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**The  
SMITH-HUNT DEBATE**

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on

**Instrumental Music**

A BIBLE DISCUSSION

*Between*

Eugene S. Smith  
of the  
Churches of Christ

*and*

Julian O. Hunt  
of the  
Christian Church



CENTRAL CHRISTIAN COLLEGE  
OF THE BIBLE 4065

In Dallas, Texas

November 17-20, 1953

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## P R E F A C E

## Smith-Hunt Debate

Since I am a born optimist I write this preface with the assurance, in my own mind, that every reader of the book will also read this preface. Therefore, though the above fact has been oft-proved otherwise, it still gives me a deep feeling of appreciation and humility to be called upon to write these few words.

I have the dubious honor of having been responsible for arranging this debate between brothers Smith and Hunt in its formative period. However, the debate could not have been a reality without the wonderful aid I received from two very good friends in the persons of brother Tibbs Maxey and brother Vernon Newland. I have often been questioned by my brethren as to the reason for debating such an insignificant matter as the use of the instrument during Christian Worship. My reason is that no matter how small or insignificant we think this matter to be, it has been, and is, considered important enough by our brethren who do not use the instrument to be made a test of fellowship by them. It is my humble opinion that anything considered that important, regardless of our own thinking, deserves to be discussed in a manner that it may be considered by all thinking brethren. This is certainly the reason I felt brother Smith's challenge to debate the subject should be accepted, and thus negotiations were begun which consummated in this Debate held here in Dallas at the Fair Park Auditorium, November 17-20, 1953.

I have great respect and admiration for brother Eugene Smith, and feel that he has aptly and outstandingly presented the position of those who do not use the instrument. Likewise, though I did not know brother Julian Hunt personally until this debate, it is my pleasure to say that he far surpassed all the many good things I had heard concerning him and his ability to present the position of those of us who use the instrument. He is a fine Christian gentleman, and so conducted himself throughout the Debate.

As an interested bystander, I would say two important factors have resulted as a by-product of the Debate. Though our difference over the instrument was glaringly revealed, yet our definite agreement on the essentials of the gospel and New Testament Christ-

ianity were wonderfully noted. In like manner, our mutual dislike for "liberalism" was called to the attention of all. The emphasis of these two factors, as well as the good fellowship manifest between all participants and the audience, should go far in helping to heal the tragic wound which our honest difference on the instrument has caused.

This book presents years of thought and preparation of two great men. You are urged to read it carefully and prayerfully, that the Lord may guide your thoughts as you study this matter which was the subject of their discussion.

Yours sincerely,  
Bob J. Cox, evangelist,  
Dallas, Texas.

## SMITH HUNT DEBATE

### Proposition No. 1

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"THE SCRIPTURES TEACH THAT THE USE OF A MECHANICAL INSTRUMENT OF MUSIC AS AN AID TO SINGING DURING CHRISTIAN WORSHIP IS SINFUL."

November 17, 1953

MR. SMITH'S FIRST AFFIRMATIVE

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Mr. Chairman, brother moderators, brother Hunt, ladies and gentlemen:

It is a happy privilege to be here tonight to affirm the proposition which has been read in your hearing. Everyone of us will enjoy this time together for we are people who love to study and meditate upon the word of God. This shall be our intent and endeavor during the nights that lie ahead of us.

Until a few days ago I was not sure just what circumstances of divine providence had led to the arrangements for this debate. Then I chanced to read certain words from brother Hunt. As they seemed almost a prayer, coming from the heart of one I judged to be an honest man, I believe it possible that we are here tonight in answer to his prayer.

Here are the words of brother Hunt on the final night of his debate with brother G. K. Wallace. "Where can we find an honest man? Where can we find that man who will come and explain the thing and meet us upon fair principles? I invite some good man. I cry out as loud as my voice can say: Oh man, come. If we are wrong we want to be set right."

LET HONESTY GOVERN US

Now, brother Hunt, I am here. You called for one to come and lo, in the providence of God, we meet tonight. I propose to be absolutely honest and fair with you and with the scriptures that shall be introduced in this investigation. If you and these brethren who

come with you will be as fair and honest we undoubtedly can come to a full understanding of the teaching of God's word on the subject before us. Let us not seek our own desires but let us seek in all honesty the will of God.

#### THEY HAVE DISCOVERED SOME ERROR

I respect you, brethren, for the fight that you have made and are making against Modernism which has captured the large body of the Christian church. The great multitude of those called "Disciples of Christ" have been swept away from their moorings by the curse of Modernism. In your stand and fight against this onrushing force of materialism and infidelity I commend you.

#### LET US GO ALL THE WAY

My only regret is that you have not gone all the way. You still hold on to the use and advocacy of that innovation in worship which was the first step taken by those brethren in their departure from the word of God. This addition to your worship, an addition without divine authority, can have no higher authority than that of the Roman Catholic church which first introduced its use in connection with the singing of God's praises.

My regret is that you have not gone all the way back to the Bible. If you had done this you would have discarded the use of instruments of music. This would have indicated you were going all the way back to the Bible in your recognition of the authority of God's word. So long as you keep this unauthorized addition to the worship of God in your practice you are failing to recognize the principle of God's authority. Eventually, by failing to recognize this principle, you will drift into the same degree of apostasy as these brethren against whom you now contend in the Christian church.

#### GOD'S AUTHORITY IS SUPREME

If you had recognized this principle — the principle of unqualified recognition of the authority of God's word — we would be standing together tonight. It is my prayer that by this discussion some progress will be made toward a closer unity between you and the great body of churches of Christ which have unalterably opposed every departure from the word of God in the work and worship of the church. My brethren and I, standing upon that

word of God tonight, would welcome you to stand with us if you would but give up this one thing which divides us tonight and makes our fellowship and unity impossible.

#### THE PROPOSITION DEFINED

But now let us turn to the proposition which has been read in your hearing. This proposition, for discussion tonight, is as follows:

Resolved:

The scriptures teach that the use of a mechanical instrument of music as an aid to singing during Christian worship is sinful.

This is a forthright statement of what I believe the Bible teaches. This is what I preach upon this subject. Therefore, I am ready to affirm it in discussion with any who differ from me. If it be the truth it will stand any investigation. If it be not the truth then no one wants to know it more than I, and the man who shows me the fallacy of my position will be counted as my best friend.

Let us now turn to the definition of this proposition.

By "The Scriptures," I mean this book we call the Bible.

By "teach," I mean impart information.

By "the use of a mechanical instrument of music," I mean the use of such instruments of music as may be brought into Christian assemblies and used in connection with the singing of God's praises.

By "as an aid to singing," I mean used in connection with the singing of God's praises.

By "during Christian worship," I mean at the same time that praise, especially in song, is being offered in worship to God.

By "sinful" I mean it is a transgression of God's will and subject to his displeasure as any other practice done without Divine authority.

#### LET US DEAL WITH THINGS THAT ARE

In this proposition we contemplate the practice of brother Hunt and those whom he represents. Their practice is to use various instruments of music to accompany their singing of God's praises. It shall be my endeavor to show, beyond the possibility of suc-

cessful contradiction, that such use, whether it be counted only as an aid to such worship or whether it become a part of that worship, is sinful and contrary to the will of God. I trust that this debate shall not degenerate into quibbling and evasion of the issue, but that we will meet the problem head on and endeavor to know what the will of God is with regard to this practice.

#### ADDITION RATHER THAN AN AID

First of all I want to show that the use of mechanical instruments of music in connection with singing during Christian worship is an addition to such worship rather than merely being an aid. An addition to the worship which God has commanded is undeniably sinful in His sight.

Instruments of music were used in God's worship in the Old Testament dispensation. In that time, when these instruments were used, they became a part of the worship of God. Instruments of music have never been just an aid to worship before God. In the fifth chapter of II Chronicles, at the dedication of God's temple, there was a great gathering of singers and instrumentalists. In verse 13 we read, "It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord."

Now, brother Hunt, there is no way of separating this praise of the instruments of music from the praise of singing. They "were as one to make one sound . . . in praising and thanking the Lord." The instrumental music was as much praise to God as was the singing. The instrumental music was then, and is now, as much part of the worship as singing. Thus we must conclude, as we find the instrument of music without divine authority in Christian worship it is an unauthorized addition to the will and worship of God.

Will brother Hunt admit that the music produced by these instruments becomes a part of the praise and worship of Jehovah, or will he deny this?

#### EXPEDIENT AIDS DO NOT ADD TO GOD'S WORSHIP

When God gives a command we readily admit that certain aids which are expedient to the doing of the thing commanded are quite in order. As an example, when God says in Matt. 28:19,

"Go ye therefore and teach all nations," He does not specify for us the manner of going or the method of teaching. We may use a train, an automobile, a donkey or an airplane to aid us in going. Regardless of the aid we use in going, we are actually doing only what God has said. We are not adding to the command of God but simply "go" as the Lord has commanded.

Likewise, with reference to God's command to teach. As He says teach, we are free to use such aids as are proven advisable and expedient in that teaching. We may use a blackboard, a chart, a printed page, or any other thing that will aid us in teaching, so long as we do nothing but teach.

