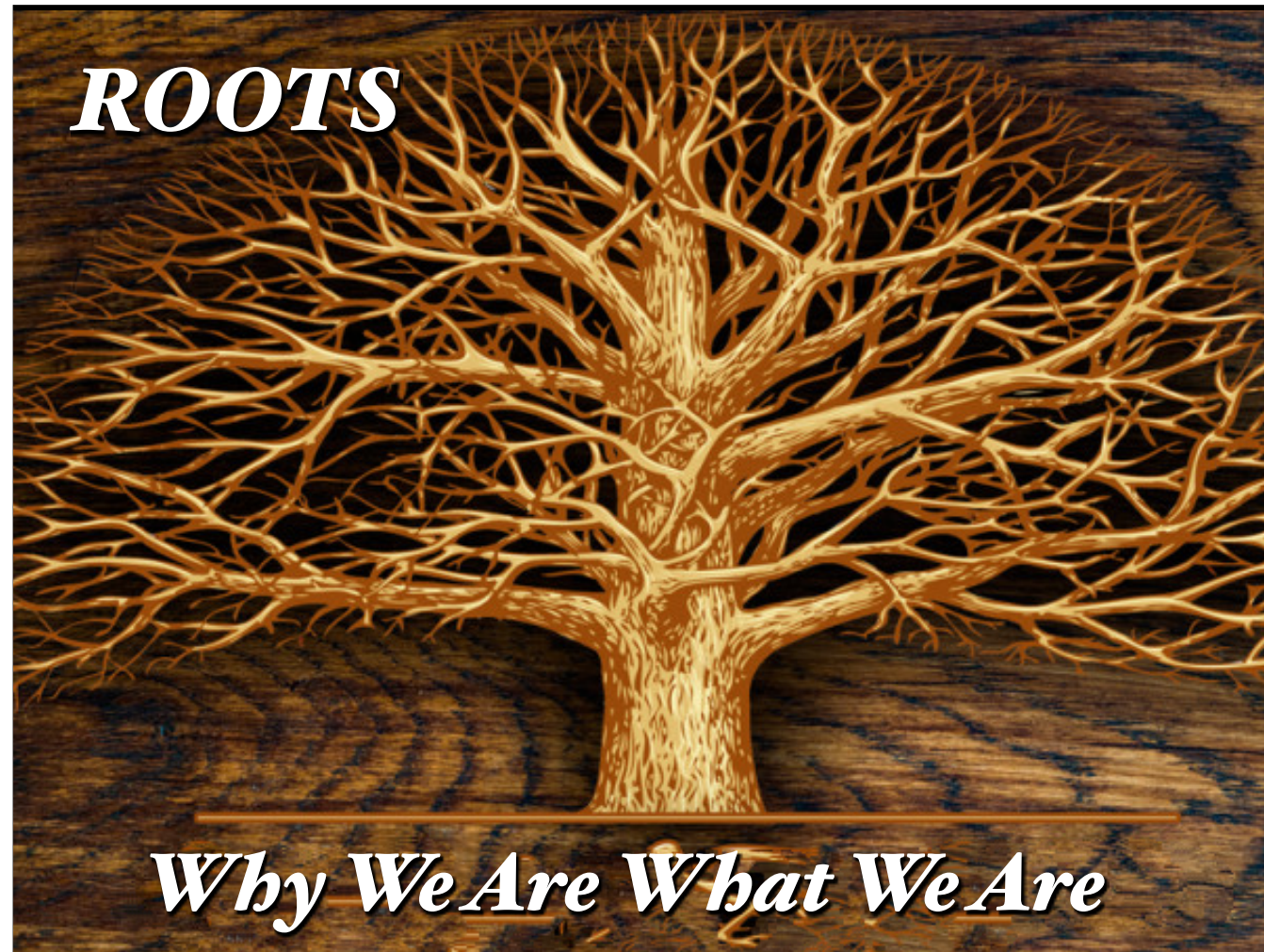
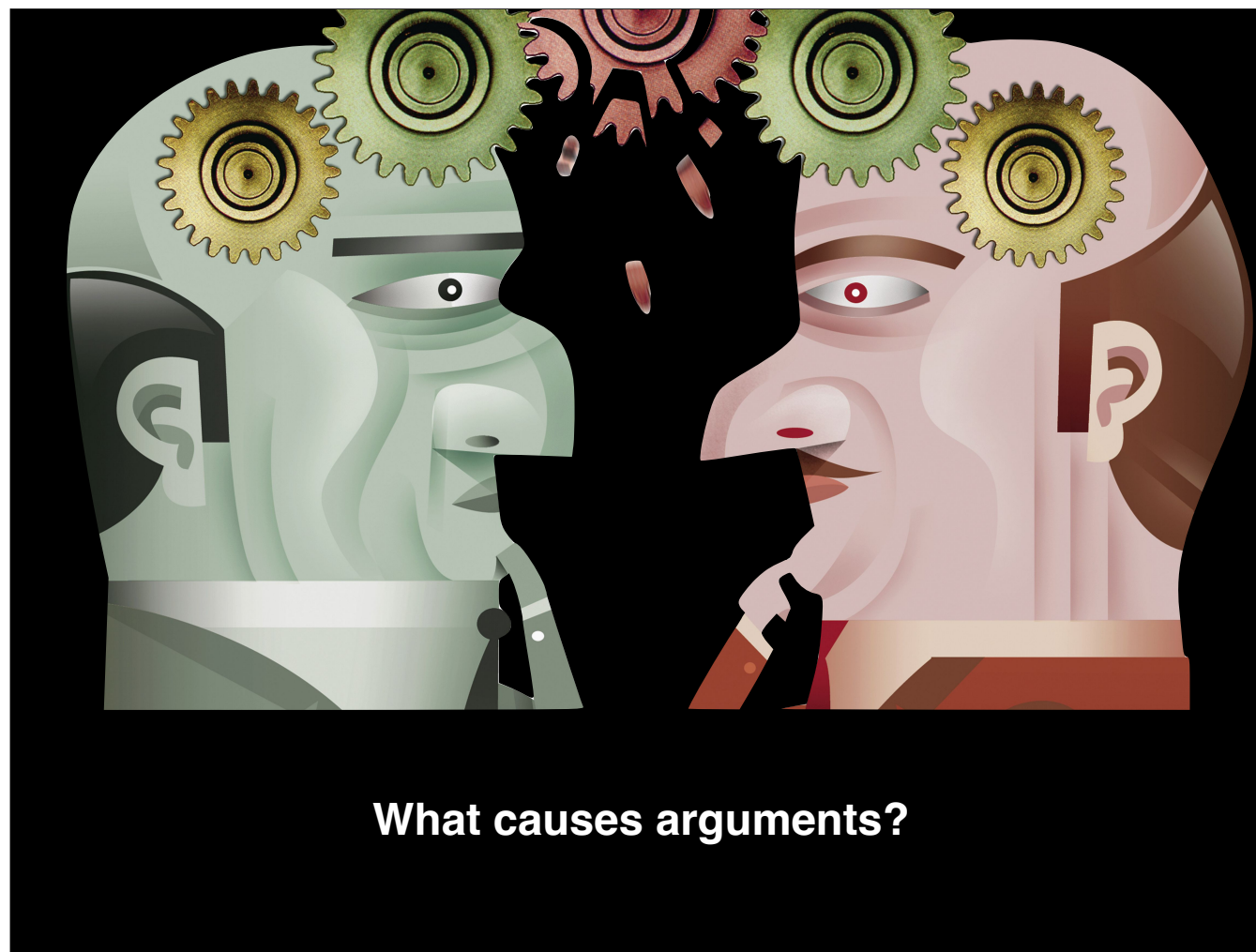


