

1910

The Tant-Frost Debate on the Organ and Society Work in the Church of Christ

J. D. Tant

W.J. Frost

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Recommended Citation

Tant, J. D. and Frost, W. J., "The Tant-Frost Debate on the Organ and Society Work in the Church of Christ" (1910). *Stone-Campbell Books*. Book 59.
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CEPS FOR INTERNATIONAL STUDY
JULY 1964

—THE—

TANT-FROST DEBATE

ON THE

ORGAN

—AND—

SOCIETY WORK

IN THE

CHURCH OF CHRIST

Abilene
Christian
University

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FIRST PROPOSITION.

The use of instrumental music in worship is not authorized by the God of Heaven, and is, therefore, sinful.

Tant affirms.

Frost denies.

TANT'S FIRST SPEECH.

In the Bible we learn that God is a Spirit, and they that worship him must worship him in spirit and in truth. John iv. 24. Then we learn that the sons of God are led by the Spirit of God. Rom. viii. 14. Paul says we walk by faith; not by sight. II. Cor. v. 7. "Whatsoever is not of faith is sin." Rom. xiv. 23. From the above we conclude that to worship God in spirit is to worship him with the mind, the understanding and the heart. To worship in truth is to worship according to the revealed will of God. To worship according to the revealed will of God is to worship by faith. Whatsoever is not of faith is sin. As instrumental music is not in the revealed will of God as an act of worship, it does not come under the head of faith, and is not governed by truth. No one is led by the Spirit who so uses it.

As it is evil in all its results, such as dividing churches, alienating brethren, forcing opinions above the word of God, and is made a test of fellowship to all who can not worship God with it, we necessarily conclude those who insist upon its

use are wilful sinners and will come under God's condemnation at the last day.

But how can we decide these things? Brother Frost and I go to the Bible and agree that to become a Christian a man must:

1. Hear the gospel. Rom. x. 17.
2. Believe that Christ is the Son of God. John xx. 30.
3. Repent of his sins. Acts xvii. 30.
4. Confess Christ. Matt. x. 32.
5. Be baptized for the remission of sins. Acts ii. 38.

We agree that this man is then a Christian, a member of the Church of Christ, because he has done just what the Bible says he must do.

But can we tell what he must do in the church to worship God? We agree he must worship by faith, and by the system of faith the word of God teaches.

1. Reading. Col. iv. 16.
2. Prayer. I. Thess. v. 17.
3. Exhortation. I. Tim. iv. 13.
4. Lord's Supper. Acts xx. 7.
5. Singing. Col. iii. 16.
6. Do good to all. Gal. vi. 10.
7. Preach the gospel. Mark xvi. 16.
8. Contribution. I. Cor. xvi. 2.

These items are acts of religious worship and are all in the church. When Brother Frost and I preach and practice them we are then of the same mind, perfectly joined together, as Paul says we should be. I. Cor. i. 10. We then respect the law of God, which says: "If any man speak let him speak as the oracles of God." I. Peter iv. 11.

But suppose one of us becomes dissatisfied and says we will go beyond what is written in the New Testament, and practice as acts of religious worship.

1. Burning of incense.

2. Eating meat.
3. Washing hands.
4. Sprinkling.
5. Infant baptism.
6. Faith in Joe Smith as a Prophet of God.
7. Polygamy.
8. Instrumental music.

In so doing suppose we divide the church as the organ has done from Maine to California? What does God say of such conduct?

All must agree that any one of the above items is just as Scriptural as another.

God says of such a one: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God * * * If any one cometh unto you and bringeth not this teaching receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh in his evil work. II. John 9-11 (R. V.)

So far we have learned:

1. Instrumental music as an act of worship is not found in the New Testament.
2. No one can play as an act of faith.
3. No one is led by the Spirit when playing, hence are not led as sons of God.
4. Not being an act of faith it becomes sin.
5. Those who play and those who endorse such go onward and do not abide in the teaching of Christ.
6. If we give them greeting we become partakers of their evil work.
7. They have not known God.

8. It being an evil work, it is a sin. If it is a sin, whoever practices it is a sinner. If we continue its use Jesus says we will die in our sins, and where he is we can never come. Paul says, "Now these things, brethren, I have, in a

figure, transferred to myself and Apollas for your sakes, that in us ye might learn not to go beyond the things which are written" (I. Cor. iv. 6).

But suppose I go beyond the things which are written and play the organ in worship, and force my brethren to quit the church, or else submit to my playing. What does God say of me then? In Rom. xvi. 17, 18, Paul says, "Now I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent."

From the above we learn:

1. It is a sin to go beyond the things which are written, and all agree the organ in worship is not written.
2. If we do, God says to mark us.
3. We who go beyond cause the division.
4. We are not serving Christ.
5. God says we are serving our own belly.
6. God says turn away from us.
7. We are deceiving the innocent.

Then since instrumental music is not mentioned in the worship when we introduce it into the service we go beyond what is written, and are not led by the spirit of God. We cause division in so doing. God says we are not serving him. The church should turn away from us. We are adding to God's word and are sinners before him.

But what does God say about us for so doing? He says there are six things he hates; yes, seven things are an abomination unto him, viz: Haughty eyes, a lying tongue and hands that shed innocent blood; a heart that deviseth wicked imaginations; feet that are swift in running to mischief; a

false witness that uttereth lies, and he that soweth discord among brethren. Prov. vi. 16-19.

It is an undeniable fact that from the time the organ was introduced into the Church of Christ in St. Louis in 1869 until the present time, its advocates, without an exception, have been sowers of discord at all places where they have gone with their organ. It has brought division, not harmony; it has alienated members, broken up churches, driven from their homes godly men and women. While within itself it may not be any greater sin than lying, murder, or the entire six sins as mentioned by Solomon, yet I would rather risk my chance of heaven continually doing the other six crimes mentioned than to live and die in an organ church on account of the great harm it has done.

I realize, seriously, that murder, drunkenness, lying, adultery, have never been the drawback to Christianity in Texas, nor caused half the trouble the organ has caused.

Like David of old I can say, "Through thy precepts I get understanding, therefore I hate every false way" (Ps. cxix. 104).

The Savior says, "By their fruits ye shall know them." When we look out over the field of organ sowers we see their fruits have been evil from first to last without a blessing connected with them.

To make a brief summary of the above, I beg to state:

1. God has never authorized instrumental music as an act of worship in his church. If you say he has, give chapter and verse.
2. It can not be an act of faith, as it is not commanded.
3. No one can play in spirit and in truth, as we are not commanded to play at all.
4. All who do play must go beyond what is written.

When they do they are not abiding in the teaching of Christ, hence they are violators of his law.

5. Burning incense, infant baptism, eating meat and polygamy all come under the same head with instrumental music in worship. I have as much right to make one of them a test of fellowship and drive my brethren from the church who will not submit to such as the organ party has to use the organ.

6. Those who push the organ sow discord. God says he hates them. Paul says they are not serving Christ. John says they have not known God. Then may God help us to turn from their evil works.

J. D. TANT.

FROST'S FIRST REPLY.

The use of instrumental music in the worship of God is not authorized by the God of heaven and is therefore sinful. Bro. J. D. Tant affirms this proposition. I deny it.

Bro. Tant has written his first speech. I now proceed to reply. Most of his speech is foreign to the proposition. We are not debating about forcing an organ into a church, nor forcing a song book or a preacher, or anything else into a church and dividing the brethren and quarreling over any of these or other things. Solomon says, "A soft answer turneth away wrath, but grievous words stirreth up anger" (Prov. xv. 1, 2). If Bro. Tant and a few other fiery fanatics had not used such *grievous words* and fanned the flames of strife, less harm would have been done. But these things are not what we are debating. Neither are we debating about burning incense, washing hands, eating meat, sprinkling babies, taking Joe Smith as a prophet or polygamy. These things have no bearing on the subject. But Bro. Tant says, "*All must admit* they are on an equality with the use of instrumental music." I answer no. We do not all have to admit any such thing. Now, I hope Bro. Tant will stick to the text and not try to lug in so many side issues. Then Bro. Tant says those who use the organ, or endorse it wilfully, sin. It is ungentlemanly and un-Christian for a debater to accuse those who differ with him of wilfully sinning, and I hope my good brother Tant will be enough of a gentleman and a Christian to take back that charge, or at least to not repeat

it. Then he speaks of the organ god of the church wreckers. He ought to know as well as he knows his own name that there is no one that regards the organ as an idol, a god, or an object to be worshiped in any sense. Solomon said, "A brother offended is harder to be won than a strong city, and their contentions are like the bars of a castle" (Prov. xviii. 19). Be careful, then, how you offend. Now let us leave off these foreign matters and attend to our proposition.

Bro. Tant quotes Jesus' words that God is a spirit and "seeketh such to worship him as worship in spirit and truth." Then he proceeds to give a cold legalistic interpretation of the language entirely foreign to the Savior's meaning. By worshiping in spirit, Jesus was exalting the worship that was internal above that which was external. By "in truth" he exalted the sincere worship above that which was only in form. The sons of God are led by the Spirit of God, not simply by a written waybill furnished by the Spirit, but by the Spirit as a living presence, an abiding guest. Faith is not in the means used, but in God. What we have heard of God causes us to believe in him. When we sing, using a book and an organ, we do so as praise to God. The book and organ are means to an end. The real thing done is praising God. We praise him because we have faith in him. Bro. Tant's explanation of II. John ix. 11 is far from John's meaning. His meaning was, if any one claims God without the teaching of Christ, he is wrong, for he that has Christ has God. Now if any one bring not this doctrine of the unity of the Father and Son receive him not into your house nor bid him godspeed.

Bro. Tant is also wrong on Rom. xvi. 17. These were malicious persons who would divide those whom the gospel said were one, viz., Jew and Gentile should not be separated because the gospel taught that they were both one in Christ;

neither must bond and free be separated, nor those who eat meat from those who did not, etc. But the vile and the good are to be divided. Now there are some things that are wrong under all circumstances, at all places and among all classes of people. Then there are other things that are always right among all people. There are other things which may be right or wrong according to circumstances. It is right at all places and among all people to sing praise to God, and in all nations, and in all ages it has been considered the right thing to accompany the human voice with an instrument. In fact, playing music is older than vocal music. The first singing was an effort to imitate, with the voice, the sounds made by instruments. Music is written on the nature of the artificial sounds made by harps and other instruments.

But Jesus was a specialist. So were the Apostles. They did not deal with those things that were of no importance and were never in dispute. In the gospels there is no account of Jesus and the Apostles ever singing except the night the Supper was instituted. Then it only says, they "sung a hymn." In Acts, covering thirty-two years, the only mention of singing is that Paul and Silas sung in jail at midnight. Then the Apostles, in the Epistles, rarely ever mention singing, but they knew that the Jews often sung with instrumental music. They never objected. Moses, in his law, said nothing about instrumental music. Yet when the Jews got to using harps, psalteries, cymbals and stringed instruments, no priest, prophet, teacher, reformer or anybody else ever said it was a violation of, or addition to, the law of Moses. In II. Chronicles, when Hezekiah, the king, gathered the rulers of the people, priests and Levites, for to cleanse the temple, it is said: "He set the Levites in the house of the Lord with cymbals, with psalteries and with harps according to the commandment of David, and of Gad, the king's seer, and of Nathan the prophet; for so was the commandment of

the Lord by his prophets" (II. Chron. xxix. 25). Here it is plainly said that the commandment to use these instruments was of the Lord, by his prophets, David, Gad and Nathan. David set the Psalms, or most of them, to music. These Psalms indorse, in the strongest terms, the use of harps, psalteries and stringed instruments in singing praise to God. These Psalms are inspired Scripture. Paul says all Scripture given by inspiration of God is profitable for doctrine, etc. These Scriptures of the Psalms, then, are profitable for doctrine, etc. They are quoted more than three score times in the New Testament. They are always quoted as the inspired word of God. Christ and the Apostles quote them as such. Then they are quoted as a part different from the law and the prophets. It is not said they should be done away with. They were written under the law, and refer, often, to forms and ceremonies of the law. Such forms and ceremonies are done away. But the heart wants, expressed in those Psalms, are still the heart wants of God's people. These Psalms are recommended to Christians by Paul and by James as their song book. Let us hear some of those Psalms: "Rejoice in the Lord, O ye righteous; for praise is comely for the upright. Praise the Lord with harp; sing unto him with the psaltery and an instrument of ten strings. Sing unto him a new song; play skilfully with a loud noise. For the word of the Lord is right, and all his works are done in truth" (Ps. xxxiii. 1-4). Again: "Sing aloud unto God our strength; make a joyful noise unto the God of Jacob. Take a Psalm, and bring hither the timbrel, the pleasant harp with the psaltery" (Ps. lxxxi. 1, 2). Again read Ps. xcii. 1-4, also Ps. xcvi. 5, reads: "Sing unto the Lord with the harp; with the harp and the voice of a Psalm." Now, if Christians, many of whom were Jews, sing these Psalms as the word of God, will they not say, "God authorizes instrumental music? That it does not degrade nor defile man to play an instru-

ment?" Again the four and twenty elders John saw in heaven and the four beasts had each a harp in his hand, and they sung a new song to the Lamb of God (Rev. v. 8, 9). Again, the 144,000 redeemed: John saw each with a harp, and they sang a new song, etc. (Rev. xiv. 2, 3). John saw visions in heaven, many of which were to be fulfilled on earth. He wrote these things for the people on earth. These Scriptures are profitable for doctrine, etc.

Bro. Tant says polygamy is just as near right as instrumental music. But we can quote the Savior's language: "He that putteth away *his wife* and marrieth another." "God made them at the beginning male and female." "They twain shall become one flesh," and many other passages from Jesus and Paul that polygamy contradicts. But not one passage can be quoted, or ever has been quoted, that playing on an organ violates. All arguments against it are built upon assumptions.

Polygamy is wrong in the home, in school, in the state, among all classes of people. It is degrading. But the organ is not wrong in the home, in the school, in the state, among all classes of people. It is not degrading. Hence you see a great difference between them. All people, with five grains of common sense, can see this. The charge of sowers of discord is not true. But that is foreign to our proposition.

W. J. Frost.

TANT'S SECOND SPEECH.

Before saying more, I reply to Bro. Frost.

1. I showed that eating meat, washing hands, burning incense and many other outside matters come under the same head with the organ, and it is as great a sin to force one as the other into a church over the protest of godly men and women. Bro. Frost seems to think they do not force the organ in. I am bold to affirm that in ninety-nine out of every one hundred churches where the organ is used it has been forced in over the protest of godly men and women. I am confident if there is an organ in the church at Houston, Missouri, it was forced in there and drove out some godly men and women; for that is true in my town and in all other Texas towns where the organ has gone. If Bro. Frost or I help to force it in, God says he hates us, because we sow discord (Prov. vi. 19).

2. Bro. Frost thinks I and other fanatics fanned the flames of strife by our hard words. We could not be true to God without using hard words when we saw so many brethren who had no respect for God, nor love for the brethren forcing the organ into the church, and many times during the night, as they have done in Texas when they could not put it in in daylight.

3. Bro. Frost thinks it ungentlemanly and un-Christian for me to call men wilful sinners who differ from me. Methodist preachers sprinkle children wilfully. They deceive the child and violate God's law. Therefore, they are wilful sin-

ners. I do not see why it is ungentlemanly for me to tell them so. Paul says if he eats meat (that is, forces an organ into the church) that causes his brother to stumble for whom Christ died, he will not eat meat again as long as the world stands (Rom. xiv.; I. Cor. viii.). Bro. Frost knows that putting organs into churches causes his brethren to stumble, yet he says he cares not how many grow weak and are offended, he'll destroy all he can for whom Christ died. In this Bro. Frost sins wilfully, else he would quit it, so I repeat my former charge.

4. Bro. Frost argues the song book and organ come under the same head, as a means to an end. This is not true. When we sing we do just what God has told us to do (Col. iii. 16). When we sing with or without a song book nothing is added. But when we play we do something which God has not told us to do. This playing often causes division and stumbling. Singing never does. God says mark and avoid such as cause division; for they are not serving him (Rom. xvi. 17, 18).

