign Missions. Every Church that reaches its apportionment will help to make up the ROLL OF HONOR. This card is made out with great care. Please make the best possible use of it.

Remember the Centennial!
Apportionment Card of
FOREIGN CHRISTIAN MISSIONARY SOCIETY,
Cincinnati, Ohio.

For .....Christian Church.
Year before last (1905-1906) your Church gave. .$—
Last year (1906-1907) it gave $.....Nothing
The Apportionment this year 1907-1908) is....$—

Please aim to go beyond your apportionment the first Sunday in March, 1908.

(On the back of the card.)
THE APPORTIONMENT.

The apportionment of your Church for Foreign Missions for the current missionary year, October I, 1907, to September 30, 1908, will be found on the opposite side of this card. We feel that every church should concentrate all its powers to raise at least the amount asked. This is no small matter. It is one of the greatest importance. It may be you can go beyond this apportionment. Last year a number of churches raised two and even three times their apportionment. The strong points of the apportionment plan may be tabulated as follows:

1. It inspires the church to effort.
2. It is equitable and successful.
3. It is business like.
4. It is Scriptural.
5. It is up-to-date.
6. Easy for the church to understand.
7. Gives each church a sense of personal responsibility.
8. Gives the church an idea of its ability.
9. Helps us to see ourselves as other see us.
10. There is nothing compulsory about it.
11. It reduces missionary giving to a system.
12. It is definite.

In a number of cases it was felt to be absolutely necessary to increase the apportionment somewhat. The increased force of missionaries, together with the new work proposed and the earnest demands to raise $350,000 this year, seemed to require it. Let it be remembered, however, that there is nothing compulsory-about the apportionment, except the compulsion of love and loyalty. It is only suggestive and advisory. It is not arbitrary or mandatory. It will be a glorious thing if the spirit of self-sacrifice and boundless enthusiasm to save the lost compels the church to go far beyond the amount suggested. We hope the churches as churches will raise $150,000 the first Sunday in March. If they do we are sure of reaching $350,000

F. M. RAINS, Secretary."

Or, in other words, here is the blank card that F. M. Rains told me was sent out to the different churches over the country. I went home and asked him this question: "On what basis do you decide how much a congregation ought to give, and who does it?" Who makes the apportionment, and on what basis do you make it?" He wrote me this: "A committee does this, and. it is done on the basis of the numbers and ability to give."

I have another document along that line that a friend in Missouri sent me, and I will say this now, that this organization's headquarters are in Cincinnati, and that this committee does something,—usurps greater authority than is exercised by Jesus Christ himself. Jesus Christ does not say to any congregation, or to any individual, how much it or he shall give. The most definite expression, I believe is, that we shall give as we are prospered, but as to how much in dollars and cents, or what percentage of our income,—I say Jesus Christ does not exercise that authority over us. This, organization does assume the authority to apportion, and to assess the churches. Ah, with what horror is viewed the assessments by our Methodist friends!

Now, just a thought here. He talks about being "voluntary." Didn't I say that they entered these societies voluntarily, but when they got there, they were bound? He says that they can go in and come out if they like. Certainly, and so can a Catholic go in and come out when he likes. The point I made was that when you get in you are bound,—while you are in you are bound.

Now, when Mr. Rains handed me this, he said, "If Bro. Briney is smart'—said I, "Yes, he is'—"He will tell you that that is just a suggestion; it is not binding." "Ah," said I, "I will take care of that part, I will show him how binding it is." I will say now that it is more binding than the assessment of our Methodist friends. I will say more than that, that this organization that he affirms as authorized in the New Testament Scriptures goes further, and uses more unscriptural means and un-Christian means to enforce this apportionment than our Methodist friends or their churches dare to use. I will produce the proof or go down in defeat.

Now, I have some good reading, "Tainted Money,— you remember he introduced it? But I pause here a moment about higher criticism. As to whether the heads of this society were in sympathy with higher critics, I will say this, the editors,—and Elder Briney is one of the editors, but he did not write this,—of the Christian Standard have declared in the editorials of that paper,—and I will produce it,—that they are in sympathy with Higher Criticism. This article contains none of the higher criticism. He wanted me to define it for him, but he shall not compel me to take up my time in that way. He wants me to define Higher Criticism, either because he does not -know or he just wants to test my ability. We are having one test, and that is enough.

Now, I will read from the Christian Standard of April 31, 1907, from Cal Ogburn, under the title of "The First of the Harvest." I will read a part of his article: "The

origin of the difficulties in which we, as a religious body," the society—isn't there a federal body? "We, as a religious body, the society, are now involved, as to the gift; of Mr. Rockefeller, the head of the Standard Oil, was not per se with the Foreign Christian Missionary Society or any member of the Foreign Board. Soliciting and accepting this gift was a natural result of our financial policy and methods as a church, or rather, as congregations, represented by certain members, which we have been for a long time pursuing."

This man says that this shameful thing is the first of the reaping. What will the harvest be, of their methods along this line? The North Carolina Society is only the full harvest, the first full crop. But when you depart from the word of God, where are you going to land?

"Our trouble has come from an inordinate desire for money." Anyone who reads their literature will bear this man out in his statement. I speak advisedly. The changes have been rung "on your apportionment," being on the "roll of honor," becoming a "life member" or "life director." (This is good reading, it is from the other side, Otey.) find similar terminology, until we have glorified gold more than God." I have not made such a charge as that.. I make it more temperate than some of the righteously inclined among them; and I would be glad to take Cal Ogburn by the hand and say, "Inasmuch as your soul has been stirred by these things, come out of such an affair as that into the simple society of Jesus Christ." I do not know whether he would do it or not, but he says, '"We have glorified gold more than God."

Again I read: "This no doubt was unintentional." Ye`. good men get off like that. "But it has been done, nevertheless. Those who are chosen as secretaries—district state and national—must be accredited money-getters to be eligible, and if they do not make good, their services are no longer wanted. Some of our conventions, many of

them probably, are manipulated by men and women who make the largest cash contribution, and we cannot deny that this is the case. Gold has become our God, whether we meant it to be so or not. In our conventions, and elsewhere, we have much to say about our liberal churches, and the convention that gets the most money pledged has been the most successful ever held. We know these to be facts. I have in mind a convention, representing many churches in a large district, the managers of which congratulated each other over the financial success of the convention, when a man known to be a higher critic was one of the chief speakers, and I presume never immersed a score of persons in his life. The brothers and sisters who were the recognized leaders of that convention were liberal givers, or represented congregations that gave liberally, else they could not have held the positions they did, and yet one brother in the district, but not in the convention, gave more money for evangelization than was given by the entire convention." "And so unostentatious!; did he do this that he had almost literally fulfilled the Scripture injunction, 'Let not- thy left hand know what thy right hand doeth.' " (I would like to meet that man, Otey.) "We are all more or less responsible for soliciting, accepting and retaining Mr. Rockefeller's contribution, which I am in favor of returning to him with interest. Then let us raise the standard of consecration, of Christian manhood and womanhood, and glorify God more- and gold less. We shall then have both God and gold for our allies. I am not in favor of the 'Apportionment plan.' It is without justification; it is mercenary, whether we wish it to be or not; it smacks loudly of indulgence. This do, and you shall have favor for one year, and have your name on the 'roll of honor' for a like period. The year following more money must be paid into the treasury, or down you go to the purgatory of humiliation."

I say to you, my friends, that if I had not found this

language on his side of the question, had I not found it printed in the Christian Standard, of which Elder Briney is associate editor, I would not have made that language so strong, lest some one should have said, "You are intemperate in your language." I would have been too cautious, lest someone would conclude that I was over-zealous, and overdrawing the case, but I found it there and I endorse it.

Again: "Those making the apportionment usually know absolutely nothing about the financial ability of the churches which is done, we are told, 'advisedly.'" Now, what is that? Ogburn says they usually know nothing about it, but Rains tells us they do it "advisedly.' What is the meaning that is implied there?

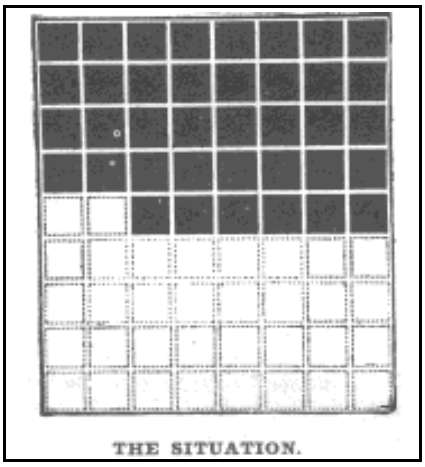
Listen again "In most cases, whether the apportionment is met or not, it results injuriously to the church. If it is met, the idea is begotten that, 'having raised our apportionment, we have done our duty toward the heathen for this year.' On the tether hand, if the amount designated is not sent in, there is a feeling of humiliation engendered. Money has unconsciously been made the test of fellowship." Ogburn says that "We have been educating ourselves to accept all kinds of money except that which is counterfeit. 'Raise the apportionment' is the annual password. Would it not be better to raise the standard of Christian consecration? If this is done, there will be liberal contributions. But stultify the Christian conscience of the individual and of the church by soliciting money from corrupt men, and by wrong methods from good men, and incalculable injury will result.

"In my opinion, this controversy over the Rockefeller gift is only the first of the harvest. There is much more to be gathered. The sowing has been done for years. We shall reap still further, I fear, by a falling off in contributions from churches and individuals; by a decrease in missionary zeal and enterprise; by a waning confidence towards those who represent the churches, and purposely or other

wise keep from them a knowledge of who the contributors are. To say the least, an unfortunate policy has been pursued, and consequently the cause of Christ must suffer. The cause of the trouble and the remedy I have already suggested. Think on these things. CAL OGBURN

"Bakersfield, California."

Now, I am going to exhibit to you a map, but it is not mine.



THE SITUATION.

We have in round numbers 7,200 churches. Each square in this diagram represents 100 churches There are 72 squares, representing 7,200 churches. The BLACK squares represent the churches that did not give to foreign missions last year, the WHITE squares those that sea give. There ale 34 white squares and 38 black squares. That is, 3,415 churches made contributions last year for foreign missions, and 3,800 did not. We removed more shall two black squares last year. 'float is, we gained 237 contributing churches. It is our earnest desire to remove 16 black squares this year and thus insure 5,000 contributing churches.

For the sake of their own continued existence, for their own feeling of self respect, they should observe the March offering...It is a worthy task to bring a church into missionary co-operation...It is quite as important as it is to organize a new church.

Do you see that? What is usually represented by white and black, light and darkness? Do you know? Now, what is that? Those squares represent congregations, I believe, a hundred to the square. The white ones represent those that contribute or raise their apportionment; the black ones represent those that do not contribute.

Now, when money is sent to the Foreign Society in Cincinnati, how is a part of it spent? In slandering and disgracing followers of Christ the earth round. You may take a congregation, it does not matter how poor the members may be, it doesn't matter how faithful they assemble on Lord's day, it makes no difference how diligently they take care of the sick and the afflicted, and feed the hungry and clothe the naked; it makes no difference how much they give to spread the gospel throughout the church—that church might, on its own accord, support ten men in the field—and yet if it fails to contribute to this Society, it is blacked-balled or black-squared, which is the same, and the money that is wrung frequently from widows and orphans anti poor people is spent making these maps and sending them the earth round to black-square faithful followers of Jesus Christ. he says that it is not binding. You can not send the sheriff to collect it. But look here. To be on the "roll of honor," to have one star or two stars, and to be off the black squares and be on the white ones weighs more with some people shall the fear of the sheriff. Here are the rewards. "This do and live," says Ogburn. But here are the penalties, "disgrace and shame" if you do not contribute.

Now I say that even the Catholics themselves do not dare

to persecute, and slander, and follow through the mails to the ends of the earth, their own communicants for a failure to give to this extent. I make this statement deliberately, I stand with it or fall with it. The Catholic Church itself, when it makes assessments, will not follow their communicants through the mails to the end of the earth with shameful, slandering things like those to disgrace them. Why, any other of the denominations would blush with shame at the suggestion. And yet Elder Briney goes out and says to them, "Leave-your humanism, leave your sandy foundation and stand with us upon the word of God alone." What does that mean? It means just this: "Repent and be baptized and do just as you please afterwards." I say that in all these things the Christian Church, in many respects, is farther from God's word, more widely separated from the divine model of the church set up in the New Testament, than any other of the denominations around us, and still they go out and have the face to appeal to those people to "come, unite with them upon the Bible alone," when, except as to the matter of faith, repentance, confession and baptism they scarcely hold on to one fragment of the Bible, one fragment of Bible teaching, when they come to the work and worship of the church. Now, if that is denied, I will produce the proof. They talk about lay members and all that. I will tell you that they are proposing to organize a secret order to raise money. They think they may be able to raise $2,500,000 in this way. It is a disgrace to a Christian civilization.

Elder Briney: The proof.

Elder Otey: The good sense of the audience. I will leave it with them.

Elder Briney: I want the proof about this secret society.

Elder Otey: I will bring it; I haven't time to read it now. I will bring it and produce it in my next speech.