***ROOTS***



***Why We Are What We Are***



**What causes arguments?**

## The Cornerstones of Restoration



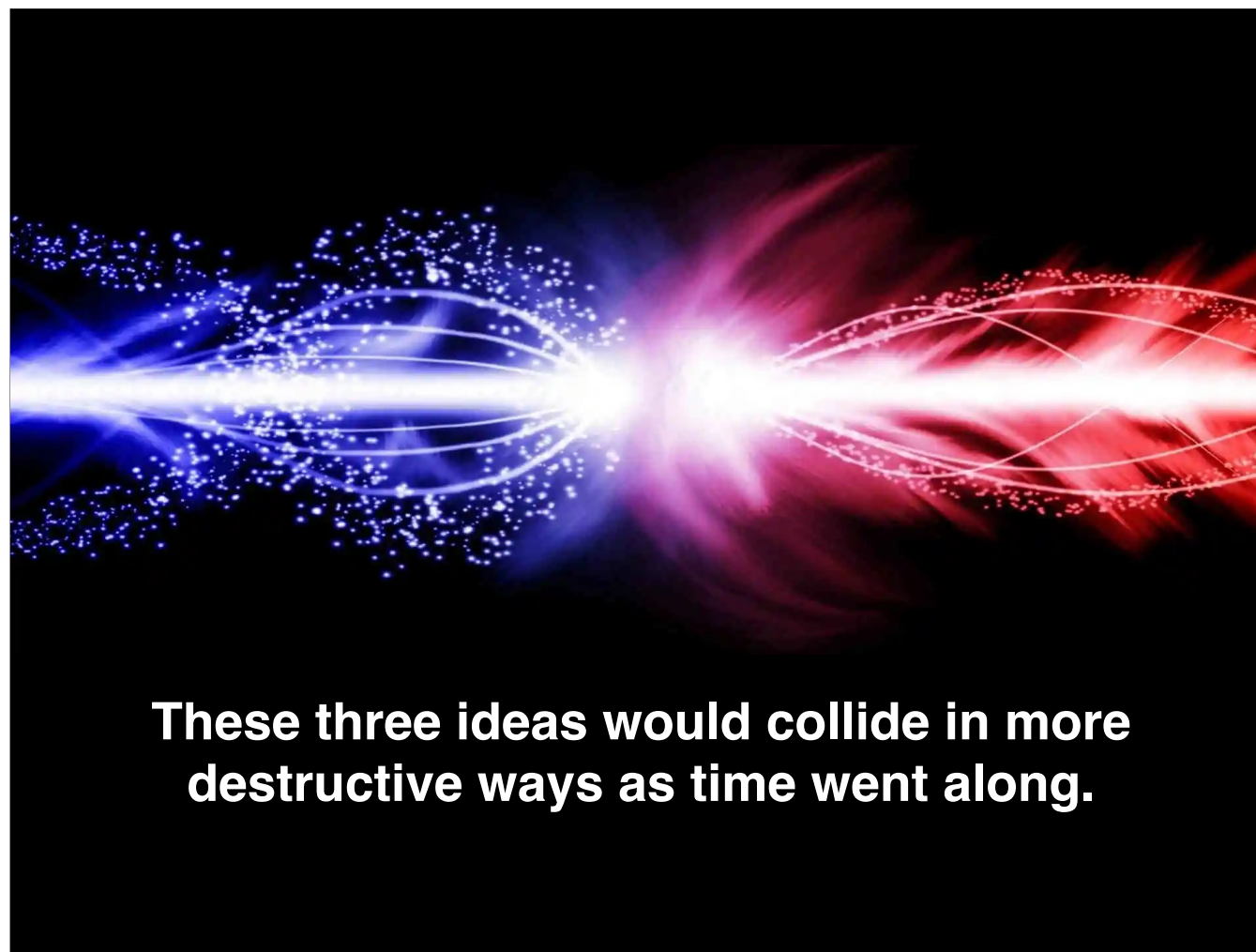
*Is the Bible enough?*

*How do you put the church together?*



*Restoration over unity or  
unity over restoration?*

The three key cornerstones of restoration never change, but...



They do collide, and as time went by, the collide is ever more destructive ways.