So, also, with God's command to sing. God has commanded us to sing, as I am sure brother Hunt will readily admit. We are free to use such aids as are expedient so long as we do nothing but sing. We may use a songbook, a tuning fork, pitch pipe, or anything we find expedient so long as we do nothing but sing. However, when we add to singing the doing of something else we have added to the worship of God that which is without Divine authority. That is, when we add the playing of a mechanical instrument of music to the singing this is more than an aid for it is actually an addition to that which God has commanded. Though it may aid in some respects, it is sinful since it is an addition to that which God has commanded in His worship today.

#### AIDS WHICH ADD ARE NOT ALLOWED

It will not suffice for brother Hunt to attempt to show that instrumental music aids in singing. We might argue about that at great length, producing so-called authorities on both sides of the question. Some would say that singing is aided by instruments of music, while others would say that vocal singing without instrumental accompaniment is better. Regardless of our conclusion, after we had argued this point at length, we still would have to deal with the fact that in playing such instruments of music we are adding to Christian worship a thing which God has not commanded. Thus, if we were to establish that such instruments are an aid to singing, it would still remain as an addition, a thing not commanded, therefore a thing which is sinful.

## THE PLAN OF THIS AFFIRMATIVE

Now, friends, there is only one way that anything can belong in the practice of the New Testament church. For anything, in the work or worship of a church, to be right it must have Divine authority. Things without Divine authority in the work or worship of the church are sinful. This is the major premise of my affirmative tonight. Coupled with this we shall establish the minor premise that the use of instrumental music in connection with the singing of God's praises is a thing unauthorized by the New Covenant of our Lord. I will show that use of instruments of music is without command of Christ or His apostles and that there is no example of such use by the New Testament church.

These two premises being established, first, that things unauthorized are sinful and second, that instrumental music in connection with singing is unauthorized; there can be no conclusion but that the use of instruments of music as an aid to singing during Christian worship is sinful.

## DIVINE AUTHORITY NEEDED

Let us now move to the establishment of our first premise, namely, that things without Divine authority are sinful. This principle is one of the most fundamental of all principles of Bible understanding.

## THE EXAMPLE OF CAIN AND ABEL

This principle is set forth in God's earliest dealing with men. It comes to light, at that time, in a matter having to do with the worship of God. When man left the garden of Eden one of the first accounts of God's dealing with him is with respect to His worship. We read in Genesis four, beginning the third verse, "In process of time it came to pass Cain brought of the fruit of the ground an offering unto Jehovah; and Abel he also brought of the firstlings of his flock and of the fat thereof. And Jehovah had respect unto Abel and to his offering. But unto Cain and to his offering he had not respect. This simply means his worship was in vain.

"Here we have two boys of the same family, of the same relation to God, bringing offerings to Jehovah. To one offering God had respect while to the other He did not. What is the difference? The offering of Cain was not sinful within itself. Later, in God's deal-

ing with man, we find that He commanded His people to bring an offering of the first fruits of the harvest and wave it as an offering before Him. But, in Genesis four, He did not accept the offering of Cain. Why did He accept the one and reject the other? What is the difference in the offerings of Cain and Abel? One was according to what God said, while the other was according to what God failed to say.

## ABEL'S OFFERING BY FAITH

The writer of the book of Hebrews tells us in Hebrews 11:4, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Abel is speaking tonight if you will but hear him.

Abel's offering was "by faith." Since faith comes by hearing the word of God (Rom. 10:17), his offering must have been as God commanded. Since the writer contrasts the two offerings and says that one was "by faith" the other surely was not by faith. It was not according to God's commandment.

Moreover, the writer of Hebrews says that through this offering he had testimony that he was righteous. What makes one righteous but keeping the commandments of God? David has said, "for all thy commandments are righteousness" (Psalms 119:172). Since all the commandments of God are righteousness it must necessarily follow that to be righteous we must live according to the commandments of God. Since Abel had testimony that he was righteous we can know that his offering was according to the command of God.

## CAIN'S OFFERING WAS SINFUL

But Cain's offering, evidently not according to the command of God, was not pleasing to Jehovah. God refused to accept the offering of Cain. This made the young man very angry. In the sixth verse of the fourth chapter of Genesis God said to Cain, "why art thou wroth and why is thy countenance fallen. If thou doest well shalt thou not be lifted up and if thou doest not well sin coucheth at the door." God said to Cain, "sin coucheth at the door." In offering worship unto God that was without Divine authority, an offering not commanded by Jehovah, he brought an offering to which God showed no favor and with regard to which he said to Cain, "sin coucheth at the door."



## BEWARE THE WAY OF CAIN

When we do that which God has not authorized we sin against God. We walk "in the way of Cain" (Jude 11), a way that has never been pleasing unto God. This has been an unvarying principle since the day that God began His dealing with the sons of men.

## THE WARNING OF NADAB AND ABIHU

Moving down the stream of time some twenty-five hundred years we read in the tenth chapter of Leviticus, beginning verse one, "And Nadab and Abihu, the sons of Aaron, took each of them his censer and put fire therein, laid incense thereon and offered strange fire before Jehovah which He had not commanded them." These two priests of God, sons of Aaron, brought an offering — an offering which God had commanded — but as an aid to their presentation of this offering they brought strange fire which God had not commanded. We do not find where God had said, "you shall not use such fire." We only find that God had commanded them to use the fire upon His altar. When they brought strange fire, fire which God had not commanded, their entire worship was unacceptable to God. He sent forth fire and destroyed these two men from the face of the earth. How could God more forcibly say that in his worship we can have only the things which He has commanded? Could God in any way have shown His displeasure with something unauthorized in connection with His worship more completely than He did by the death of these two priests.

## THE UNBELIEF OF MOSES

When the children of Israel came to Kadesh there was no water for the congregation. Moses and Aaron went to the Lord about the matter. Verse seven of Numbers, the twentieth chapter, tells us that Jehovah spake unto Moses, saying, "Take the rod and assemble the congregation, thou and Aaron thy brother and speak ye unto the rock before their eyes that it give forth its water." Verse nine tells us that Moses took the rod from before Jehovah as He had commanded Him. Moses and Aaron gathered the congregation before the rock and he said unto them, "Hear now ye rebels, shall we bring you forth water out of this rock. And Moses lifted up his hand and smote the rock with his rod twice and water came forth abundantly and the congregation drank and their cattle." And

Jehovah said unto Moses, "because ye believed not in me to sanctify me in the eyes of the children of Israel therefore ye shall not bring this assembly into the land which I have given them." Once before God had told Moses to strike the rock. But, at this time, he did not tell him to strike the rock but rather said to him, speak to the rock. Moses did a thing without Divine authority, a thing which in this instance and at this time God had not commanded. God gave them water to drink but upon Moses He pronounced the condemnation, "Because ye believed me not, ye shall not enter into the land."

## GOD'S PRINCIPLE UNCHANGING

These principles go on throughout all the Bible. Examples could be multiplied if time would allow. All of these examples show that this is an unvarying principle. That which God has not authorized is considered sinful by Jehovah and worthy of His disfavor and condemnation. In every case where men have violated the word of God, by doing an authorized thing, whether it was in work or worship, God has had no respect for their unauthorized acts and has brought condemnation upon them because of their sinful practice. We cannot escape the conclusion that all things which are without Divine authority are sinful in the sight of God.

## NEW TESTAMENT TEACHING IS THE SAME

These examples of the Old Testament are confirmed in the New Testament to show that the principle remains the same in this dispensation in which we live. In the second Epistle of John, the ninth verse says, "Whosoever goeth onward (transgresseth) and abideth not in the teaching of Christ, hath not God." This is exactly the same principle which we have emphasized from the beginning of God's dealing with man. Moreover, John says, "He that abideth in the teaching the same hath both the Father and the Son." When we leave the teaching, when we go beyond the teaching, when we do things which are without Divine authority, we leave God and Christ behind. This is an inescapable conclusion. It has always been true.

The Apostle Paul affirms the same thing. Some at Corinth were turning from the commandment of God to follow the teachings of men. In I Corinthians 4:6 he says, "These things brethren, I have in a figure transferred to myself and Apollos for your sake; that ye might learn in us not to think of men above that which is

written." The American Standard Version says, "that ye might learn in us not to go beyond the things that are written." Paul is simply saying that we must abide by that which is written, regardless of what men may say to the contrary. We are not to walk according to the commandments of men. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). We are not to place the opinions and the authority of men above that which is written in the word of God.

#### ALL UNAUTHORIZED ACTS ARE SINFUL

When we, in our work or worship as Christians, offer unto God that which is unauthorized we offer that which is sinful. This has been true from the very beginning of God's dealing with man. It is as true in this dispensation in which we live as it has been in any dispensation. There can be no escaping this conclusion. Therefore, we have established, by the word of God, our major premise. I am sure that all can see and will agree that anything unauthorized by the word of God is sinful.