J. B. Briney's Fourth Speech.

Gentlemen Moderators, Ladies and Gentlemen:—When time was called upon me in my last speech this afternoon, I was discussing the subject from the standpoint of its second branch. My proposition is that such societies as those named are authorized in the New Testament, and pleasing to God. It was this latter topic that I was discussing at the close of my last speech this afternoon, and I want to resume the discussion this evening on that same point. I was asking my good brother what should be done with the church houses that our societies have built. For the benefit of those who are here this evening, and who were not here this afternoon, I want to present this matter before you. That is a map of the United States, and these spots upon it are dark and red, and represent meeting houses that have been built with the aid of money from the treasury of our Extension Board. There are eleven hundred and nine of them. You see them extending from New England to California, and from Canada down to Florida. Now, what shall be done with them? If they are iniquitous, some disposition should be made of them; and what? I was insisting upon my brother to suggest how they could be innocently disposed of—what can be done with them. My point here is that that work is certainly pleasing to God. There are eleven hundred meeting houses, eleven hundred altars of prayer, eleven hundred temples of God where people meet to worship Him, where they gather their children together and train them in the ways of the Lord. Is that displeasing to God? and would God have that work destroyed? My friend, according to his usual custom, dodged that point by raising the question of what shall be done with what Rome has accomplished. He didn't answer the question I put to him at all. He does not indulge much in coming square up and facing a proposition, but he brings up the

work of Rome. Now, I want to say, my dear friends, for the most part I would let the work of Rome stand, because I believe the world is better off than it otherwise would be but for that work; that is, if you would remove what Rome has done and leave the communities where that work was done, without the work, it would be bad for them. This work, in the main, has been for the betterment of the world. I mean to say that it is better than no work. So I say, unless you can remove it and substitute the pure unadulterated religion of Jesus Christ, it is better than none. Now, will you answer my question, What shall be done with those churches? and what shall be done with more than one thousand missionaries that the societies have at work? Shall they be called away from their fields? Shall the souls where they are breaking the bread of life be left to starve? Would it have been better for the communities where the evangelists are, if they had not gone among them? Is heathenism better than this work that these men are doing under the auspices of these societies? I want answers to these questions, because they are vital ones, and run right along the line of our discussion. My good brother said that he was reliably informed that there are five hundred meeting houses of our people in Texas unoccupied I called for the proof, and in blank astonishment I turned and asked if the proof was at hand, and the answer was that it was not! That is debating, is it not! That is trying to reach the truth, is it not! The idea that there are five hundred meeting houses unoccupied by our people in the State of Texas, and three hundred in Illinois. I don't believe one word of it. You have made the assertion, and now you must prove it or retract it. I ask what he and his brethren, as he makes the distinction (I don't recognize it) are doing. He says, "We don't sound trumpets before us." Well, my good brother, the people will excuse your blushes, if you will just tell us now what you are doing. How many churches have you built, and how many evangelists have you out in the needy

fields? Look away to this great western country and see the desolation in many places there in regard to church matters. How many men have you but there? And then look across the ocean and contemplate the broad, dark fields of the Old World, the many Macedonians that are lifting up their voices and saying, "Come over into Macedonia and help us." How many have you over there? How many are there out in these needy fields where the people must starve spiritually or have the Bread of Life taken to them by some sort of evangelistic work? We have done the best we could, the best we knew how, to meet this crying demand. What are you doing; and what are you willing to do today?

Now, I come to a place where there are some interesting things. You know my friend, contrary to all courtesies of debate, referred to my age. I had a man do that a few years ago and the presiding Moderator—we had three—an umpire, to use the language of the baseball game, at once ruled him out of order as unparliamentary and ungentlemanly, and this man is repeating the same offense. I meet it with the fact with which you are quite familiar, that my brethren are not overwhelming me with notes, helping and prompting me. That was in response to his reference to my age. He comes back and says, "Nor by their numbers." My good brother, they don't think it is necessary to come here in any great numbers to meet you. They were perfectly willing to risk the matter in my hands. That is one reason. Another is that many-of them thought that I was belittling myself, and I have this in black and white: "It is going to be like shooting a thirteen-inch ball at a snowbird." And he refers to some rumors he had heard about some preacher here in Louisville not wanting to act as Moderator for me. A preacher in Louisville had too much work to do, too many demands upon his hands, and didn't find it convenient, but said that he would be glad to do it, but for the circumstances. Now, I have to meet that

and I meet it thus: One of his preachers, if I may use that expression, has said that he is not putting the argument as strong as he might, and if this debate had been a matter of their choosing, he would not have been the man.

Elder Otey: I demand the name and the proof.

Elder Briney: When you give me the name of the man and the proof about what you said I will do it, because I am ready. I am just waiting for you. Again one of his preachers said, "I don't understand why they put that man up. He is not making a schoolboy argument." I am ready with the proof on that. Now, I want you to understand, I am going to meet you, I don't care how low down you go. That is what I am here for. He wants to know if I endorse the delegate feature of the North Carolina Convention. I promptly and candidly say to you that I do not. I am on record on that' too. But, my friends, does a wrong feature of a thing vitiate the whole matter? I do not endorse some things that the local churches do, but does that unchurch them? Does that put them under the condemnation of God? Does he endorse everything that all of his members and all of his churches do? Now, I am just accommodating myself to his method of speech. Does he endorse everything they do? and if perchance one of them does something he does not endorse, does that unchristianize or unchurch the church? want to say that is not debating, that is not discussing, that is not investigating.

Now, this matter of apportionment. Brother Rains suggested to him the truth in this regard. There is nothing compulsory, and I want to say to you that for five consecutive years I. disregarded an apportionment made upon the church in which I preached. Did it affect my standing among the brethren? Did it affect the standing of the church in which I preached, among the churches? Of course not. This is a business matter in religion, and this business matter must be conducted on business principles, and the people who compose this society are the people

who contribute to its treasury, and they have a right to dispose of their means and they have a right to make suggestions, one to another, in regard to what one might be reasonably expected to contribute. It is oftentimes an assistance and a relief to the individual to have his brethren of the congregation suggest to him what he should do in the work of the church. That is not regarded as a hardship, that is not regarded as tyrannizing over that man. Here we have so much work to do and need so much money, and we think that your part of that is about so and so. A great many times an individual will take that as a kind suggestion and as a relief to him in view of the perplexity of the question of how much he ought to contribute; and that is just the way of it exactly in regard to our churches. These men that the brethren have put in charge of this matter are acquainted with the work and with the fields, and quite generally with the resources of the brethren, both in numbers and finances and they suggest, simply suggest to the church: "Now we think you ought to contribute so much to this work." And quite often the suggestion is accepted and accepted kindly and complied with. Sometimes the church does not feel able to meet this suggestion and they just simply pass it by in, whole or in part, and if they contribute some part of the amount that has been suggested to them in the apportionment, that is accepted thankfully by those who are the servants of the brethren that are behind this cause. But I called attention to the fact that these are simply voluntary organizations and stated that churches or individuals could go in whenever they please, and come out whenever they please; and my friend comes back and says, "Yes, they can go in and out whenever they please, but while they are in they must conform to the rules and regulations of the institution." Is there an institution on the face of the earth where they do not have to do that? And every honorable man is willing to do it. If one goes into an organization knowing its rules and regulations, he is in

honor bound, as long as he remains in there, to conform to the rules of the institution. So in Masonry, so in Odd Fellowship, so it is in everything that human life is related to. My friend comes to Higher Criticism again. I asked him to give me a definition. I asked him if he would write it out and hand it up, that I might read it. He made the charge that many of the heads of these institutions are in sympathy with higher criticism. That does not belong to the subject at all, because there are men who have nothing to do with the societies and are related to the churches and are in sympathy with higher criticism. What does that have to do with the claim of the church itself to be a church? As I said this afternoon, a man may worm himself into a church and its pulpit and be a higher critic, but when he does that, that does not unchurch the church. There are bad people in all organizations. Why, my friend, there was a thief among the Apostles; and, by the way, he was? Treasurer, too. Now, I want the proof that these men are in sympathy with higher criticism. That is your declaration,, but I want the proof. Mark you, I don't say it is incorrect. I am only indicating that I have no memory of such an editorial as written in the Christian Standard. Of course, it may be there; I am not saying it is not. But as my friend misreads the Scripture when it is Iying right before him, as I showed this afternoon, it may be that he is misreading the paper; and I want to see about it, and I want the document.

Then this question of tainted money. Don't he know that that question has been figuring almost everywhere? I believe it appeared in the Congregational Church first from an official point of view. It has never been noticed officially among us. Individuals and papers have expressed their opinions in regard to it. But what has that to do with the question we are discussing? I ask a direct question involving a direct issue. This question of tainted money has no bearing one way or the other on that question. It can only

fool away time and make some filling for the book. Well, then, my friend calls attention to the tendencies, and says there is no telling where this thing will end. Then he said Rome was developed gradually. Yes, my friend, and Rome' was developed out of the true church of Jesus Christ. Does that condemn the church from which it was developed? Is that your argument? Is that discussion? Well, it is said —I don't remember the connection—but he read about one man giving as much as a whole Convention. It is a great pity that we haven't more of them. I wish we had a thousand such. Then he held up that chart here and had a great deal to say about black-balling and about the people in churches that didn't come up to the apportionment, and being pursued through the mail. Those of you who were present this afternoon remember that he said that they actually published the names of the individuals and the churches who failed to come. up and meet the standard that had been erected. Now, that is not the case.

Elder Otey: I will produce the proof tomorrow night.

Elder Briney: Put not off until tomorrow what ought to be done today. He may find some instances where some individual or church has been mentioned, but this idea of his that these people and churches have been pursued, and duns scattered broadcast through the mails—I do not believe that be can establish the proposition.

By the way, while you are proving things, don't forget those 500 vacant churches in Texas and 300 in Illinois. I am exceedingly anxious to find out about that.

Now, I called your attention to the fact that our two general societies, Foreign! Missionary Society and the Home Missionary Society, had developed more than 160 churches into what are called Living Links. That is, each one of those churches supports an evangelist in the field. That is one of the results of this organized work. That has come from this co-operation, and that has come to some extent by the raising of apportionments from year to year. It is a

process of development, a process of growth, a process of education. Do you think the Lord is displeased with that? We ought to grow in this grace also. Paul says that.

But he says, But for the societies, the church might have developed many men to the point of sustaining a man each. Well, sir, I will be glad to look into the faces of some of your churches that have done that, and I will look into them with pleasure. How many living link churches have they developed on their plan'? How many of their congregations—I am looking at the matter now simply from his point of view—how many congregations of yours have men at work in the field sustained by these living link churches? How many of them are there? I am exceedingly anxious to know. I want to know that, not for the sake of contrast —that is not the idea—but I want to learn something; I want to know how it is done. If they have developed any churches up to the point of sustaining a man each I would like to know it. I believe I would be willing to visit such a church and study it to find out how it was done.

W. W. Otey's Fourth Reply.

Gentlemen Moderators, Ladies and Gentlemen:—There is an old saying like this: "Whom the Gods would destroy, they first make mad." I stated that it had been reported that the Christian church papers reported thus and so. Now I will say on that, I will either get the proof and incorporate it in a foot-note or will withdraw the statement.

Elder Briney: Before you put anything in that book I want to see it and have an opportunity to reply to it.

Elder Otey: All right; you can reply to it in equal space.

Elder Briney: All right.

Elder Otey: You know we made an issue here, and I am always glad to get a close issue. I say at this juncture

I am not infallible, but I try not to make reckless assertions. I am come here as well prepared as my limited ability and six months of hard work has enabled me to prepare, and I came here to produce the facts and to bear out my statement. I said, though, in reference to this apportionment, that if the churches that were apportioned did not give their apportionment, then they were pursued through the mails and published. I said also if they refused to give they were slandered by the Foreign Society.

Now, I read from the Missionary Intelligencer, the official organ of this society, under date of November, 1905; and I read from page 443, and I find under the heading, "Receipts for Foreign Missions," from October Ist, 1904, to October Ist, 1905, the following:

"Churches, Sunday-schools and Endeavor Societies marked with a (*) star indicate those which reached their full apportionment; those marked with two (**) stars doubled their apportionment."

And down here appears Sugar Hill Sunday school with one star, which reached its apportionment, and I find here Los Angeles with two stars, which means that it doubled its apportionment; and I find quite a number of churches named here without any stars. Those did not reach their apportionment. Now, my friends, how does that stand?

Now then, higher criticism. I did not say, and I will appeal to the reporter's notes, that the editor of the Standard had charged the head of the Foreign Society with being higher critics, but that these men were in sympathy with higher critics. That is the statement, as my memory serves me. You remember he made quite a strong point on this fact, that "higher critics might get into the pulpit." I am going to show you by the testimony of the senior editor of the Christian Standard how they frequently do get there. At this point how does this proposition read? It says: "The use of such organizations as the Illinois Christian Missionary Society, the Foreign Christian Mis-

sionary Society, et cetera, is authorized in the New Testament Scriptures, and acceptable to God." Now, I will show you presently, that, according to the senior editor of the Christian Standard one use of the society is to work higher critics into the pulpit, and Elder Briney is affirming that very thing. He is not only affirming the authority for their existence, but the authority for the- use to which they are put. Now, I will read you—I am not going to read very much. I will turn the paper over to him and have as much copied in the book as he wants.

Elder Briney: I have nothing to say about what you put in that book.

Elder Otey: This is October, 1907, and I read, page 10, the Editorial of J. A. Lord:

"Therefore, in view of the premises, I ask Brethren A. McLean and F. M. Rains, president and secretary of the Foreign Society, as heads of the Foreign Office, if they have not used the weight and influence of that office to promote the interests of the New Evangelism? I ask them if they do not systematically prefer the advocates of the New Evangelism to those of the Old Evangelism in their recommendations to our wealthiest pulpits and to our colleges? I. ask also of these two brethren if they have not aided in the teaching of such principles as those set forth by the young preacher in the conversation reported above?"

I could go back there and show the conversation with the young preacher, but that would take too much time.

"Among the teachings of the young man referred to was the claim that our position admitted of the practice of infant baptism and the admission of Unitarian Teachers to regular ministrations in our pulpits. Since Mr. McLean is apparently unwilling to commit himself in opposition to such teaching, he cannot complain if we take his silence for assent. It is a well-established fact that he recommended and urged this same young man as a candidate for one pulpit after another until one was obtained."