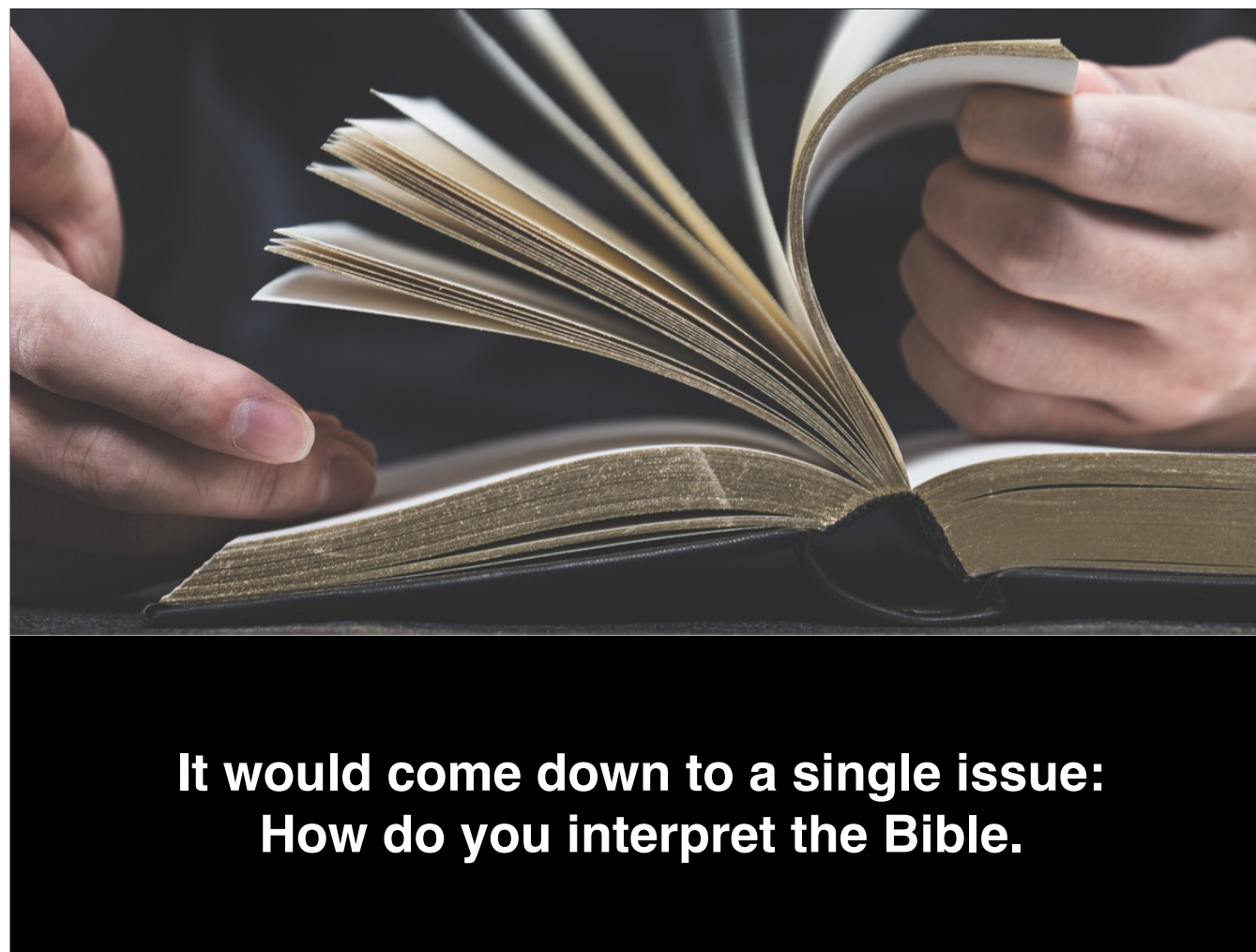
**The Missionary Society**

**The Civil War**

**The Instrument**

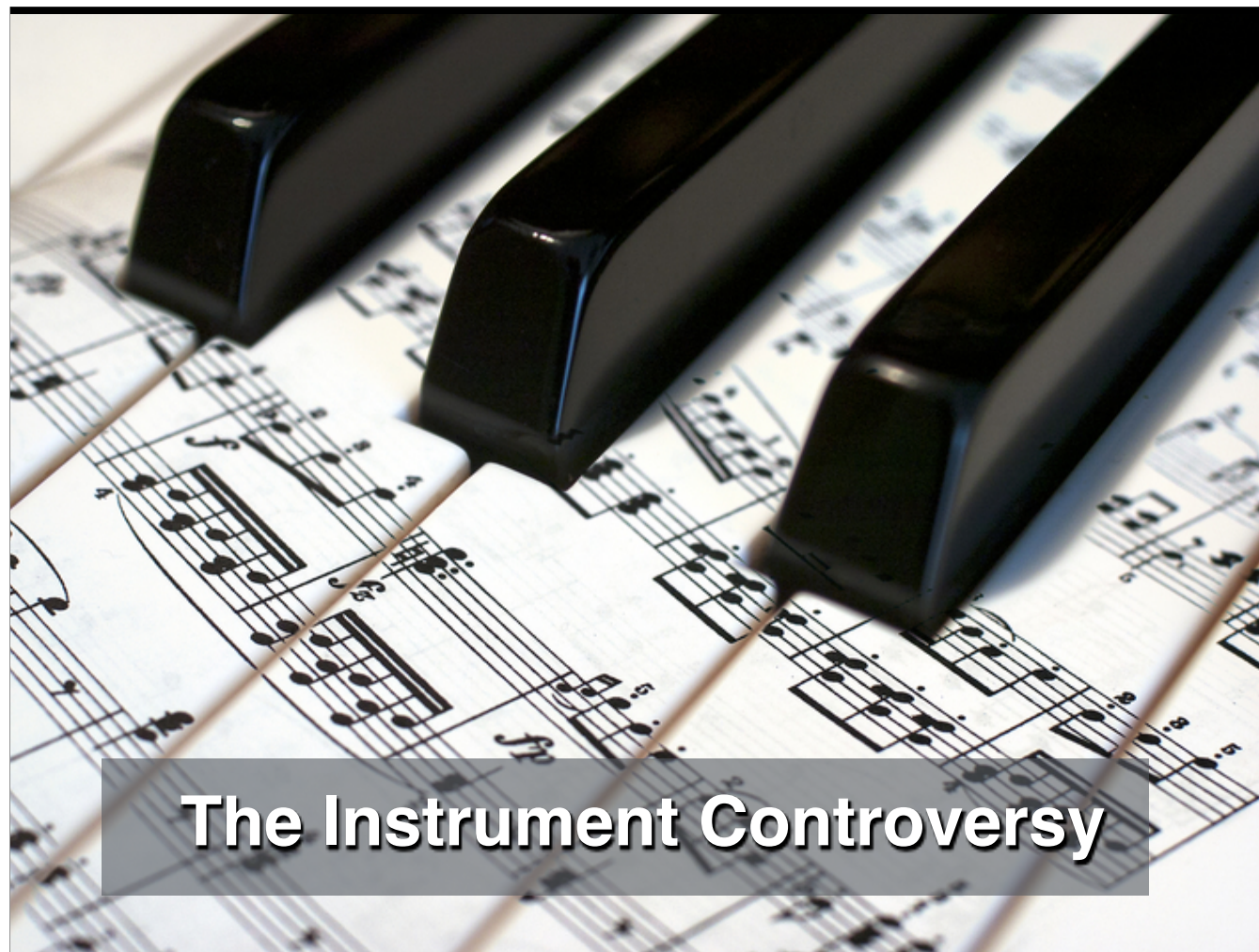
The movement which came together in the right hand of fellowship, felt the blows of discord. The missionary society opened a gate called “expediency” (what do you do when the Bible doesn’t give specific instructions). Then, the Civil War created emotions of animosity, which for many never were salved.

Tonight, we come to the next in the succession of body blows to the restoration movement...the controversy over the instrument.



**It would come down to a single issue:  
How do you interpret the Bible.**

Inevitably, the controversy regarding music in worship would come down to a huge problem—how do you interpret the Bible.