5. Bro. Frost well says that Moses, in the law, said nothing about instrumental music. God also said they should not add to nor diminish ought from it (Deut. iv. 2). This law they kept for a while, but afterwards rejected God and established a kingdom (I. Sam. viii. 7). David, in this rebellious kingdom which had rejected God, ordained or invented instrumental music in worship. In the fourteen times it is mentioned in the Old Bible, thirteen times it is said to have been ordained of David. In II. Chron. xxix. 25 it is said to be ordained of God; but the Septuagint translation of the Old Bible gives a different rendering. Dr. Adam Clark says the Syriac, Arabic and Vulgate agree with the Septuagint. So we conclude it was ordained of David, not of God. We find the prophet Amos, two hundred years after David, con-

demning the songs with the instruments and pronouncing a curse upon any one who would invent to themselves instruments of music as David (Amos v. 23; vi. 5). As David invented them only in worship we find God condemning him for so doing. From II. Chronicles Bro. Frost goes to Psalms xxxiii. 1-4; lxxx. 1, 2; xcii. 1-4; xcvi. 5, to prove they had instruments in worship there, and as the Psalms are often quoted in the New Testament we should also use the things mentioned there in worship in the Church of God. If Bro. Frost's argument is good, we should also use the dance in the church, for the same verse that says to praise God with the organ says to praise him with the dance (Ps. cl. 4). While many principles of the Psalms were quoted and applied to New Testament worship, as are many other things in other books, yet it is illogical and unscriptural to claim that all things quoted back there belong to New Testament worship. If such is true we must practice sprinkling, circumcision and animal sacrifice. We see Bro. Frost's argument from the Old Bible to sustain his theory is illogical, unwise and unscriptural; more especially is this true since no church in the New Testament ever referred to instrumental music in worship.

6. Bro. Frost leaves the Old Bible and goes to heaven and finds instruments there. As they had them under the Old Bible covenant and they have them in heaven, he claims we should have them in the church. The same can be said of infants. They were in the old covenant and they are in heaven; therefore, say the Methodists, we should have them in the church here. Why does Bro. Frost favor instrumental music in worship and condemn infant church membership when he can establish both with the same argument?

7. Bro. Frost condemns me for using the "organ god" in referring to church wreckers. He says I know they do not make an idol of the organ. An idol is anything that man

reverences above the word of God. Nine times out of every ten when the organ has been forced into the church, no amount of argument, pleading and begging has caused them to desist. They have deliberately, by fair or unfair means, forced the organ in many times over the protest of a majority of the members, and divided the church. Such members have no regard for God's word. The organ is their idol; for they think more of it than they do of the fellowship of godly men and women. God says he will answer them according to the multitude of their idols (Ez. xiv. 4).

Having answered all of Bro. Frost's arguments, I now advance farther.

To render acceptable worship to God we must worship him by faith (Heb. xi. 6; II. Cor. v. 7). Then the question to settle is, Is instrumental music a part of worship? If true it is either a Scriptural worship or a vain worship. Notwithstanding God tolerated polygamy, but did not ordain it; God tolerated the kingdom of Israel, but did not ordain it; he tolerated instrumental music in worship, but did not ordain it; for the Bible plainly says it was ordained of David (II. Chron. xxix. 27). Notwithstanding David ordained the instruments of music, God called it worship (II. Chron. xxix. 28). David called it praise (Ps. xxxiii. 2). These two statements being true Bro. Frost can no more call it a means to reach an end; for God calls it worship. Then as it is an act of worship, is it of faith? In my first speech I examined all church worship and found that instrumental music was not ordained in the church of God. Then it is not an act of Faith, and Paul says, "Whatsoever is not of faith is sin" (Rom. xiv. 23). Jesus says, "In vain do you worship me, teaching for doctrines the commandments of men" (Matt. xv. 9). Inasmuch as Christ says it is vain worship and Paul says it is sin, why does Bro. Frost want to force it into

churches and force good brethren to quit the church? Jesus says, "By their fruits ye shall know them."

In twenty years preaching over twelve states and territories, I have yet to find the first congregation where the organ was introduced without its driving out some of as good men and women as were found in that church. If they have a Church of Christ where Bro. Frost lives, I am sure they can tell the same sad tale there.

Then, dear brother, Paul says be of the same mind, and speak the same thing, and let there be no division among you (I. Cor. i. 10). Again he says, "Let no man put a stumbling block or an occasion to fall in his brother's way" (Rom. xiv. 13). Paul says, "Let us follow after the things that make for peace" (Rom. xiv. 19). He warns us not to go beyond the things which are written (I. Cor. iv. 6, R. V.). If Bro. Frost does this, he is a sower of discord, goes beyond what is written, wrecks churches, violates every principle of love, and I fear for so doing he will be held accountable at the last day.

J. D. TANT.

FROST'S SECOND REPLY.

Bro. Tant's second speech, like his first, abounds in irrelevant matter. He does not appear to understand the proposition agreed on.

There are only two points in the proposition, viz: First, the use of instrumental music in worship is not authorized by the God of heaven. Now, that is either true or it is not true. It is, therefore, sinful, is the second point; that is also true or not true. If true, then those who use it are doing wrong. If not true, then those who are fighting it are doing wrong. The forcing of an organ into a church and dividing and quarreling over it, are not in the proposition. Even the word church is not in the proposition. Worship does not mean a church. We can, and should, worship God at home or alone in the woods and everywhere. Bro. Tant says he showed that eating meat, washing hands, burning incense and many other outside issues came under the same head as instrumental music. Now, Bro. Tant showed no such thing; he only asserted it. But I am not debating about these outside issues. But I did turn aside from our proposition enough to show that polygamy, one of the things he mentioned, was in direct conflict with some of the plainest statements of Jesus about marriage and divorce. I also called his attention to the fact that polygamy was wrong in the home, in the state, in school and everywhere. It is degrading to man. Then I added that no one can, or ever has, quoted a single passage from the New Testament that instrumental

music conflicts with. Now, I hope Bro. Tant will debate the proposition and let the outside issues alone.

Bro. Tant still sticks to his grievous words that stir up anger. He repeats that those who differ with him are wilful sinners. He says Methodists, when they sprinkle babies, sin wilfully. I understand by wilful sinning that they are dishonest, and do what they know is wrong. When Methodists read Bro. Tant's statement they will say J. D. Tant is a wilful liar. But I will not say such things of Bro. Tant. I will just attribute it to his ignorance. Bro. Tant says if the advocates of the organ were not wilful sinners, for the sake of peace they would quit it. We would like to have peace, but we can not afford to purchase peace at the sacrifice of principle, nor at the price of chains and slavery. In 1864 the subject of peace with the Southern States was much talked of. Some said, We want peace, but it must be an honorable peace. Not peace with the sword suspended over our heads. We will conquer a peace and then it will be lasting and honorable. If we agree to Bro. Tant's terms of peace he would have us pledge ourselves to a ritualism that would take all the spirituality out of worship and make it a dead formality. It was that style of ritualism that made the Jews reject Christ. Attention to all the forms of ritualism makes a strong faith and love impossible. Bro. Tant says it is true that Moses said nothing about instruments of music and that the Jews kept that law for four hundred years and then rebelled and established a kingdom, and the second king of this rebellious kingdom ordained instruments of music. Is it possible that Bro. Tant is so ignorant of the Bible as to affirm the Israelites kept the law for 400 years? If he will read the Book of Judges, a history of that 400 years, he will read Israel did evil. Israel did evil again, and again, and again, many times. That they forsook God and served Baal and Ashtaroth and other gods of the nations. God sold them into the hands of

the Philistines, the Moabites, the Midenites and others, and they served those nations three years, seven years, twenty years, and does not that look like rebellion? They did wrong in asking for a king, yet the most glorious part of Jewish history was under the reigns of David and Solomon. God selected David to be king. He said David was a man after my own heart, who will do my will. David was then a skilful musician. God knew that, but did not object to it, but made use of it for the good of David and the kingdom. David ordained the use of music in the worship because God told him to. Just as commands were given by Moses from God. Bro. Tant admits that II. Chron. xxix. 25 shows the command was from God, but he says the Septuagint Version differs from this, and that Dr. Clark says the Syriac, the Vulgate and the Arabic agree with the Septuagint. Then, he says, "With this proof before me, I am forced to the conclusion that David, not God, ordained it. Bro. Tant is very easily forced where he wants to go. But the most complete logic and the most convincing facts will not force him where he does not want to go. But what does Bro. Tant know of the Septuagint, Greek Version, or the Syriac, Arabic or Latin Versions? He does not know anything about them. He can not even write good English. But what if these versions do read differently from the English Bible? Are not the scholars of England and America equal to those of Egypt, Syria, Arabia or any other country? Can they not translate the Hebrew as correctly as any people on earth? Bro. Tant says David, without God's will, ordained instrumental music in worship, and that God condemned him for it. Bro. Tant ought to know that there is not a particle of proof that God ever condemned David or punished him in any degree for using musical instruments in worship. I wish Bro. Tant would not make such reckless assertions. It pains me to have to expose him. Then Bro. Tant claims the thirty-third

Psalm is not inspired; yet in his first speech he quoted from the Book of Psalms and quoted it as God's word. Is he going to play the roll of higher critic and divide the Psalms into two parts, one inspired and the other not?

Peter said, "This Scripture must needs have been fulfilled which the Holy Ghost, by the mouth of David, spake" (Acts i. 16). Then he quotes from two of the Psalms. Was Peter right? Did the Holy Ghost speak by David's mouth? Again, Peter, speaking under the direct influence of the Holy Spirit, calls David a prophet (Acts ii. 30). But Bro. Tant thinks Peter was mistaken. But Jesus says, all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me (Luke xxiv. 44). For the want of space I will say the 33d, 81st, 92d and 98th Psalms all as the words of the Holy Ghost approve of instrumental music in worship. But Bro. Tant says it is not of faith because it is not in the items of worship. Bro. Tant has run all over the New Testament, picking up an item here and there and has formed them into a ritual for church service. Then he wants everybody to subscribe to that. He thinks faith is in these items. But Paul tells us the faith absolutely necessary is to believe God is and that he is a rewarder of them who diligently seek him.

That officer of Capernaum, Jesus said, had faith greater than he had found in Israel. But that faith was not in the items of a ritual, but in Christ. Now, this is the real difference between Bro. Tant and me. I claim that worship is the spontaneous love of the heart, expressed in the way that is most natural for a loving heart to express itself. Bro. Tant thinks it is a routine of acts prescribed in a ritual. Ritualism always destroys the spirit of true worship and makes a large faith impossible.

W. J. FROST.

TANT'S THIRD SPEECH.

Bro. Frost thinks there are only two points in this question.

Instrumental music in worship is not authorized of God. In my first speech, I examined every item of worship in the New Testament, and found there is not a command, an example, or a necessary inference authorizing it as a part of worship. These are the only lines through which proof can be brought, and, finding it wanting, we conclude those who use instrumental music in worship do wrong. This being true, the second proposition logically follows that it is a sin.

Bro. Frost now tries to spread out the word worship to mean at home or alone in the woods. If the organ is used as a part of worship at home or in the woods, it is just as much strange fire there as in the church, for God has not commanded it. If God damned Nadab and Abihu for offering strange fire, something God had not commanded (Lev. x. 1, 2), will he not also condemn Bro. Frost for offering strange fire, especially when it causes so many brethren to stumble? Paul says, "Do not do it," but Bro. Frost says, "I will."

Bro. Frost argues that he is not debating outside issues. However, the organ question, being an outside issue not commanded of God and belonging with all other evils that have divided the Church of God, we must debate it.

Sin is the transgression of law. The Bible says, "If any man speak, let him speak as the oracles of God" (I. Peter iv. 11). It also says, "Whatsoever we do in word or deed, do all

by the authority of Christ" (Col. iii. 17). But Bro. Frost helps to force the organ into worship without Christ's authority; hence, he violates God's command and is a sinner. He does it knowingly, deliberately and wilfully, therefore he sins wilfully, for which Paul says there remains no more sacrifice (Heb. x. 26). Bro. Frost then becomes a wilful sinner like the Methodist in practicing infant baptism. If both parties want to say J. D. Tant is a wilful liar, it will not change the truth or cover up their sins.

Bro. Frost thinks my terms of peace will force them to ritualism and drive all spirituality out of worship. If it drives spirituality out of worship to force men to be governed only by the word of God, I say let us keep the worship of God rather than Bro. Frost's spirituality. True worship is all we want and what we have in thousands of churches until the organ parties get in and wreck them. Concerning Israel, with all my so-called ignorance, Bro. Frost mentions my affirming it was more than four hundred years after the law was given before instrumental music was added.

Bro. Frost tries to dodge my argument on David's, not God's, ordaining instrumental music by saying, "You know nothing of the versions you quote from or even how to write good English." Though it has been Bro. Frost's argument for years that all who differ from him are ignorant, he did not call in question my quotations. I am glad to know that I have always been too ignorant to go beyond what is written and force the organ into the church over the protest of godly men and women, driving them out of the Church of God. By doing this, I would place myself where God would hate me, for I would sow discord among my brethren (Prov. vi. 16).

Bro. Frost not only says it pains him to expose me, but says, "Bro. Tant claims the thirty-third Psalm is not inspired." I never made such a claim, while either writing or speaking, since the world began. I will remind Bro. Frost

that God says, "Thou shalt not bear false witness against thy neighbor" (Ex. xx. 16).

Bro. Frost claims that Psalms 33, 81 and 92 all approve of instrumental music in worship. Then does not Psalms 33 and 150 approve of dancing in worship and keeping feast days and new moons? If Bro. Frost wants one in the worship, why not take all?

Finally, Bro. Frost claims that I run all over the New Testament to get items to formulate a ritual and that I want people to have faith in it instead of Christ. Then he tells us faith is not in the items of a ritual but in Christ, and that no one can repudiate his word after believing in Christ. Yet all sects claim, as Bro. Frost. Have faith in Christ and then you can join any church, practice any mode of baptism, and use any kind of worship, if you will only have faith. Such is not faith, but rejection of the will of God to get a so-called spirituality not found in the Bible. This will not only teach disbelief, introduce the organ and cause divisions of the church, but it will become the hotbed out of which all other transgressions yet to trouble the Church of Christ will grow. I now continue my affirmation.

So far I have shown:

1. The organ is not of faith, for it is not commanded.
2. That it is not of spirit or of truth, for these come of Christ, and the organ did not.
3. That it violates God's law in going beyond what is written.
4. That it causes discord, and God hates those who sow discord (Prov. vi. 16).
5. That it causes divisions and offenses contrary to the doctrine which we have learned, and that we are commanded to mark and avoid such, for they are not serving Christ.
6. That it is an evil tree, for it bears evil fruit. This proposition needs no argument. My brethren, during the

past centuries until the first organ was introduced into the church at St. Louis in 1869, followed Paul's instruction to be of the same mind and to speak the same things. Since that time we have found divisions, strife, hatred, evil speaking, exclusion of good men and women from the worship, alienation of brethren, and separation from God. All these have been the attendant evils of the organ at all places where it has gone. Christ says, "By their fruits ye shall know them" (Matt. vii. 16).

The next question, "Is instrumental music forbidden in worship?"

"The gospel of Christ not only includes all acts of worship, but excludes all things we must not do. God says baptize believers. This excludes infants and idiots. God says, Eat bread and drink wine as an act of worship. This excludes the eating of meat or drinking of water for such purposes. God said offer up animal sacrifices. That excluded vegetable sacrifice and Cain was condemned for offering such. God says to sing (Col. iii. 16). This excludes playing. Any man who adds instrumental music, something God has excluded by not commanding it, to singing, something God has included, is just as great a sinner in the sight of God as he would be to add infant baptism to believing baptism, vegetable sacrifice to animal sacrifice, or meat to the bread of the communion. This addition will bring condemnation to those who engage in the same.