#### SILENCE IS NOT PERMISSION

Of course some have thought that we may presume upon the silence of the scriptures. These people think that we have authority for anything that is not forbidden. However, any intelligent student of the word of God can see that this is an impossible position and conclusion. If this were true, God would have been forced to state the negative with respect to every desire of His. He would have had to state a negative with regard to every possible variation in the world. The world could not have contained the books, and the very idea is ridiculous. Yet this is the very ground on which the use of instrumental music is often justified.

We, brother Hunt and I, recognize this principle when we study upon other subjects. On subjects such as baptism and the Lord's Supper we can agree quite readily on the application of the principle. We agree that God did not have to forbid the baptism of infants by a specific negative prohibition. All that was necessary was that he command the baptism of believers. Since infants are incapable of belief they are necessarily excluded from the command. So it is with every command of God.

#### GOD'S COMMANDS EXCLUDE ALL ADDITIONS

God commands that which He desires. By that command all other things are excluded. When God desired us to place the fruit of the vine and the unleavened loaf upon the table of the Lord he simply gave us that information by command and example. He does not have to catalogue all the foods that could be placed upon a table and pronounce a prohibition of them. By His command to use the unleavened loaf and the fruit of the vine he thereby excludes all other things. Though David had one time eaten roast lamb in the worship of God it was not necessary for God to say, "Thou shalt not have roast lamb upon my table." God's commandments have always excluded everything which was not specifically included in the command.

Therefore, to authorize a thing God's word must command it. We cannot offer to God in our worship of Him or in our work in His kingdom that which is to our own liking or that which suits our own desires. We must offer to Him only that which is authorized by His word. Anything other than this must be sinful.

#### WE MUST RIGHTLY DIVIDE THE WORD

Others fail to gain a proper understanding of God's will by an improper division of the word. Paul knew the need for study along this line when he wrote to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Some have come to a grave misunderstanding of the word of God by their failure to properly divide the word of God. Some do not seemingly know the difference between the Old and the New Testaments. They are, therefore, unable to arrive at a correct understanding of God's will for man today. Some want to find in the types and shadows of the law of Moses the authority for bringing these same types and shadows beyond the cross and making them part of New Testament Christianity.

#### THE LAW IS NOT OUR AUTHORITY

Now, when our good Baptist neighbors want to go back, no further than the thief on the cross, for an example of how men are to be saved, brother Hunt and all these preachers with him know just what to do. They are quick to point out that the thief

lived under a different law and in a different dispensation. His example, with regard to how he was saved, cannot be a pattern to us who live under a new law and under a new dispensation.

#### HEAVEN IS NOT OUR EXAMPLE

Again, if our Catholic neighbors are asked about their burning incense they may reply, "We can read of such incense in Heaven. Surely, therefore, it is right for us to have it in the church." Brother Hunt and these preachers would be quick to object, for they know that what may be in Heaven is not a guide for the church today.

#### GOD SPEAKS THROUGH HIS SON

They know, as all of us know, that God, in these last days has spoken unto us by His Son. We are to be guided by what God has said. They know that in olden times God spake to the fathers by the prophets, but in these last days He has spoken unto us by His Son (Heb. 1:1-2). We are not governed by what God spoke by His prophets but by what He has spoken through His Son. Neither is what may be done in Heaven our example. But Christ, through whom God hath spoken, is our example today.

Brother Hunt knows these things and teaches them upon every subject but the one which is under discussion here tonight. On the subject of the use of instrumental music in connection with the singing of God's praises he is more apt to be found searching the prophets or inquiring into Heavenly scenes for his authority and example than he is to be found searching the New Testament of our Lord. He knows that in this New Testament of our Lord there is no authority for the use of such instruments and, therefore, he must violate every principle of Bible study and understanding to justify his unscriptural practice.

On this subject he wants to take what God has commanded through the prophets or what he thinks he sees going on in Heaven. God speaks to us through His Son. His will is revealed in the New Testament. That which is not commanded therein is without divine authority. In these days we must be governed by the New Covenant, the New Testament, the word that God has spoken through His

son and we must be limited in Christian worship by what is Divinely authorized for the Christian dispensation.

Having now established that all things which are without Divine command are without Divine authority and are therefore sinful, and realizing that for a thing to have Divine authority in these days it must be spoken through God's Son or shown to us in His example, we turn to the establishment of our second premise.

#### WHERE IS AUTHORITY FOR INSTRUMENTS?

The use of instruments of music, in connection with the worship of God is without Divine authority. The fact that David used such instruments of music under the law is not Divine authority for us to use them today. We live under the New Covenant, the Covenant of Christ. Let me say to you tonight, without fear of successful contradiction, that in all of the New Testament brother Hunt, nor any other man, will ever be able to find one single, solitary command for the use of mechanical instruments in connection with the singing of God's praises. It is not there. You can search from the first chapter of Matthew to the last chapter of Revelation and neither precept nor example for this practice will ever be found. Neither can he, nor any other man, find where the church of the New Testament, meeting under the direction and guidance of the apostles, ever used such an instrument in worship.

All history testifies, as brother Hunt well knows, that for more than six hundred years after the establishment of Christ's church instruments of music were not used in connection with God's worship. They were introduced by the authority of men and no higher authority for their use exists. There is no divine authority for their use under the New Covenant.

Therefore, to offer such a sacrifice of praise, by an instrument of music, is to offer a sacrifice without Divine authority just as Cain did in the long ago. Those who thus attempt to worship God are walking in the way of Cain, a way abhorred of God since the day of Cain, a way that has been sinful in the sight of God since the day that God began to deal with man.

#### WE WORSHIP IN SPIRIT AND TRUTH

Under the New Covenant God seeks those to worship Him who will worship Him in "spirit and in truth" (John 4:24). We

will not question the sincerity of spirit of brother Hunt or of those who believe as He believes. However, we do know and will show that they do not worship according to truth when they use mechanical instruments of music in connection with their worship of God. Such cannot be according to truth.

#### TRUTH CAME BY JESUS CHRIST

They do not walk according to truth in this practice for in that portion of the Bible which is referred to by Christ's use of the word "truth" no Divine authority for their practice can be found. What is "truth" as it is envisioned in the word used by Christ in John 4:24? John says, "the law was given by Moses but grace and truth came by Jesus Christ" (John 1:17). We can readily admit that under that law which was given by Moses these instruments of music were used in the worship of God. The many references to the use of such instruments in the life and writing of David were all under the law. If we are living under that law under which David lived and died, we can probably justify the practice. But, if we admit with Paul that we are dead to the law and that we do not live under it, we are without Divine authority for the use of these instruments. Being without authority those who offer such worship are sinning because they walk in the way of Cain.

#### NO AUTHORITY FOR THEM TODAY

"Grace and truth came by Jesus Christ." In this dispensation of grace we find no divine authority to offer a praise by instruments of music nor to use such instruments as an aid to us in our worship. Nowhere in the dispensation of grace can brother Hunt find an example of the use of such instruments by Christians. Nowhere under grace can he find a commandment or example which will justify such use. It is not in the New Covenant and cannot, therefore, be found. To worship thus, in this dispensation of grace, is to walk in the way of Cain, a sinful way which is without Divine authority and is contrary to the will of God.

#### TRUTH DOES NOT COMMAND THEM

Moreover, "truth came by Jesus Christ," says John. Christ is the source of all truth. In His promise to the apostles he said

the Holy Spirit would guide them into all truth (John 16:13). Truth came by Jesus Christ, not by Moses nor by David. We would not say that these men did not speak truth, but in the New Testament use of the word their writings are not included. For our day "truth came by Jesus Christ" (John 1:17). The completeness of the New Testament Revelation is shown by the fact that the Holy Spirit was to guide the apostles into "all truth" (John 16:13). Now where, brother Hunt, can you find in the example or teaching of Jesus an example or command to authorize your practice which is under study tonight? Where, in the practice or writings of the apostles can you find an example or command for your practice?

You and I both know that such an example or command is not found in the example or teaching of Christ. Neither is it found in the example or teaching of the apostles. Truth came by Jesus Christ and the apostles were guided into "all truth" by the Holy Spirit. This practice of yours cannot be "in truth" since it is not found or authorized by the example or teaching of either Christ or His apostles.

#### BEWARE THE WAY OF CAIN

It is evidently without divine authority in this dispensation of grace. It is not of truth, it is without Divine authority and must, therefore, be parallel to the action of Cain who brought his offering without Divine authority. When you so proceed today you are walking in the way of Cain, a sinful way. It may seem right to men but must end at last in death.

Moreover, John has said, "Whosoever goeth onward and abideth not in the teaching of Christ hath not the Father" (II John 9). Since there is no authority for this practice in the teaching of Christ nor in the teaching of His apostles, surely those who thus walk have left the Christ by not abiding in His teaching. In thus transgressing the teaching of Christ they have left not only the Christ but the Father as well. Walking in the way of Cain they separate themselves from the fellowship of God and His children.

In this day in which we live God has spoken unto us by His Son. Unless authority can be found for a practice in the teaching of the Son it is without Divine authority today. It must, therefore, be sinful since that which is done without Divine authority is sinful.