And these fellows could have gotten into the pulpit. So says Lord; of the Standard.

Elder Briney: No, I don't think he does.

Elder Otey: I will continue the reading:

"All along we knew that the battle (the Standard was waging) with the rationalistic influences had to be fought and won against the secret opposition of President McLean and others in positions similar to his own."

That is the use of this society, and my opponent is affirming and defending authority for the use of the society, arid the Christian Standard says that one use is just what I have read. I want the Scriptures for that use.

He is affirming New Testament authority for those organizations, and we have been calling and calling for the Scripture. Has he brought it yet? He told you that Jesus was the president of the first Missionary Society. My friends, I can't answer that. It needs none. Then he referred to Acts 6th and Acts 13th chapters. We are going to continue to call for the authority We have not seen it yet. Then he brought as his text I. Corinthians I4:4. Where Paul says, "Let all things be done decently and in order," there he found authority for organizing these societies that have been doing what the editor of the Standard says they have. He says that where Paul says "Let everything be done decently and in order" is the authority for establishing them, and then they are getting these men into the pulpit and they are using them for that purpose, says the Standard. Now, my friends, you know the occasion upon which Paul said, "Let everything be done decently and in order." It was where he was telling the church about coming together for edification, and how they should conduct themselves, and to avoid confusion in their public assemblies, when they were gathered together; and Elder Briney takes this, and on it builds this MONSTROUS ECCLESIASTICISM. Do you remember what Peter, in II. Peter 3:16, said about persons "wresting the Scriptures to

their own destruction"? Paul is advising the local congregation not to be in confusion or disorder in their public assemblage, and that is absolutely, so far as I remember, the only proof-text he has produced for this gigantic ecclesiasticism. Just here he repudiates a delegate convention, and the Illinois Society is a delegate convention. He says "they might do things not right in the church." Certainly. But would that affect the fundamental organization itself? Would that affect the officers to be established in the church, and the government of the church, and the law and the rules of the church? Why, no. But here, the delegate convention is a fundamental law of the institution. Now, a parallel case with the bad conduct on the part of a church member would be to find some officer in' the Illinois Society that had embezzled funds, or had been immoral. But that man's conduct would not affect the organization itself with its higher critic head. That would then be only a bad man in that organization just like a bad man in a church. My friends, can't a child see the difference? When we are talking about the Illinois Society, we are talking about an institution; we are talking about the law that governs it and the officers in it. Now, a parallel case would be to attack the church, and say, "You have no right in the church for Elders and Deacons." That would be parallel. I attack the society and I attack the delegates, and he says, "I don't endorse that, it is wrong ;" and then goes on and talks about bad men misbehaving in the church affecting the divine organization ! I will say to you now, if this is not a turning and a twisting and a floundering and a perverting, I am no judge. You can just say what you please. Now, I will read on:

"In the Standard's contention against the pernicious rationalistic influence which in recent years sought to entrench itself in our pulpits and weaken the faith of the churches, President McLean, so far as we know, gave not a word of encouragement and sympathy. The president is

constantly before the public in conventions, in the congregations, and in the publications of the Society. In all that he has said or written in the past eight or nine years, who can cite us one unmistakable condemnation of the New Theology movement, or one word of commendation or encouragement for Bro. McGarvey and others in their exposures of the pretensions and errors of the so-called historical criticism group?"

Now, are there any more assertions that I have not produced the proof ton? If so, I will have the proof. I don't go to war and leave my ammunition behind.

Elder Briney: Are you ready to give those five hundred churches?

Elder Otey: I said that I would put it in the book or apologize to you; that is as far as any man can go.

Now he asked, and asks again, how can we go and preach? Has he ever read the New Testament Scriptures? Did ever read the Acts of the Apostles? Has he ever studied that division of God's word and seen how they went preaching everywhere the word as individuals, and then from Antioch?

When was the first missionary society established-? It has not been so long. How did they preach for the first fifty years of the Christian era? Paul said about forty years after Christ was crucified, that the gospel had been preached to every nation on earth without any society, without any religious organization except the church of Jesus Christ. And in the face of that he asks us "how we can go and preach.?' Go like they went, as Christians, followers of Christ. Is not this the answer? How did the disciples of these first forty years go? They had no society for forty years. How did they go.

Have you ever read the early history of this restorative movement and seen how they went? They were under no society other than the church. They went and preached the gospel. How did they go? Just like they did in the New

Testament times, without any ecclesiasticism like this at Cincinnati; just like they did for the first forty years of the Christian dispensation. And I believe that the consensus of opinion will admit these facts:

I. That the greatest demonstration of turning sinners to Christ that the world has ever known was in the beginning of the gospel dispensation.

2. That the second greatest demonstration of turning sinners to Christ that the world has ever seen, considering the difficulties, was in the first forty years of the present restorative movement.

3. Under the Christian dispensation and during the early times, they had no organizations except local churches.

4. For the first forty years of this restorative movement the disciple brotherhood was free from this ecclesiasticism, and that was the second greatest demonstration of turning sinners to Christ, considering the difficulties, that the world has ever seen.

Now, another point. I believe that history will bear me out in this statement, that these are the only two periods in all of the history of Christianity, in which there has been no organization in this work except the church, just as it was established in the days of the Apostles, and these I believe to be the only two periods in the history of Christianity itself, wherein they were left free in this way. That will prove what? You can reach a conclusion on this point.

My opponent has called for a comparison between methods and results, and I will say to you as I said in the beginning, that I do not intend to be lead into false issues. If that were in the proposition, I would not have had anything to do with it, or I would have tried to come prepared. But the proposition is not as to who is doing the more. Here is another point. DO you know, my opponent, that the vast majority, in all probability, of the disciples today that are under the reign of this ecclesiasticism were converted without that society or organization? And don't you know that

the vast majority of the members that you have gotten, at least till within the last few years, you got by following the preachers who wells and preached on the Apostolic plan; and built up churches, and passed on to new fields; and then you have followed them and perverted those churches from the simplicity which is in Christ? That is the way these things have gone, and I must make that statement to remove the rubbish from the issue. But, as I said, I could not and would not enter into a comparison of the results for these reasons:

1. It is not in the proposition.
2. My Master forbids.

I said in the first place that even if my Master had not forbidden it, I believe it would make me blush with shame to boast. But he let the other point alone, did he not? Some men become wonderfully skilled in letting things alone, and in taking up something else and giving it a twist alla a turn. Well, I asked him this question: You boast of your number. When did you cease to count me and my preaching brethren here and these congregations all over the North, East, West and South in your great numbers, when you exploited your success before the world? When did you leave us out? You claim a million and a quarter. When did you cease to count us? Echo says, When?

Now, he had a good deal to say about being acceptable to God. My dear friends I will say to you that I am not here opposing the good they do. I am only opposing the organization through which they do it, and he knows it, and you know it. Still he harps on that, trying to turn your sympathies, and blind you to the real issue involved. I am not trying to appeal to your sympathies, but to your judgment and conscience. There is a time to appeal to sympathies, but it is not now.

Now is the time to appeal to judgment and intellect and conscience. That is what we are here for. So I will make this remark before I forget it. It has been heralded and

published broadcast that we, the Church of Christ, are anti-missionary, that is, opposed to missionary work. I say to you that is as unfounded a slander as was ever published against the Son of God. We are not anti-missionary. We are not opposed to sending the gospel to those who have it not, but we are anti-missionary society with all of our hearts. Now, why not in your speaking publicly and in your speaking privately, and publishing your papers, do you not refer to these brethren as being anti-society? In the name of all that is fair and reasonable and true, why not?

Now, he mentioned these notes. I replied that his brethren did not seem to be overwhelming him with either notes or numbers, and it was a just reply. My brethren are here from eight states, and there are but few of his brethren present from this city. Why is it that my brethren come all of this distance to stand by me and encourage me, and hand up notes occasionally, for which I am thankful—and I want that to go into the report—and he is singularly deserted? Does that look like my preaching brethren were standing on a "corner saying they would not put up with this man if it had been left to them," etc. We know Elder Briney and would like to speak of him with veneration. But shall we allow a man to come here with a base slander and refuse to produce his proof? Sir, were I disposed to, I believe that would bear an action in court, if I chose to bring it. Now, he does not quote correctly what I said. I said it had been intimated. I did not state it as a fact, but he states it as a cold fact.

Now, he wants to know what to do with all of these meeting houses. He seems to have great difficulty on that subject. Now, is there any argument in that? Does that prove that the organization is of divine authority, simply because we have so many meeting houses on our hands that we don't know what to do with them? What sort of reasoning is that? I will say to you that that kind of a statement virtually says, "We are wrong, but we don't know

how to get out." "If we had the elephant off of our hands, we would get out, but we don't know what to do to get out. We don't know what to do with it."

Then he goes off and refers to what he said when he was a "baby preacher." Well, we have learned at least—we have learned here, that the great giant, the great logician, known the earth around, cannot refute a "baby," and he refers to a "schoolboy's" knowing this and that. You can't refute a "baby," you can't answer a "schoolboy." He says I have not answered. I leave it to the audience to judge about answering. Now, he says that he would let Rome stand in the main I wonder if his brethren are going to stand by that. Do you remember when I read from a former article of his that he said that the very day we abandoned the motto: "Where the Scriptures speak we speak, and where the Scriptures are silent we-are silent," that we would then be driven by the merciless blasts of sectarianism toward the port of Rome? He abandoned that thirty-five years ago, and it looks like he is nearly to Rome. Taking all of the facts together, I leave it to you if that is not the logical conclusion. He said years ago when we "permitted instruments of music to come in we would be driven before the merciless blast of sectarianism towards the port of Rome." Well, it looks as if he were nearing that port now, and wants Rome's buildings to remain so as to be ready to receive him.

Moderator Sommer: Before Elder Briney proceeds, the Moderators will request the disputants to refrain from these personal matters.

Elder Briney: He has said some things that I am compelled to answer unless he withdraws. He has talked about a base slander, and things of that character, and I am going to answer.

Elder Otey: I will say, if you agree to it, that I will leave out all of these statements that the Moderators object to.

Elder Briney: But what are the people going to do who have heard the statement?

Moderator Sommer: I suggest that Elder Briney be allowed to reply to the last speech, and after that to have no more of these personal allusions.

Elder Briney: I am sorry that these things have been brought in.

J. B. Briney's Fifth Speech.

Gentlemen Moderators, Ladies and Gentlemen:—You see when people set snares and their own feet get caught in them how it hurts. That is the meaning of all of this.

Now, while that matter is right fresh before us, I wish to say what I have to say on it. I stand ready to make my statement good. I dare him to bring it into court. The courts are open and I am here, and it can be served tomorrow; and I dare him to go into court. I am not going to back-track. He brings up this matter of the presence of so many of his brethren and the conspicuous absence of so many 'of mine. I gave the reasons for this this afternoon, and those reasons are perfectly satisfactory, and I will give this other reason. My brethren for the most part regard this as a dead issue. They don't think it is worthy of consideration, and I have really almost been censured by some of my best friends for allowing myself to be drawn into a controversy with this man upon these dead issues. He says he has brethren from seven or eight states, some from Texas. Perhaps those men can give you some information about those five hundred vacant churches that you have been talking about. By the way, those that are here are a pretty considerable per cent. of the whole outfit. He delivers an exhortation about its being said that they are anti-missionary. Did he ever hear me say that? Did he

ever read anything I wrote to that effect? Did he ever hear me call them antis. I have protested against that. I never referred to these, my brethren, in spirit or verbally as antis. I think it is unkind and unspiritual, notwithstanding the bad meaning of such words on the other side, as you know of, almost everything that the tongue or pen can be laid to. I protest against it. It does not meet with my approval. I want to meet this gentleman as my brother. I don't care what they claim. I am not going into conniptions about it. But I want them to show whether they are missionary or not. I want them to answer some of these questions. Now, what churches have you organized in destitute territories? What houses have you built to enable little struggling congregations to get together and worship God? Prove your faith by your works. Show us what you have done. Refer us to the fields occupied by your men and women. Now, these churches that our Extension Board has enabled our brethren to build here and there in eleven hundred and nine localities are the means of saving souls—hundreds of men and women who have gone West in those sparsely inhabited districts of country and have become cut off from the fellowship of their brethren and are without the means of growth in grace and knowledge, and without help both from the standpoint of missionary and from the standpoint of houses to meet in—let him tell us what he is doing along that line. By the way, Paul told some of his brethren and some of the churches what certain of the churches and brethren had been doing, and he said, I do this to stir you up Now, stir us up, Brother Otey, that we may emulate you. Tell us what you are doing. Show us the work that you have been accomplishing. Ah! my dear friends, it is one thing to criticise and abuse and obstruct, but it is another thing to do something.

"When did you leave us out?" When you jumped out, if you are out, and I don't like to recognize that. Now, I want to say that we have not recognized, and I don't want to

recognize this line of cleavage and division that he is insisting upon. We are not dividers. We try to hold together. We try to rally tight under one banner. We want to preserve the unity of the spirit in the bonds of peace. My friends, the bane of Christendom has been that every set of opinions that differs from another set of opinions must be made the basis of another organization. The idea of making two opinions concerning musical instruments and missionary societies the basis of division in the body of Christ and the basis of another, an independent organization! I say that principle has been the bane-of Christendom.