## The Instrument Controversy

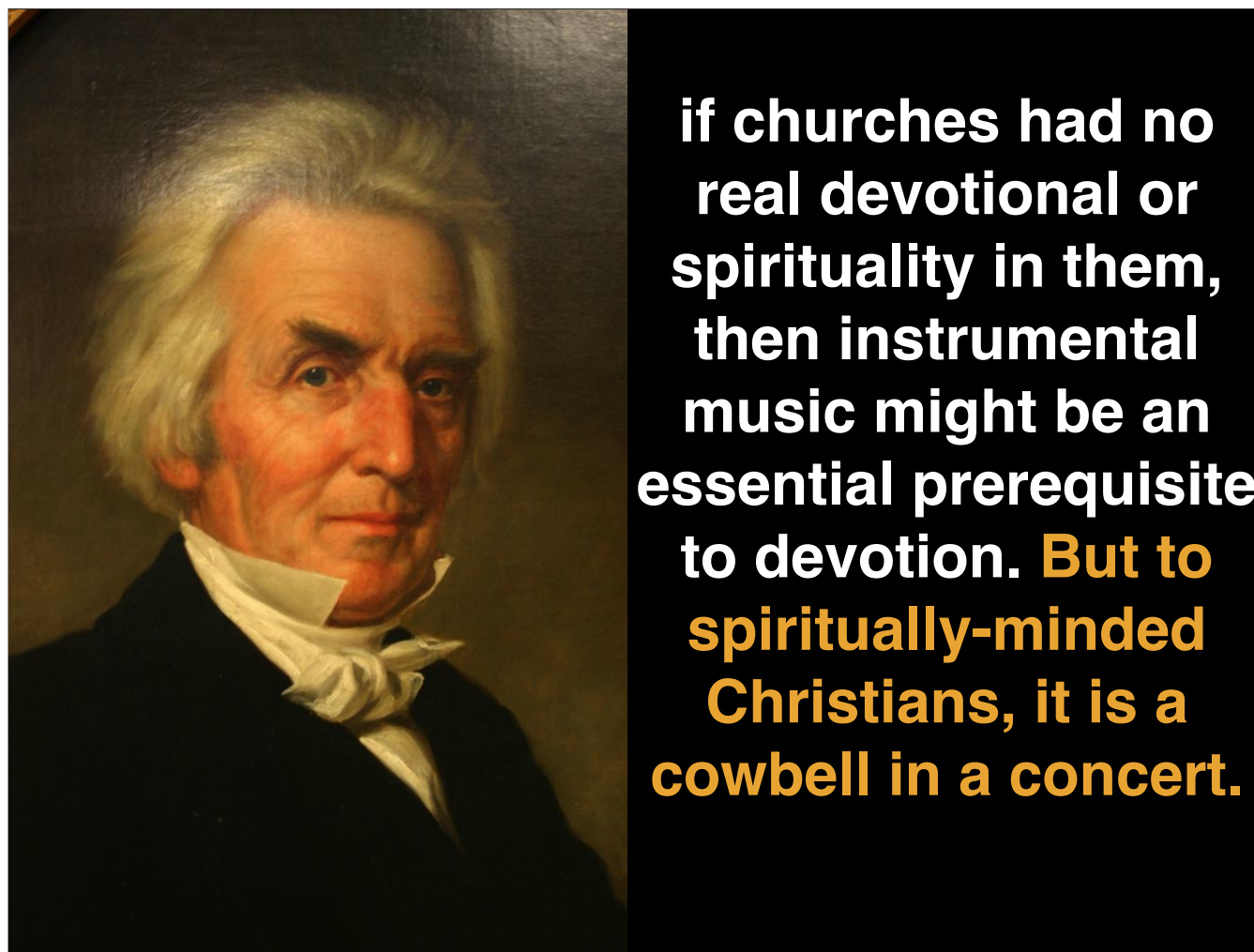


**First 50-60 years, no  
congregation ever used  
an instrument to  
accompany the singing  
in worship.**



For the first generation of the movement, no congregation used an instrument to accompany singing in worship. None..ever...at all.





Campbell was completely opposed to instrumental music being used freely in the denominational world. He said: "if churches had no real devotional or spirituality in them, then instrumental music might be an essential prerequisite to devotion. But to spiritually-minded Christians, it is a cowbell in a concert."

He was not ambiguous about where he stood concerning this. But Campbell's life was drawing to a close as this controversy began brewing. Now, a new generation of church leaders would tackle it.



The first instance of the use of an instrument in the Restoration Movement occurred in Midway, Kentucky in 1860. (Notice, this was happening at the same time as the problems over the Civil War.)



**Dr. L. L. Pinkerton**



**Reason?  
Bad Singing**

***“could scare the rats out of the worship.”***

Dr. L. L. Pinkerton (one of the first truly theological liberals in the Restoration Movement) brought in a melodeon because he said the singing was so bad it would scare the rats out of the church building. (American Christian Review, 2/28/1864, pg 164.)

As the story goes, the church was upset and one of the elders sent one of his slaves in and they stole it and stored it in the barn. It was returned but one member brought an ax to church to chop it into pieces but was stopped before it happened.



The background of the slide is a photograph of an open book, likely a Bible, with its pages visible. The book is resting on a wooden surface. Overlaid on the image are two semi-transparent grey rectangular boxes containing text. The top box contains the text for Ephesians 5:19 (NIV), and the bottom box contains the text for Colossians 3:16 (NIV).

**Ephesians 5:19 (NIV)**  
**speaking to one another with psalms,  
hymns, and songs from the Spirit. Sing  
and make music from your heart to the  
Lord,**

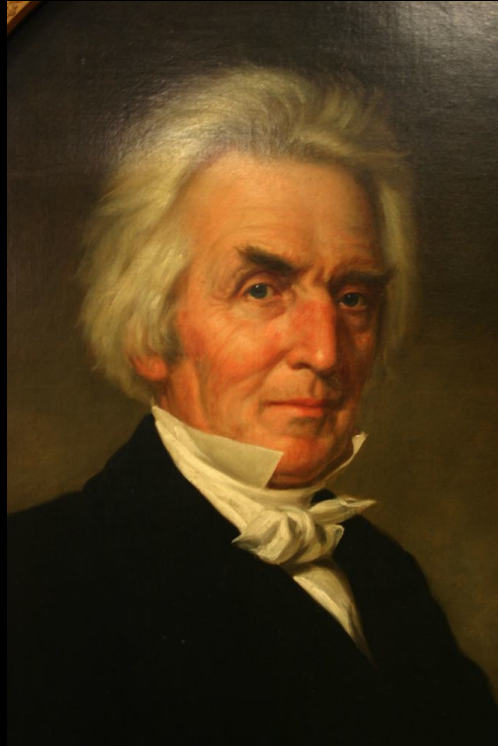
**Colossians 3:16 (NIV)**  
**Let the message of Christ dwell among  
you richly as you teach and admonish one  
another with all wisdom through psalms,  
hymns, and songs from the Spirit, singing  
to God with gratitude in your hearts.**

Two passages speak about singing in the New Testament. I would like for you to notice that they do not say, “sing without an instrument.” They only related to speaking to one other, teaching and admonishing one another, singing and making music.



## **The Issue of Expediency**

That raised an issue first raised by Campbell in justifying establishing a missionary society, apart from a local church.