My final argument in this article is that instrumental music in worship is an addition to God's word and is strictly forbidden by the Holy Spirit. Paul says, "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written (I. Cor. iv. 6). Paul here plainly teaches that in our worship we shall not go beyond the things which are written. As instrumental music

was never written as an act of worship, no man can use it without going beyond the authority of God and becoming a rebel in his sight. He goeth onward and does not abide in the doctrine, adding to the words of the prophecy of the New Testament. God, in Rev. xxii. 19, threatens to add condemnation to such.

Then I beg of you, Bro. Frost, to stop going beyond and return to God's word. Try to correct the much harm you have already done before you are called to stand and give an account of your stewardship.

J. D. TANT.

FROST'S THIRD REPLY.

Bro. Tant's third speech is full of irrelevant matter. He says the organ is an outside issue, therefore he has a right to debate all outside issues. But the use of instrumental music is not outside of our proposition. But some things he brings up are outside of our proposition. The two points in our proposition are:

1. The use of instrumental music in worship is not authorized by the God of Heaven.

2. It is sinful.

These are all the points to discuss. The second does not necessarily follow the proof of the first. Some things are taught by a direct command or revelation, some things are allowed on general principles. Some things, not named, are excluded by the opposite being commanded or enjoined. Two antagonistic principles can not both be right. But Bro. Tant may be wrong about these excludings. For example, "With the mouth confession is made," does not make it wrong to also confess with the pen in written words. I knew a deaf and dumb man to write his confession and was baptized on that confession. But the man who can talk may confess with his mouth and also with his pen without sinning thereby. Paul said, Let him that stole steal no more, but work with his *hands*. This does not exclude tools, machines, etc., as means to work with. Then to sing does not exclude anything that is ordinarily used in connection with singing. Instrumental music was ordinarily used in connection with

singing as a help. Therefore, it is no more excluded by the command to sing than tools and machinery are excluded by the command to work with your *hands*. Sin is transgression of law, but where there is no law there is no transgression. As tools and machinery are not excluded by the command to work with the hands, therefore there is no law about using tools or machinery. Then there is no transgression by using them nor by not using them. In like manner the command to sing does not exclude instrumental music, as it is ordinarily used with singing as a help to sing as tools are to help the hands to work, therefore there is no law to use or not to use; then there is no transgression by using or not using. But David, Gad and Nathan, by God's command, used psalteries, harps, etc., in the worship. These instruments were no part of the worship, but the music made by them was part of the worship. Then in the Psalms, the use of harps and stringed instruments as means or tools, so to speak, by which they were to praise God, are highly recommended. I said in my first reply that there is no proof that the Psalms were to be done away. They were no part of the Mosaic law, though written under that law. Where they refer to the commands of that law and the transient things of that time, such things are done away, but the general principles remain.

Bro. Tant claims I misrepresented him by saying that he denied that the 33d Psalm was inspired. I surely understood him that way. I am glad that he has corrected me on that point. I do not want to misrepresent him in anything, and I will not intentionally. He says I dodged his argument that David, not God, ordained the use of instrumental music in worship. If I dodge it will be from a heavier ball than he threw that time. He says his quotations I did not examine. He made none. He said the Septuagint Version read differently from the English. But he did not quote it nor a translation of it. He also said Adam Clark said the Syriac,

Arabic and Vulgate agreed with the Septuagint, but he did not quote Dr. Clark's words. Hence, there was no quotations for me to examine. But if all he said about those versions was true, I would put the English, including the Revised Versions, against them all as more likely to be correct. But about being a *wilful* sinner. That means one who maliciously does what he *knows is wrong*. Then if he claims it is right when he knows it is wrong, he is a dishonest hypocrite. That is a grave charge. When he makes it he ought not to complain if he is called a wilful liar. But I will not excuse Bro. Tant of wilfully lying. I will only attribute it to his ignorance. But Bro. Tant quotes Paul, I. Cor. iv. 6, not go beyond what is written. How much of the New Testament was written then? Only first and second Thessalonians, and, possibly, Gallatians. What was written then included the Old Testament. It at least included all general and eternal principles of truth taught there. Then when Paul admonished the brethren to sing Psalms, and they should sing the Thirty-third, Eighty-first, Ninety-second, Ninety-eighth, and One Hundred and Fiftieth Psalms, and not go beyond what was written, would they not believe it to be right to use harps, organs, Psalteries, etc.? That was written. But now on general principles. First, God has endowed all men with a religious faculty. Hence in every nation, and every age, there has been some kind of a religion—some object worshiped. Second, God has endowed man with a language faculty. Hence in every nation, in every age of the world, there is some kind of language, articulate words formed into sentences. Third, God has endowed all men with a musical faculty. Hence every nation, tribe or family have some kind of music—oral and instrumental. Then when God gives the true religion he allows all nations to praise him in, or with, their own language and music. The love and practice of music is never classed with the lusts of

the flesh, nor ever said to be sinful. Music is soothing and refining. It soothed Saul and drove the evil spirit from him. I. Sam. xvi. 23. Elisha could not prophesy to the Kings of Judea and of Israel till a minstrel played an instrument before him. II. Kings iii. 15.

The first was before David, by God's authority, directed music to be used in worship. It was even then not a violation of the Law of Moses.

Jesus said (Mark vii.) that hand washing was a vain, or useless, thing as a means to wash guilt, or impurity, from the soul. Washing or not washing of hands would not effect the inner man. The food eaten would not affect the soul either. But it was that which comes out of the man, or out of the mouth. That comes from the heart. It would be the thought of the heart. Man sends forth words out of his mouth. But whether those words flow from the end of the tongue, or from the end of his fingers or pen in written words, they are in either case from the heart. The heart expresses itself as truly in written as in spoken language. It is also true that music comes from the heart. If there is no music in man's heart he can neither sing nor play music. Then it does not matter whether that music flows from his fingers or his tongue, it is in either sense, from the heart, or soul of man. If such joyful noise is made to the Lord, out of the heart, whether through the tongue or fingers, God will accept it. To say he would not would be to deny him all the fatherly and loving attributes that we have been taught belong to him. Shakespeare said, A man with no music in his soul is fit for treason, murder or any other crime.

De we add to God's word when we use an organ? Can you add an organ to the Ten Commandments? Would it make eleven Commandments or eleven organs? Which? Now, if you add to God's commands, the thing added must

be a command. But as using tools and machines is not adding to the command to work with your hands; and to confess with the mouth does not exclude the use of the pen or pencil; and to preach the Gospel does not exclude writing of the Gospel, it follows that to sing does not exclude playing music as a common adjunct of singing. Therefore, to use an organ as a means to an end—to make a joyful noise unto the Lord—as from the heart is not adding to God's word, nor sinning or going beyond what is written. Now, these arguments and facts ought to convince Bro. Tant that a man may be honest and sincere in using an organ in praising God. Even if Bro. Tant is not convinced that it is right to use an organ, he ought to be convinced that others may be just as honest at heart, as wise and as loyal at heart, as he is, and believe they have a right to use an organ when singing praise to God. Then he can begin to see that he is making unnecessary strife by his grievous words that stir up anger. Then, perhaps, he will take to using soft words to turn away wrath.

Then he will see that instrumental music is not an evil tree. Let it alone till it bears fruit and see. If you plant an apple tree in your yard, and the family begin to quarrel over it, and throw stones at it, knocking the bark off so that it can not grow, and some one says, see what fruit that tree bears. You would answer, it has not borne fruit yet. Some time, if it is let alone, it will bear splendid apples. That will be its fruit. But every advanced step taken in man's onward march in civilization or religion has been contested by men zealous for what they believed to be right. But the battles to be fought, and the slain in battle, will not justify man in his refusing to march onward in these things. Paul said, when he was a child he thought, spake and acted as a child. But when he became a man he put away childish things. He could never get back to childhood. We all had

our childhood once. But we can not go back to childhood again. The Church had its childhood. It can never get back to childhood again. The reformation plead for by Campbell and others had its childhood also. But it can never go back to that childhood. The child grows faster in body than when manhood is reached, and may be happier. But "Time will not roll back in its flight, nor make me a child again, just for to-night." It is well that it is that way. Let us be pressing forward to the mark, etc.

W. J. FROST.

TANT'S FOURTH SPEECH.

Bro. Frost insists there are only two issues.

The use of instrumental music in worship is not authorized by the word of God. As there is not a command, not an example, or a necessary inference in all the New Testament where instrumental music was ever used in worship, then Bro. Frost must conclude with me that it is unauthorized by the Word of God. Finding it used in the Old Testament, Bro. Frost, like Methodists on sprinkling and infant church membership, concludes that we should use it in the Church of Christ. I have showed him in the same connection that, when it was used back there, they kept feast days, observed new moons, and practiced the dance as a part of the worship. Psalms lxxxi. 3 and cl. 4. If Bro. Frost is unwilling to accept all, he should not claim a part.

On the second item, "Is the use of instrumental music in worship sinful," Bro. Frost argues that some things are allowed on general principles, if they do not conflict with something written. Along this line, he uses illustrations to show the organ is allowed upon general principles. Nothing can be allowed upon general principles which is unauthorized by the word of God. By now coming out and arguing for the organ on general principles Bro. Frost openly confesses that it is not authorized by the Word of God. This I have affirmed, and Bro. Frost denied. Now, by arguing for the organ on general principles, he confesses I am right in my affirmation. This forces him to acknowledge Psalms xxxiii, lxxxi., xlii. and cl. as not being applicable in this case.

Now, if I can show instrumental music in worship on general principles is a sin, because it is antagonistic to God's commands, then Bro. Frost should turn from the same. God has ordained that I should baptize one class, believers; if I baptize two classes, believers and infants, I add to God's word and become a sinner. God has ordained that I should eat bread as an act of worship. If I eat bread as a command, and meat as an act worship under general principles, I am then going beyond what is written, adding to God's word, and sinning in his sight. God has commanded that I shall sing—one thing to do. If I sing, do the command, and at the same time play an instrument, something God has not commanded, on general principle I am adding to God's word and sinning just as much as to practice infant baptism, or to eat meat in worship. God says, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God." II. John 9. This I do when I go on to infant baptism, eating meat, or playing an instrument in the house of God.

Bro. Frost's next argument is the most complete system of sophistry and the most illogical jargon of words I ever knew a smart man to use. He argues that I must confess Christ with the mouth; but, if I am dumb, it does not add to God's word to confess him with the pen. Again, he argues that I must preach. Though I can preach with my mouth it does not add to God's word to preach with the pen. Again, he argues that, while I must work with the hands, it does not add to God's word to use tools in the hands. From these, he draws the conclusion that I must sing from the heart, but it does not add to God's word to play from the heart also. This is Bro. Frost's argument and conclusion.

Now, let us note the sophistry. When I preach with the mouth, head, or hand, I am doing just what God ordained to be done—nothing more or less; when I confess Christ with the mouth or pen I am doing just what God ordained to be

done; when I work with my hands, an ax, hoe, or pen, I am doing just what God says must be done; when I sing from the heart and teach in hymns and spiritual songs (Col. iii. 16) I am doing just what God says must be done. But listen! When I play an organ or any other instrument as an act of worship, I am doing what God did not command me to do in the Church of Christ. I am praising God with two instruments, while He ordained only one; I am doing two distinct things as acts of worship, while God ordained only one. Until you can prove that singing is playing and that playing is singing, you must confess your argument is sophistry. Being an addition to the items of worship which God commanded, it comes under the head of a presumptuous sin. It advocates presuming, that is to go beyond what is written without violating God's law.

Bro. Frost seems to think that the organ is just the apple tree planted, and that myself and others are throwing and knocking off the bark before it bears any fruit. The organ bore fruit in my town and weakened the church, by driving out godly men and women. Twenty-five years has not been sufficient time for us to heal the wounds. It bore fruit at McGregor, Weatherford, Dallas; and a hundred or more other towns in Texas. Bro. Frost, did not the organ bear fruit in your own little town, Houston, Missouri, driving out some of the most godly men and women that ever met for worship in that town?

Bro. Frost, did not God tell:

1. He would hate the man who sows discord among brethren?

2. "Now, I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them, for they that are such serve not our Lord Jesus Christ, but their own belly, and by good

words and fair speeches deceive the hearts of the simple?" Romans xvi. 17, 18.

3. "Not to go beyond the things written?" I. Cor. iv. 6. Is it written that the organ should be pushed into the church, even over the protest of many of the best members?

4. "If any man speak let him speak as the oracles of God?" I. Peter iv. 11. Does the Word of God say use it? As you are arguing it, under general principles, you must confess no.

5. "It would be better for a man to have a millstone around his neck and cast into the sea than to offend one of those who believe in him?" Matt. xviii. 6.

6. Did God not beg you, if your meat causes one, for whom Christ died, to stumble, it is better not to eat of that meat again while the world stands? Romans xiv. 13 to 22.

With all these facts before you, how can you now, at this late day, claim the organ has borne no fruit? You know there are godly men and women driven out of their houses of worship, churches wrecked, members alienated, and the cause of Christ crippled from Maine to California?

There are two sides to this subject. I have been fighting on one side, begging all to be governed only by what is written that we may save the cause of Christ. Let us not cause divisions, but let us walk together, being of the same mind and speaking the same things. Let us not offend one for whom Christ died. I find Bible for all I have done. You have been on the other side, sowing the seed of discord, offending Christ's children, and causing divisions contrary to the doctrine of Christ. You have not only continued eating meat that causes your brethren to stumble, but you have tried to get all to eat as much of the same meat as you could, when you knew it would cause some to stumble. By going beyond what was written you have caused division, alienation, hatred and strife. Then, in the last day what answer will you be

able to give for your conduct in this affair to him who died for us?

Bro. Frost's last argument of sophistry is that God has given all nations a religious faculty, a singing faculty, and a playing faculty; therefore, we should use them all to honor God. I might argue that God has given all nations an eating faculty, and a drinking faculty, and that, upon the same principle, we could turn the worship of God into a feast. We would have as much authority for this as Bro. Frost has for his instrumental music.

In this article I have only tried to show the weakness of Bro. Frost's claim for the organ. He must confess, it does not come by God's authority, but upon general principles. Bro. Frost well knows it has been the hot bed of strife, divisions, and has weakened churches ever since it came among us in 1869. Having the organ in worship does not make us more zealous, more religious, or better men; but it does harm by dividing the Church of God. They who engage in such are rebels against every divine injunction in the Word of God to preserve peace and unity among the brethren.

J. D. TANT.

FROST'S FOURTH REPLY.

Bro. Tant is beginning to see that only two issues are before us. But he fails to confine himself to these two issues. I have shown by Scripture that God did authorize instrumental music in worship. I quoted a number of passages that plainly proves that the command to use harps, psalteries, stringed instruments, etc., was from God by His prophets. It was practiced for hundreds of years, while no prophet, priest, reformer, teacher or any other person ever said it was wrong. Then I showed from Revelations that John saw in a vision, when all nations will be turned to God they would unite in a grand pean of praise to God with harps of God to lead the song. Now, Paul taught the brethren to teach and admonish each other in Psalms, etc. They should sing with the spirit and the understanding. Now, if they should sing the following: "Rejoice in the Lord O ye righteous; for praise is comely for the upright. Praise the Lord with harp: Sing unto Him with the Psaltery and an instrument of ten strings. Sing unto him a new song. Play joyfully with a loud noise. For the Word of the Lord is right and all His works are done in righteousness." Psalms xxxiii. 1-4.