The five points of Calvinism must call around them one class of brethren and the counterpoints of Armenianism must call around them another class, and thus two religions have been based upon the philosophies and opinions of men. I say it is wrong and wicked. My brother does not tend to be led off as to results. Why have I called attention to those results? He raises the question of whether-they are pleasing to Gor or not. That is in the proposition. How am I going to determine whether a thing is pleasing to God or not unless I have it before me. I want to know whether these results of our labors through our missionary organizations are pleasing to God. I want to know-whether He smiles or frowns upon them. -I want to know whether He would have them continued or whether He would have them torn up. That is it. Are they pleasing to Him or are they not? My brother won't answer that. You bear me witness, and the report will show, my dear friends, whenever he-has propounded to me any question that has any sort of bearing on the subject, that I have not candidly answered. I believe you will bear testimony to that, and the report will show that in the majority of cases, when I have propounded questions to him bearing directly on the subject, he has evaded them. He said. something about turning and twisting and perverting. Of course, that is perfectly gentleman

ly and in harmony with parliamentary law! My brother's. conduct reminds me of the lines about the serpent:

"He wriggled in and lie wriggled out,
Always leaving the people in doubt
Whether the snake that made the track
Was going north or coming back."

Which way is he going?

"No organization in the days of the Apostles." How does he know that? I have called your attention as the report will show, to two instances after Pentecost where organizations were made for the accomplishment of certain purposes. One was in the case of the seven who were appointed in Jerusalem to attend to the matter of the distribution of the common fund. My Brother said they were deacons. I denied that, and I galled for the proof, and he has not referred to it since. He has said that these people were deacons, and I call for the proof, and he is perfectly silent and makes no attempt to answer me. They were just a committee appointed for the purpose of looking after that especial business—disposing of that common fund—and when that common fund passed away, that committee was necessarily dissolved. He says there was no organization among the disciples in the forty years after the beginning of our restoration movement. My brother, did you ever read about the time of the dissolution of the Mahoning Association in the Western Reserve of Ohio? Does not my brother know that that association came almost bodily into the restoration movement, dissolved as an association and resolved itself into a missionary society with a president and secretary and treasurer, and that Walter Scott was appointed and sent out and paid by that organization to evangelize right there in the beginning of our movement? I would advise him to read up on history as well as read the dictionary, and pay some attention to the Scriptures. My

friend refers to Paul's statement that in his lifetime the gospel had been preached to every creature. Of course, I think you will agree that that is quite a strong figure of hyperbole. The gospel had been quite extensively preached, but not to every creature. Now, he says, How did they go? A good many of them went under the hand of the persecution when they were driven out of Jerusalem. They had to go and they went and they preached. But there was an organization in Antioch, and I cannot get his attention to that any more. There were men assembled together in that city from different and widely separated sections of the country. No evidence that any of them were members of the church in Antioch, and they were there in consultation concerning the spread of the gospel and the pushing of the cause of Christ into the regions beyond. That is what they were engaged in and the Holy Spirit joins them and becomes one of their number, so to speak, and tells them what to do. These men are assembled there with the church in Antioch, and are instructed to take two of their own number and set them apart to the work whereunto the Holy Spirit had called them. When they had done that, they, under the direction of the Holy Spirit, sent them forth. Now, he has offered no explanation of that passage at all. What does it mean? Here they are interested in and discussing one question, and that is the spread of the gospel. One of them from Cyrene, in Africa, and others from other different sections of the country, are engaged in a serious consideration concerning the spread of the gospel; and the Holy Spirit joins them, thus setting the seal of His approval upon the transaction. If that is not a society, I think it would be difficult to establish one. ~ society does not depend upon the mere form of organization. It may change its form at any time, and the forms of our organizations have been changed from time to time, and to some extent, but that does not affect the principle of organization. There is the principle of organization underlying the transaction that took place in this con-

ference among those prophets and teachers in Antioch. 1 repeat, there it is.

He wants to know if I ever read the Acts. Answer, Yes. He knows I have read the Acts, and I have used an axe, too.

By the way, my good friend referred to somebody as being mad. Now, I have had to give him some pretty hard blows, but that was not the result of anger, but the result of love; and he must not conclude that every time I knock him down I am mad. A young man was standing near his father one day and all at once he hauled away and struck him between the eyes, and knocked him down. The old man said, "What did you do that for?" He said, "Father, you just stood so fair that I could not help it!" That is the way with my friend: he just stands so fair sometimes that 1 can not refrain. I have not had a feeling of anger rankling in my heart from the time we began our correspondence to this moment. I leave you to determine what the speech that he delivered last indicates as to his temper. Now, here come those five hundred empty churches in Texas again. I don't know. I have not the statistics on the subject, but I doubt whether, taking his brethren and mine and putting them together, they have 500 meeting houses in Texas. I am not saying they have not. I simply don't know, but I do know they have not 500 unoccupied church houses in the State of Texas.

Now, he read from the Standard. The Standard puts that hypothetically. Didn't you notice that the term "if" preceded nearly every one of these interrogatories or statements? It is not an assertion. There is something that comes very near an assertion about aiding men to get into the pulpit. Suppose these men were put in the pulpit. It then remains to be proved that they were put in the pulpit because they were higher critics. That proposition falls upon my friend.

By the way, he has not explained to US what higher criticism is. Now, here he is talking about a thing and criti-

cising it and everything like that, and he hasn't given us any kind of a definition. Apparently he cannot define it Now we come to this question of the stars. He had then black-balled this afternoon, and now he has them starred. There is a big difference between blackballs and stars.

I got the idea, and I think most of those present received the same impression, that these society officers are making catalogs something like blacklists, and sending them through the mails in some way, calling especial attention to those churches that have nor paid, with the effect, at any rate, if not the purpose, of discouraging them and lowering them in the estimation of the people. I want to say there is nothing of that kind whatever in the whole transaction. Here are certain assessments. It is interesting to churches and to 'people, to know how many of these churches have met their apportionment. How many of these churches have done what they have been asked to do. Well, of course, when that is made known by comparison—I don't think there is any star or any other mark to indicate those that have nor—it is only by a comparison with those who have paid. May I ask the brother if there is any especial mark attached to those who have not paid.

Elder Otey: The report will show.

Elder Briney: Then you cannot answer. Then you ought to be careful about your statements.

Now, I am coming back to where he began his last speech. "Whom the gods would destroy they first make mad." I would kindly request my brethren on the right to look after him tonight, for if that is true that whom the gods would destroy they first make mad, you had better look after him. I want to say now—and I am getting back to my notes on his former speech that I did not have time to reach this afternoon. I have held a number of discussions with a good many kinds of people and I want to say to you that I have heard more abuse of my brethren and of the Christian church in this discussion than I ever heard in all of my life with all

of my experience and observation summed up; and I want to say to you that if that is his style, and that is satisfactory to those he calls his brethren, and if that is going to gain him favor in any way, if it is going to help him even get a few advance orders for his book, that is all right, so far as I am concerned.

I want now to call your attention to another branch or two of our work. I am testing this matter from the standpoint of whether it is pleasing to God or not. I have called your attention to the foreign society and showed you in brief and very inadequately, because I am sure my estimate falls quite considerably below the facts, but I have tried to judge this matter by the fruit and that is legitimate. By their fruits shall ye know them, what kind of- spirit is in the person or thing. You know what kind a given tree is by the fruit on it. The Savior sets up that rule by which to judge men, and I presume it is just as good to judge things by it. What kind of fruit does it bear? Does it bear good fruit, or not? Does it bear fruit promotive of the gospel of the Lord Jesus Christ or obstructive to it? Those are legitimate inquiries. They belong to the proposition.

Now, I called your attention to the Home Society, and tried to show you, though very inadequately, its grand and glorious work. I tried to show you the many fields it has occupied and still occupies. I tried to show you the churches it had established. And by the way, I believe I will just read a thing I meant to read in my opening speech, but it slipped my mind. Here is a summary of the work done by the Home Society in 1907, in its Annual Report:

"Missionaries employed, 418, eighty-two of whom were supported by direct appropriations from our treasury, and 336 by our appropriations to the various State Boards of Missions; I24 churches were organized and 14,469 persons brought into the church, of whom 7,283 were by baptism and 7,186 by commendation or statement."

Just think of that! 7,283 persons led to the Lord and

baptised. And then they have gathered up 7,186 more, many of whom. would have gone from the church permanently but for this great work. There it is. Is that pleasing or displeasing to God? I then referred to the Extension Board and called attention to its grand work as shown on this map. I advance now to take up the matter of ministerial relief. Under the auspices of this general Home Board, there is a committee of wise, prudent business men selected and appointed to raise funds for the old war horses, and their faithful companions, their wives. Is that pleasing to God? How many hearts tonight, perhaps at this very hour, just before retiring for the night are beating warm in old bosoms, beating in thankfulness for the relief which comes to them in old age, and ministers to them comes from the hands of this organization! Men and women saved from want, saved from hunger, saved from the chilly blasts of the winter's wind, hundreds of them. Is that pleasing to Gor or displeasing? Does that excite His wrath or His favor? Is that commendable or is it to be censured? I am bringing out these fruits for the purpose of judging the tree by them. For by the fruit the tree shall be known.

W. W. Otey's Fifth Reply.

Gentlemen Moderators, Ladies and Gentlemen:—I wish to say first that I did not say that Elder Briney had been out of humor. With reference to all else, you are the judges. I also say that I do not think I said anything I should wish to recall when it is in print, but in harmony with such suggestions, as far as I am concerned, I will give our reporter free hand to expunge anything of a personal nature or character that has appeared. I will also say now in reply to one of the remarks of my worthy opponent. that I am not contending that it is not right to build meeting, houses.

that it is not right to preach the gospel, or that it is not right to support the preachers. I am not denying that it is right to care for the aged preachers. That is not the question It is not what you do, but the organization or channels through which it is done. God authorizes these good deeds to be done. My position is that He has authorized it to be done through the Church and as individual Christians. My opponent's position is that God has authorized people to organize such institutions as these societies through which to do it. That is the issue between us. Now, I believe I shall notice next what he said about this "pursuing of the noncontributing congregations through the mails." What I said on that is already recorded. He interrogated me to show about the marks. I could not answer him intelligently, Yes, or No, and I said that the report will show. I will read so much of this report to get that in, and the stenographer will take just so much as I read and send it to the printer, and it' will be put in with these marks.' I want to show it to him and show it to you, so that you can see that I have substantiated what I have said, and if he is not satisfied, I can give him the book again:

"Receipts for Foreign Missions, from October I, 1904, to October I, 1905. Churches, Sunday-schools and Endeavor Societies marked with a (*) star indicate those which reached their full apportionment; those marked with two (**) stars doubted their apportionment."

Of course, those who did not reach their apportionment had no stars.

Elder Briney: And no marks of any kind.

Elder Otey: No, sir. Now, take those churches that have no stars, and come over here and you will find them with a black square. Yes, there is the black square. Now are not they marked? Now, every church here that has one star and every church that has two stars is in the white column. Now I will read under Alabama:

Anniston	$35.50
Athens	10.00
Bessemer	3.75
Birmingham (First)	51.70
Cambridge (Orrville)	4.11
*Ensley	27.20
Fairhope	10.00
**Jasper	20.66
Lebanon (Roanoke)	8.00
Oxford	9.10
Plantersville	14.70
Selma (First)	25.45
Talladega	10.00

Now, at this point there is another matter that occurs to my mind, and that is that I stated that this society was proposing to go into the order business.

Elder Briney: Secret Order, you said.

Elder Otey: Did I say Secret Order?

Elder Briney: Yes.

Elder Otey: The records will show, I will not be positive on that point.

Elder Briney: But I am.

Elder Otey: But I will say order, and I will say this: That I do not know that it is not a secret order or that it is. I will read it and leave it with you. Here is a plan formulated by a committee that was appointed by the society in question.

"Your Committee respectfully suggests that the Foreign Christian Missionary Society create an order, with a definite purpose, with rules and regulations hereafter to be adopted, within the organization to be known by some name to be adopted by the Society, and the business men of our brotherhood be invited and urged to join; that the annual dues be fixed at $10, the money to be paid direct to the So-

ciety, or through the Christian Endeavor, Sunday-school or Church; the idea being that any person who shall contribute $25, or more a year to foreign missions, shall be a member of the order. Ten years' membership in the order shall entitle one to life membership and a handsome gold badge to be worn by the owner.

"Doubtless this report will strike some as inconsequential. But your Committee believes that if properly presented by our ministers to their congregations it will yield large returns to the Society. With a million and a quarter members, we may reasonably expect to have one hundred thousand business men. Twenty-five dollars a piece from this number would mean $2,500,000 per annum. Or if a relatively small minority of the grand total can be depended upon to unite with the order suggested, a larger revenue would come from that source than any other now in existence."

Now, just a moment on another matter. He played upon what I said about the membership, and I asked him this question, "When did you leave us out?" That was a pertinent question. He had a good deal to say about it. Now, my understanding about it is that in making this estimate they include all of us. When they are talking about members they are counting individuals that are not affiliating with this society; that is, if I have correct information. If I am not correct, I will be glad to be corrected. If they claim a million and a quarter affiliating with the society, all right, let them say so; and if they claim us who never have affiliated with the society, by what right have they counted us and published us as affiliating with them? By what right do they propose to appeal to us to join their order to raise some money? These are plain questions.

Now, I don't say for a moment that I did not use the word "secret" when I stated that. I may have done so. We know that the expression "secret order" comes so often together that in speaking an individual might say that, but

I was positive, almost, that I didn't say "secret order." But do you know of any orders in all of the world of this character that are not secret orders? I do not. Now, if this is a secret order having a countersign of some kind that protects its members, and how else could they be protected, then it would be a secret order. Mark you, I am not saying it is or will be, but I say if it is not a secret order, and if it has not some secrets it is different from any order that I have ever heard anything about.

Again I read: "It is a well-known fact that men readily seek admission into lodges and clubs, and pay a good deal more for admission than the fee required in the order suggested."