Brethren, as we recognize the unchanging principle of God's

dealing with man that all worship which is without Divine authority is sinful. As we realize that the use of mechanical instruments of music in connection with the singing of God's praises is without Divine authority today, we must conclude that the use of mechanical instruments of music as an aid to singing during Christian worship is sinful. Thus is my proposition fully sustained. Will you accept the teaching of God's word and walk therein to your salvation?

### MR. HUNT'S FIRST NEGATIVE

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Mr. Chairman, Honorable Moderators, Mr. Smith, Ladies and Gentlemen:

We have listened to a great oration entirely and completely off the subject. I want to remind brother Smith that my position is not called in question; it is *his*. He assumed in his premises that he was correct and right on the subject under consideration; yet this is what the debate is about — to determine who has the Bible on his side. To negate what he said, the only thing necessary is to assume that I am right. Entirely right! All the Scriptures introduced and used by him are as applicable in permitting me to assume I am right as they are in permitting him to assume he is right.

#### THE DOCTRINE TOO WEAK FOR THE MAN

If a distinction can be made between personality and performance or between a man and his doctrine, it should be made tonight. It is hard to believe a man with the reputation and standing of evangelist Eugene S. Smith could level to a doctrine as weak as the one in his proposition. Evangelist Smith has been a radio star for years, a great and well known minister, an author and publisher of a number of books, an editor of a religious paper, a debater; a decided success in them all! To meet a man of his standing on any subject, other than the one under consideration, would be a tough job.

We feel safe in the belief that the doctrine advocated in the proposition is far weaker than the man advocating it. Consequently, we shall give attention to his doctrine and not to the man. It has been said a man is no bigger than his doctrine. There is, undoubtedly, an exception to this rule. Brother Smith is far bigger than the doctrine he is advocating. All big men have a few weak doctrines: beliefs which they do not have time to think through. It will take a very short time to prove that this is true with evangelist Smith.

#### THE WEAKNESS IN HIS PROPOSITION IS CLEAR WHEN THE REAL ISSUE IS DISCOVERED

The weakness in his proposition is embossed in the first three words, viz: "*The Scriptures Teach*"! This is also the real issue. The Affirmative must show the Scriptures teach the use of a

musical instrument is sinful; that the Scriptures carry such a message. According to the proposition one would think the Holy Spirit took His flight from the glory land above, descended beneath the clouds and on down to the earth announcing to the world: "The use of instrumental music is sinful!" A clear, unmistakable announcement, indeed! The truth of evangelist Smith's proposition is dependent upon the Scriptures. If the Scriptures do not teach what his proposition claims, it is not true, he will say! The argument in his proposition is a scriptural argument! A scriptural matter! A doctrine the language of the Scripture conveys!

Brother Smith wrote his affirmative. I did not write it, but was astonished beyond measure when it came to my hand. Surely, the good brother did not think of the tremendous burden the word, "Scriptures," lay upon him. The words, "the Scriptures teach," shine like a noon-day sun in his affirmative. I have this to say: the day he wrote them in his proposition will be regretted! Does our opponent know what it means for a matter to be scriptural? We need go no further until a thorough understanding of the words, "THE SCRIPTURES TEACH," is ascertained; because his proposition is dependent upon these words entirely.

#### THE CONTENTION OF THE NEGATIVE

The contention of the Negative may be stated in four simple facts:—

1. THAT, the proposition argues a conclusion without legitimate premises. In fact, the proposition is not a discussion based upon premises from which to draw a conclusion, but a conclusion drawn without any premises whatever. The brother cannot cite a single Scripture in the New Testament that contains anything about a musical instrument being sinful. It is utterly impossible, therefore, to draw such a conclusion lawfully. No Court in the United States would permit an Attorney to argue a conclusion without testimony. The Judge would overrule such argument. Such "by-pass" testimony as, "do not add" to "singing and making melody in your hearts" does not come from eye-witnesses and is, therefore, incompetent evidence against the use of the instrument.

2. THAT, the proposition contains a human creed, or tenet, or dogma, or doctrine, or point of belief not in the teaching of the Scriptures anywhere.
3. THAT, the manufacturing of such a human creed, tenet, dogma or faith as avowed in the proposition is a violation of Christ's teaching to the Pharisees on the doctrines and commandments of men (Matt. 15:1-9); is a violation of the injunction against adding to God's Word (Rev. 22:18); and is a violation to the command, "not to go beyond the things which are written" (1 Cor. 4:6, R.V.).
4. THAT, the proposition, in saying the Scriptures teach something which cannot be found in them, involves a fundamental principle which basically causes all division and sectarianism from the Pope of Rome down to the smallest factions among our own brethren.

Some will look upon this as a base exaggeration. But let us not be too hasty! The Negative is prepared, when all premises are laid and all arguments are in, to draw a logical, reasonable conclusion, that our brother's proposition is constructed upon a false principle, which is as divisive and evil in import as any principle held by The Man of Sin during the darkest days of Roman Catholicism. Namely, *that principle which allows a creed, a tenet, a dogma, a doctrine, a point of faith, or anything that suits our fancy, to be humanly manufactured, then held and esteemed as holy writ!*

When the Catholics first manufactured the law of sprinkling for baptism, it rested upon no higher authority than Pope Stephen II; it still has no other authority with the Catholics. The Lutherans, Episcopalians, Presbyterians and Methodists used sprinkling as a hang-over from Rome until the authority was challenged. Then they began to cry out: "THE SCRIPTURES TEACH IT; THE SCRIPTURES TEACH IT"! From Genesis to Revelation they began to search for the Scriptures that taught sprinkling for the proper mode of Christian baptism.

The same has happened to the opposers of the musical instrument. They used to be satisfied to say the New Testament is silent on the music question; but now they have turned the other cheek and are saying, "The Scriptures teach the use of the instrument is

sinful". In vain they hunt for scriptural authority to justify this human creed. It is no longer an oral creed but a written one. Brother Smith has it spelled out and compiled in his proposition. No longer does he negate by saying the Scriptures are silent, but affirms and contends the Scriptures speak out against the musical instrument.

When asked by a friend why so much time was given to a discussion on such a frivolous matter as instrumental music, the reply was: "The time is not actually given to this one question, but given in combating a principle which underlies all false teaching; consequently, causing all sectarianism and division. This is the fight which all interested in the restoration of New Testament Christianity must make."

The principle which allows our Opponent to say, "The Scriptures teach the use of a mechanical instrument of music as an aid to singing during Christian worship is sinful", will allow the Baptist, Methodist, Presbyterian and all denominational churches to say they are scriptural. If the Scriptures teach the use of the musical instrument is sinful without saying so, why do they not also teach these churches scriptural without saying anything about them? If one can be true the other can.

Since the Negative has set forth his intentions in the four preceding items, it is further proposed to submit a chart giving the proof for these preceding contentions.

#### A WORD ABOUT THE CHART

A mere glance at the chart will be sufficient to see that it is designed not only to be destructive to the brother's proposition, but offers also a counter-claim setting forth and making clear what the Negative thinks the true authority is, not only for the musical instrument but for all aids commonly used by the churches. We might say the chart sets forth both negative and affirmative attacks on the proposition. These are shown by the numbers, "(A)" and "(B)". Number (A) gives the Negative's objections to the proposition in the form of six principles, rules or complaints. When these are thoroughly defined and discussed one should be able to see there is not a word of truth in brother Smith's proposition. Number (B) enters a counter-claim. This is to show what the Scriptures actually teach under three great realms of scriptural truth: the

#### (A). THE NEGATIVE OBJECTS TO THE PROPOSITION IN THE FOLLOWING CONTENTIONS:

1. THAT, to be scriptural a matter must be a part of the Scriptures.
2. THAT, anything contained in the teaching of the Scriptures can be identified by the words of the Scriptures.
3. THAT, everything necessarily contained in the teaching of a Scripture, must be done before that Scripture is obeyed.
4. THAT, "Sin is the transgression of the Law" I John 3:4. If the position, the use of the instrument is sinful, is dependent upon a law of the Scriptures, no sin is committed by using the instrument, since no such law can be found.
5. THAT, anything mentioned in the Bible, has to be condemned by the Bible to be sin, unless applied contrary to its context.
6. THAT, the proposition contains a creed, or tenet, or dogma, or doctrine, or matter of belief, not in the Scriptures anywhere.