Now, notice, they are teaching each other as they sing this inspired Psalm. What are they teaching? What do they learn from this Psalm? Now, sing this language as the Word of God. Sing it with the spirit and the understanding. Does it not plainly teach that it is right to play with the harp, psaltery and stringed instruments, and make a joyful,

loud noise to God? If Bro. Tant should preach a sermon against instrumental music and then call for a song, and the audience should sing this XXXiii. Psalm, would not Bro. Tant be embarrassed. But Bro. Tant says, I, by pleading for the organ on general principles must confess there is no authority for it from God. He appears to have no idea what is meant by general principles. He seems to think that general principles means just anything that any man may assume to be right. But by general principles I mean principles founded in the nature of things. Such principles are as true and as eternal as the throne of God. Hence that which is authorized by general principles is authorized by the very highest authority God can give. When Paul claimed a right to a support as a preacher on the general principle that the hirling is worthy of his wages, it was not a confession that God had not ordained that those who preach the Gospel should live of the Gospel. And when Jesus justified His working on the Sabbath day, on the general principle that it was right to do good on the Sabbath day, he did not thereby abandon all claim to authority from God. Jesus based much of His teaching on general principles. It is a general principle in nature that all matter is attracted to a common center. That general principle is called gravitation and was discovered by Sir Isaac Newton. That which is true by reason of this general principle of gravitation is eternally and absolutely true. Then my argument on general principles does not annul, but supplements and confirms my Scriptural argument. So you see I do not have to give up the XXXiii., LXXXI., XLII., XLVII. and CL. Psalms. I only confirm that argument. In II. Chron. viii. 14 we read: Solomon appointed according to the order of David, his father, the course of the priests to their service and the Levites to their charges to *praise* and *minister* before the priests as the duty of every day required: The prophets also

by their courses at every gate, for so had David, the *man of God commanded.*" Here we learn that David was a man of God, that is, a prophet doing God's will. But there is nothing said here about music. But turn back to I. Chron. xxv. 1, and there we learn that they were to prophesy and praise God with harps, psalteries and cymbals. But why use the instruments of music and not keep the feasts, new moons, etc., also? Because these things were a part of the typical law of Moses which was done away. But those things which began with David and the other prophets growing out of the heart wants of the people, are founded in the very nature of things, and are established by the general principles that can not be changed till God's nature is changed. But now about my jargon, sophistry. That was in answer to Bro. Tant's position that Scriptures are both exclusive and inclusive. I showed that Paul's statements: "Confess with your mouth." "with the mouth confession is made," does not exclude confessing with the pen, or hand, or head. Bro. Tant says by mouth and pen he does only what he is commanded to do. Confess Christ. That is true. But God's word says do it with one instrument—the mouth; not two instruments—the mouth and the pen. Speaking is not writing, and writing is not speaking, any more than singing is playing or playing is singing. But in singing and in playing you do the same thing—praise God, make a joyful, loud noise to the Lord. "Praise God with the harp—sing with the voice of a Psaltery, etc. Psalm xxxiii. 3. But Bro. Tant says, if we do, as worship, something God has not commanded we add to God's word. If that is true, then it must also be true that if we fail to do anything he has commanded we take from His word. Then it follows that so many things have been added to, and so many things taken from God's word that the original would be hard to find. For if we add and subtract in that way from God's word, and people have for two or three

thousand years been adding and subtracting, how, in reason's name, can we know what the original was? But all the disobedience of the Jews never added nor subtracted a single letter from God's word. And all sins of Christians and others have never made the least change in God's word. The Scriptures were written on perishable material. Scribes made many copies. These scribes were to write just what the inspired men wrote, leaving nothing out and adding nothing. II. John ix. 9. The doctrine of Christ means the doctrine that Jesus is the Christ, the Son of God. He who gives this doctrine up has not God.

Going beyond what is written, I have shown that it is plainly written that we should praise God with harp, Psaltery, cymbal and stringed instrument, and that when all nations become Christians the grand anthem of praise will be led by the harp. Yes, Bro. Tant is throwing at the apple tree and contending that the fuss and strife are the fruits of the tree. But Solomon said: "A soft answer turneth away wrath, but grievous words stir up anger." Now, when Bro. Tant stirs up anger by his grievous words he wants to throw the blame on some body else. Again, Solomon said: "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Prov. xviii. 19. Yes. I know all the Scriptures that Bro. Tant quoted are there. But I plead, not guilty. I am sure my course is not wrong. I have a clear conscience before God and man.

Bro. Tant is the man who is making so much strife and division. I have engaged in this discussion for the purpose of getting the facts before the people so they can all see that there is liberty here and that brethren on both sides are honest and have not denied Christ. Also that the Kingdom of God is for the meek, loving, upright man who loves the Lord and his brethren, and follows the ways of righteousness.

The organ has been and is used in ten thousand churches,

where it has produced no division, strife nor ill-will. If Bro. Tant would go into church where an organ is being used, and would go in the right spirit, the playing of the organ would not hurt him, but would actually make him more devout. Try it, Brother, some time—have an experimental knowledge.

Bro. Tant's efforts to prove the use of instrumental music to be antagonistic to the Gospel was a complete failure. He thinks anything not commanded in plain terms, in the Scriptures, is necessarily antagonistic to what is commanded. But that is not always true.

But my space is full and I must close here.

W. J. FROST.

TANT'S FIFTH SPEECH.

Bro. Frost claims he has shown by the Old Bible that instrumental music was used under the old covenant, and by Revelation that it will be used in Heaven; therefore, we should use it in the church. I can also show they had infant membership under the old covenant and horses in Heaven; therefore we should have infants and horses in the church. But such reasoning is not good.

2. From Paul (Col. iii. 16) Bro. Frost reasons that we are to teach by Psalms, and as the XXXIII. Psalm mentions instruments we should teach with the harp. If his reasoning is good we should not use one Psalm and refuse another. So Bro. Frost will have to put the dance into the Church, and the new moon and feast days also; for we find them equally taught in Psalms cl. 4; lxxxi. 3. Why not take all?

3. Bro. Frost claims if I sing, or if I play, I am doing the same thing. I am praising God. This I deny. No one can praise God unless he does what God has commanded. God has not commanded me to praise him by playing on an instrument; therefore, I can not praise him in so doing.

4. A rule that proves too much proves nothing. Bro. Frost argues from II. John 9, that the organ brethren do not go beyond, but that they abide in the doctrine of Christ when they praise God with harp, psaltery and stringed instruments. If this is true, and if it is as great sin to fail to come to the doctrine of Christ as it is to go beyond, Bro. Frost must argue that all who fail to use instruments are not abiding in the

doctrine of Christ, are not worshiping God, are not doing his will, and will finally be lost.

5. Bro. Frost says it is my hard speech against instrumental music that causes the strife. So will hard speaking cause strife with a class, if I oppose infant baptism, drunkenness, adultery, polygamy and sprinkling. Then shall I let all these sins go unrebuked and welcome them into the church of God because my opposition to them causes strife? This seems to be what Bro. Frost would have me do. But it is Bro. Frost and not I who sows the organ of discord. It is Bro. Frost, not I, who God says he hates for sowing discord among brethren. Prov. vi. 16. It is Bro. Frost, not I, who is teaching and causing divisions contrary to the doctrine we have learned. It is Bro. Frost, not I, who God says to mark and avoid, for he is not serving Christ. Rom xvi. 16. All must agree that he who introduces an innovation and divides the Church is the responsible party for all trouble caused. When I sing to God, I do so by His authority. Bro. Frost sings by God's authority and plays by man's authority. Peter says, let us speak as the oracles of God. I. Peter iv. 11. Will Bro. Frost stand with me on the Bible, and give up these outside matters; or must I give up the Bible and go over and stand with him to have peace?

I now come to make a general summary of these things:

In my argument on this question I called attention to what we find ordained of God in the New Testament as acts of worship. All these things Bro. Frost accepts, and to all we both agree.

I found:

1. God did not ordain the organ in worship; that the law of Moses was given and in force for four hundred years before David ordained music in worship; and that God sent the Prophet Amos to pronounce a curse upon those who

would invent to themselves instruments of music as David did. Amos vi. 5.

2. That Christ nor the Apostles ever mentioned the use of instrumental music in worship.

3. That to worship God we must worship him in spirit and in truth, and that no man can worship God in spirit and in truth who does not do just what God has commanded. God has not commanded the use of instrumental music in worship, and no man is worshipping God in spirit and in truth who uses it.

4. Jesus claimed every plant His Father had not planted should be rooted up; and as God had not planted the organ it will finally be rooted up.

5. God has ordained we should not go beyond what is written. I. Cor. vi. 4. It is not written that we shall use the organ in worship, and those who go beyond what is written and use it become rebels in the sight of God.

6. God has ordained we shall be of the same mind and speak the same thing. I. Cor. i. 10. The only way this can be done is to follow Peter, who said: "Speak as the oracles of God." I. Peter iv. 11.

7. Jesus taught, "By their fruits ye shall know them," and that a good tree can not bring evil fruit. Matt. vii. 18-20. From Maine to California the organ has never converted to Christ one person, but we have found the wrecking of churches, alienation of brethren, division, hatred, strife, evil speaking, law suits, false swearing to get church property, the downfall of good men and women, the children of God driven from their homes of worship, and many other evils have been the legitimate fruit of the organ at all points where it has gone. Then all lovers of truth must conclude it is an evil tree as it bears nothing but evil fruit, and we should be willing to give it up.

8. That Paul taught we should not eat meat that causes

our brother to offend, and that it is contrary to the Holy Spirit to destroy, with our meat, one for whom Christ died. Paul teaches that if doing this causes one brother to offend, we should not do so again as long as the world stands. Rom. xiv. 13-23. Yet with this Scripture before Bro. Frost and those members with him, I have found they do all they can to cause the offense of brethren, and the downfall of churches, by pushing their humanisms over the protest of godly men and women. Its effects have been felt in my town and even at the home of Bro. Frost. When the trouble reached Bro. Frost's home, instead of his pleading for peace, love, harmony and the unity of the spirit in the bond of peace, I saw him pushing the organ in, and leading those in their innovations, when he plainly knew it would drive out good men and divide the church. In doing this, Bro. Frost could not have any more violated God's law had he gotten drunk, committed murder or any other immorality, and this great sin will stand against him at the day of judgment. Paul says, do it not. Christ says, better have a millstone around your neck and be cast into the sea than to offend one of his children. Matt. xviii. 6. But Bro. Frost, by his conduct and his spirit, has been the same as all organ defenders—had said, I don't care what Christ and Paul say. I have set the organ up as my idol in my heart (Ez. xiv. 4), and I shall push it into the Church regardless of division, or the offence of any. Such I find to be the fruits of the organ, but not of the Spirit of Christ.

9. No one can go beyond what is written and add to the worship of God without bringing condemnation upon himself. Rev. xxii. 18.

10. Paul says: "Mark them which cause divisions contrary to the doctrine ye have learned, and avoid them; for they are not serving Christ. Rom. xvi. 16.

11. John says: "Whosoever goeth onward and abideth not in the doctrine of Christ hath not known God. II. John 9.

12. God says He hates the man who sows discord among brethren. Prov. vi. 16.

I have shown that Bro. Frost and all other organ church wreckers sow discord, go beyond what is written, cause offenses contrary to the doctrine of Christ, plant evil trees, add to God's word, destroy men and women for whom Christ died, continue to eat the meat, divide churches, and injure the body of Christ wherever their evil work goes. Then, in view of these things, Bro. Frost, and in view of your near approach to the judgment, and the harm you have done, I beg of you to quit the divisive organ work, come back to the Bible, and let us be of the same mind as we were before you went off after these things. In vain do you worship God, teaching for doctrines the commandments of men.

J. D. TANT.

FROST'S FIFTH REPLY.

In this, my closing argument, I must say I care nothing for the organ, on my own part. I never played a tune in my life on any musical instrument. I never sung a tune in my life. I do not know one tune from another. As to musical talent I am a blank. I never put an organ in a church in my life. I would not give five dollars for all the musical instruments in the world for my own use, for I can not use them nor appreciate them. I would rather hear singing without the instruments for my own part, because the words are all that I can appreciate. As to all the grievous charges Bro. Tant brings against me I plead, not guilty. Neither can he prove the things he charges me with. Against the law, the Church, the Lord or Cæsar I have not offended at all. I entered into this discussion only for the sake of truth, righteousness and peace. I hope to do something in favor of peace and brotherly love. Bro. Tant does a great deal of writing and preaching on the subject we are debating. He does not use soft speech, which turns away wrath, in opposing these things. But he uses grievous words which stir up anger. He causes a great deal of strife, alienation, and division by his manner of warfare. And I do not teach what Bro. Tant accuses me of. He misunderstands me as he misunderstands the word of God. He has not proved either point in our proposition. Half of every speech has been off of the subject. I have paid no attention to his allusions to infant baptism and springling, etc., which he has brought up in every speech.

I am not debating these things with him. I have also told him enough that the quarreling and strife over a tree is not the fruit of the tree. There has been a great deal of strife, contention, and even big wars over Christianity. But these things are not the fruit of the teaching of Christ. Christ introduced Christianity into the world, but he is not responsible for all the strife over it. The baptismal controversies have been sinful. But baptism itself is not sinful. I have shown that God did authorize the use of instrumental music in worship. Also that it is not sinful. But I am not seeking peace by compromise. Such peace is not lasting.

Nothing is settled till it is settled right. Better have a fierce war for one generation and then lasting peace, than to have a war to drag on through many generations. I showed (II. John 9) means those who do not abide in the doctrine that Jesus is the Christ, the son of God, know not God, for they reject the only source of knowledge of God, that is his Son.

We speak as the oracles of God speak. Hear these oracles who should praise God? "Kings of the earth and all people; princes and all judges of the earth; both young men and maidens, old men and children; let them praise the name of the Lord. Psalms cxlviii. 11-13. Let everything that hath breath praise the Lord. Praise ye the Lord. Psalms. cl. 6. Does this include Bro. Tant? It includes me. This is not to Jews alone. But all people in all ages. What shall we praise God with? "Praise him with the sound of the trumpet; praise him with the psaltery and harp. Praise him with timbrel and pipe. Praise him with stringed instruments and organs. Praise him upon the loud cymbals; praise him upon the high sounding cymbals. Psalms cl. 3-5. This is the way the oracles of God speak. Again hear the oracles of God. Sing unto the Lord with thanksgiving; sing praise upon the harp to our God." Psalms cxlvii. 7. Again hear: "Praise

the Lord with harp; sing unto him with the psaltery and an instrument of ten strings." Psalms xxxiii. 2. Again: "Make a joyful noise unto the Lord all the earth;" (does that include Bro. Tant?) "and make a loud noise, and rejoice and sing praise. Sing unto the Lord with the harp; with the harp and the voice of a Psalm. With trumpet and sound of cornet make a joyful noise before the Lord the King." Psalms xlvi. 4-6.

Again: "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night upon an instrument of ten strings, and upon the psaltery: Upon the harp with a solemn sound." Psalms xlii. 1-3. Again hear: "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 harps and golden vials full of odors which are the prayer of saints, and they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof." Rev. v. 8, 9.

Again: "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and of Nathan the prophet: For so was the commandment of the Lord by his prophets." II Chron. xxiv. 25. Now, who speaks as the oracles of God speak?

Bro. Tant builds his arguments upon assumptions. He assumes that everything not named in the New Testament is sinful. But he can not prove that assumption. He also assumes that the New Testament contains an exact ritual for all worship. That he can not prove. Again, he assumes that when Paul says, sing, that he means sing with the vocal organs only. That he can not prove either. I have shown that the oracles of God say: "Sing with the harp, psaltery and stringed instruments." Bro. Tant claimed that a com-

mand to use one instrument which God has furnished us with excludes all man-made instruments. Then he assumed God had commanded to sing with the voice only. But I shewed God said sing with the harp, psaltery and stringed instruments. I also made Bro. Tant acknowledge that his assumption was wrong. Paul said: "Confess with the mouth, with the mouth confession is made." Here the mouth is expressly mentioned as the thing to confess with. But Bro. Tant acknowledges that man may also confess Christ with his pen, a man-made instrument, without sin. The law of Moses, as a typical service, was done away. But the general principles set forth in the prophets and Psalms are founded in the nature of things and are eternal. God is our father. Now notice a father's nature. Does any father ever punish his children for praising him in any way their hearts prompt them to praise him? Praise and worship must be free, inside of certain righteous principles, to be of the greatest worth. The truest worship, in fact the only acceptable worship, is that in the spirit of the worshiper. But Paul said the kingdom of God does not stand in meats and drinks, but in righteousness, joy and peace in the Holy Ghost. Hence his instruction was those who want to eat meat can eat it and those who do not want to eat it can let it alone, and still all be brethren. If he was here now he would doubtless say the kingdom of God does not stand in instrumental nor vocal music; but in righteousness, joy and peace in the Holy Ghost. Therefore, let those who want the organ have it, and those who do not want it may do without it and still be brethren. The spirit of love and toleration will bring peace. Now in reference to the quarreling. It takes two to make a quarrel. Bro. Tant can almost quarrel by himself. He can use as many hard, grievous, provoking words as any man can use. He can make others quarrel with him, if any man can. Now, brother, pursue a mild course, using courtesy and

charity and see if things will not go better. I think I have said enough. Seek the truth and speak the truth in love. God will bless you for so doing. I have not space for anything more.