Now, there is where that word "secret" was suggested in connection with the word "order."

Now, before I forget it, we must go to Acts of the Apostles and find that society Elder Briney has been talking about. I will just read you the plain Scripture statement. I won't make a word of comment, and then I am going to read a description again of his society under consideration and let you judge. Acts 13 :I-4:

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they being sent forth by the Holy Spirit, departed unto Seleucia; and from thence they sailed to Cyprus."

Now, in Acts 14 :26 we find this language:

"And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they fulfilled." "And when they were come, and had gathered the church together, they rehearsed all that God had

done with them, and how He had opened the door of faith unto the Gentiles."

Now, he says, "that is a society" like the one we are talking about there. Now, I will read you the By-Laws of the officers and terms of admission into the Foreign Society and let you see whether he has proved his proposition.

"Art. I. The name of this organization shall be The Foreign Christian Missionary Society.

"Art. II. Its object shall be to make disciples of all nations, and teach them to observe all things whatsoever Christ has commanded." (I have never taken a position against their object, Otey.)

"Art. III. This Society shall be composed of Life Directors, Life Members, Annual Members and representatives of Churches, Sunday-schools, Sunday-school Classes and Missionary Associations.

"Art; IV. Its officers shall be a President, seven Vice-Presidents, a Recorder, two Secretaries and a Treasurer, who shall be elected annually.

"Art. V. The officers of this Society shall constitute an Executive Committee, who shall have all the powers vested in the Board of Managers during the intervals of the Board meetings. A majority shall be competent to transact business.

"Art. VI. 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 Sunday-school Class, or Missionary Association, may be represented in the directorship or the 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."

What were the constitution and by-laws that governed that society in Antioch that he has been talking about?

Who was the president, who was its vice-president, who were its directors? How much money did their seats in the directorate cost? How often did they meet? Who was the secretary and treasurer? How much money did they get in and disburse?

Now, these are only a few requirements that he has to show to prove that that was a missionary society. Now, my friends, you must decide that matter; I can't decide it for you. I have read the word of the Lord, a plain description of how the Holy Spirit called and sent these men, and here is a description of his Foreign Society. It is for you to judge between them.

Now my worthy opponent made some play on the word "they," and he said it referred to the prophets. It did. He said the prophets sent them. The Holy Spirit called them. Now, what is the difference between calling and sending? The Holy Spirit through these prophets called them and sent them. If the work was done by the Holy Spirit through these prophets, if the Holy Spirit called them and sent. them, the Holy Spirit inspired them, and these men, Paul and Barnabas, went and preached, and returned and called the church together and reported to the church.

Elder Briney: Will you let me call your attention to the issue on that. The point I make on that I want understood.

Elder Otey: I don't want to misunderstand you.

Elder Briney: The point I make is that the Holy Spirit did that through these men assembled there from different parts of the country and that the church as such did not do that. That is my point.

Elder Otey: I am glad that he gave that explanation. I am not going to comment on it. I will just leave it with you. The prophets were in the church. Read the description of what was done there and then and just kindly set the two side by side, and see if you can make the two look

the least alike. Before he can have any Society in Acts 13th chapter he must have a president, a vice-president and a secretary and treasurer, and a board of directors; must have a seal and the seats in that directorate must be sold for money. Not necessarily sold for $500, but they must be sold. I am willing to stand the two side by side and read the Scripture and read the description of his society and let you decide the question.

Now there is another question. Do you remember what Paul said in writing to the brethren in Galatia who were "observing days"? He said, "I am afraid of you lest 1 bestowed labor on you in vain." Remember the tendency of things. When people begin to slip away from the truth at first it is' gradual, but it results after a while in complete apostacy. My worthy friend said, in reply to my statement to that effect—I forget exactly what it was—but I stated that the Catholic Church developed gradually, and he said, "it developed out of the real Church of Christ." That is granted. But it was hundreds of years before they got to the Pope of Rome, but these departures go on and go on. It took hundreds of years to develop the church of Rome. Paul wrote to the Galatians, "I am afraid of you," when they had begun to observe "days." The Christian Church is going back to Rome faster than any other people ever did.

Now, I turn to page 528 of the December (1904) number of the "American Home Missionary Society." And we find that a lot of days are set aside to be observed religiously. Here is January 20th set aside to be observed as "Educational Day." There are eleven annual "Days" appointed by this Society to be observed in a religious sense by the churches. If Paul was "afraid" of the brethren in Galatia, what would he say of the Christian Church?

Now, I am not going to argue against the good that may be done with the money collected in that way, but I am talking about this "observing of days," and if Paul was afraid of the brethren in Galatia and felt confident that that

tendency would go on into hypocrisy, ought we not to be suspicious of these people?

And the great number of societies and organizations they now have! Of course, we are confining ourselves in the main to these two societies, and others like them, but I mentioned this, that I tried sometime back to make a list of the different organizations and different societies that are multiplying among these people so fast, and I gave up the task. I seriously question whether my opponent can tell you, offhand, the number of their societies. I leave this matter of "orders" with you and the matter of "pursuing" the churches through the mails with you as well.

Now, about "deacons." I will remind my worthy opponent that I said "servants or deacons." I did not say positively that they were deacons. I was in doubt whether the word was proper, and therefore I said, "servants or beacons." He says the word "deacon" is not there. 1 accept that. But here is the point: There were certain men "set apart in Acts 6:1-4, who were under the direction and supervision of the local congregation; the congregation controlling these men while they were seeing to the feeding of the hungry and caring for the sick, etc. This Foreign Society is a very great distance removed from those seven men and their work. Here it is with its "delegate convention" and a whole lot of other things that my opponent will not stand for at all. Therefore, we do not find anything resembling in the slightest degree—why, there is not the slightest similarity—between those seven men and their work—their, work being under the local congregation—and this great Missionary Society that is set over thousands of congregations, telling them, thousands of miles away, how much they ought to give, and if they don't do it, they pursue them through the mails with a black square.

Now, I will leave that matter with you.

Now, again, the question about higher criticism. I said there were certain facts there. I have given you the proof,

at least what I consider the proof, and you can judge of whether I proved what I said I would prove. That is all necessary, about that. I made that statement, and I think I have given the proof; and if I haven't, I produce it—produce all I have, and I leave it to you to decide whether I have given sufficient proof. I leave the question with you for your consideration. I think that about covers my notes, and as I only have one minute left, I will not open up a new argument but simply say that in regard to these personal matters, I am willing to leave it to the reporter to expunge all of them, if Elder Briney says so.

Elder Briney: The reporter can just let it all go in.

J. B. Briney's Sixth Speech.

Gentlemen Moderators, Ladies and Gentlemen:—We are drawing near the end of our discussion or investigation, as I prefer to regard it, and I expect we are all under the influence of a feeling of gratification. Such is the case. The reporter says that he is glad, and Brother Otey and I have told each other that we are glad, and I expect that that is the case with the rest of you; so that this is the glad occasion of the discussion.

All that remains to be done now is to get things together and put them in shape for the close. And in doing this, it devolves upon me to run over the ground covered by Bro. Otey in his closing speech last night. I presume it is scarcely necessary to repeat the proposition. I judge that that is well understood. My brother said that the church was authorized to do this mission work and to that I say, Amen. But the question is, How? This is a duty that rests upon the whole church, not a part of it, but all of it; and I repeat that it is perfectly manifest that the church as a whole cannot do it. It can only do it through represen-

tatives. Now, how shall that be done? We think that we have found an answer to the question in our missionary organizations, which are simply feet, so to speak, for the church as a whole, whereby she may walk abroad and carry this glorious gospel to the ends of the earth. I have asked my brother a number of times to indicate to us how the small churches, that can give something and want to give something, shall concentrate their means so as to make a group sufficient to sustain a man in the field? and how can those individuals who are able only to give their dollars per capita, how may they so combine and co-operate as to concentrate their mites in such a way as to enable them to send a man to preach this gospel? These are the practical questions pertaining to the details of this matter. You do not say very much so far as explanation is concerned, but you say the church is to do it. The question returns, How?

I come now to this question of maps and marks. Brother Otey laid before you last night that map, and he said that those black squares represented the churches that failed to reach their apportionment, while the white squares represented the churches that reached their apportionment, and some of them doubled their apportionment.
Now, I wanted to be very careful in what I have to say in regard to that and therefore I wrote it, and I shall proceed to read: "It seems that my friend reads our missionary literature to find something to object to and array against the society and the men in charge of it, to prejudice them in the estimation of the world at large, rather than to learn the true facts in the case. In the map that he held up before you are a number of white and black squares, and he told you that the white squares represent the churches that meet their apportionments or more, while the black squares represent the churches that fall short of their apportionments, and he represented the managers of the society as pursuing these churches through the mails with exposures, and holding them up before the public as wor-

thy of censure, to their humiliation and disgrace. This is as far from the truth as the poles are separated from one another. The while squares represent all contributing churches, and the church contributing but one dollar is given a place in the white squares along with the church that contributes one thousand dollars. The black squares represent the churches that do not contribute at all, and they do not appear in the records at all, and there is no way of telling from the records what churches they are, and hence they are not pursued through the mails. The black squares simply indicate that there are about so many churches that do not contribute to the treasury of the society, or did not the year for which the records stand. But my friend says that these squares represent the churches that do not come up to their apportionments, and that they are "black-balled" or "black-listed." In this he has committed a crime against the society and the men who manage it—against God and morality, and it would be interesting to know whether the brethren on my right are standing for this thing. It may be that this wrong was not done intentionally, but through an overmastering desire to find a club with which to cudgel the heads of the societies, and that this desire blinded his eyes to the facts. If this be the case his own sense of right will indicate to him what he should do in the premises.

You remember that yesterday afternoon my brother stated that there was a prospect of a secret order—an organization, a kind of close-corporation affair, that was to have its secrets known only to its members. I questioned him at the time and he promised us that he would sustain the declaration last night, but you discovered how he failed in that. He explained that he supposed that in as much as the two terms very commonly go together, "secret order," he just rather assumed than otherwise that that was the case in regard to this order. Now, that matter simply pertains to this affair of the movements of men, the men's movement in religious work, and the idea of these secretaries is to enlist

a certain number of men in this special organization for the purpose of raising so much money for the advancement of the cause of Christ, and there is nothing secret about it, and surely, my friends, it is not a very great crime to try to get Christian men to organize for a special work, and to give a certain amount of their means for the promotion of that work. I do not think that is criminal.

Now, as to this matter of Acts 13. I do not deem it necessary to say very much more about that. I do not think my brother has at all met the issue upon that passage. I called your attention and his, of course, to the fact that the record gives an account of a number of men assembled with the church that was in Antioch, and that they were ministering to the Lord there and praying, and the Holy Spirit joins them and directs them what to do, and that was to select Barnabas and Saul, and have them go into the regions beyond and preach the gospel. I stated that there is not an intimation that the church in Antioch as such had a thing to do with that transaction. The residences of a number of the men are given. They lived in different parts of the country—sections widely separated from one another—and yet here they are considering the question of foreign missions, and its seems that they were in some doubt and perplexity in regard to the solution of the problem before them, until the Holy Spirit gave them light and direction in regard to it, and from the men, whose names are given, the Holy Ghost selected these two men and sent them abroad into the foreign field. These men did it. That is, they were the agents under the direction of the Holy Spirit, and not the church as such. Well, of course, when they returned, having accomplished their mission, the church of Antioch was there, and it was interested in what they had been doing, and would be anxious to hear about the results of their labor, and they gathered the church together and made a rehearsal of what they had done, just as would likely be the case if a missionary convention were assembled in Louis-

ville with one of our churches, and should send some man away into some foreign land to do mission work, and at the end of a year they returned to Louisville. Well, the brethren in Louisville' know about their mission, and they would be anxious to hear from them, and have them make a rehearsal of their labors and the results thereof, to the brethren who knew about their mission and were interested in it.

Now, my brother wants this to correspond exactly to the organization of some of our societies. My dear friends, that matter just simply pertains to details. I do not know what their organization was. They evidently had some. They did' it decently and in order, and I have no doubt they had to handle money. I have no doubt but that those men who sent the missionaries out stood behind them. How did they do it? I don't know, but I presume that they proceeded in an orderly, systematic way to accomplish the matter that they had in hand; and so in general principle it bears the idea of a convention, and of a society of men collected together and banded together from different parts of the country co-operating to send the Gospel abroad. That is the essential idea in a missionary society. I confess that I was somewhat surprised, and a good deal amused at my good brother's use of Paul's language about days. The societies observe days, and Paul said, of a brother who observed days that he was doubtful in regard to him. Does that authorize him to doubt the observance of all days?

Now, if you will read that chapter in Galatians, you will discover that Paul is writing and talking to the Gentiles who had been brought from the customs of the heathens, 'and they observed days and weeks and months and years, and being turned away from the customs of the people among whom they had been brought up, and brought into Christianity and caused to mingle with Jewish Christians, who, likewise, had been brought up to observe certain days,

they fell into that custom, and were observing as religious ordinances those days that the Jews had been observing, and which had passed away. Now, he says you are going back, and I don't want you to do that. But the observance of those days has no relation whatever to the observance of days in missionary work. None whatever. Is it not a fearful thing that Christian people observe days to do things for the Lord? Is not that a great danger and a great misfortune? I want to say to you that it is possible to overorganize things and overburden things, but that is a question of detail that can be regulated according to circumstances. This association seems to ask the churches to set apart certain days for the sake of system and order, and that things may proceed without conflict, and on these days to take offerings for special purposes. That is all there is to it, and the idea that that would come under Paul's langauge about days in the letter to Galatians, is simply a marvel to me.