#### (B). THE NEGATIVE'S COUNTER-CLAIM.

*God Has Placed Before His Church Three Realms:*

1. The Realm of Faith — Eph. 4:5. (commandments, examples, inferences).
2. The Realm of Expediency — 1 Cor. 6:12. The Realm of Human Judgment that must be governed by Divine Law, viz:
  - a. Our aids and practices must not CHANGE God's laws Isa. 24:5-6; Rom. 1:25; Gal. 1:6-8.
  - b. Our aids and practices must not USURP authority over God's laws 1 Tim. 2:12; Matt. 15:6,9.
  - c. Our aids and practices must not be WRONG WITHIN THEMSELVES John 2:13-17; 1 Cor. 6:1-8; 11:20-34.
3. The Realm of Will Worship — Col. 2:21-23. (Additions, Subtractions, Substitutions).

realm of faith, the realm of expediency and the realm of will-worship. The attempt here is to give an advance lesson on rightly dividing the Word of Truth as related not only to the music question, but to all aids and to all religious matters. With this in mind the audience is asked to give attention to the chart. Now, notice

We admit it is somewhat out of the logical order of doing things for the Negative to prepare a chart before a debate begins. But I have long learned in debating, in coming to meet an opponent, if he fails to affirm his proposition such as brother Smith has done, it is wise to prepare in advance a refutation of the proposition. I believe he thinks he has affirmed it. But I am here to show you that he did not affirm it, he did not prove it. He assumed the Bible was on his side. He quoted some Scriptures. I say, "Amen," to every one of them, but deny the application he made. It is wrong to add to God's Word; it is wrong to go beyond that which is written; it was wrong for Cain to substitute an offering God had not commanded. I agree with brother Smith; therefore, he has not given me anything to reply to. If I came to the debate prepared only to follow him, I have answered, in my judgment, all that can possibly be said about his arguments. My reply is simply to point out that he assumed he was right; he says he has the Bible on his side; he built his arguments upon this assumption. He assumed there is nothing in the Bible about instrumental music. Well I can assume, as I said in the beginning, the same thing, that I am right, and where would we get? Now let's quit bickering. This elementary stuff is not any good. Let's get down to the real thing and the real principles that go to show what is wrapped up in his proposition.

Notice the proposition as printed on the small chart.

(Proposition: "THE SCRIPTURES TEACH the use of a mechanical instrument of music as an aid to singing during Christian worship is sinful").

"The Scriptures teach." Stop right there. That is as far as we need to go. All of brother Smith's proposition is dependent upon these words. We are not here to argue with him whether it aids one to sing or not. That is beside the point. That part of the proposition we can forget. My friends, the truth of his proposition is dependent upon the expression, "The Scriptures teach". This must determine his position. I have prepared this chart to show what is wrapped up

in it. To begin the Negative's objections to the proposition: the objections are shown by these six principles on the big chart. The first principle is,

#### TO BE SCRIPTURAL,

#### A MATTER MUST BE A PART OF THE SCRIPTURES

Now friends, that is fair, is it not? That is true! To be scriptural a matter must be a part of the Scriptures. To be historical a matter must be a part of history! To be mathematical a matter must be a part of mathematics! To be American a matter must be a part of America! To be apple a matter must be a part of apple! Brother Smith can get a watermelon from a pumpkin vine and figs from barren trees as easily as he can gather doctrines from the Scriptures that are not planted there. With a Bible in hand, what passage in all of God's Word can one read and that very Scripture suggest that the use of a musical instrument is sinful? If the Scriptures teach a matter of this kind, the matter must be a part of the Scriptures. It can be located either by direct commandment, by apostolic example, or by necessary inference. Where is the commandment, "Thou shalt not use an instrument"? That is what his proposition says. If it is sinful as he says, then there must be a Scripture saying so. It comes under one of the three things, it must come under one. Where is the commandment? I have a right to demand this; I will show him about authority from silence. I do not argue from the silence of the Scriptures; I argue from the expressed law. This thing of talking about the unexpressed law of God is not proper in debate. Why not talk about the law God expressed? Where is the Scripture that commands, "Thou shalt not use an instrument"? What example can be cited proving a church of the New Testament rolled an organ from the midst of its assembly? Is there an example where the Scriptures teach that it is sinful? There ought to be a commandment, "Thou shalt not use it"; or there ought to be an example where they rolled one out and refused to use it. What Scripture can be claimed for a necessary inference prohibiting the use of the instrument? An inference of a Scripture is the teaching of that Scripture. Consequently, if a Scripture necessarily infers a sin is committed by the use of a musical instrument, the Scripture teaches just that and nothing else. Take the words "inference" and "necessary" from Webster. They



mean when put together, namely, NECESSARY INFERENCE: "a consequence, implication, or conclusion, derived either by deduction or induction, which cannot be otherwise, is essential, indispensable, and something that cannot be done without". What Scripture in all the Bible is ready for the power and force of this definition of necessary inference in condemning the use of a mechanical instrument of music? There is no such Scripture.

Our opponent's proposition is argumentative of a conclusion unwarranted by facts. What premises has he offered to substantiate such a conclusion as avowed in his proposition? The Bible says not to add, brother Smith told us; but this is not what his proposition calls upon him to prove. It is assumed the use of the instrument is an addition. Perhaps the failure to use the instrument is a subtraction. If the question can be begged, such as brother Smith did, by the use of Revelation 22:18, which says, "do not add", it can as easily be begged by the use of Revelation 22:19, which says, "do not take anything away". Let us quit bickering and produce the Scripture that mentions the instrument to condemn it, if there is such a verse. If the Affirmative had submitted a proposition, "Resolved, the Scriptures teach that an addition to God's Word is sinful", I would not have signed it. The proposition I signed is entirely different. We are not debating whether it is wrong to add to God's Word; we are debating whether the Scriptures teach the use of instrumental music is sinful. If the Scriptures teach this it is a part of the Scriptures. Brother Smith is obligated to find it. This is sufficient for the first principle on the chart. We will notice the second principle. The Negative objects to the proposition because,

ANYTHING CONTAINED IN THE TEACHING OF THE SCRIPTURES CAN  
BE IDENTIFIED BY THE WORDS OF THE SCRIPTURES

If the use of a mechanical instrument of music is sinful, if the Scriptures teach this, the words contain it. Or at least that doctrine, that creed, that dogma which he has offered to us in a written form and is affirming, is contained somewhere in the Word of God. We ought to be able and brother Smith ought to be able to pick up our Bibles and find that message contained in the teaching of the Scriptures.

We shall now argue this principle. Anything contained in the teaching of the Scriptures can be identified by the words of the Scriptures. For instance, if you should put in writing a description of a suit of clothes: giving the name of the company that made the suit, the color blue, size 40, waist 34, inseam 35, double-breasted, price \$50. Then ask a friend to go to a certain store located in a given town. He could identify the suit by the very words of your description and purchase the suit for you beyond any doubt. Think of the stolen automobiles that have been located and identified by the police in the same manner. We can do the same with the Scriptures. How do we identify the church of Christ in the world? If something is contained in the teaching of the Scriptures, it most certainly can be identified from the words of the Scriptures. If not, the Scriptures do not mean what they say nor say what they mean. How else are we to know what the Scriptures teach, if this is not so?

But here arises an all-important question; and I give this in anticipation of brother Smith's reply. Does something have to be mentioned by name before it is scriptural? The answer is, not necessarily! There are ear-marks of identification other than by name. Something may be identified by character, by color, by size, by figure, by countenance or any attribute requisite to the subject under consideration. For instance, baptism may be identified from many Scriptures which do not mention the word "baptism". Such passages as, "by the washing of regeneration" (Titus 3:5); "washing of water by the word" (Eph. 5:26); and, "except a man be born of water" (John 3:5), speak of baptism. How do we know this? Because the character of baptism can be identified from these passages. The colt on which Christ made His Triumphant Entry into Jerusalem was identified from a simple description given to His disciples, as recorded in Matthew 21:1-11. The disciples found the house where the Passover was to be eaten, from the Master's words, "Ye shall see a man bearing a pitcher of water", etc., (Mk. 14:12-16). Can we not identify the Christ of the New Testament from the prophecies of the Old Testament? Compare the fifty-third chapter of Isaiah with the death of Jesus.

The necessity of application makes another question of vast importance: can sin caused by the use of a musical instrument be identified from the words of the Scripture in any way? Either by name, by character, by figure, or any attribute comprised within

the use of a musical instrument? The answer is obviously a capital NO!

Suppose we look at the negative of rule two, fact number two: that a matter does not need to be contained in the teaching of the Scriptures to be scriptural. Sprinkling for baptism is not so contained, it follows it is scriptural! Counting beads for an act of worship or religious service is not contained in the teaching of the Scriptures, so if a matter does not have to be contained in the teaching of the Scriptures to be scriptural, then, even though counting beads is not contained, it follows it is scriptural. Kissing the Pope's toe (and I say this respectfully since it is a historical fact) would also be scriptural. If a matter does not have to be contained in the teaching of the Scriptures: either by name, character, or some other attribute comprised within the matter under consideration, it follows that kissing the Pope's toe is scriptural. It follows also that every denominational church under the sun can justify its existence on the negative of fact number two. Notice the third principle on the chart,