W. J. FROST.

Houston, Mo., June 12, 1904.

SECOND PROPOSITION.

The organization of societies, for the purpose of preaching the gospel of Christ and doing other good work, is in accord with the word of God.

FROST'S FIRST SPEECH.

I affirm this proposition as a truth. Bro. J. D. Tant denies it being true. We want to find the truth. Truth is very precious, and much to be desired. If all knew and loved the truth, this world would be almost a heaven. Then let us all seek the truth.

1. The word society comes from the words *socious*; it means a companion. Two or more working together are a society. Webster says society means people interested in the same thing, or working at the same thing. He also says a company. Then Paul's company (Acts xxi. 8) was Paul's society. Have two or more Christians the right to work together in preaching the gospel and doing other good work? Surely, yes.

Paul, Barnabas and Mark worked together in preaching the gospel. Paul's company (society) of ten or more, worked together in carrying help to Jerusalem. The churches of Macedonia and Achaia helped the poor at Jerusalem through Paul's society. But surely, Bro. Tant will not deny that two, ten or twenty may work together for the purpose of doing

good. Organization means a company prepared to carry on business orderly and systematically. Surely, any persons working together have a right to arrange to carry on their work systematically, that is, in a business way. Then an organization is a self-evident necessity.

2. It is reasonable. God never requires his people to do unreasonable things. If he did, how could he say, "Come, let us reason together"? Then all things that are strictly logical are in harmony with God's will. Therefore, as it is strictly logical for a company—a society—of brethren to work together in an organization to do good, it accords with the word of God. This is self-evident; hence, needs no proof.

3. What truth is revealed? Just such as man can not find out without revelation. All that man can find out by himself, he is left to find out by himself. The things of God can not be known except by revelation (I. Cor. ii. 11). Hence, the things man can learn by himself are not the things of God.

4. Christ was a specialist. He did not come to teach science, art, literature, history, geography; such things man could learn of himself. Neither did his Apostles teach such things or any other things that man can learn of himself. Only such things as made man purer, better and more god-like engaged their attention.

5. God made man in his own image and likeness. God thinks, so does man. God talks, so does man. God loves, so does man. God plans for the future, so does man. God is a spirit, so is the inner man. God is a creator, so is man. These powers are all for good and should be rightly used in serving and worshiping God.

6. Then man is to love God with all his mind, heart, soul and strength. The same is true in serving God. The whole mind, heart, soul, strength and substance must be brought into God's service.

7. God requires his people to preach the gospel of Christ. That gospel is a revelation from God. Man could not learn the gospel of himself. He can not improve it. He must preach that gospel faithfully. It is the power of God unto salvation. But whether Paul, Peter, Phillip, or some other man or woman should preach it, not the preacher but the gospel is the power of God to save sinners. Ways, methods and means used to carry this revealed message are no part of the message itself, nor of revelation.

8. Christians were not expected to be wiser than the age in which they lived in anything except the divine message. Hence, the Apostles and early Christians adopted the methods, customs, business ways of the age in which they lived—in teaching, co-operating, traveling, etc. And they left all future ages free to adopt any business ways and methods, etc., that would suit them. We then can make any improvement on those ways of carrying on business that seems good to us.

9. No stress was laid on the methods and ways of doing good, but stress was laid on the thing done and the motive for doing it. The gospel was to be preached in its perfection by any person that wished to preach it and by any method he may choose.

10. The commission was given to the Apostles. They had a right to use every means known to them in carrying out their orders. Paul said, "As much as in me is, I am ready to preach the gospel to you that are at Rome also." "As much as in me is," means to the extent of my power. That is, he will use all the resources at his command to preach the gospel. If he fails to use all his resources, he is an unfaithful servant.

11. God always draws upon all the resources of his servants when he gives them a work to do. He does not supply them with any knowledge or means that they already have. He told Noah to build an ark. He revealed what Noah did

not know, but Noah knew what tools he would need and where he could get them. He knew how to get that material together. He knew what scaffolds, ladders, skidpoles, pullies, etc., he would need and how to get them. These resources and man-made tools were left to Noah's common sense. He was expected to use all these things as necessary. Moses made the tabernacle and the ark of the covenant, but the work was done with such man-made tools as Moses could get, and with that mechanical skill already possessed by his workmen. But man is always required to bring the best he has for the Lord's service. Thus we see how much and what God leaves to man's common sense.

12. The churches or brethren of Texas might work together to send the gospel to Mexico, but to do that they must have an understanding about the business part. They can not get together in a massmeeting, but they can come together by their representatives or delegates. But these delegates must organize when they come together before they can do any business. They elect a president, secretary and treasurer. They are then an organized missionary society. They appoint a committee to carry out what they agree on. That committee is a missionary board. This society and committee are servants of the churches. The churches are working through them.

13. If a church has fifty members and ten of them want to help these churches that are co-operating in this good work, they surely have a right to do so. The other forty members have no right to forbid them doing so. To their Master and conscience they must be true.

14. Now the missionary society and their work embrace all these principles set forth above. The society is not a substitute for the church. They are working to build the church up. They plant, organize and train many local churches. They preach the gospel of Christ in the fulness of its revela-

tion. In things man can find out of himself there is no revelation. In such things they bring all of their resources and intelligence to bear upon the work the Lord has commanded them to do. They are adopting the best means and methods that they know of, just as we suppose that Noah and Moses used the best tools and working rules that they knew of to do what God wanted done.

15. It is a work of faith in God the Father and in Jesus the Christ and in the power of the gospel to benefit mankind. Destroy that faith and the society would not last five minutes.

16. In the natural world inventions and system must be in accordance with the laws of nature, or God in nature, or they are failures. If any of these inventions or systems work well, we say they are in harmony with the laws of nature. The graphophone talks, therefore it is in accord with the laws of sound. In like manner that plan or system in the spiritual kingdom that is contrary to the law of the Spirit will always fail. But the work or plan that is successful in causing many to become Christians and builds up churches and develops Christian character is in accord with the word of God. By their fruits ye shall know them. The Christian Missionary Society is working in the name of Christ to make the world purer, wiser, happier and more Christ-like. The missionary society tried by all these rules proves to be in accord with God's word.

17. The society is composed of Christians, who are using that birthright that every man and woman in Christ has, that is the right to preach the Gospel and do good, in Christ's name, alone, or in company with any one who will work with them.

18. The churches are working through these societies and with single volunteers, who want to work in the name of Christ our Lord for the good of mankind.

Houston, Mo.

W. J. FROST.

TANT'S FIRST REPLY.

Bro. Frost and I have agreed to debate the society question as it exists in the Church of Christ to-day.

He affirms and I deny that societies are in accord with the Word of God.

Bro. Frost and I agree that the Gospel should be preached by one or more individuals, or by one or more churches as the surroundings demand; and that such work has been done, can be done, and is being done by individuals and churches independent of the society.

Then why should Bro. Frost favor the society and why should I oppose it? I oppose it :

1. Because it is not mentioned in all the Word of God, and Peter says: "If any man speak, let him speak as the oracles of God." I. Peter iv. 11.

2. Because Paul says the Scriptures thoroughly furnish the man of God unto all good works. II. Tim. iii. 17. As the Bible does not furnish us with any plan to organize a society outside the Church of God, I am forced to the conclusion that it is not a good work.

3. Because Jesus says: "Every plant, which my heavenly Father hath not planted, shall be rooted up." Matt. xv. 13. As God has not planted these human societies, Jesus says they must be rooted up.

4. I oppose it, because it leads men from God's word, causes them to ignore the Church of Christ in order to build up the society, and causes a man's greatness and soundness

to be judged more on the account of his devotion to the society than from his loyalty to the Church of Christ. In other words, if all men had been satisfied with God's word there would have been no human society on earth to-day. But dissatisfaction with God's society, the Church, which is able to accomplish all good God ever intended should be done, led men to seek out another society hoping they could make some improvement on the one God had made.

5. I oppose it on the account of waste of time and money. Just as much work can be done through the Church as by the society, and all the salaried officers in the society could spend their time preaching the Gospel.

6. I oppose the society because it has been a divider of churches, causing division and strife wherever it has gone. We can not fill God's commands of standing fast in one spirit with one mind; striving together for the faith of the Gospel (Phil. i. 27), when I strive through the Church, God's society, and Bro. Frost through a human society.

These are enough objections until I examine Bro. Frost's argument in favor of the society.

1. Bro. Frost claims that all things strictly logical are in harmony with God's word. As it is strictly logical for a society of brethren to work together in an organization to do good it is in accord with the Word of God. The very thing, here, which Bro. Frost should prove is what he assumes to be true and does not prove. But here is its equal: All things that are logical are in accord with God's will. It is logical for Methodists to work together in the Methodist Church to do good. Therefore the Methodist Church is in accord with God's word.

I hope Bro. Frost can see his mistake in this parallel syllogism.

2. Bro. Frost argues that Jesus was a specialist and only revealed those things we can't find out. True, but Jesus says

follow Him; and Peter says He hath given us all things that pertain unto life and godliness. II. Peter i. 3. As no one is following God when he organizes a human society, we conclude that the society does not pertain unto life and godliness, else it would have been mentioned in the Word of God.

3. Bro. Frost argues, as God created man in His own image, man should use all his power in serving God, and should love and serve Him with all his mind, soul and strength. True, Jesus says, "This is the love of God that we keep His commandments." I. John v. 3. But no one can keep the commandments of God, working in a human society.

4. Bro. Frost argues that the means are not part of the Gospel and people should use means of the day in which they live. We should remember that in all ages Christ has ordained what so ever we do in word or deed do all in His name, or by His authority. Col. iii. 17. As Christ never authorized the modern missionary society, no one can do a deed in it by the authority of Christ. If it were true that God authorized the society, then this argument establishes the Scripturalness of every human church and society on earth.

5. Bro. Frost argues the societies sustain the same relation to the Church that the tools did to the ark which Noah built, or the Tabernacle which Moses built. It was impossible to do the building without tools. That forces Bro. Frost to the conclusion that it is impossible to do God's will, preach the Gospel, without the society. But as the Gospel is being preached without the society, Bro. Frost's argument is illogical. Noah, as a man of God, used the tools to do the work of God, but instead of the Church getting money and men out of the society, to do the work of God, the society gets money and men out of the Church to do the work, and reverses Bro. Frost's order, so they are not parallel.

6. Bro. Frost argues that the Churches of Christ in

Texas have a right to organize a society, with president, secretary, treasurer, delegates and a board, to do mission work in Mexico. To this I beg to state, the Churches of Christ in Texas already have a president or head, who is Christ. We have the record of our secretaries, the Apostles; each local congregation has a treasurer, and we are doing mission work in Mexico. If we go onward and abide not in the doctrine of Christ, and organize another society with a different head, a different secretary, and a different treasurer, God says we transgress and hath not known God. II. John 9. The churches in Texas who love the Lord are satisfied with the society God ordained. We try to be loyal to Him and do all things in His name. As I have already answered all of Bro. Frost's points I beg to show some more evils of the missionary society.

Can the Church do the work?

1. Christ built one Church. Matt. xvi. 18.
2. The Church is His body. Eph. i. 23.
3. Christ is the head of that body. Eph. i. 22.
4. It was the duty of the Church when established to preach the Gospel to all the world, beginning at Jerusalem. Matt. xxviii. 19. Luke xxiv. 47-49.
5. People were saved by the Gospel. Rom. i. 16.
6. They could not believe it unless they first heard it. Rom. x. 13-15.
7. They could not hear without a preacher, and he could not preach unless he was sent. Rom. x. 14-15.
8. In Acts xiii. 1-5, we find they were sent by the Holy Spirit and the extent of this missionary work embraced the whole world. Rom. x. 18. Thus we find that the Church was a divine society organized by God, and is able to accomplish all good God ever intended should be done.

Just as long as all people were satisfied with the Word

of God there was no other society. As soon as people became dissatisfied with God's plan they—

1. Established human societies, to do the work of God, which are not found in His word; hence are un-Scriptural.
2. They cause division, strife and hatred among brethren, and are condemned in Rom. xvi. 17.
3. Seven-tenths of society advocates will strive to build up the society, even to the downfall of able and godly ministers by ignoring them and driving them out of the field if they don't indorse the society.
4. Nine-tenths of the society advocates misrepresent their brethren, and teach their children to call them anti-missionary, when they are only anti-society, doing the work through the Church just as God ordained it should be done.
5. The missionary society is based upon a principle of money rather than upon Christ. A man must be able to pay Five Hundred Dollars before he can become a life member of the missionary society as found in the constitution of the Foreign Missionary Society (Art. 6).

Thus an institution that is controlled by money rather than by Christ; that causes division, misrepresents its brethren, controls Churches and pays preachers to occupy un-Scriptural positions, is not of God. It originated in rebellion to Him, disregarded His laws, and I am sure will be held responsible at the last day for the wreck and ruin it has done the Church everywhere it has gone.

J. D. TANT.

FROST'S SECOND SPEECH.

Yes, Bro. Tant is right in the Scriptures quoted. But he does not show that they forbid a missionary society being organized. We are all very familiar with these passages. But Bro. Tant can only give us an inference or conclusion. He is right also in saying it is strictly logical for men in the Methodist Church to work together to do good. Yes, surely, it is logical for men in an army, or in a school, or in anything else to work together to do good. Who would think of it being illogical for men any where or in any thing working together to do good. But my argument was not that men in a missionary society had a right to work together to do good. But my argument was, it is logical for Christians in Christ to work together systematically to do good, and that would make of them an organized society. Yes, Jesus said, follow me. But in what? In style of dress? In manner of traveling? In table etiquette? In church life? No, Jesus was not a member of the Church, and in dress and customs he was a Jew of that age and country. But he was not a ritualist. He was in the ideal sphere. In his ideal and spiritual teaching we follow him faithfully. Yes, Noah and Moses could not do what God commanded them without tools. But the argument I made was, they had liberty to select any tools that they could use of the tools that then existed. But they could not choose tools that did not then exist. In like manner Christians are left to choose the means and methods they prefer to preach the Gospel to all nations. This is a lib-

erty Christians have. These methods are not matters of revelation, and never were. The Churches in Texas, according to Bro. Tant, have degraded Christ by making Him president in place of king. If the Apostles were secretaries they wrote down what the brethren were doing then. So it is necessary now to have other secretaries to write down what the brethren are doing now. Moses was secretary for the Jews forty years. But after Moses' death other secretaries wrote the chronicles of their people.