Now, among these is Easter Sunday. Don't you know that Easter Sunday is becoming an established event all over the world, and especially in this country of ours? There is a Sunday that is called Easter Sunday, and, by the way, Paul was hastening on to Jerusalem by Easter, as the common version has it. Pentecost was on a Lord's Day and Easter was on a Lord's Day.

My friend returned to the question of the seven, and the issue between us is this: I hold they were a special committee appointed within the church to do certain work, and that when that work was done that committee expired by limitation. His idea is that they were deacons. He has not shown that,—it is just one of his assumptions. He refers again to the matter of authority over the congregations. I just want to say to you, my friends, that there is nothing in that. There is no authority whatever unless it be the authority of advice and suggestion. They are not over the churches, nor do they have churches under them,

to say to one, come, and it comes, and to another go, and it goes. They are acquainted with the field. They know where the works needs to be done, and by observation and experience they have become fairly well acquainted with the churches and brethren in regard to resources and ability, and upon this information and this understanding of the matter they just simply suggest to this man or the other in the church that he ought to give so much, but if the church does not see fit to adopt that apportionment, it is under no obligation to do it. It is wholly advisory.

Then he refers to and dwells upon the matter of the expenses. Now, I believe I can say this with perfect safety: It is doubtful whether there is any institution handling money in the world that handles it so cheaply and with as little expense as the Foreign Christian Missionary Society handles the funds and does the work entrusted to its care and direction. Of course, it takes money. It requires expense. But suppose it takes fifty per cent. Suppose $100,000 were raised, and it takes $50,000 to bear the expense and carry on the work. Hadn't you better raise $100,000 and spend $50,000 in sending the other $50,000 to the heathen and the people who need this work, than not to raise any at all? But the cost of it is a very small per cent. of the fund.

Now, I believe when I closed my speech last night I had just reached the last point I wished to make in the presentation of my line of argument on this proposition, and that is with reference as to whether this thing is pleasing to God or not. I had just reached the matter of ministerial relief, and organizations that we have for caring for the aged and infirm, and also for caring for children that have in some way been deprived of their natural protectors. Now, there are scattered over this country of ours quite a number of old veterans in the service of the Master. You are aware of the fact that a good many years ago these men had to labor for nothing to a very considerable extent,

and pay their own expenses. Most of that first class of men are gone, but the second generation was not very much better off. Just take as an example that remarkable-and grand man of God, John Smith. He left home, leaving his wife to direct the domestic affairs, leaving his little farm with a mortgage upon it in her hands and the hands of small children to do the best they could for a living, while he went and preached the Gospel of the precious Saviour. Sometimes he was so pressed with engagements he would not have time to visit his family between times. On one occasion, he was going from one point to another, and his way led by his home, and he rode up to the gate on horseback and called his wife to come and bring him some clean clothes. She came down to where he was and they spoke and she handed him clean clothes and took his soiled ones, and said, "Mr. Smith, don't you think it is about time you were changing your washing?" and he said, "No, Nancy, I am perfectly satisfied with your work. 1 have no occasion to make any change ;" and they kissed, and she returned to her work and he went on to his. There are some few of that class needy. You would be surprised and would weep if you would go to the Board of Ministerial Relief, and read the letters of gratitude and thankfulness that come from these old heroes, and heroines, aged and infirm, leaning upon their staffs, and receiving at the hands of this Ministerial Board about all of the money they have to spend for what they need. Is that a good fruit or a bad one? I am making this argument upon the idea that the tree is to be known by its fruits, and here is a tree that is bearing such fruit as this. Then here are these homes for the aged and infirm, one in Aurora, New York, and one in Colorado. I don't know exactly where they are, but they are for the purpose of opening their doors for receiving aged disciples, one of them especially for aged Christian women. These people are being fostered and cared for by the tender, loving hands of our missionary organizations.

They are conducted under the auspices of these societies, and these aged people are rejoicing in these many benefactions. My dear friends, is that a work acceptable to God? How about a tree that is bearing that fruit,—shall it be cut down? Who will lay the axe to the roots of it? Who will say that that tree, bearing such fruit as that year after year and continuously, yielding its crop every month, should be hewn down and its body caused to die and yield no more fruit and leave these aged servants of God to-i hunger and thirst for the bread and the milk of life? Then there is an institution for the reception and care of children. I do not say that all of our institutions of that character are under the auspices of these societies. We have one in Louisville that is not,—that is being looked after by the brethren throughout the state. It is an organization. It has its agencies to give effect to the purposes and plans for which the institution was established; but there are some instituions in other parts of the country that are under the auspices of these organizations, and the children are being picked up,—little boys and little girls, that have been deprived of fathers and mothers, or both, and they are there, the dear little orphans, under the fostering care of these institutions, and there because the hearts of good people have moved them to make an arrangement like this, there because there is no other place so inviting and so satisfactory and so comfortable, where they might go, and there they are about the dining-table, their little mouths being fed by those tender hands, and there they sit about the furnaces and about the firesides, being warmed, because the coal is shoveled or the wood laid in place by those tender loving hands, and there they are nicely tucked into their beds at night, sheltered, and warmly blanketed, sleeping away the hours of darkness in the enjoyment of comfort and protection. Shall a tree that bears that fruit be felled to the ground? Can it be said to that tree: "Why encumbereth thou the ground?"

W. W. Otey's Sixth Reply.

Gentlemen Moderators, Ladies and Gentlemen—Do I believe in caring for the widow? Do I practice that to the full extent of my ability? Ought the orphans to be cared for? Most assuredly. Anyone who would take any other position could not be called a true Christian. Through what institutions ought the church of Jesus Christ, the body of Christ, do this work? I will let the voice of God answer: "If any provide not for his own and specially for those of his own house, he hath denied the faith and is worse than the infidel. Let not the widow be taken into the number under three score years old, having been the wife of one man, well reported of for good works." (I. Tim. 5:8-9.)

What institution or organization is in view here? The one body of Christ, the church. The state must care for its dependent ones through state institutions. . Benevolently inclined people have the liberty to care for dependent ones in individual institutions, but Christians must care for their dependent ones through the church, the body of Christ, and not through any other institution. On last evening I made a statement with reference to empty meeting houses. My opponent demanded the authority. I promised him I would secure the authority and send it to him for him to reply in equal space, to be inserted in the book That is the understanding?

Elder Briney: Yes.

That ends this for the present. But I wish to read some along this line from the Christian Standard from the pen of the Senior Editor, J. A. Lord, where he speaks of the conditions in Ohio. He says: "So far, then, as missionary machinery is concerned, Ohio stands in the front rank."

"But with all present agencies, conditions among the churches and in the field are far from satisfactory. In the

Athens district, regular district meetings are held as usual. But, dissatisfied with actual conditions among the churches, the brethren last year arranged for an informal conference and basket meeting with President T. E. Cramblett, of Bethany, W. Va., as chief speaker. This year the editor of the Standard had the privilege of addressing the brethren assembled at Bishopville, two miles from Glouster, twice on Saturday and three times on Sunday, greatly enjoying the fellowship of the large congregation of believers who had come from the churches of Perry, Athens, and Morgan counties.

"In the conference over the situation, it was developed that there are at least seventeen churches within a distance of twenty miles in towns, villages, and the country, with good buildings, paid for, locked up, some of them for many years, for lack of preachers or leaders to conduct the services, and the problem was how to set these preacherless churches to work again."*

* During the debate, a brother handed me a note which he had written from memory with reference to "empty meeting houses." This I read, but based no argument on it. It was thrown in as a mere incident. The statement with reference to Texas has not been found, but the following is the one the brother had in mind with reference to Illinois: "In the December, 1900, Illinois Christian News, a 'progressive' journal, published by the Illinois Christian Missionary Society, is the following doleful article from the pen of one of its writers, whom I take to be J. Fred Jones, one of the editors:

'WHAT SHALL WE DO?'

"The cause of Christ has never been confronted with a more serious condition than now. There are probably three or four hundred churches that are entirely without preaching. Some of these buildings are closed, perhaps, and others are making but little progress, if any, and many are going back."

In compliance with my voluntary offer, I sent this to Elder Briney for him to reply in equal space. He wrote me that he wanted much more than equal space. I wrote him that I had not been under any obligations, before my offer at the debate, to send it to him at all. But for him to reply in equal space and it would be published. To this date of going to press, I have not received any reply to this quotation.

Now, there was something said about the F. Street Church. Personally, I know about the F. Street house, but will read you an explanation handed me.

"Those who are now conducting the work on F. Street are not the ones who borrowed the money from the Church Extension Board to finish the house, and they are in no wise responsible for that act. But when they were asked by those worshiping there to take charge of the work, and consented to do so, they found that some amount was still due the Church Extension Board on the house; and they now occupy the house there which still belongs in part to the Church Extension Board, just as we occupy this house during the debate, which belongs wholly to our Methodist friends. They pay for the use of this house. They see nothing wrong either in renting or in buying a house even from people of the world."

Now, I come right to the point before us, and I will say that if a proposition was ever disproved, I think I have fully disproved my opponent's proposition for the following reasons:

1. He has failed utterly to find one ray of Scripture for such an organization.

2. Jesus Christ, himself, could not be a Director in one of those societies, which my opponent affirms are authorized in the New Testament.

3. My opponent has absolutely surrendered his proposition by his startling repudiation of the Illinois Christian Missionary Society, the very organization mentioned in his proposition. He repudiates delegate conventions. The Illinois Christian Missionary Society is a delegate convention.

Now, my friends, you want to get this clearly before you. He utterly and absolutely repudiated delegate conventions, and the Illinois Society is a delegate convention. Therefore, he has repudiated, as not being right, the very organization that is mentioned first in the proposition. Now, I submit to you, my friends, if that is not surrender

ing the proposition, I am incapable of seeing clearly. But I will pass on for the present. I desire now to adduce some Scriptural argument bearing directly upon the subject before us.

My first one is this: There is but we religious body authorized in the New Testament.

I read from Ephesians 4:4-6. "There is one body, and one Spirit, even as ye are called in one hope of your calling; One Lord, One faith, one baptism, one God and Father of all, who is above all, and through all, and in you all."

Here seven units are mentioned: One God, one Christ, one Spirit, one faith, one hole, one baptism and one body. Why do those seven units exist? [for the saving of the world. Why did God send Christ? To save the world. Why did He send the Holy Ghost? To save the world. Why did He give the one hope? To save the world. Why did he give the one body? To save the world. Now, my friends, are we going to say that the one Lord is sufficient, that we don't need any other Lord; that the one Holy Spirit is sufficient, that we don't need any other Holy Spirit; that the one hope is sufficient, that we don't need any other hope; that the one Christ is sufficient, that we don't need any other Christ; that the one Spirit is sufficient, that we don't need any other Spirit; that the one baptism is sufficient, that we don't need any other baptism? And then say that the one body, the church, is not sufficient, and say that we must have a score or more of bodies? Now, my friends, I say to you that the very reasoning, by words or implication, that says the one body of Jesus Christ is insufficient to save the world, thereby says by implication that the one Lord is not sufficient, that the one faith is not sufficient, and that we may need to supplement these. Did God reach perfection in the six units and fail in the seventh? Is it possible that one faith is sufficient and the one body is not? Is it possible that in one important point we can supplement God's works, with quite a number of additional

bodies, but cannot supplement His work on the other points? If God has not reached perfection in the one particular, how can we trust Him in the other? And if we may add to what He has done on one point, how long will it be until we shall have tried our hand on the other? There is but one body, and that is the church, and one head over that body,—Christ. One Spirit that- animates it, and gives it life,—that is the Holy Spirit that dwells in that body only; and one head. But this organization about which we have been talking has another head, and that head is sold for money, and another law that governs it. You cannot govern those societies by the Gospel. Remove their constitutions and by-laws, and they are gone.

Now, my next point is this: "Christ is head over all things to the church." (Col. 1:18.) Christ is the head over all things, not a part of the things nor many, but over all things, whether it be to preach the Gospel or to care for the needy or aged preachers or widows and orphans. Now, who is the head over all things in this society? The official Board. They constitute the head of everything in this society.

My next point is: The Lord has given us all things that pertain to life and godliness. This is stated in II. Peter, Chap. 1:3. "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue."

Now, if God's divine power, through the Gospel, through Christ, has given us "all things that pertain to life and godliness," to what do these institutions that men give us belong? Surely they cannot belong to 'all things that pertain to life and godliness." God has given all things that pertain to those. And no man can find an imperfection or a defect in what God has done.

We have in Eph. 3:10 this remarkable 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."

That it may be known by the church, not known through these societies nor organizations. Now, if God says it must be known through the church, who dare take that honor and glory from God and the church, and transfer it to another institution. As plain a declaration of Scripture, as positive an inspiration as the Holy Book contains, that through the church the manifold wisdom of God should be taught. It is to be done by the church, and through the church. The Apostles began to preach in Jerusalem and then in Judea and then to the uttermost parts of the earth.

Next Ephesians, 3:21: "Unto him be glory in the church My Christ Jesus throughout all ages, world without end, Amen."

Glory be to Him in the church throughout all ages. Ah, my friends, if the Holy Spirit has inspired a declaration of Scripture that says, that the glory that comes to God must be "through the church throughout all ages," how dare we, as followers of Christ, organize these institutions and through these do God's work, whether it be proclaiming God's word, or building meeting-houses, or caring for the aged. How dare we transfer this glory from God in the church to another institution, This is plain language of Holy Writ, and it was put there on purpose, and it is for our consideration.