EVERYTHING NECESSARILY CONTAINED IN THE TEACHING OF A  
SCRIPTURE MUST BE DONE BEFORE THAT  
SCRIPTURE IS OBEYED

If the teaching that, "instrumental music is a sin", is contained in the Scriptures it must be adhered to. And I, for one, want to be obedient. I did state in the close of the debate with G. K. Wallace in Ottumwa, Iowa: if any man living can point out the Scripture that contains the teaching that the use of the instrument is sinful without building premises with Scriptures which contain another doctrine, I will gladly surrender. But such proof is not given by our opposers. For instance, take the Scripture, "do not add"; that Scripture contains teaching on the sin of addition; teaches not to add. This does not contain an argument concerning instrumental music. You might say, why not make the application to the instrument? It is agreed a person might have the right on his own authority to introduce a principle such as found in Revelation 22:18, "do not add". If he introduces this as a principle, that scripture must contain the application which he makes of it or he must hold his application as a matter of opinion. This opinion may be

right, but it may be wrong! One can never apply a Scripture by his own authority and application to something it does not contain and be sure he is right. If a Scripture does not say what one intends to teach by it, if it does not mention the matter under consideration, one cannot apply it to something the Scripture does not talk about. If he does, then his application is wholly on his own authority, human authority! This does not mean that human authority is always incorrect. A thing might be right by human authority, but what I am saying is this: if brother Smith uses the premise "do not add" (Rev. 22:18), that simply teaches it is wrong to add. He cannot apply this to the instrument and be sure he is right. That Scripture does not contain such teaching. It is wholly his interpretation. It is his application. It is his human authority; the proposition rests on brother Smith. It does not rest on the Word of God. It does not rest on Revelation 22:18. The teaching contained there is "do not add", not a word spoken about an instrument. He applies it to the instrument. Here is his principle: "do not add". What he needs is exactly what his proposition demands: some Scripture which says, "Do not use the instrument". This is his obligation; that is what he is forced to do. Let him introduce a principle which will show where he can use many aids and at the same time condemn the aid of instrumental music.

Surely, anything necessarily contained in the teaching of a Scripture must be done before that Scripture is obeyed. The Affirmative cannot successfully deny that anything scriptural is contained in the teaching of the Scriptures. His proposition says the use of a mechanical instrument of music as an aid to singing during Christian worship is sinful, a fact, he says, taught in the Scriptures. To be obedient to all the Scriptures then, one has to believe this, has to preach it. Can a minister preach everything taught in the New Testament, brother Smith, without preaching against instrumental music? If brother Smith says, "No", then neither Paul nor any of the apostles declared the whole counsel of God, for not one of them said a thing about instrumental music being sinful. If brother Smith says, "Yes", he concedes his proposition by admitting his contention is no part of the Scriptures.

The position of the Negative is, all Scriptures are essential for the purpose for which they are intended. If a Scripture teaches the use of a musical instrument is sinful, it is essential for this purpose.

It was designed for this reason and must be taught with a musical instrument under consideration. Consequently, the man who fails to preach against the use of instrumental music, fails to preach all the Scripture. Is evangelist Smith prepared for this inevitable conclusion? Or will he say there is nothing mandatory in the Scriptures requiring such a message to be preached? This watered-down attitude will force him to admit that the preaching on the music question propounds a human creed.

### MR. SMITH'S SECOND AFFIRMATIVE SPEECH

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Mr. Chairman, gentlemen moderators, brother Hunt, ladies and gentlemen.

I suppose that I just don't know a thing in the world about debating. I feel almost like a fool right now, frankly — if I know how a fool feels. I had been told that brother Hunt was the best debater that these men had. They sent as far away as Kentucky to get him, and I'll guarantee that brother Cox and brother Newland have better debaters in the boys out here in Dallas Christian College than he has shown himself to be so far tonight. I thought that I was in the affirmative, and that a man with the reputation of a debater that brother Hunt has, would come to this rostrum and would in some way try to show that the things that I had presented were not so.

#### DISREGARDED ARGUMENT

But, on the other hand, maybe I am not as big a fool as I thought. Maybe I presented an argument he just couldn't do anything with, and the best thing he could do was just to let it alone. Now, I get to feeling better when I think about that side of it. You know, before I get through with this speech, I think I can show you that that's the trouble. He came down here knowing that I was going to present an argument that he couldn't do a thing with, and prepared and wrote out his negative speech before he ever came. He got up here and read it without paying a bit of attention to a thing that I had said in the affirmation of the proposition. Before he got through, he admitted that I was right, and that the principle for which I had contended for thirty minutes was a legitimate principle that he uses himself.

I'll show you that he did it, and the book will show it to you, too, when it comes out — if he will ever let it come out, and he will, because it is agreed that I can publish the book, and there aren't any strings on it. So it will come out; I am getting it there on the tape, and it will come out. If he wants to edit it, all right; if he doesn't, all right. It will still come out.

Tonight you can have the first installment of it to take home with you, because tonight at the door the ushers will have, when this meeting is over, copies of my affirmative speech of the first

thirty minutes. It is the first 16-page section of the book that shall be published. The type is already set, this has been printed and completed today, and you will have a copy of it without charge to take home and study. When you take it home and study it, those of you who believe as I believe will see that you should continue in that way. A great many of you who do not believe as I believe, but believe and practice the things that brother Hunt believes and practices, will see, when you have read and studied this, that he was right in not doing anything about it. There just wasn't anything he could do about it.

#### A PROVEN PRINCIPLE OF TEACHING

It was a principle of teaching of God's Word that he could not overthrow, and therefore the less he said about it, the better — and that is what he has done tonight. The idea of a man giving himself out to be some great debater, having people fly him all the way from Kentucky down here to conduct a debate, and then get up and read a negative speech that he prepared in Kentucky before he ever heard the affirmative speech. I tell you, the boys out there at school know more about debating than that. And you know something? He is a better debater than that. He just was not going to get out here and debate tonight, but he will come to it. You folks come back. He'll get to it, and this thing will warm up before we get through.

About Thursday night, when he goes into the affirmative and tries to show that the New Testament Scriptures authorize the use of these mechanical instruments of music, I won't come down here with a negative that I have written out beforehand. I'll get behind him, and I'll stay behind him, until he just disappears from the scene entirely. You watch and see. Everything he puts out here and *calls* an argument, whether it is an argument or not, I'll deal with it. I'll be ready for it, and I'll deal with it, too.

#### AN OLD, OLD TALE

These fellows go around, you know, crying that nobody can deal with their arguments. Why, these arguments that are made by these people tonight as they go along, are arguments that were made back in the days of Hall Calhoun. Hall Calhoun was driven off of them, finally saw he was wrong, gave up the use of instru-

mental music, and preached the gospel to his dying day. These young men came along, found some books that had not been in circulation for about forty years, and said, "Why, here is an argument nobody has ever heard of before". If you want me to, I will bring it down here, and read you their very words in Hall Calhoun's correspondence with M. C. Kurfees. Hall Calhoun was a smart enough man to see that the position they had wouldn't stand, he gave it up, preached the gospel to his dying day. Now these people come along and think, "Well, we will give it to another generation. Maybe we can deceive some of them". But it isn't going to work. We are all going to be on their trail.

#### DISECTING THE NEGATIVE'S CHART

He says here, in regard to his chart — (I'll get a little bit in the negative here myself, if he wants me to) — He gets over here and takes off down the line. I'll get a little bit in the negative — it doesn't matter to me. I came out here to examine the thing and see what it teaches. I'll take a few minutes on this, and then I will give you some more of what I was giving you when I quit a while ago.

Point One, that "to be scriptural, a matter must be a part of the Scriptures". I agree. Of course, it must be. Therefore, his practice, which is not a part of the Scriptures, is unscriptural, and that which is practiced without Divine authority is sinful. It has always been so. Now, if he wanted to destroy my affirmative argument, why didn't he come up here and show that the Scriptures teach that the use of instruments of music is divinely authorized, and tear down that premise that I had established from God's Word. Well, he couldn't do it, and he knew he couldn't do it, so he let it alone.

Point Two, "That anything contained in the Scriptures, can be identified by the words of the Scripture". Well, now, he asked, "How are we going to identify the Church?" Why, we read about it in the Bible. Surely. Well, now wait a minute. Does he think that the Baptist Church and the Catholic Church are unscriptural and sinful? How did he ever find it out? They are not mentioned in the Bible. He got on my side of this argument while he was up here. He said, "You can't read about them", and he named them — he named the Baptist Church, the Methodist Church, the Catholic Church, he named sprinkling, the counting of beads, kissing the

Pope's toe, and he said, "You can't read about these things in the Scriptures". Of course you can't, and that is why he *knows* they are sinful. If they were to be righteous, and to be a part of righteousness, they would have to be in the Scripture, and he will debate with a Catholic, or a Baptist, or a Methodist until the going down of the sun, that their practice and their name is unscriptural and sinful, and that they despise God's Word and trample it under foot when they call themselves by that name and practice these things, because they cannot be found in the Bible. Of course he does.

Then he comes up here and tries to throw a smoke-screen before this audience. You are too intelligent for that. Take this thing home and read it, and you try to get an answer to it, or try to get some of your other preachers to get an answer to it. It'll stand. It is not original with me. It has been around here a long time, and it's going to be here a long time after I am gone. You talk about my being stronger than this proposition; brethren, this proposition was here before I was born, and it will be here after I am dead. Just most any man that preaches the gospel up and down this State of Texas can take that proposition and show any person who wants to understand God's Word, that it is so, too. It doesn't take a strong man; that is why I am up here debating. That proposition is a lot stronger than I am, and has been here a lot longer than I have, and will be here a lot longer than I will be here.