But Bro. Tant quotes II. John, 9, and applies it to those who work in the missionary society. Now what doctrine did John mean? Why some were denying that Jesus Christ had come in the flesh. They were claiming to believe in God, but not in Christ. John then says, they who have God have Christ also, and those who have Christ have God also. Now, if any one comes unto you and brings not this doctrine of the unity of Father and Son—the oneness of God and of Christ—receive him not. Paul, when persecuting the Church, claimed to believe in God but not in Christ. Many Jews occupy the same position now. So do Mohammedans. Even Thomas Paine, the infidel, claimed to believe in God but not in Christ. The teaching of all such persons is condemned. Such teaching is an injury to Christianity. Yes, people are saved by the Gospel. But they must hear it, believe it, and obey it. Hundreds of preachers have been sent by the Spirit or Providence of God, and thousands have heard, believed and obeyed the Gospel. People have traveled on foot and on horseback, and are still doing so, and preaching the Gospel. But that is no argument against riding on the cars. Bro. Tant surely does not believe that no one can preach now unless he is sent. If he does I would ask: If a man *can preach*, is that a *proof he is sent*? It was the original preacher that delivered the Gospel by first hand from God that had to be sent. Nobody else knew the Gospel.

Yes, every plant that the Heavenly Father has not planted shall be rooted up. But God plants in the seed state. From the seed the plant grows. Missionary societies, Bible societies, Bible colleges, religious newspapers, Sunday-schools, orphan schools, asylums, etc., all have grown from the seed God planted in human hearts.

But, Bro. Tant says the society divides churches and creates strife and envy. That has been the cry the anti-progressive have always made. The prophets of Israel protested against the cold formality of their day. They were accused of troubling Israel, and were stoned, slandered and imprisoned. Jesus was also accused of dividing the people, disturbing society and disregarding God's word. Paul, in defending Gentile liberties, was accused of stirring up strife and dividing the brethren. Paul went on all the same. He was not laboring for that age, but for all ages. For a thousand years before Luther's day the people were in darkness about the Word of God. Luther began to teach them as far as he knew. The anti-progressionist said, Luther was in league with the devil; that he was dissatisfied with the Church and the Bible; that he was a sower of discord, dividing churches, alienating brethren. They wanted to kill him. They slandered him. But, thank God, Luther went on. He was building for all time. Galileo said the earth turns over every twenty-four hours. The people said he was not satisfied with the Bible. They could quote many passages against his position. They imprisoned him, they slandered him. But, thank God, his teaching still lives, for man's good and God's glory.

Wesley saw the Church cold, formal and lifeless in his day. He began to teach a vital religion; a closer walk with God. These same antis said he was disturbing society, alienating brethren, dividing churches, sowing discord among

brethren. But, thank God, none of these things moved Wesley. He was not working for that age alone, but for all time.

When the Cambells and Scott, and their co-laborers saw the churches filled with superstition and party strife, they began to teach according to the wisdom God had given them. There were soon accused of being dissatisfied with the Church and the Bible. It was said they were dividing churches, alienating brethren and sowing discord among brethren. Also John Smith, the Creaths, and others in Kentucky, had the same charges brought against them. But none of these things moved them, and we are enjoying the fruits of their labor to-day. Even John Smith's mother begged him, with tears in her eyes, and with all a mother's love, to go back to the Baptist Church and stand where they *all stood* before the heretic, A. Campbell, had brought confusion among them. Smith said he would do as she requested, if she would answer for him in the day of judgment. She said, no, son, I can not do that. You will have to answer for yourself. He replied, if I must answer for myself at the judgment I ought to have the right now to think and decide for myself how I should live. Bro. Tant asks us to give up the missionary society for the sake of peace. Will he be willing, if we do that, to answer for us at the judgment seat of Christ? We believe that God, in his providence has raised up men in this day to so organize his people that they can in another century christianize all nations. Then, through these societies, the Church of Christ is, in the providence of God, sending preachers to many countries. Thousands are being converted. Hundreds of churches are being planted, organized and trained for the Lord. Every argument against the society is only an inference, or assumption. I have argued that there was not anything revealed that man could find out without revelation. That has not been denied. That all God's revelation is true is believed by me as much as by Bro. Tant. I am

satisfied with this revelation as it is, for the purpose for which it was given. But it was not given to teach science. Neither was it given as a manual of ritualistic service. That would tend to the lifeless formalism of the Jews in Christ's time. It was not given to teach business principles of work. It was given for to plant in man's heart a principle of love, faith and brotherhood. To lift man Godward.

I believe in obeying all the commands of our Lord. That is just what the missionary society is for. In that society, which only means a company of Christians working together, we can and do obey the command to preach the Gospel to every creature, and to do all the good we can. This we can do in the name of Christ, for he has said do it. Those who work in missionary societies come nearer than anybody else, of all speaking the same things and speaking as the oracles of God, and being perfectly joined together in the same mind and judgment. They are doing ninety-nine hundredths of the missionary work that is being done in foreign lands. The principles of co-operation are being applied as never before. Let not Christians be less wise in their generation than the children of this world. The Church should know her day of visitation.

W. J. FROST.

TANT'S SECOND REPLY.

Bro. Frost's second reply is before me, and I think it the most complete failure that I ever saw from anyone on that question.

1. We are not degrading Christ by claiming he is the head of his society, the Church, in Texas. Paul concedes this fact in Eph. v. 23.

2. As to the work of Luther, Wesley, Smith, Scott and others in trying to come out from under sectarianism and get to the Bible, it will not apply to those who are in the Church, but want to leave the Bible and organize a society like the sects have around them. Luther was trying to go one way and you are trying another; hence the difference.

3. The seed of the kingdom produces only Christians, members of the Church, but some other seed must be sown to produce a member of the society. That seed will produce the kind of plant which Christ says his Father will root up.

4. Bro. Frost asks me, if he will give up the society, will I answer for all the society workers in the day of judgment. I most assuredly will if they will come back to the Church and build on the rock where God has ordained they should build.

Having answered all of Bro. Frost's arguments I now continue to show the un-Scripturalness of the society.

We have before us two separate bodies: One is divine, the other is human. This human society is not the Church, neither is any part of it. It is not essential to the existence

of the Church, nor to the preaching of the Gospel; for Churches exist and the Gospel is preached where societies were never known.

Paul said that the Church is the support and pillar of the truth. I. Tim. iii. 15. As all truth rests upon the same foundation, and the truth that God desires the world to know rests upon the Church, the Church is built upon Christ, and no other foundation can be laid that will stand the test, we conclude the society is not building on the safe foundation. Those who spend their time working there are not doing the will of God.

1. It is a human society and not of God. If God calls us to work in His Church, and we go off and work in the society, we are not doing the will of God.

2. The society impeaches the wisdom of God. God's wisdom to save the world was to be manifested and made known through the Church. Eph. iii. 10-11. The society advocates use the Church for a convenience to push the society along.

3. God says the way of man is not in himself to direct his steps. Jer. x. 23. The society undertakes to direct man's steps by devising ways and means of spreading the Gospel.

4. The society sets aside God's wisdom and substitutes the wisdom of man. In so doing they bring condemnation upon themselves. God's wisdom established only one Church, and this is God's society for spreading the Gospel. God says he has made foolish the wisdom of this world. I. Cor. i. 9-20. He also says, the wisdom of this world is foolishness with Him, and the thoughts of the wise are vain. The society claim that the ways and means inaugurated by them are above God's plan; for they work through the society rather than through the Church.

5. The society in its teachings has a tendency to overrule the Church of God. God's order was to have elders in

every Church. Acts xiv. 23. These elders were appointed by the Holy Ghost and were to take heed and feed the flock of God. Acts xx. 28. They were to labor in the word and teachings. I. Tim. v. 17. They were to be ensamples to the flock. I. Peter v. 3-4. But the society seeks to take the work out of the hands of the elders. They appoint agents to take charge and push the work on regardless of the rules of the elders in the Church of God.

6. The society works in direct opposition to the commands of God; hence is a rebellious institution. God's rule is to obey them that have rule over you and submit yourselves. Heb. xiii. 17. This instruction was given to the elders of the congregation, God's highest order in his spiritual government on earth. I can name more than twenty congregations in Texas that were once working in peace and love; were doing the will of God; were at peace among themselves when the society agent's work struck the town. Many times were the society agents begged by the elders not to push their devisive work into the Church of God and divide it. Yet these agents sent out by the head of the society, supported and controlled by them, ignored the elders, ran over their authority, pushed their society to the front and divided the Church of God.

7. The society work in Texas is equal to witchcraft and idolatry. God says they who do such things can not inherit the kingdom of God. Gal. v. 20. God told Saul to destroy all the Amalekites, but Saul presumed to know more than God. He wanted to make a great show and a great sacrifice, provided it came out of the other fellow's pocket. That is the way the society agents do when they resort to so many means of raising money for the Lord. Saul disobeyed the voice of God and was told by Samuel that rebellion was as the sin of witchcraft, and stubbornness was as iniquity and idolatry. For his disobedience God rejected him. I. Sam. xv. 23. This

society ignores the Church, runs over the elders, pushes their claims over their protest, claims to make laws where God failed to give any, and advises ways and means for spreading the Gospel which are not found in the Bible. For this reason they are as great rebels in the sight of God as Saul was when he turned from following the ways of the Lord and followed his own common, sanctified sense. If God condemned Saul, will he not condemn the society? If not, why not?

I can well call to memory when this society was born in Texas. Up until that time we had about sixty-five thousand members in Texas. Outside of the few congregations which had been divided by the organ question we were a unit in spreading the Gospel.

A few preachers, and quite a number of young girls under their influence, became tired of God's plan and decided to invent one of their own. At Austin in July, 1886, the thing came off. Such men as Bro. C. Kendrick, who had brought ten thousand into the Church, in Texas, without the aid of a society; Bro. J. A. Clark, the noted C. M. Wilmeth, Gen. R. M. Gano, W. E. Hawkins, and other just as godly preachers as ever lived, begged and prayed with them not to divide the Church. These godly men said that we could do the same kind of work through the Church that we could through the society, could do more of it, better, and at less expense, for we would all work together.

The judgment of these godly men, as well as the Bible, was set aside, and by beardless boys and giddy laughing girls they were voted down. As these aged brethren were weeping like children over the downfall of the Church of God, knowing that they had spent the best part of their lives preaching the Gospel in Texas, one woman yelled out, "Thank God we have got a society at last." Another one replied, "All is peace on the old Potomac to-night." In the midst of these scenes

one brother began singing, "All Hail the Power of Jesus' Name."

Amidst the clappings of hands, the stamping of feet like a political party, the weeping of aged brethren whose tongues had been silenced by the vote of young boys and girls, the thing had its origin. It has worked elsewhere like it has in Texas, pushed itself over the greatest of godly elders to divide five churches to one missionary meeting it holds. Nine-tenths of all churches in Texas to-day were built up independent of missionary societies. Nine-tenths of the Churches which are divided were divided by the society element.

By their fruits ye shall know them; therefore I condemn the society because its work is not of God.

J. D. TANT.

FROST'S THIRD SPEECH.

Bro. Tant says my second speech was a complete failure. That is what I think of his reply. What I have said still stands and needs no repeating, therefore I will go on to other matters.

Bro. Tant is very generous in offering to answer for us in the judgment. But he may have sins enough of his own to answer for then.

In Millennial Harbinger, page 689, for the year 1849, is an article written by W. K. Pendleton. He says a convention was held October 24-7, 1849. "A large number of messengers were in attendance. More than 150 names were enrolled and nearly or quite as many churches were represented." * * * "The convention took under consideration the organization of a missionary society." The American Christian Missionary Society was then organized. A. Campbell was elected president. Vice presidents were D. S. Burnet, Dr. Irwin, Walter Scott, T. M. Allen, W. K. Pendleton, John T. Johnson, John O'Kane, John T. Jones, Talbot Fanning, Daniel Hook, Dr. E. Pamley, Francis Dungan, Richard Hawley. Dr. James T. Barclay, Francis Palmer, J. J. Moss, M. Mobly, Wm. Rouze, Alex. Graham and Wm. Clark. Secretaries were James Challen, George S. Jenkins. Look over these names. You will find the brightest scholars, the most gifted preachers, the most pious men among us at that time, among the workers in the formation and work at this society. Is it possible that they were all guilty of forsaking God's word, and rebelling mittee of twenty should be appointed to take the matter in

hand and report, if possible, a *scriptural* and *practical* plan against God? If such men could conscientiously work in the missionary society, believing it to be right, is it not reasonable that most of those who are now working in it are doing what they honestly believe to be right? Then does it not ill-become any man to accuse us of maliciously forsaking God for our own way?

What is God's will? It is that the Gospel should be preached in all the world—to every creature. It is His will that His people should use *their judgment*. Shew themselves to be *wise* in using all the powers God has endowed them with, and all the means He has intrusted them with—to preach His Gospel to every creature. It was the Church, by its messengers, that organized the missionary society, and that keeps it up now. A. Campbell said of the society

"There is indeed nothing new in these matters, but simply the organization and general co-operation in all the ways and means of more energetically and systematically preaching the Gospel and edifying the Church."

David S. Burnet, one of our most gifted and devoted preachers, speaking of the Bible, tract, and missionary societies said (in 1849): "These several enterprises, brethren, are thrown into the bosom of the *Church of God*, to be nourished as a nurse cherishes her children. The hour of our associated strength has arrived, the hour which shall demonstrate our *union to be more than uniformity of sentiment*, a oneness of mind and of effort arising from the nature, power and exaltation of the *holy truth* believed. This year is to prove us. It will be decisive of our character and our destiny. The spirit we shall now exhibit will be the augury of our fate."

In 1869, what was known as the Louisville plan was adopted. There was a stubborn opposition to the organized work. There was much contention. To harmonize the

brethren a resolution was adopted at St. Louis that a committee raising money and spreading the Gospel. This committee reported at Louisville. The names of the committee were W. T. Moore, W. K. Pendleton, Alexander Proctor, W. A. Belding, R. R. Sloan, Enos Campbell, T. W. Caskey, Isaac Errett, J. C. Reynolds, J. S. Sweeny, Joseph King, Robert Graham, M. E. Lard, G. W. Longan, Benjamin Franklin, W. D. Carnes, C. L. Loos, J. S. Lamar and A. I. Hobbs. These were our best preachers; best scholars, and most devoted Christians. The brethren from different States come to counsel with them. Such men as D. R. Dungan, W. H. Hopson, A. B. Jones, W. L. Hayden, I. B. Grubbs and others. Since the organization of the American Missionary Society it has received and paid out \$1,201,021 in home missionary work. This does not include State organization and what they raise, nor the amounts for foreign missions, nor that raised by the C. W. B. M. Church extension Benevolence, Negro Education and Evangelization nor Ministerial Relief. The missionaries sent out by the society have baptized 117,370 souls, organized 2,797 churches, and have gathered many thousand wandering and scattered disciples besides into churches. The number of missionaries in the employ of the society last year was 339. These were employed in 37 states and territories.

The following brethren have served as presidents of the American Christian Missionary Society, viz., A. Campbell, D. S. Burnet, R. M. Bishop, Isaac Errett, W. K. Pendleton, A. I. Hobbs, W. H. Hopson, T. P. Haley, R. Moffett, B. B. Tyler, D. R. Dungan, Dr. A. J. Thomas, L. L. Carpenter, F. M. Drake, C. L. Loos, J. H. Garrison, N. S. Haynes, T. W. Phillips, D. R. Ewing, A. M. Atkinson, George Darsie, J. W. Allen, Jabez Hall, J. H. Hardin, M. M. Davis, W. F. Richardson, W. K. Homan, I. J. Spencer, H. O. Breeden, A. B. Philputt and Z. T. Sweeny. I give the above facts from

the Year Book, The American Home Missionary, for December, 1903. I would like to give some facts about the Foreign Christian Missionary Society, but space forbids.