The next point I will mention now, you find recorded in Col. 2:8-9: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Now, how are these societies organized and arranged? After the "rudiments of the world," according to the wisdom of main. Paul was afraid they would be spoiled through this kind of philosophy and vain deceit, and he says, "For in him," that is, in Christ, "dwelleth all of the fulness of the

Godhead bodily." Christ is in the church, and in his body dwells everything, and the Apostle says, "Ye are complete in Him." But my opponent would have you believe that you are not complete until you get into a society. He would have you believe that the church of Jesus Christ is, in effect, unable, or not sufficient, to perform this great work of saving the world.

Now, I have been asked time and again this question: "How can a church that can give but ten- dollars work without working through a society?" Now, my friends, we are going to tell you exactly what the Word of the Lord says about it. We are going to turn to Paul's letter to the church of Philippi. This is an important question, and it has been asked repeatedly. Why, my friends, have I delayed to answer the question as to how a weak congregation could work without working through societies? In order that you might become interested in it so that when you got the answer you will be ready to receive it.

Elder Briney: What is the reference?

Elder Otey: Philippians 4:15-16: "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."

Now, who sent it? Was it some great missionary society or organization? Oh, no, but the church at Philippi, sent directly to Paul, the man in the field. Could the weak church now do that? That church did it. Ought they not to have done it? It was approved by the Holy Spirit. Could you do it now? Certainly. Then, if a church can give but one dollar, how can they give it? Give it to the man in the field. If ten churches can give one dollar or ten dollars each, how can they work without working through these societies? Just like the church at Philippi did,—send it direct to the man in the field. I will say here that there is neither a hint nor an allusion in all of

that Book that any money was ever sent to a single-evangelist in the field from any organization other than the local congregation, for that was absolutely the only organization that they then had. The largest single working organization in the world for more than 100 years after Christ, was a local congregation, and the only religious officers the world knew, after the Apostles had passed away for more than 100 years, were the Elders, Bishops, or Overseers and Deacons.

When I referred to Acts 6: I-4, I said "servant or deacons." My opponent said that I said "deacons," but 1 distinctly remember that I said "servants or deacons." I was in doubt as to whether they could justly be called deacons or not and I put in the saving word, servant, or deacon. So I say there was no organization known in the world at that time through which to work except local congregations with their officers, Overseers, or Bishops, or Elders, and Deacons. Those two classes of officers were the only officers in religious matters for more than 100 years after the ascension of Christ. There were no presidents, nor vice-presidents, nor secretaries, nor treasurers, nor boards of directors, purchasing their directing power by money. Now, my opponent said that those who put the money in had a right to control it. Control what? Control the money? No, but to control the work Friends, I say again that the only organization known on this earth, whether political, fraternal, or religious, that sells its official head for money are the organizations that my friend is here defending and affirming are "authorized in the New Testament Scriptures and acceptable to God." I said, and I said it advisedly, that this is the lowest, the most anti-Christian, and the most disgraceful plan that I have ever known to be adopted anywhere, for the purpose of placing an official head over an organized body. We would not hear of selling the Presidency of the United States for money. We would not for a moment consider selling a

senatorship for money. What would you think of selling a seat in your State Legislature for money? If such a thing should happen, would there not be an outcry? And ought not this work be on as high a plane as political work? If those men were elected, it would not be so bad, but I say, to sell their official heads is the lowest and most anti-Christian and most anti-Scriptural plan known to me on this earth to place an official head over a body, whether political, fraternal, or religious.

My friends, there is something in this, it means something. Why, it debars the Son of God himself from membership in it. You ought to consider this very carefully. In church affairs purchasing official power or right of directorship! -Now, the question is, Can we afford to organize such a society? Can we afford to give the glory that belongs to the body of Christ to an institution like this? Can we afford to do our good works and preach the gospel and feed the hungry and care for the aged and the orphan through an institution like this, and rob Christ of His glory? Can we not do these things through the church? Can we not preach the gospel through the church. Can we not feed the hungry through the church. Can we not clothe the orphan and care for the aged through the church? Why, that is the best institution in the world through which to do these things, for Christ ordained it for this purpose. We can not make a better institution than Jesus Christ has made, but one of those two conclusions is inevitable, and which will you take?

Now, the statement has been made that God has not told us how to do this work. It has been repeatedly said that the Scriptures are silent, that God has not told us how to do it. Then he rushes off and finds a society with a full set of officers. Time and again, it has been said that the Scriptures are silent, that God has left it to our discretion, and then off he rushes and finds a full-fledged society. Not only a society, but he claims that the work is mapped

out for him to do and he is shown how to do it, just after he had said that the Scriptures were silent.

Now, I am going to ask this question again: What is this discussion about? What are we discussing here? Are we debating here whether we should preach the gospel? No, sir; we both believe that. Are we debating whether or not we should feed the hungry? No, we both believe that. Are we debating the question of whether we shall build meeting houses? No, sir; that is not involved. Are we debating the question of whether we should care for aged preachers? Certainly not. I believe I would be willing to divide my last meal with them. We both believe in that. Are we discussing the question of whether we shall care for the widows? No, sir. We both believe in that. Are we discussing whether we should aid poor struggling Christians to build meeting-houses in; which to worship? No, I believe in doing that and so does he. Then, what is the question? It is whether or not the Illinois Christian Missionary' Society and the Foreign Christian Missionary Society are authorized in the New Testament Scriptures. This is what we are discussing, and all that he has said along the line of importance of preaching, or the importance of building meeting-houses, all that he has said about feeding the hungry and caring for the widows, we agree upon. There is no controversy on that. But the question is whether we ought to do these things through the body of Christ and glorify God in the church, or whether we should organize another institution, and sell its head for money, and do it through that. This is the question, and, my friends, has he not yielded it? He repudiated a delegate convention. The Illinois Society is a delegate convention, and he has repudiated that, and with that, his proposition falls to the ground.

J. B. Briney's Seventh Speech.

Gentlemen Moderators, Ladies and Gentlemen.—I am before you to conclude this discussion so far as I am concerned, and, of course, most of the time allotted to me for this speech must be occupied in a resume of the argument that has been presented.

I want to call your attention to the fact that it looks a little singular, though people who are acquainted with debating, can understand it very well, that he reserved what he calls his argument for this speech that has just been delivered. People who are afraid to let their arguments be well sifted, reserve them for that hour. My friend says, "through the church, the one body." I say that too, but I deny that these societies are anything else than agencies employed by the church, the one body, to carry on this work systematically. It is just like a committee. A local congregation has a certain enterprise on hand, and it appoints a committee to direct and attend to that. Is that something outside of the church? I confess that my friend's mind must have been made on a peculiar last.

Brother Lord found there were seventeen. Five hundred minus seventeen leaves what? To whom do those churches belong? I don't know anything about them. All I know about them is what the Editor Lord said, and Lord don't make the distinction that you ate trying to make, and he calls you ours, and so do I. I will just venture that if the truth were known about that, that those churches have been locked up because brethren of his type have quit using them. And now, about that F. Street church. Well, they have just rented that house! Now, I will ask you if those brethren are not carrying a mortgage now and paying interest from year to year, and at least making some payments.

Elder Otey: That paper is all I know about it.

Elder Briney: That is not all I know. I have the documents setting forth how that is, and that is the way it is. Those brethren are carrying that mortgage just like any church will carry a mortgage held by the Extension Board, and are receiving help from that Extension Board just like any church among us. I repudiated the Illinois Convention! You know I have not done anything of the kind, and if he does not know it, somebody ought to be looking after him. I have disapproved of a feature of that convention, but does that repudiate the convention itself? I may disapprove of some things done by the Broadway church where I belong, but who would dream for a moment of going out and saying that Brother Briney has repudiated the Broadway church. That would be just as righteous as the statement he has made here concerning what I said about the Illinois Convention. I do not like the delegate feature but I do not repudiate the convention on account of it, and I am willing to work for it because I thank the Lord that he has preserved me so far from the conceit that I am infallible.

Now, I will have to notice very briefly the Scriptural argument that he has rung in on me at this late day. "Sold for money," "Sold for money," that is his song all the day long! Now, I will illustrate that right here on the ground again. Suppose Broadway church wanted to build a meeting-house, and they got together and combined their money, each one giving so much for the erection of the house. Now, the money is paid in and a committee is appointed. Who is going to say that they have sold the committeeship? Here are those men in the society who contribute this money, and from those who contribute the money these officers are selected. I say, to represent that as a sale and as a transfer of 2. position for money consideration, outrages all decency and morals and everything else. "Given all things that pertain to life and godliness."

And among all things that pertain to life and godliness are men and women with hearts and minds warm with the love of God, who are willing to get together and put their money into a common fund for the promotion of the Gospel of the Lord Jesus Christ, and direct it to the very best advantage.

The work is by the church. Of course, it is the church all the time and the church gets the glory. The society may be spoken of as an individual in a church carrying on its own work may be spoken of and its worth recognized, but, my dear friends, who gets the glory of what the church does? Of course, Christ, notwithstanding men and women may be used as instruments in carrying on that work. Therefore, I suppose it is wrong for people to get together systematically and engage in carrying on the work of the Lord!

He refers to the fact that one church sent to the relief of the Apostle Paul. He has not. shown how that was done. How was it done? That was just the fact stated. We don't know what agencies that church- used to send that money. We find the church doing that, but we are not shown through what agency it was sent. I call your attention to the fact that we have 150 or more churches that individually are supporting men in the field but those churches send their money through this agency that was organized and is operating for that general purpose, because these men know the field and the men selected, and all about it. My dear friends, suppose you wanted to send $10 to India, and you didn't know anybody over there, to whom would you send it, and how would you send it? "Servants or Deacons." I suppose every Christian is one or the other. Of course, they were servants, but they were servants appointed for a special work, a committee within the church selected and set apart by the church to do a certain thing,—that is, it was the hand of the church to do a certain thing. That is what these societies are.—agen-

cies organized within the church to carry on the work of the church according to their best judgment. I ask who has the right to control the money, those who gave it or those who had nothing to do with it? He says they control more than the money,—that they control the work. Is not that a sage remark? What is the money for? To hold up the work and to direct and sustain those who are working. Who has the right to control the work done by certain monies, if the people who furnished those monies are not entitled to do it? The next time I undertake to study psychology I am going to take that man's head to a phrenologist and have it examined.

He says these societies are the lowest, the meanest—I don't believe he used that word "meanest," but disgraceful, or something like that. There was another word, but I don't remember what it was, but I think it was the lowest and most disgraceful or discreditable. My friends, is there any way of replying to a thing like that and observe the rules of decorum. The only reply I care to make to it is that these societies are not as low and disgraceful as that declaration and I will leave it just there.

"Not told how." You will remember, my friends, that in presenting my argument in the beginning, I stated that the Saviour said Go, and that I said there was silence as to how, leaving the brethren to decide as to methods and details in regard to the matter,—leaving them largely to exercise their own judgment with reference to it. Well, they went to work. Now, over there in Antioch we kind some of those brethren assembled to exercise their judgment in regard to the matter of carrying the gospel into the regions beyond. While they are thus considering the question the Holy Spirit comes to their aid and solves the problem for them, thus endorsing what they had already done. They had brought to bear upon the problem their own judgment and the resources of their minds and hearts, and thee is what we have to do now. I don't suppose that

anybody is claiming that the Holy Spirit is communicating directly with people now and solving such problems for them, but we are under command to do it, and I presume that the Lord assumed that those upon whom the command would fall would have pretty good judgment and fair discretion, and some wisdom in the matter of carrying on this great and important work, and we have endeavored to solve this matter for ourselves through and by means of these various societies. Now, that is the fullest extent to which I can go-in replying to the speech you have just listened to ;- and by the way, I brought that paper in and read it, so that my good friend could straighten it up, and he didn't even refer to it.

Elder Otey: I have it in my notes to answer. Turn back and read where that was up and the records will decide the case.

Elder Briney: You have nothing to say? Then he leaves a gross misrepresentation of facts uncorrected, as that statement shows.
Now, I come to a resume of the argument in favor of my proposition. My proposition is this: That the use of such organizations as the Illinois Christian Missionary Society, the Foreign Christian Missionary Society, etc., is authorized in the New Testament Scriptures, and acceptable to God.

The first point I presented in support of that proposition was the fact that the Saviour commanded his disciples to go, and left it to the exercise of their own judgment and their own wisdom as to how they would do that; that is, as to how they would carry on the details of the work that was committed into their hands.

I called your attention to the fact that a society or committee,—because it does not matter which you call it, it is the same idea, was formed from the-church to attend to a special matter, and several men constituted that committee and they went to work on that business as a committee,

and not as a church. It was done within the church and I think the church was entitled to the glory of it, when it was a special work performed by a committee within the church. I then turned your attention to this matter of Antioch, and that is so recent and so fresh in your minds that it is not necessary to go over it.

Now, upon those several grounds I base my argument in favor of that branch of the subject. The legitimacy or the authorization of these societies according to the spirit and genius of the teachings of the Scriptures of the New Testament—there I am content to leave it.

Then I approached the matter from the standpoint of judging a tree by its fruit. When my time was called in my former speech this evening, I was just referring to the fact that the Saviour on a certain journey saw a fig tree over yonder, and he went to it, acting simply from a human standpoint, if perchance he might find some fruit upon it. When he arrived there he found nothing but leaves,—no fruit. What happened to that tree? I have no doubt that you are familiar with the story. The Saviour pronounced a curse upon it and it withered and died. Well, my friends, if the Saviour had found a tree with no leaves but full of fruit, do you think he would have killed it? Let those leaves represent, if you please, profession, leaves only, and no fruit, and let another tree be a tree bearing fruit and no leaves, which do you think is of the greater value in the eyes of our Heavenly Father and of our Saviour?