#### WHICH SIDE OF THE FENCE?

I just wonder if brother Hunt knows which side he is on. About this thing having to be in the Scriptures. Why, those things which are not in the Scriptures, when they are taken and used as a part of the work or worship of the Church, are unscriptural. He testified in court yesterday up in Kentucky, where the United Christian Missionary Society is trying to take away a piece of church property from them. He is contending against the society. How do you know the United Christian Missionary Society is unscriptural, brother Hunt? You can't read it in the Scripture. How do you know it is unscriptural? Why do you fight against it? The thing started without Scripture, and it has gone *exactly* where my brethren said it would go, fifty years ago. Today you are fighting against it. If you hold onto the principle or the lack of principle that you have tonight in dealing with the Word of God, it won't be another fifty

years until the movement in which you are working now will be as bogged down as that one is under the United Christian Missionary Society.

#### AGAIN, ALL UNAUTHORIZED ACTS SINFUL

Paul says (II Tim. 3:16-17), "All Scripture is given by inspiration of God, and is profitable for teaching, reproof, correction, instruction in righteousness". I want you to know the Scripture is given to *reprove*. The Scriptures *reprove* things that are wrong, but not every wrong thing in the world is mentioned in them. Is infant baptism wrong? It isn't mentioned there. Is kissing the Pope's toe wrong? It isn't mentioned there. He was up here bringing these things into the debate. They are not mentioned; he *knows* they are sinful, and that the Scripture reproves them. Why? Because the Scripture teaches that in order for us to do a thing in the work or worship of the Church, or in honor or adoration of God, it *must* be set forth in the Scripture and commanded by Him.

He says that we "assume" the proposition. I showed first of all, and I showed it in such a way that he could not deny it, so he came up here and said, "I agree with it", that that which is not authorized by the Word of God is sinful. He said, "I agree with everything that brother Smith said". That is what I said, and that is what I proved, that which is unauthorized by the Scriptures is sinful. He said, "I agree with that". I further showed to you that there is not within the teaching of Christ, the example of Christ, or within the teaching of the apostles or the example of the apostles, or within the example of the early Church under the guidance of those apostles, a single, solitary case where such instruments of music are used.

#### WHEN THEY ROLLED IT OUT

He wanted to know, you know, "Where does the Scripture say they took it out? Where did they roll the organ out?" Why, those very men who became apostles of the Lord had been worshipping under the Old Testament dispensation, in which there was a commandment for the use of such instruments. But when the Church was established on the day of Pentecost, they rolled it out. There was not a mechanical instrument used in the worship of God until the man of sin was revealed, and the Roman Catholic Church put

it in. The same church that put in sprinkling instead of immersion. He can't find sprinkling in the New Testament, he can't find a word about it, yet he *knows* it is upscriptural, and *knows* that those who teach that it is baptism are sinful in their teaching and are condemned before God, and he preaches that very thing. Surely, he does.

#### GETTING BACK TO THE SOURCEBOOK

He says the weakness of this proposition is in "The Scriptures teach". The Scriptures impart the information. He didn't do anything with the definition I gave for "teach" — "impart information". The Scriptures impart the information. How do they impart the information? By showing over, and over, and over, and over again, that *anything and everything which is not by Divine authority is sinful!* Therefore, that which is without Divine authority today is sinful. The Scriptures teach it. Surely they teach it. They teach that the use of a mechanical instrument of music, it being without Divine authority, is sinful. If he could find Divine authority for it and bring it in here, the debate would be over. That is all it would take. If he knew where it was, he would get it. He would not go wandering all around Dallas and come back in by way of Ft. Worth. He would just trot it out here, and say, "Here it is. The Scriptures teach it". That is all there is to it. We may get him to come down to debating yet. I think we will before we get through here.

#### PREMISES AND CONCLUSION STILL STAND

He says that we drew a conclusion without premises. The trouble was, Hunt didn't examine the premises that we put out here. He said there was no testimony, but he just refused to listen to the testimony, and those of you who take this home and read it, will know that. Word for word, as I read it to you tonight.

He says this proposition involves a principle which creates division. Yes, it creates division. Surely it does — Creates division between those who do what God says, and those who do something else. Yes, sir. Those who do something else are walking in a sinful way.

He says we don't depend upon the "silence of the Scriptures" any more, but we have now a written creed. No, my friends, this

is the conclusion of all that God's Word teaches from first to last.

I want to know, those of you who follow debating, if you have ever known a man before who proposed himself to be a debater, to prepare a chart and write out his negative argument before he ever heard the affirmative. He came up here and was just going on about Revelation, the 22nd chapter, and 18th and 19th verses. I didn't say anything about that. I didn't introduce that as a proof text. He thought I was going to. While he was over in Kentucky he wrote an answer for it. But I didn't say anything about that. But he came down here, had it written, couldn't think of anything else to say, and just had to read what he wrote. That is all. Just couldn't think of another thing to put in.

#### HE AGREES ON CAIN

Well, he agrees on Cain. He agrees that Cain's worship was sinful because he brought into worship that which was not authorized, that which was not commanded by the Lord. He said, "I agree on Cain". I wrote it down. You will read it in the book one of these days (and here it is). He said, "I agree on Cain". Well, then, why can't a man of his intelligence see that the same principle prevails today and that under the New Covenant that which is not authorized is as sinful as Cain's offering was under the Old. Well, if he said that, he would have to give up his position as the greatest debater these brethren have. He would be gone if he gave up that, and so he just says nothing to that; it doesn't mean a thing here. It doesn't mean a thing.

He said that we "assumed" it is an addition. Oh, no! We searched the Bible through. We read everything that Christ said. We read every word of the apostles' teaching. We looked at every example of the New Testament Church that God revealed to us. And *nowhere* could it be found. Then we say it is an addition, because it is not there.

He says, "Maybe we subtract". Oh, no. No, I guess he will think we are subtracting when we get through with his affirmative arguments, the day after tomorrow night.

#### ALL ADDITIONS ARE SINFUL

He says if we had written a proposition that "that which is an addition to God's Word is sinful", he would not have denied it.

Well, then, I come before you and reason upon that very basis, that this practice of theirs is an addition to God's Word, that it is not commanded in the New Testament, that it is not taught by Christ, not taught by the apostles. Why, then, doesn't he admit that the thing is sinful? Because he l-o-v-e-s "the way of Cain", "the error of Balaam" (Jude 11), because he wants to have the hire of wrong-doing, I suppose, and go on his way.

He admits that if it is an addition, it is sinful. Why doesn't he try to show me it is not an addition? He says additions to God's worship are sinful. Well, I say to you, my friends, that this thing IS an addition to God's Word. There is not a vestige of authority for it, and therefore it must be sinful. And he agrees that it is sinful.

He wants to know if we can preach without affirming this proposition. No, whenever you run up against this practice, wherever it is, you are going to have to preach just this very thing, that this practice is sinful. If a preacher doesn't stand on that ground and preach it, he just isn't standing on the Word of God. He just isn't standing for what God wants him to stand for. For those who practice this use of mechanical instruments of music do not walk according to truth. They do not walk according to truth in this practice, for in that portion of the Bible which is referred to by Christ's use of the word "truth", no Divine authority for their practice can be found.

#### TRUTH CAME BY JESUS CHRIST

What is truth, as it is envisioned in the word used by Christ in John 4:24? John says, "the law was given by Moses, but grace and truth came by Jesus Christ". We can readily admit that under that law which was "given by Moses", these instruments of music were used in the worship of God. The many references to the use of such instruments in the life and writing of David were all under that law. If we are living under that law under which David lived and died, we could probably justify the practice; but if we admit with Paul that we are "dead to the law" and that we do not live under it, we are without Divine authority for the use of these instruments. Being without Divine authority, those who offer such worship are *sinning*, because they walk in the way of Cain.

#### NO AUTHORITY FOR THEM TODAY

"Grace and truth came by Jesus Christ". In this dispensation of grace, we find no Divine authority to offer a praise by instruments of music, or to use such instruments of music as an aid to us in worship. *Nowhere* in the dispensation of grace can brother Hunt find an example of the use of such instruments by Christians. Nowhere under grace can he find a commandment or example which will justify such use. It is not in the New Covenant, and cannot, therefore, be found. To worship thus in this dispensation of grace is to walk in the way of Cain, a sinful way, a way without Divine authority, a way contrary to the will of God.

#### TRUTH DOES NOT COMMAND THEM

Moreover, "truth came by Jesus Christ", says John. Christ is the source of *all* truth. In His promise to the apostles, He said the Holy Spirit would guide them into all truth (John 16:13). Truth came by Jesus Christ, not by Moses, not by David. Now, we would not say that these men did not speak truth, but in the New Testament use of the word, these writings are not included. For our day, truth came by Jesus Christ (John 1:17). The completeness of the New Testament revelation is shown by the fact that the Holy Spirit was to guide the apostles into "*all* truth" (John 16:13). Now, where, brother Hunt, can we find in the example or teaching of Jesus an example or command to authorize your practice which is under study tonight? Where in the practice or writings of the apostles can we find an example or command for this practice?