I give these facts for the benefit of our readers, many of them may not have access to these matters. They may be misled by Bro. Tant's caricature of what the American Missionary Society is. Our readers can see that the heads and hearts of our ablest writers and preachers are in this work. They can and do work in and through missionary societies without violating God's word or sinning in any sense. This fact will certainly weaken the bold and unsustained assertion of Bro. Tant. God established a Church here on earth for the good of man. The chief object in God's sight is man's salvation. God gave His Son, out of pure love for man, that all who *believe in Him* may have eternal life. Any way the Gospel is carried to man, or by any person, supported in any way, that Gospel proves to be the power of God unto salvation. All these different ways of carrying the Gospel, and of supporting the preacher, are left to man's judgment, because the ways and means do not give the Gospel its saving power. Bro. Tant quotes from Paul to shew that the wisdom of this world is foolishness with God, etc. That we believe as strongly as Bro. Tant does. But what does "*this world*" mean? It means the enemies of God, the unbelievers. But Bro. Tant applies it to Christians. This is a wrong application of God's word. David said: "Blessed is the man who walks not in the counsel of the ungodly." But Solomon says: "In the multitude of counsel there is safety." Did David and Solomon contradict each other? Surely not. The counsel of the righteous leads to safety. The counsel of the ungodly leads to destruction. The wicked man is exhorted to forsake his ways and the unrighteous man his thoughts. Because those thoughts and ways are wrong. But the thoughts and ways of the righteous are right. Paul and Barnabas went from

Antioch to Jerusalem to get counsel from the brethren there. See Acts xv. 1-18. The Apostles, elders and brethren met in council. Was it a council of the ungodly? No, but of the godly. Then there was safety there. Bro. Tant thinks we should not go where we are not invited and push the work of saving souls and enlisting others in the work of world wide evangelization. Did the Apostles wait to be invited? Must we wait till the heathen invites us before we carry the Gospel to them? Our mission is to carry the Gospel to all people. And then to enlist all people in doing all the good they can. But Bro. Tant says we impeach God's wisdom by establishing human societies. We do not. God gave man two feet as his only means of traveling from place to place. But he gave man the intellectual power to discover and provide other ways of traveling. Does man impeach God's wisdom when he travels any way except afoot? But man can not improve on his feet. But he can wear man-made sandals, shoes, or boots, and protect his feet. God gave man hands to work with. Does man impeach God's wisdom when he makes tools and machines to help do his work? He can not improve on his hands. But by the use of tools and machines he can do much more work, and clothe and feed himself much better. God gave man eyes to see with. Do we impeach God's wisdom when we use a telescope or a microscope to see innumerable things which we could never see with the eye alone? In like manner God has given us the Gospel and Church, as he gave man hands, feet, eyes, etc. Then we can invent, discover, and use anything to make the Gospel and Church more successful in accomplishing its destined object, just as we use these various tools, machines, etc., to make the feet, hands, eyes, etc., accomplish more than they otherwise could. Bible societies, Bible schools, colleges, religious newspapers, tract societies, missionary societies, etc., are to the Church and the Gospel what tools and machines are to our hands. Any cer-

tain machine (like the sewing machine) is not absolutely necessary to the work of the hands. Women have made clothing for thousands of years, and are still making, without sewing machines. But that does not prove it is wrong to use a sewing machine. Any one can carry out this argument and apply it. The Churches of Macedonia and of Greece co-operated in sending relief to the people at Jerusalem. Why can not Churches of all the States of the Union co-operate in sending the Gospel to all mankind? Any co-operation on a large scale necessarily implies an organized society—as its medium through which to work. Some things are taught by specific commands and some by general principles. To preach the Gospel is enjoined by both special command and general principle.

To haul wood to the sick, to educate the young in science and literature, and many other Christian duties are not specific commands or revealed precepts. But they are taught by the general principles of brotherhood and love and mercy. So is the duty of co-operation and organization taught and enjoined, not by specific enactment but by the general principle of brotherhood, fellowship and business common sense. But old men are often wedded to old ways and oppose every advanced step made. The beardless boys and laughing girls can not always be held back by devout men who have grown childish in their old age. The high priests, and rabbis, hoary with age, did not like the young goldillion to go contrary to their way, and to carry the people with him. All reformations are led by young men. Paul, Luther, Wesley, Scott and Campbell were young men when they began their work. Their first converts were mainly beardless boys and laughing girls.

The missionary tree's fruit is seen in the thousands of souls converted, and thousands of churches established, etc.

TANT'S THIRD REPLY.

Bro. Frost, in his last speech, gave up the Bible and tried to prove his side of the question by using as examples preachers of the past ages. I do not question the zeal, wisdom and earnestness of the early preachers, yet I do doubt the Biblical authority for some of their work.

1. Hundreds of years before these men were born people were practicing such as, infant baptism, sprinkling and pouring as a substitute for baptism, total depravity, and almost all other innovations that have cursed the religious world. These were introduced and defended by men who were just as pious and renowned as those who favored society. If Bro. Frost's course of reasoning, which is based on the wisdom of man, is true and right, why not accept those mentioned above as right also. But God teaches that his ways are not like our ways. Isa. lv. 8. Also God teaches that the wisdom of this world is foolishness to him. I. Cor. iii. 19. When these brethren met in 1849 to organize a society, they well knew God's society had then been organized eighteen hundred years, and in said society God had ordained that all we do in word or deed should be done in His name, or by His authority. Col. iii. 17. They also knew that God had said for them to be perfectly joined together in the same mind and in the same judgment. I. Cor. i. 10. Also they knew that the only way in which this could be done was to follow Peter, who said: "If any man speak let him speak as the oracles of God."

I. Peter iv. 11. Paul also had written exhorting them not to go beyond the things that are written. I. Cor. iv. 6.

Yes, in the face of all these Scriptures those brethren, growing great in their own imagination and becoming dissatisfied with God's plan; invented a human plan, divided the Church and sowed discord. God says he hates them for so doing. Prov. vi. 16. Paul says to mark them for they are not serving Christ. Rom. xvi. 17. Christ says: "By their fruits ye shall know them." Again, Bro. Frost, to prove that societies in the Church are right, refers to baptism of one hundred and seventeen thousand persons during the past fifty years. Historians tell us that the Church of Christ started at Jerusalem with one hundred and twenty members, and in thirty-one years there were three hundred thousand. So according to Bro. Frost's own counting the Church beats the society.

2. "The wisdom of this world is foolishness to God."

Bro. Frost thinks that I misapply this passage, as they are not enemies and it refers to God's enemies. Yet he must remember that Jesus taught, all who gather not scatter abroad, and if God calls us to work in His Church and we go off and work in some human Church or society we become His enemies in so doing.

3. No one ever objected to Bro. Frost's going to any place to save souls if he will go there as God directs; but when we have a Church working in the way that God has ordained, preaching the Gospel and living at peace with each other, and Bro. Frost goes over there, not to save a soul, but to push the organ or society into that Church and wreck the same, that is the kind of work to which we object.

4. Bro. Frost's final argument on the hand and foot illustration is applicable. The hand is a part of the body and when the hand works with an ax or hoe, it is only the body at work. The foot is a part of the body, and when the foot

walks, with a shoe on to protect it from the rocks, it is only the body at work. The society is no part of the Church, for the Church existed and worked, in fact did all the work that God ordained should be done, for more than one thousand years before the society came into power. Also the hand and foot are parts of the body and are in harmony with all other members of the body, and are governed and controlled by the head of the body. Also all the Church, in all its parts, is controlled by Christ, the head of the Church. But here is the society with another head, governed by another law, and controlled by many powers rather than by the power of Christ. Any man, ever an infidel, can buy a controlling power in the society if he is able to buy a Five Hundred Dollar life time membership. So his illustration is not applicable in this matter.

Having answered all of Bro. Frost's arguments in his last speech, I will now call further attention to the sin of society in the Church. During all past ages God never ordained anything to be done without making ample provisions for the doing of the same, and no man can add to God's arrangement without violating His law. God ordained that a part of His creatures should be saved, and accordingly built an ark which was to be large enough to hold the number of creatures that he wanted saved. But Bro. Frost and his brethren would have spent half their time in building boats outside of the ark (equal to the little societies outside of the Church) in which to put more animals.

Again, God sent Moses to Egypt to bring the Israelites out of Egyptian bondage, and the only weapon that God gave him was a stick, yet this stick was amply able to eat up other sticks, bring plagues upon the people, open the Red Sea, and bring water out of flinty rocks; because the power of God was behind that stick. But Bro. Frost and his brethren, judging from their present practice, would have declared that the

stick of Moses was not capable of doing the work of God and would have organized a society to have made more sticks and better sticks in order to do the will of God.

Again, when God told Joshua to knock down the wall of Jericho by blowing on the ram's horn, Bro. Frost and his brethren would have argued, "A ram's horn is not sufficient, we must have ox horns and goat horns also, to do the work with." And so do we find it in the Church of God to-day.

God says go preach to all the world. He ordained His Church as the only missionary society through which said preaching should be done. Yet Bro. Frost and his brethren say, by their acts, "The Church is not large enough. We have advanced beyond the limit of God and must have a society to work in." The time has long since come when they measure a man's greatness and his soundness by his zeal for the society work. I care not how able or how Godly a man may be or how many Churches he has built at his own expense, or how many sacrifices he has made, if he does not stand in accordance with the society they consider his work as profitless.

An idol is anything that a man reverences over and above the Word of God. In Ez. xiv. 4, God says, "Every man of the house of Israel that setteth up his idols in his heart and putteth the stumbling block of his iniquity before his face and cometh to the prophet, I, the Lord, will answer him that cometh according to the multitude of his idols.

Twenty years of observation and experience with the society members in Texas has taught me that ninety-nine out of every hundred honor and reverence the society far above the Church of God. Notwithstanding the Church may be zealous, devoted and at work in the way which God has ordained. The society leaders know that to force the society into the Church will wreck it, divide the body, alienate its members, and cause strife and vain worship among the best

members in the Church. They will not hesitate one moment to drive the society into the Church and carry away some of its members. Well did Peter say, "Many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not" (II. Pet. ii. 2-4). Also did he say in the tenth verse, "But chiefly them that walk after the flesh in the lust of uncleanness despise government. Presumptuous they are, self-willed, they are not afraid to speak evil of dignities. Yet he says they shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time." Spots they are and blemishes sporting themselves with their own deceivings while they feast with you." He claims they have forsaken the right way and gone astray after the wages of unrighteousness. Had Peter been a Christian preacher in Texas for ten years he could not have more fully described the society workers of Texas than he has done in these two chapters of II. Peter. On account of this ungodly spirit, ungodly work, and ungodly conduct, we conclude that it is not of God, but that it is a rebellious spirit against him and his church wherever it goes.

J. D. TANT.

FROST'S FOURTH SPEECH.

Bro. Tant claims I gave up the Bible and now try to prove the society right by the early preachers. No. I do not give up any arguments that I have made, but I go on and supplement the first arguments by more. But some of those early preachers are still living and are still known as our most scholarly, devout, pious and useful preachers. To say they are God's enemies and that God hates them, is not only absurd and untrue but ridiculous. Hence to apply Scripture to them that was spoken of God's enemies is not only wrong but absolutely sinful. It is bearing false testimony against brethren. Yes, the wisdom of this world is foolishness with God. But Jesus required his people to be wise. They are children of light. They are appealed to as reasoning, thinking people. Yes, God said to backsliding Israel, "Your ways are not my ways, nor your thoughts my thoughts, but the thoughts of the righteous are right and their ways are right, also." Now, Bro. Tant, do not be guilty any more of this wrong application of God's word. To say God hates those who organized and work through missionary societies is absurd, untrue and ridiculous. When they organized the missionary society they knew all the Scriptures that Bro. Tant quotes. Yes, they understood the Scriptures much better than Bro. Tant does or ever will. But they saw in these words nothing whatever to condemn them for what they were doing. They had a grander conception of what the church was and is, and loved it better than Bro. Tant ever did. To

them the Church of Christ was a grand and glorious kingdom including all Christians in the aggregate. To them, what Christians were doing, the church was doing, for Christians are the church. They saw that if they would be co-workers with God they must organize. They saw that God always required his people to give their best to him and to do all the good they possibly could. They saw, also, that God in all ages required his people to use what they had to serve him with. He did not give Moses the stick. Moses already had the stick and God bade him use it. Shamgar had the ox goad, and God bade him use it. King Saul had the army and the weapons, and God said use them. David had the harp and psaltery, and God said use them. Paul had the thorough education and God bid him consecrate it to God's service. We have railroads, steamboats, printing presses, telegraph wires, Bible colleges, government mails; God says use them. We have knowledge of the principles of co-operative work and the means to make these things effective. God says consecrate these things to his service. They were not going beyond what was written when they threw their whole souls into the work that they may preach the gospel to every creature. By their fruits ye shall know them. The fruits of this work is more than 100,000 souls converted to Christ; that many more scattered disciples gathered into local congregations, and built up and comforted. Also hundreds of churches organized and new life put into the home churches. This is not scattering, but gathering to Christ. Now, Bro. Tant builds his arguments on assumptions and conclusions. How many times has he used the words, "I conclude"? May not others conclude, also? He assumes that God has required all work to be done by the local church organization, and concludes from this assumption. But his assumption is wrong and his conclusion is also wrong. But was it the church that converted 300,000 souls in thirty-one years? No,

Jesus called twelve Apostles before there was any church. These Apostles were a missionary society, or a propaganda, that was not subject to the church, but the churches were subject to these Apostles. These Apostles, as miracle workers, would get an audience quicker than any man can now. These miracles were the drawing card. Then they made business arrangements. Paul, when he wished to visit a city, would often send some one before him to make preparations, something like the manager of a circus does now. He used a great deal of common sense—business sense. Hence the success. But the workers in the missionary society are in the church. They are part of the church. They have not gone off. With all their difficulties and under all the opposition, they have done a grand, good work. We read, "Except the Lord build the house, they labor in vain who build it; except the Lord keep the city the watchmen waketh but in vain" (Ps. cxxvii. 1). If they had been enemies of God and if God had hated them they never could have done the work they have done. If they were God's enemies, they would not be working so zealously to bring people to God and to build up his church. Again, they do right when they meet for counsel, for God says, "Where no counsel is, the people fall; but in the multitude of counselors there is safety" (Prov. xi. 14). Again, "Without counsel purposes are disappointed, but in the multitude of counselors they are established" (Prov. xv. 22). Again, "A wise man is strong; yea, a man of knowledge increaseth strength, for by wise counsel thou shalt make war, and in the multitude of counselors there is safety" (Prov. xxiv. 5, 6). Again, "And I will restore thy judges as at the first and thy counselors as at the beginning" (Isaiah i. 26).

Now, of course, there is the counsel of the ungodly. Do not walk in it, but in the counsel of the righteous is the place of safety. Now, if Bro. Tant would attend some of

these councils of God's people and in a spirit of wisdom so that their counsel would do him good, it would be a great help to him. He would find them all of the same mind and the same judgment, all speaking the same thing and speaking as the oracles of God speak. Jesus Christ often appealed to general principles as a reason for his teaching. These general principles were fixed in the very nature of things. They were self-evident to every one who understood them. Now, on the general principle of brotherhood and our duty to each other and our obligation to serve God with all our might, it is self-evident that Christians have a right and it is their duty to combine, co-operate and take counsel of each other in all matters pertaining to the kingdom. But Bro. Tant thinks we are all enemies of God and that God hates us. Well, Saul of Tarsus thought, at one time, that all Christians were enemies to God, and that God hated them. Saul was exceedingly mad at that time and wanted to kill all Christians or make them come back to their old position, held before they accepted Christ as their leader. Bro. Tant is exceedingly mad at those who favor the missionary society, and he uses so many grievous words that he stirs up strife and leads off a few from the body, thus causing division without any just cause, and then wants to throw the blame on somebody else. Dear brother, any one who is doing a good work in the name of Christ, should not be rejected. Yes, God always makes ample provision for the carrying out of his will, but that provision always includes man's talents, position and means when they can be used. So there is ample provision now for carrying the gospel to every creature if all Christians would give as the Lord has and does require. The world is not governed by law, but by the God of all. But it is governed according to law. God raises up men to make new developments as they are needed. Coal, coal-oil, steam and electricity were always here, but they were not revealed

nor developed till they were needed. Then God raised up the men to develop these powers. Also the power and knowledge of co-operation and education was not known in past ages as at the present. But God has raised up the organizers, and put love and zeal and knowledge into their hearts now when these things are needed. God is still with us developing the power of his church, his people, as they need such development. The power of the women is also being developed. They are showing their usefulness and they are growing in grace and knowledge greatly. Whatsoever is true, just, honest, lovely and of good report, etc. Think of these things. Put no obstacles in any one's way to cause him to stumble.