Now, I call your attention to the fruit that this missionary tree is bearing throughout the length and the breadth of the world. I stated to you the fact that the Foreign Missionary Society has belted the earth with its mission stations, and that hundreds of men and women stand in that line, preaching the unsearchable riches of Christ, turning men and women from darkness to light and from the power of Satan unto God. There is the fruit that this tree is yielding,—some of it at least. Is it good or evil? What

would the Saviour do with it? He has been talking about what the Saviour would do and how He would be treated if He were here. What would He do to that tree when He looked upon it and saw the clusters of luscious fruit, and when he heard the praises being sung by those missionaries, and thousands whom they had brought to the Lord Jesus Christ, and when he might listen to those beautiful waves of music and praise rolling across the sea, pointing to this fruit and rejoicing in the blessed privilege of partaking of it and living. When the Saviour looked upon that fruit, what do you think he would do with the tree? Do you think he would turn to my Brother Otey and say, Brother Otey, grind your axe and go and lay it to the root of that tree and destroy it? It is bearing fruit abundantly and enriching the glory of my name, but go and destroy it that no man may eat of the fruit thereof from henceforth and forever? Do you think he would say that? And then the Home Society with its hundreds of missionaries and its hundreds of churches and hundreds of converts brought into the kingdom of the Lord Jesus Christ. There is another tree on the other side of the road. It is bearing good fruit, lucious fruit, abundant fruit. If' the Saviour were to come along and look upon that tree and behold its luscious load of fruit, what would He say about the tree? Would He order it to be felled to the ground, or would He say, Dig about its roots and put in fertilizer and cultivate it and care for it and, if necessary, prune it a little, and let it stand there, that passersby, men and women coming and going, may reach up and pluck from the tree the fruit that hangs abundant upon its boughs, that they may live and rejoice and praise God? Which do you think He would do?

Then there is the Extension Board, a branch of our missionary work, with its 1109 churches built throughout the length and breadth of this land, one of them on F. Street in the city of Louisville, occupied by our enemies. In these churches are as many altars. From them rise incense which

is the prayers of the saints, going up to Almighty God. Has it a savor of a sweet smell, or does the Lord brush it away in disgust. How? What would the Lord say in regard to that tree were He here. Here are 1110 congregations of His followers meeting on the Lord's Day, studying His word and breaking bread and partaking of wine and instructing the people in the knowledge of the Saviour, training children in the nurture and admonition of the Lord. 'What would he say about that? By their fruits shall ye know them. Is that evil fruit or good fruit? An evil tree cannot bring forth good fruit. Is that fruit good or evil? I believe that he has admitted that it is good.

What does the Saviour say. He says: "An evil tree cannot bring forth good fruit." Then what are you going to do about this? It is good fruit, and therefore, the tree bearing it is a good tree. How does this rule work in this regard?

Then he came to the question of ministerial relief, and that, of course, is fresh before your minds. I need not dwell to any extent upon that in my closing speech; but here are faithful servants of God. My friend said, Let the church take care of them. So do I. Then, why object to appointing a committee, a wise and business committee to get together money to build houses and care for them, or to buy food and raiment to send for their enjoyment and comfort? Something like that is bound to be done or the work will not be accomplished. Choose ye between the two. Shall the work go on. I have asked my brother all through this discussion to show us how outside of these methods it can go on. He has the theory, but where is the practice? In tether words, he has the tree, but where is the fruit? What would the Saviour do with a tree like that?

W. W. Otey's Seventh Reply.

Gentlemen Moderators, Ladies and Gentlemen.—Our discussion is nearing a close, and I assure you I am pleased with the fact that we are within thirty minutes of the ending, but I am much better pleased with the manner in which it is ending.

I shall begin with the F. Street church. I did not introduce that matter into the discussion. It has a loan, and it is charged interest on the loan just like any other borrower.

Elder Briney: What interest do they pay?

Elder Otey: I don't know.

Elder Briney. Four per cent.

Elder Otey: Now, I want to pay my respects to the latter part of the speech to which you have listened.

From the standpoint of rhetoric and eloquence, I simply say it was grand, but, my friends, I would not make it for my right arm. He pictured before you two trees, one bearing no fruit and the other very fruitful. He represents the fruitful tree as this missionary society, the head of which is sold for money, and the barren tree as the simple body of Jesus Christ without any additional society to supplement it or to substitute it. I stand in the one body of Christ pleading that widows must be cared for, that orphans must be raised, that old preachers must be fed and cared for, but I believe it should be done through this institution, that is, the body of Christ, through which it was done in the days of Paul when he wrote to Timothy. He pleads for its being done through a great society, the fruitful tree. I would not draw an illustration like that, exalting institution of man above the Divine institution, the body of Christ. I would not do it for all of the millions of this earth.

I will next mention what he said with reference to the

society's being disgraceful. My worthy opponent misunderstood me, or I misunderstood him. He said that I said the "society was disgraceful." I did not. I said the "plan". adopted for placing their official heads over them was the most "anti-Scriptural, anti-Christian and disgraceful plan known to me for placing official heads over organizations, whether political, fraternal, or religious." Now, if you can show a worse plan than selling the official head for money, my argument will be refuted, but not until then.

While we are on this, I want to answer that question with reference as to how the Official Board is put in power. I have repeatedly said that seats in the directorate were sold. Now, I am going to read you from the sixth article of the Constitution: "Any member of the Church of Christ may become a Life Director by the payment of $500." If that does not mean buying and paying for that seat for life, I confess I don't know what it is. Even if the word should be "contribute," there would be room for some discussion, but it says upon the "payment" of $500 he shall have a seat in the directorate for life. I leave that to you as to whether I have misrepresented it or not.

Now, with reference to the church at Philippi's sending money to Paul. He spoke of the agencies sending the money. Now, my friends, we have to have an agency to send money. Certainly, we can send money now through the mail. That is an agency, but does that mean that we must have any other organization? Why, an agency like the United States mail, or any ordinary means of transportation, would be used to send such money, and the money that was sent from the church at Philippi to Paul, was sent through the church. If I thought that was not clear now I would go over it again, but I think you see it.

"All fulness in Christ." That is what the Apostle Paul said,—that "all fulness was in Christ." To be in Christ is to be in his body, anti to be in his body is to be in the church. and not in one of these bodies about which we have

been talking. You can be in the Church, in Christ, and have all "fulness" and not be in a society. That is what Paul says. Then, if we are in the same church, in Christ, the Holy Spirit says, "all fulness" dwells there. If all fulness dwells in Christ, what would you get when you go out of Christ into a society? Don't you see? Now, with reference to the matter in Acts 13: I-4. We are going back there and look at that just a moment. He said something like this: "They were gathered there from all countries, or several countries, and that they were deliberating upon how to spread the gospel, and that the Holy Spirit came to their relief and devised a plan."

Elder Briney: No, he selected the men.

Elder Otey: All right, I stand corrected then. The Holy Spirit came and selected the men and sent them away. The Spirit did this. Now, gentlemen, we know that when the Holy Spirit, through the inspired Apostles and prophets, did a work, that was an example for us to follow for all time and is as binding as a divine command. That principle has been recognized by the disciples, and it is a Scriptural fact that when the Holy Spirit, through an inspired Apostle, approved of any measure, that it was an authoritative example, and when this work was done through the Holy Spirit, it furnished a binding commandment for all time. Now, let us get that idea. We are going back and read to you from Acts 13.

Now, my worthy opponent said they gathered there from different countries. Where does he learn that?

Elder Briney: One was from Cyrene.

Elder Otey: You said different countries.

Elder Briney: Was not that a different country?

Elder Otey: Now, I will read it: "Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas; and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul As they ministered

to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."

"And they ministered to the Lord." What does this mean? Did it mean that they were making by-laws and constitutions to govern the body of Christ?

"The Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have galled them." The Holy Spirit had called them through these prophets, and "when they had fasted and prayed and laid their hands on them they were sent forth."

Now, the Holy Spirit through these prophets called these men out of the church and sent them away. They went and preached the gospel, and when they came back they called the church together and reported to the church, not to any society. What does my worthy opponent find there? He finds there an organization with a president, a vice-president, a board of directors, the seats of which have been bought for money, governing churches all over the country, and passing by-laws and framing constitutions all unknown to the Bible. This is only a part of what he thinks he sees there. He said it was a "real missionary society." He is arguing that the Illinois Missionary Society, and the Foreign Missionary Society, are authorized in the New Testament Scriptures, and comes here and finds the model. Now, I have simply read to you an account of this matter as found in Acts 13, and I put the question to you, Are they alike?

While I am talking about this, I will refer to Acts 6: You remember that he said there, that it was a committee appointed by the Apostles,—that the members of the church looked out those men, the Apostles appointed them to look after the feeding of the poor and the hungry, and then he said that this was a "committee." He said it was "in the church." It is true that it was in the church, but he illustrated this as a "wheel within a wheel." He calls

these seven men a committee, a wheel His committee is his little wheel and the local congregation is his big wheel, and the big wheel surrounds the little wheel and governs it. Now, he makes this little wheel that was once inside of the local congregation represent a great big wheel, the Foreign Society, that circles the earth, and takes within its compass thousands of wheels. If that is not the simple facts of his illustration, I don't understand them. The church at Jerusalem was the local congregation, no bigger than that, and the committee was a little wheel, smaller than the local congregation, and the local congregation was over it and governed it, and I don't think that he could show that there were a thousand congregations represented by this little wheel in the church at Jerusalem, The once little wheel is more tremendous than guy big wheel that you know of It has within it, hundreds of big wheels, and it controls them. Now, at this point, I am coming to the Illinois Missionary Society. My friend says that he only repudiated a feature of it and not the society

Elder Briney, I didn't say that. I said I disapproved of that feature.

Elder Otey: Well, I will use the word "disapprove," to accommodate him. He disapproved of one feature. What is that feature? The delegate plan, the delegate system.

Now, suppose you disapproved of the delegates. of the State of Kentucky and disbanded them, where would the organization, the State, be? So when you disapprove of the delegates to the Illinois Convention, you disapprove of its fundamental law, its constitution.

Elder Briney: May I ask a question?

Elder Otey: Yes.

Elder Briney: Don't you know that that society existed and conducted it, business from the beginning until very recently without the delegate feature?

Elder Otey: I don't know that, but it is my impression that it did.

Therefore, we see the tendency of the whole thing. There was work to do, and they started out with small organization, and it has; grown and grown and grown until they have gone beyond the mark where my opponent would have them go. I tried to get him to mark out the limit to which they might go, and beyond which they must not go, and then to tell us by what rule he set that limit. l asked him if the rule or the limit to which they might go should be the judgment of men. Then I want to know the judgment of what men? A majority, of course. A majority have made this a delegate convention. Now, when. ever you step beyond the limit of doing the work by the local congregation, the church of Jesus Christ, and 'just like the Apostle taught, just like it was done during the first century, just like they did it at Philippi, Jerusalem and elsewhere,` just when you step beyond that limit you simply step out -where you are submitting things to the judgment of men, and when you begin to measure with the judgment of men, the majority will rule, and, as I said, "That is where Rome grew from." My opponent said, "Yes, Rome grew out of the church of Christ." I say that these societies have also grown out of the church of Christ. Therefore, I say, he disapproved of that feature, and if he disapproved of it he would annul it and destroy it, and the moment he does that, his organization dissolves and is gone, and he has no further organization to defend. Well, friends, I want to say that if the proposition has not been disproved, if he has not surrendered the whole proposition, I am incapable of even ordinary reasoning. He affirms that the organization is authorized by the New Testament Scriptures. He said repeatedly that he disapproved of the very fundamental law upon which it is based, and, of course, if he disapproves of that law, he would

dissolve that law, and the moment that he dissolves that law the society is annihilated.

Elder Briney: It goes back to where it was before, into the church.

Elder Otey: Then you will admit that before that, it was in the church. That is a pretty big admission for you to make, and I thank you.

Elder Briney: I admit that before it was a society, it was in the church, and I say if the society is annihilated the church is still there and it is in the church, not in the society.

Elder Otey: Now, about "days." Paul says, "ye observe days and months, etc., and I am afraid of you." My opponent said that they were observing the old Jewish days as a religious observance. What are the Christian Church people doing who are observing these days as a religious observance? Paul says, "I am- afraid of you." Why? The Holy Spirit knew the tendency along this line.

Now, my friends, I want to say that I have been pleading here for the one body of Jesus Christ with all of its beauty and grandeur and perfection. I have been pleading that the one body of Jesus Christ, the church, is the crowning work of all that God has done for a lost and ruined world, and if we are permitted to speak by way of comparison of the work of God, we would say it is the most grand and glorious of all of His works. He made the sun and the moon and the stars, and placed them in their orbits, where they revolve in perfection. Here, we come to the grand and glorious institution of Jesus Christ, his body, the institution through which God has made to save the world. Shall we say then, by word or implication, or by our actions that that church, that body, is not sufficient, and that we can make a better institution through which to do the work of the Lord more effectively, and transfer the honor of Jesus Christ, and the glory of God, and the glory of the church from the proper channel unto another

organization, and thus glorify ourselves by the great institution that we have organized? Then, I say, has not the proposition been surrendered when my opponent says he did not approve of a delegate convention, that he disapproved of a delegate convention, and therefore, of course, if he would dissolve that, he would dissolve his organization, and if he disapproves of the organization which he came here to defend and affirm is authorized in the New Testament Scriptures. So, it seems to me as clear as light that the whole proposition has been surrendered because this is the one point to which we have been working for these two and a half days as to how far he would approve of this organization and where he would draw the limit and he draws the limit in the organization, and disapproves of the delegate idea, the main thing in the organization, and he does not defend that, and does not say that that is approved of or authorized in the word of God. This would dissolve the society and resolve it back where it should be, into the local congregations where it originated, into the one body of Christ where Christians should give God glory in the church by Jesus Christ, throughout all ages, world without end. Amen.

THE END.