**1841-1843**

The NT does not give details of organization, therefore, it is *a matter of expediency*.

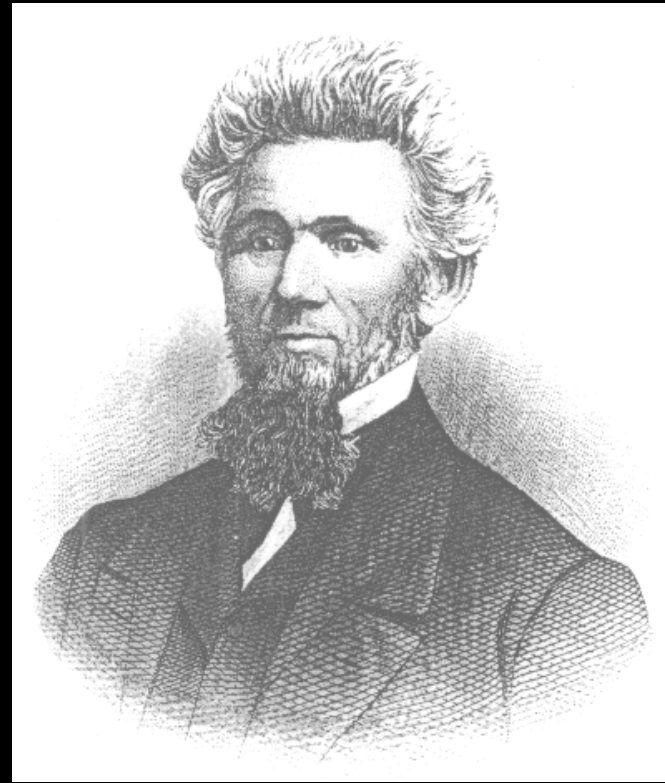
By extension, the NT does not give details of *worship*, therefore, it is *a matter of expediency*.

Campbell himself opened the door. When speaking about the need for “organization” versus “cooperation” he said that the NT gives no details so it is a matter of experienced.

It could then be reasoned that if that applied to organization, it could be applied to what kind of music is to be used.



## **An Expedient to Aid in Singing**



**A. S. Hayden**

The first debate in brotherhood periodicals took place in 1864. A. S. Hayden was a proponent. (He wrote one of the first histories of the movement.) His argument was simple—it was an expedient which helped the singing.



**H. T. Anderson**

**there is no “law”  
about instrumental  
music**

**Therefore, there is no  
transgression where there  
is no law. It is only  
expedient in carrying out  
what we do read.**

Robert Richardson, Campbell's biographer, conducted lengthy discussions in the Christian Standard with H. T. Anderson.

Anderson said that there is no “law” about instrumental music. (Translation, it doesn't say you can't.) Therefore, there is no transgression where there is no law. It is only expedient in carrying out what we do read.

**Before there can be expediency, there must be law.**

**Example of Prayer**

**‘The use of musical instruments in the church worship can never be a question of expediency for the simple reason there is no law prescribing it or authorizing it.’**



**Robert Richardson**

However, Richardson pointed out is expediency is not without the law but within the law. Before their can be expediency, there must be law. He makes the illustration of prayer. Told to pray, but not the place or time or how much. As regards to instruments, there is no law prescribing it or authorizing it. If it were anywhere said in the NT that Christians should use instruments, then it would become a question of expediency of what kind of instruments to be used. Richardson said, ‘The use of musical instruments int eh church worship can never be a question of expediency for the simple reason there is no law prescribing it or authorizing it.’ He went on to say that expediency has to do with the manner, time, means and circumstances connected with the doing of things, no question of expediency can rightfully arise until it is first proved that the things themselves are lawful and proper to be done.

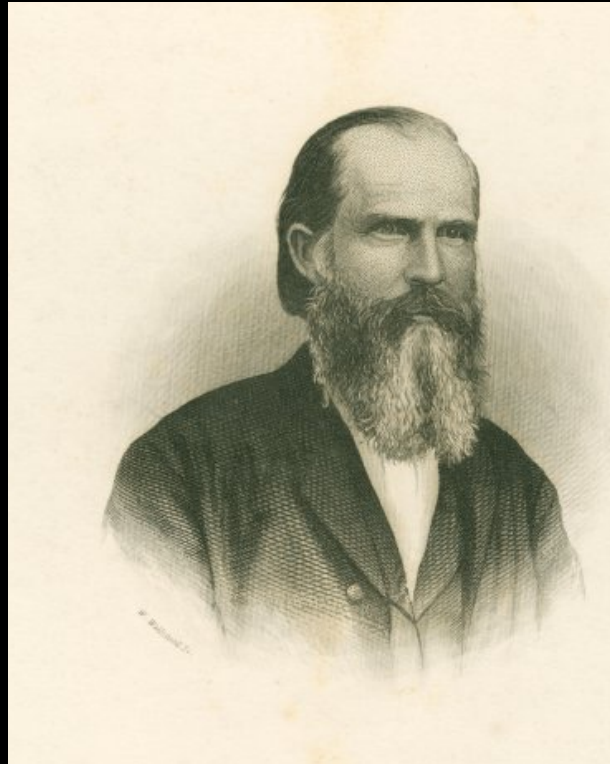
**Whatever adds to,  
subtracts from, or  
in any way  
modifies a divine  
ordinance affects  
its character.**



**Robert Richardson**

Whatever adds to, subtracts from, or in any way modifies a divine ordinance affects its character.

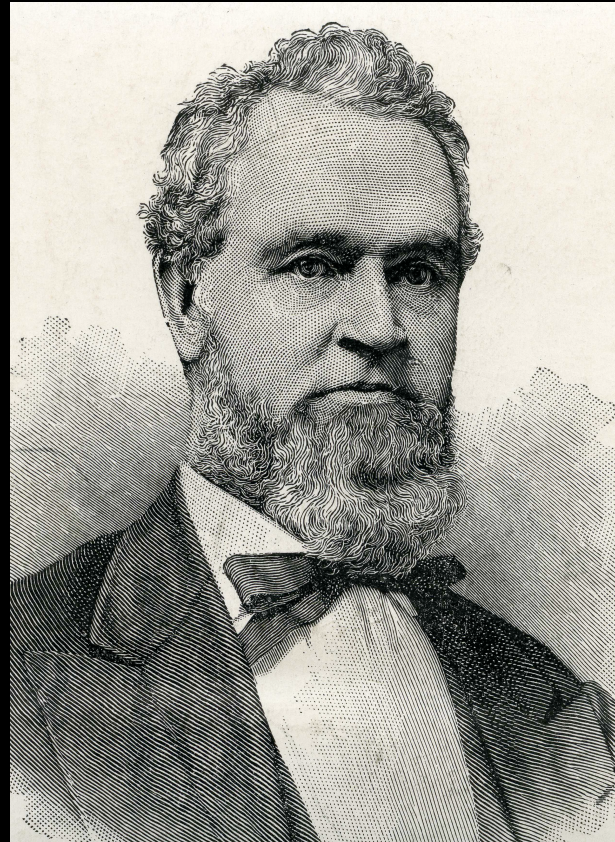




**W. K. Pendleton**

**He enjoyed all kind of music but counseled against forcing the instrument on anyone. “I would rather never hear one again, than to have them interfering with the free, full, grateful, heartfelt singing of the whole congregation.”**

W. K. Pendleton confessed he enjoyed all kind of music but counseled against forcing the instrument on anyone. “I would rather never hear one again, than to have them interfering with the free, full, grateful, heartfelt singing of the whole congregation.”