W. J. FROST.

TANT'S FOURTH REPLY.

I have shown that God hates the man who sows discord (Prov. vi. 16); that Christ said every plant his Father had not planted should be rooted up (Matt. xv. 13); and that Paul said to mark and avoid them which cause divisions contrary to the doctrine we have learned (Rom. xvi. 16). I applied this to the society members where it belongs, for they are dividing churches everywhere they go over these human innovations. But Bro. Frost thinks it is absurd, ridiculous and false for me to apply it to them, and he calls attention to the thought that they are wise and devoted and know more about the Bible than I do. The same can be said of Methodist preachers; but when they practice infant baptism and sprinkling, they are violators of God's law. Yet they have as much authority for infant sprinkling as the others do for the society. But all become guilty in the sight of God as rebels before him, and will be condemned at the last day.

Bro. Frost's second argument is based upon man's using what he has to do God's service, and illustrates by showing that God told Moses to use his stick, Aaron to use his rod and David to use his harp. Good; but if Moses had refused to use his rod, Aaron his stick and David his harp, all would have been sinners in the sight of God. So God tells people now to use his church, something they already have, to give God the glory. But they say we will not; we will quit the church and organize a society in which we get the glory, notwithstanding God says do all in his name, giving thanks to

God and the Father by him (Col. iii. 17). They say we will not work in his name, but we will work in the name of our society, giving our leaders all the praise. This makes them sinners and violators of God's law regardless of his piety and wisdom.

Bro. Frost tries to make a defense of the society by the 100,000 converts they have made. Could they not have made as many in the Church of Christ and given God all the glory as they did in the society? If true, then his argument is not good.

Bro. Frost argues that the early converts were not converted by the church as I argued they were, but that God selected the Apostles and made a society of them, and this society directed the church in all this missionary enterprise. Then we conclude this church and these Apostles became God's missionary society to accomplish all good God ever ordained should be done. God ordained this society to convert the world.

So long as all people were satisfied with God's society, there was just *one* which was the church, as God had ordained; but so soon as they became dissatisfied with God's society they then organized another society. Bro. Frost admits the church did live and save souls without the society; that the church can yet live and save souls without the society. Then, the society is not the church. But if their society can convert and save souls, the church can do no more, so each should hold equal claims to divine authority. Upon this principle all human churches have been founded. But as the Bible teaches there is one church and only one, and that Christ is head over this church, we are forced to the conclusion that the society people have another church, or society, with a different head, a different secretary, different form of government, different conditions of membership, and is not, neither can be, the Church of Christ, but a rebel-

lions institution, working against God and his divine society, and all who work in it are rebels against God and are enemies to his church and will be condemned for their ungodly work at the last day.

Bro. Frost argues that these brethren could not build up so fast, as their work would be in vain if God was not with them. If, because they build fast shows that God is with them, so it does with Catholic and all Protestant churches.

Again, Bro. Frost argues they are right because they meet often to counsel with each other, and "in the multitude of counsel there is wisdom." It is perfectly right and legitimate for the lawgivers to meet and counsel about the law they are to give to the people; but subjects of law can not do this, for they must submit to the law already given. As we are in a kingdom and God has already given us all law that pertains to life and godliness and to the conversion of the world, we can not come together and counsel about more laws without rebelling against the laws we have. This makes all society lawgivers rebels in the sight of God.

Bro. Frost thinks I, like Paul of old, am exceedingly mad with the society workers, and say many hard things against them. He then argues no one should be rejected who is doing a good work in the name of Christ. This is correct, but no one can do a good work in the name of Christ unless said work is commanded by him. As Christ never ordained they should build up an independent society outside the church, they are no more working in the name of Christ than Noah would have been to have quit building on the ark and have built a boat for himself and family, in addition to the ark. They are no more working in the name of Christ than Abraham would have been to have offered up Ishmael in addition of his offering Isaac. They go beyond and organize the society, and will not abide in the doctrine of Christ.

Paul says these things are written that we might learn not to go beyond the things which are written, but the society says we will go beyond what is written. Hence the difference.

Bro. Frost's final argument is that this is an age of development, and God raises up men to develop things as they are needed. As co-operation was not known in bygone years as it is now, God raised up the society people to develop it to suit this age. As this age passes, I suppose God will raise up others to develop new plans for the coming age. Quite a new and plausible idea. I can now see why infant baptism did not belong to the Apostolic age. But God raised up men to develop it when it was needed. I can also see why we should not oppose sprinkling, as God raised up men to develop it when it was needed. Well did the society lawyer argue, in the church trial at Longview some years ago, that Christianity is a system of development, and what it is now it will not be one hundred years hence; for the years of progress continue to make the change necessary to suit the condition of affairs. Bob Ingersoll, in his best days, never advocated infidelity and a departure from God's word any stronger than these brethren do when they argue on the age of development and to get something suited to the times.

In this I have only followed Bro. Frost in his reasoning and have shown it is sophistry, infidelity and rebellion against God's law, rather than sound, logical argument. Now, dear brother, you have only one more article. You can see you have failed to prove your position. You people sow discord among brethren by the society. God says he hates you. You cause offenses contrary to the teaching of Christ. God says you are not serving Christ. You go beyond what is written, and God says you are not abiding in the teaching of Christ and have not known God. Christ says every plant his Father did not plant shall be rooted up. So I beg of you, while you have life and opportunity to repent; do not go down to the

grave with your wicked and devisive work of dividing churches, alienating brethren, breaking up churches, but I beg of you come back to the Bible, correct your wrongs, and pray that such wickedness may be forgiven you that heaven may be your eternal home.

J. D. TANT.

FROST'S FIFTH SPEECH.

I have affirmed that the organization of societies for the preaching of the gospel and other good work is in accord with the word of God. Bro. Tant denies it. I claim God has always required his people to use all the means and methods they are capable of in serving him. That the gospel is a divine revelation. It consists of things that man could not possibly find out except by revelation. But God does not give help nor instruction, except where it is needed. The different ways of carrying or sending the gospel to all nations was not a revelation nor any part of the gospel. When Jesus gave the great commission to his Apostles he left them free to adopt any method or plan, and to use any means or any help they would need in carrying out this commission. We are also free to use any means, methods or plans that seem good to us in carrying the gospel to all nations. The gospel will be, and is, the power of God unto salvation to all that believe it, regardless of how it is carried to them, or by whom carried. Christ and his Apostles laid no stress on how to do good; but all on the good done and the motive in doing it. The church is the entire body of the saved in the aggregate. The missionary societies are the conventions of the delegates of the churches. They are elected by the churches to act for the churches. Then what a man does through his agents is what he does. So the work of the society is the work of the churches through their agents. The fact that Christians belong to the

one great brotherhood gives them a right to meet together and to work together. Then it follows that they have a right to counsel and plan about the work they are engaged in. Order is God's first law. Then it follows that God's people should work orderly. System is important for the greatest success. The churches of Texas, or of Missouri, or of any or all of the States, all being brethren, children of God, and all interested in the preaching of the gospel and building up churches, have a right to meet together by their delegates to consider the best way to work together, to help each other, in preaching the gospel and building up the churches. It is self-evident that such rights belong to Christians. Paul sent Titus and another brother to Corinth to work for him, or to do a work there in his place. The Apostles sent Peter and John to Samaria to act for them. The church at Jerusalem sent Barnabas to Antioch to represent them and to carry on a work on their behalf. Then why not now send delegates from each church to meet together in the interest of the whole brotherhood? What these delegates are doing the churches are doing through them as servants of the churches. When these delegates get together they must organize before they can do any work. The people of Texas govern themselves by or through their representatives. These representatives are the servants of the people. What they do the people are doing through them. When they meet at Austin they organize. They are then the State Legislature. In like manner when these delegates of the churches meet and organize they are then a missionary society. They do not antagonize the church nor the gospel any more than the State Legislature of Texas antagonizes the people or the laws. When a speaker of the Legislature is elected that does not set the governor of the state aside. The president of the society does not set Christ, our King, aside. Hence, when through the delegates of these churches arrangements for the preaching of the gospel by

fifty men or more, and 100,000 souls are brought to Christ in a few years and a thousand local churches are built up, these men and their work are not antagonizing the church nor the gospel, but are in perfect accord with both. All Bro. Tant has opposed to this work and these workers is assumptions, conclusions and abuse. He assumes that God has required all work to be done directly through the local congregation. He assumes that it is sinful for the churches to consult or counsel about the work they are all interested in. Hence, it is assumption and conclusion all the way through. I said, like Saul of old, he is exceedingly mad at the society. He does not deny it; but gets madder all the time. None but an exceedingly mad man would say what he said in his last reply. He would have us believe that A. Campbell, W. K. Pendleton, N. E. Lard, Isaac Errett, Alex. Proctor, G. W. Longan, W. H. Hopkins and many others as great and good men as ever lived are now in hell. For he says God hated them; they were enemies of God and lived and died in rebellion to God. He claims that God hates all those zealous men and women who are now working in and through the missionary society. He says they are all enemies to God and in rebellion against his authority, and will all be condemned at the last day. But I am glad Bro. Tant will not be our judge then. I fear heaven will be a lonesome place and none get there except those Bro. Tant would admit. As the boy said, when he was told that all who told lies would go to hell. "Heaven," he replied, "will be a lonesome place with nobody there but George Washington." But is it reasonable that the enemies of God would spend so much time and money to build up the Church of God on earth? If Bro. Tant would think soberly but a few minutes he would see how untrue, absurd and ridiculous it is for him to make such charges against the society workers. I plead not guilty of the charges he brings against me. He can not prove his

charges to be true. He is the man that is sowing discord, creating strife, alienation and division. If men can do good any way at any time, Bro. Tant ought to be willing that they should. Now, Brother, let me admonish you to think no evil, bear not malice and no false testimony. Never fight the good that anyone is doing, nor those who are doing good.

Ninety-nine hundredths of all the missionary work in foreign fields is carried on through missionary societies. And nine-tenths in our own land is also carried on the same way. Now, my brother, try to fall in with the workers. You will find us of the same mind and the same judgment, all speaking the same things and speaking as the oracles of God speak. Work is what tells in advancing the kingdom of God. Work brings people together. Pray for God's blessings on the work done and then do all you can. The love of God constrains us to work. Faith in our Savior, Christ the Lord, gives us strength, hope and love. Then we have the promise of Christ's abiding presence with us, and comforts of the Holy Ghost. Amen.

W. J. FROST.

TANT'S FIFTH REPLY.

So far Bro. Frost and I have learned:

1. God had one ark in which all he intended should be saved could find room, and if Noah had quit building God's ark and gone to work on another, such would have been rebellion in the sight of God. Moses made one serpent for the children of Israel to look as when snake-bitten, but had some thought one snake not enough and had made five or ten more to look at, such would have been rebellion in God's sight. Also we learned when God ordained one church it was big enough to hold all that should be saved; that it had power to preach the gospel to all the world; that it is a divine church or society, and all other churches or societies, organized by man, are of human origin, and I claim they are rebellious institutions against God and the Church of Christ. Bro. Frost argues man has a right to organize them. Hence the difference.

2. Bro. Frost claims the societies are the conventions of the delegates of the churches; that they are elected by the churches and act for the churches. That is why I object. The church is not a legislative body, making laws, but an executive body, executing laws already given by our King. A delegate is to make laws; a democracy can send delegates, a kingdom can not. It can only send messengers. So the society is to destroy the kingly rights of Christ and the church, and convert the kingdom into a democratic government.

3. Bro. Frost illustrates the work of the society by our

Texas Legislature. We all know the Texas Legislature is elected by the people and sent to Austin to make and amend our laws because Texas has a republican form of government, and is not a kingdom. But as the Church of Christ is a kingdom and not a republic, nothing but dissatisfaction with God's laws and rebellion against his government can cause us to send up a legislative body of men to get up order and system to suit the present time.

4. Bro. Frost thinks I am exceedingly mad when I quote the word of God (Prov. vi. 16), showing where God says he hates those who sow discord and apply this to the society advocates. He says they are great and zealous men. I do not deny their greatness and zeal; but for one thousand years, during the Dark Ages, just as great and just as zealous men were killing the servants of the Lord, even as Christ says thinking they were doing God's service (John xvi. 2). Yet that did not make them right.

5. Bro. Frost claims that ninety-nine per cent of all missionary work done in foreign fields is done through the missionary societies. This readily shows that the Church of God, which Jesus purchased with his own blood, has become a back number and out of date with the missionary workers. I would rather, like Elijah of old, stand alone in the Church of God doing his will in his church than to be with the 950 prophets on the other side working through the human society. As long as we have one hundredth part of the church remembering whatsoever they do in word or deed, they should do all in the name, or by the authority, of the Lord Jesus, giving thanks to God and the Father by him (Col. iii. 17). I shall be found with this number rather than with the greater number in the human society.

Having considered all Bro. Frost's arguments I now make a summary:

1. The church was the only divine society for preaching

the gospel for 325 years. All agree this was the greatest missionary period the world has ever known. But when people became dissatisfied with God's way and began to invent human plans the trouble came, and those who went off with the human plans and divided the church are responsible for the trouble caused. They sowed the seed of discord, and God says he hates the man who sows discord among brethren (Prov. vi. 16).

2. The society forces a man to regard human opinions above the word of God (Rom. xv. 5, 6); says we should be likeminded toward one another that we may, with one mind and one mouth, glorify God. Paul says, in Phil. iii. 16: "Let us walk by the same rule, let us mind the same thing. If I do as Peter says, speak as the oracles of God (I. Pet. iv. 11) Bro. Frost and I can not speak with the same mouth, can not be of the same mind, can not walk by the same rule; for he has gone beyond the Bible, gotten up some human rules and I must leave the Bible and adopt them also before we can mind the same things.

3. The society violates the law of God in forcing me to speak where the Bible has not spoken (I. Cor. i. 10). Paul says we should all speak the same thing, and there should be no divisions among us. Bro. Frost and I do not speak the same thing; there are divisions among us. Division is sin. Bro. Frost causes this division by speaking where God has not spoken. Therefore, he causes sin.

4. The society forces me to violate God's law in order to have fellowship with my brethren. Peter says, "Be ye of one mind" (I. Pet. iii. 8). He also says, "If any man speak, let him speak as the oracles of God" (I. Pet. iv. 11). The oracles of God nowhere say we should work together in the society. Therefore, I must give up the word of God to work with the society brethren.

5. In all ages God has ordained what must be done.

When man goes beyond to do more, before he does all, God has condemned him. To illustrate this: God, through Samuel, told Saul to wait for his coming seven days at Gilgal (I. Sam. xiii. 7-14). Saul became impatient—could not wait for the command of God—but went beyond God's commands and sacrificed to the Lord. Samuel said he acted foolishly and did not keep the commandments of God. Again, God told Saul to kill all the Amalekites (I. Sam. xv. 1-24). Saul did not go far enough and for such God condemned him and took the kingdom from him. Yet Saul's sin was no greater in going beyond the commands of God in sacrificing instead of waiting than yours is in going beyond the church to build a society to do the work of God.

6. Paul says these things are written that we might learn not to go beyond the things that are written (I. Cor. iv. 6). John says, "Whosoever goeth onward and abideth not in the doctrine hath not God" (II. John ix.). Paul says, "Mark them which cause offenses and divisions contrary to the doctrine ye have learned and avoid them, for they are not serving Christ" (Rom. xvi. 17). Paul says, "Whatsoever is not of faith is sin." The society is not of faith; therefore the society is sin. They cause divisions. Paul says, Mark them, for they are not serving Christ. John says, They do not know God. For these and other reasons I object to the society. I find them not of God, but they usurp the authority of Christ, lead men from God, cause division and violate his law that tells us to speak as the oracles of God. Therefore, I stand against them all and beg Bro. Frost to give them up and come back to the word of God that he may be saved in the day of judgment.

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