**Isaac Errett**

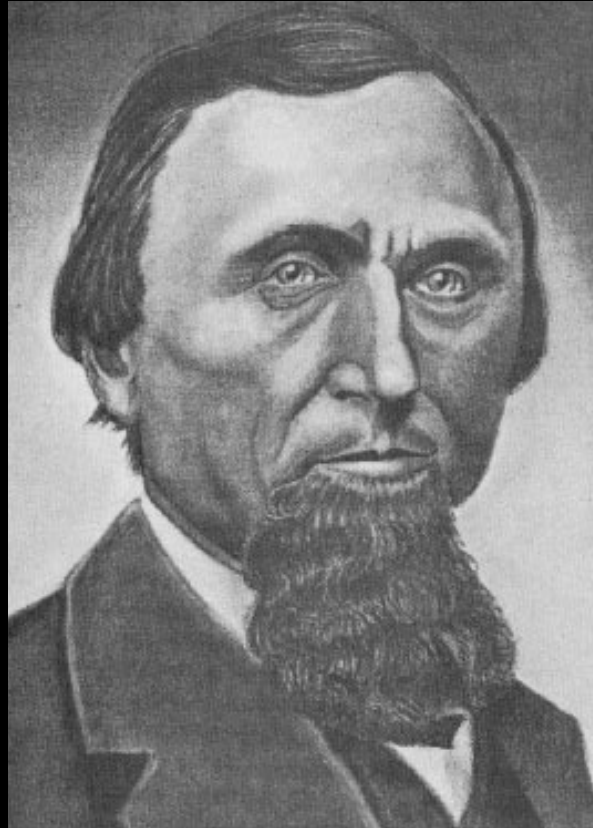
**Not a question of right  
and wrong**

**The sin comes when  
you offend your  
brother's "scruples"**

Isaac Errett and the Christian Standard?

Not a question of right and wrong

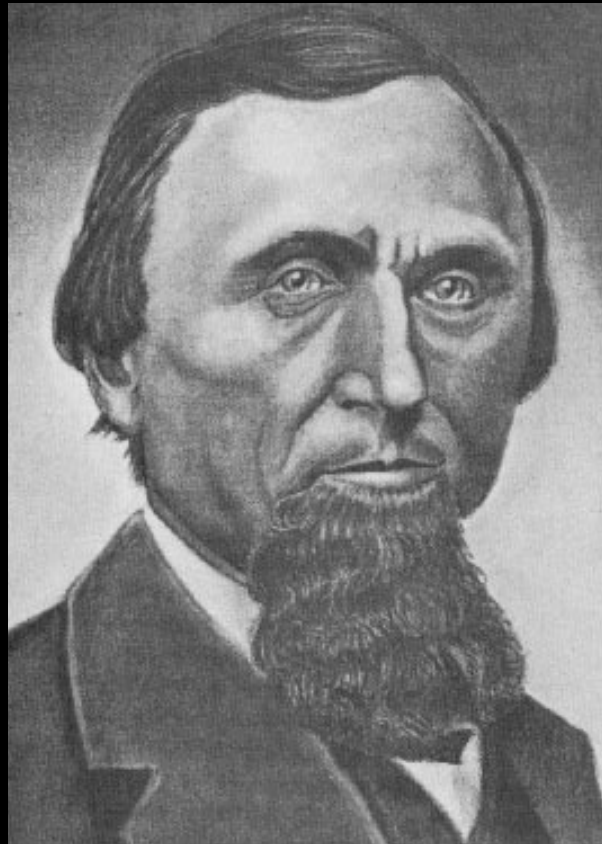
The sin comes when you offend your brother's "scruples"



**J. W. McGarvey**

**“let’s not let the  
innovations take  
over.”**

J. W. McGarvey opposed Hayden in Millennial Harbinger in 1864 and in Lard’s quarterly. He said, “let’s not let the innovations take over.”



**J. W. McGarvey**

**Preachers should not  
preach for those who  
practiced instrumental  
music.**

**Christians should  
refuse to place  
membership at  
churches using an  
instrument.**

**Withdraw from a  
church that begins  
using it.**

He counseled that:

Preachers should not preach for those who practiced instrumental music.

Christians should refuse to place membership at churches using an instrument.

Withdraw from a church that begins using it.





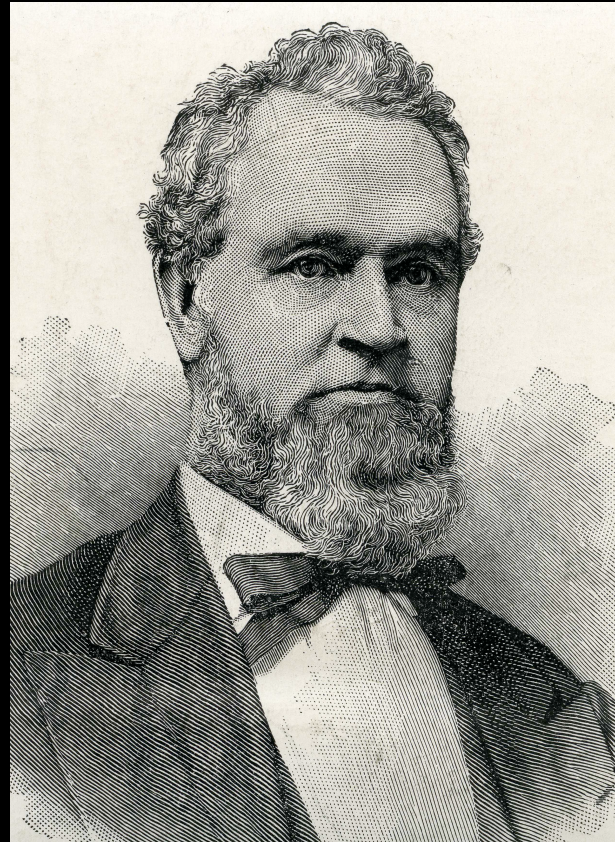
**At first, few adopted the use of the instrument**

**Out of 10,000 congregations, only  
50 used an instrument (1870)**

It had a growing use around 1870. Benjamin Franklin estimated that churches of Christ had 10,000 congregations and only 50 used instruments in worship.



## **The Effects of Instrumental Music in Worship**



**Isaac Errett**

**Not a question of right  
and wrong**

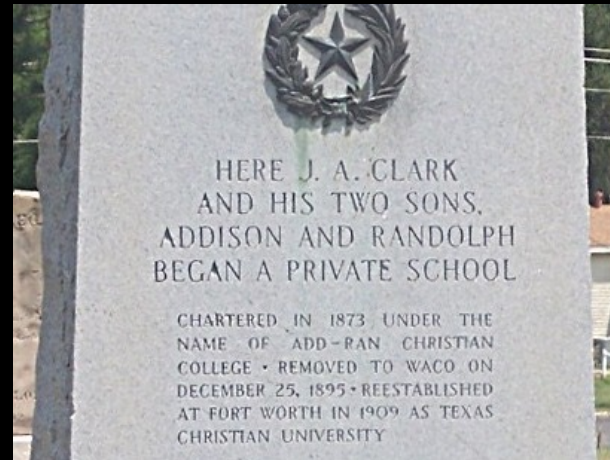
***The sin comes when  
you offend your  
brother's "scruples"***

Isaac Errett and the Christian Standard?

Not a question of right and wrong

The sin comes when you offend your brother's "scruples"





## AddRan College

***“Play on Miss Bertha!”***



An important episode occurred in February of 1894 concerning the delicate subject of instrumental music. Dr. Colby Hall quoted the account of Bertha Mason Fuller, the organist at a student revival meeting held in the chapel. (The organ had never been used in Sunday worship, when townspeople were present.) As the services began, Joseph A. Clark walked down to the pulpit and, according to Mrs. Fuller

Feeling in his pocket he took out a folded paper and reached up to Brother Addison who leaned down to take it. (I can see the scene now as clearly as then; the face of the aged saint appealing to his eldest son.)

Addison conferred with Randolph who was always close at hand. He then announced that although he was inclined to yield to the petition to forbid use of the organ, he had already given permission to the students and could not break his word.

His voice was soft and gentle...He bowed his head and stood silent for a few moments, then turning toward Bro. Douthitt, who was still standing by the organ, baton in hand, he lifted his right hand saying, 'Play on Miss Bertha.'

About 140 people walked out, led by Joseph Addison Clark, with tears streaming down his cheeks and "his cane punctuating the hymn." AddRan professor C.W. Howard told Hall that:

...some wanted to work over the organ with an axe and throw it in the creek...Next morning Mr. Randolph said to me, 'It will ruin us. Those old brethren in the country won't let us preach in their schoolhouses.' And it did. They only lasted one more year and the school, having fallen off, moved to Waco, where it burned, then [the school was moved] to Fort Worth.





ADDRAN  
COLLEGE OF LIBERAL ARTS



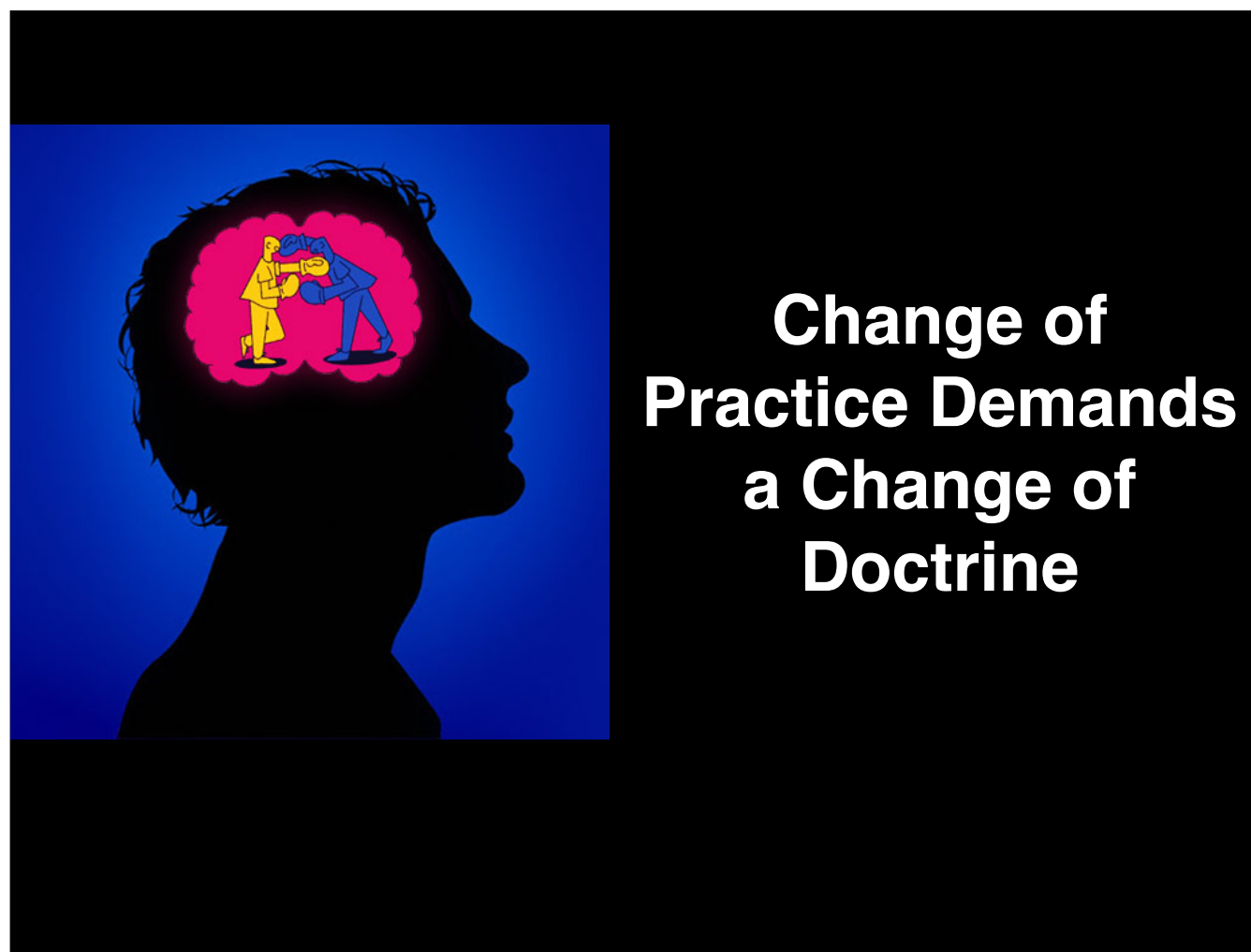


## 1890 Meeting

The other, the one that is more personal to me, is about my first fulltime work I told you about last week. The Strickland Grove Church of Christ used to be located on the banks of the North Gabriel River on the outskirts of Georgetown, TX. In 1890, a preacher who wanted instruments used came to town. He would only hold the meeting if a piano was used. Most of the members begged the elders not to use it, but they caved into the rich and powerful and used it. With that, the members were forced, by conscience, to leave. They would go out in the country and build this little building, while the brick building went to the instrumental group. This is the story of thousands of Churches of Christ around the nation.

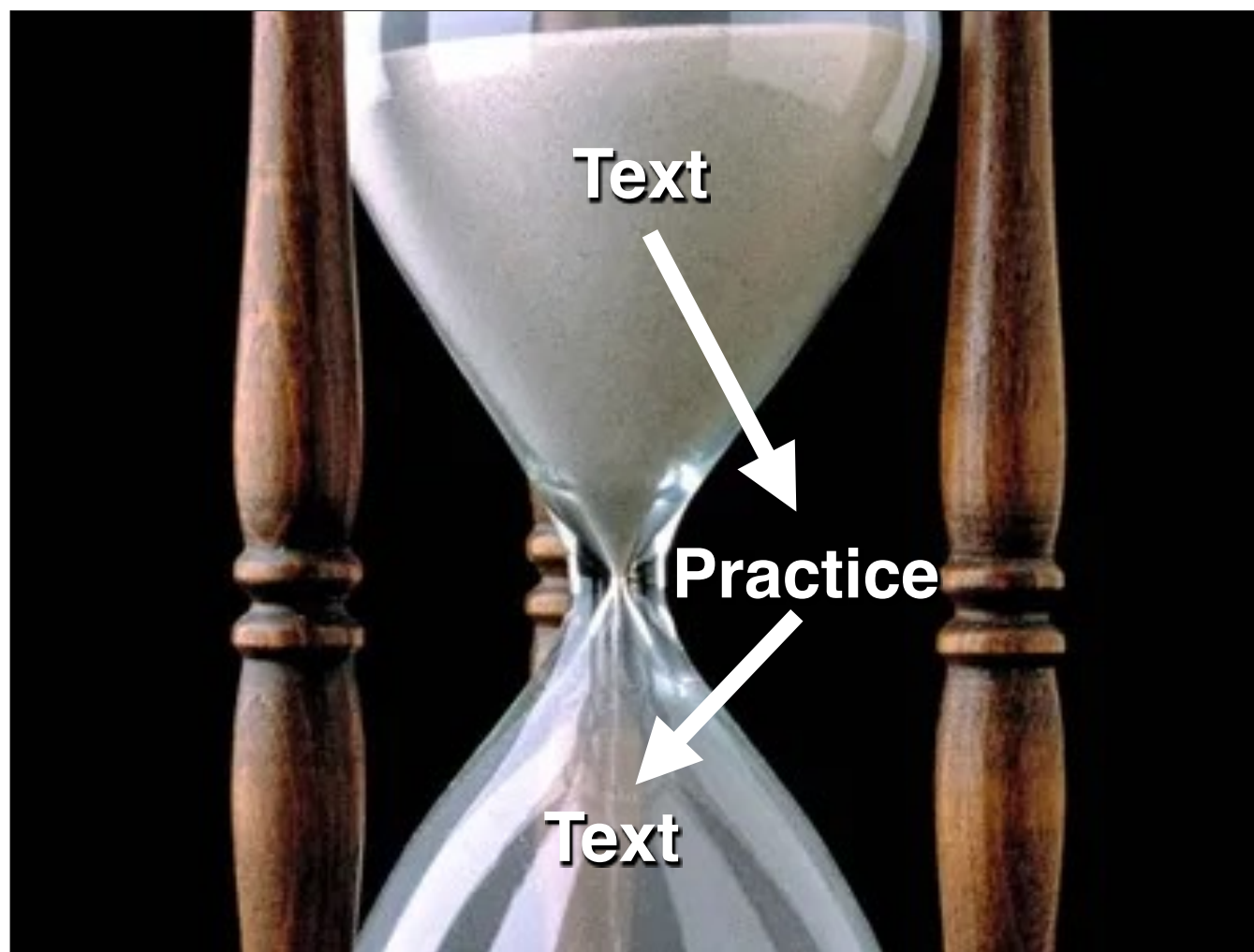


The effect of instrumental music was and is a clear message, "go away if you don't want to use it." That's not a personal preference. For us, it is a belief that we obey God only if we sing without any addition. An instrument would induce us to ignore God's word for a much more worldly way of worship.



It is always dangerous to change your practice. The dissonance it sets up usually is remedied by “reinterpreting” the New Testament in a way that allows us to continue what we started. Seldom, if ever, does a Bible study after a decision yield repentance, only stubbornness.





# **The Controversy of the Instrument Exposed the Challenge of Restoration**





*Is the Bible enough?*



**What is in the pattern?**





**Is silence permissive or prohibitive?**



*How do you put the church together?*



**What did the  
New Testament  
Church Do?**





**What did they do**

**what do I want  
to do?**

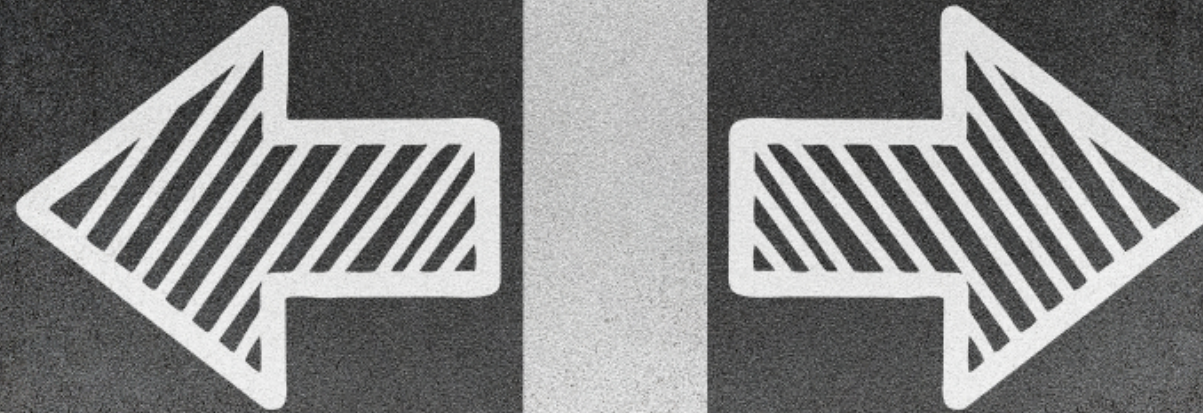
## **The Culture Crush**



**Do we want to be like the NT church  
or other churches around us?**



**It forced a choice**



**Restore at the cost of unity or unify  
at the cost of restoration?**





**Never unifying, always divisive**

**Next Week:**



**The Humpty  
Dumpty  
Movement**

Next week, the movement becomes Humpty Dumpty and cannot be put back together again.