You and I both know that such an example or command is not found in the example or teaching of Christ. Neither is it found in the example or teaching of the apostles. "Truth came by Jesus Christ", and the apostles were "guided into *all* truth by the Holy Spirit". This practice of yours cannot be in truth, since it is not found or authorized by the example or teaching of either Christ or His apostles.

#### BEWARE OF THE WAY OF CAIN

It is evidently without Divine authority in this dispensation of grace. If not of truth, it is without Divine authority, and it must therefore be parallel to the action of Cain, who brought his offering without Divine authority. When you so proceed today, you are

walking in the way of Cain, a sinful way. It may seem right to men, but it must end at last in death.

Moreover, John said, as we said a while ago, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not the Father" (II John 9). There is no authority for this practice in the teaching of Christ, nor in the teaching of His apostles. Surely those who thus walk have *left* the Christ by not abiding in His teaching. In thus transgressing the teaching of Christ, they have left not only the Christ, but the Father as well. Walking in the way of Cain, they separate themselves from the fellowship of God and His children.

In this day in which we live, God has spoken unto us by His Son. Unless authority for a practice can be found in the teaching of the Son, it is without Divine authority today. It must, therefore, be sinful, since that which is done without Divine authority is sinful.

Brethren, as we recognize the unchanging principle of God's dealing with man, that all worship which is without Divine authority is sinful; as we realize that the use of a mechanical instrument of music in connection with the singing of God's praise is without Divine authority today, we must conclude that the use of mechanical instruments of music as an aid to singing during Christian worship is sinful, and the Scriptures teach it, teach it. Yes, indeed.

#### THE PURPOSE FOR THE REVEALED WORD

Paul said, "These things are written for our example", these things that happened back there. What do we learn by them? That things without Divine authority are sinful. Then, that which is without Divine authority today is sinful.

Paul said (II Tim. 3:16 and 17), "All Scripture given by inspiration of God is profitable for teaching, for correction, for reproof, for instruction in righteousness, that the man of God may be complete, furnished completely unto every good work". But the Scriptures inspired of God today, those Scriptures which God has given to guide us, that which God has spoken through His Son, do not provide for us a command or an example to use an instrument of music in connection with the singing of God's praise. Therefore, it cannot be good. If it were good, the Scriptures would furnish us unto it. Since they do not furnish us

unto it, it must, therefore, be sinful, contrary to the will of God, a parallel to the example of Cain in the long ago, and therefore under the condemnation of God tonight. We can see that.

#### IS AN ANSWER FORTHCOMING?

Brother Hunt may bring, in this second speech, some answer to the things that we present. He may find some authority, or some seeming authority, for it in the Word of God, and we will be happy to look further at this proposition tomorrow night. But I want you tonight, before you leave, to get a copy of this affirmative argument, and it is an argument. It is an argument that our brother could not touch, and would not touch, and never will touch. He may talk about it in his next speech tonight, but we will have another night on it, tomorrow night, and we will be able to take care of anything he says.

You come back at that time. And in the meantime, you take a copy of this home, get your Bible out, read it, study your Bible, look at the things that are set forth here, see that this proposition has been established upon these two premises, which is all that is necessary. The major premise being that "things unauthorized by the Word of God are sinful", and the second that "this practice of using instruments of music in the worship of God is without Divine authority, and therefore sinful". I thank you.



MR. HUNT'S SECOND NEGATIVE

Mr. Chairman, Honorable Moderators, Mr. Smith, Ladies And Gentlemen:

Brother Smith complained that I did not answer his speech. I feel that I did. The Scriptures he introduced, such as II John 9-11, about, "abiding in the doctrine", do not touch the issue. He said he did not introduce Revelation 22:18, but he did quote it in his first speech, as the tape will show. The record will show he said, "do not add;" he called the instrument an addition; of course, that is the verse it is based on. He referred to Cain and those various principles such as in the cases of David, Nadab and Abihu and those other principles which are all in the Scriptures and taught there. I agreed with those principles. That was my answer, I agreed with them. I disagreed with his application because he assumed those things were against the instrument when they say not one word about the instrument. I will leave it to any logician, any debater in the audience if that is not as far as one could possibly go in reply. I have nothing else to say about it. What else can a man say? There is nothing to say about it, except, I accept the Scriptures; they are in the Bible; they prove his first premise that things without Divine authority are sinful. I agree they establish this. I deny the application to the instrument; they do not establish his second premise that the use of the instrument is without Divine authority. He is begging the question in using those Scriptures as premises when they do not mention the instrument as being sin. If a matter is scriptural it must be contained in the Scriptures.

SMITH'S SECOND PREMISE PARALLEL TO THE  
USE OF TOBACCO

Let us illustrate like this: some take the position that the Scriptures teach the use of tobacco in any form, is sin. Others do not agree the Scriptures teach this. Those who hold the former position contend the use of tobacco is a matter of faith. Those who hold the latter position make the use of tobacco a matter of opinion. This is an exact parallel to what brother Smith's authority and my contention amounts to in this debate. Take for instance, James' statement, "keep oneself unspotted from the world" (James 1:27). What does that statement teach? The statement teaches what the words contain, viz: that it is wrong to be spotted by the world. Now

that is what is taught in that verse. Tobacco is not mentioned, but when I use this verse I apply it to tobacco. I think it permits a principle by which tobacco is condemned. Whose authority do I use? Scriptural authority? Absolutely not! We must not confuse moral privilege with scriptural authority. It is my privilege to thus apply this verse but the highest authority I can claim for it is my own. This does not mean I am wrong but it does mean the matter is a tentative opinion. That Scripture teaches one thing; I apply it to another which may be true in application, but we must await the Judgment to know for sure. Since such worldliness is risky, I urge quitting tobacco now. It is my interpretation, my declaration, my affirmation, that cigarettes spot the life of a Christian. But I cannot look at you and say you are going to Hell because you smoke cigarettes. When I do, I am forcing you to be submissive to my authority which may or may not be right in interpreting the verse, "keep oneself unspotted from the world." I am sure you can see this. There is a difference in scriptural authority and moral privilege. It is a moral privilege and religious obligation to make the best and surest application of the Scripture we can, but let's not confuse this with what the words of the Scripture actually teach. What did James 1:27 teach? It taught what it said. It said to keep oneself unspotted from the world. That is the teaching of this Scripture, that is the message there. In purpose and comprehension the verse may have many applications which are true. But we have no way on earth to prove they are true. We think they are and hold them as true. Consequently, they have to be in the realm of tentative opinion. One can never demand you to quit smoking cigarettes on the statement which says keep oneself unspotted from the world and be sure he is absolutely right. One can persuade you; one can urge you that such practice as smoking is jeopardized to an application of this verse. But one cannot afford to disfellowship you; when he does he is using his own authority, his own interpretation, his own application, which may, or may not, be the proper one.

In like manner, friends, in application to this question tonight, brother Smith can and has the right to introduce such premises, if they be premises, like, "do not add," "go not beyond that which is written," and his premise of Cain and Abel; he has a perfect right to introduce these if he wishes, but in application he pins these to

the instrument. He says the instrument violates the Scripture which says, "do not add." But the only authority for this is brother Smith's application, his interpretation and his affirmation that the instrument violates the Scripture, "do not add." He may, or he may not, be right in the adequacy of the premises. He has to hold it in the realm of tentative opinion. If he forces his interpretation upon the church it becomes a creed and is a law which has no authority except brother Smith. Now you can see that!

#### IS INSTRUMENTAL MUSIC PARALLEL TO DENOMINATIONALISM OR IS MR. SMITH'S PROPOSITION, WHICH?

He said, "You cannot read about the denominations in the Scriptures." Then he mentioned them: Methodist, Baptist, Presbyterian, and so on. Neither can we read his proposition in the Bible. See? He admitted the first principle, "That to be scriptural a matter must be part of the Scriptures". He said, "What is the reason brother Hunt will not endorse these denominations? Because he knows they are not a part of the Scriptures". For the same reason I cannot endorse his proposition. Then he says the instrument is no part of the Scriptures. Brother, you can stay off the instrument tonight. I will handle that when we come to my affirmative. It is not up to me to find the instrument in the Scriptures tonight. It is up to brother Smith to find the Scriptures which teach what his proposition says, that the use of the instrument is sinful.

#### THERE ARE ONLY THREE WAYS MATTERS OF FAITH ARE TAUGHT

Is there a commandment which says the use of the instrument is sinful? Is there an example which shows it is sinful? Is there a necessary inference condemning the instrument? Bear in mind, the inference of a Scripture is the teaching of that Scripture. If a Scripture infers the use of an instrument sinful, that Scripture teaches this and nothing else. Necessary inference comes in the realm of faith, not in the realm of tentative opinion. You cannot draw an inference from the statement, "do not add." This does not infer a condemnation of an instrument because the inference of a Scripture is the teaching of that Scripture. If the statement, "do not

add," teaches the use of the instrument is sinful, this Scripture teaches that and nothing else. It becomes a matter of faith. But as we have already said,

#### SMITH'S PREMISE IS ONLY AN OPINION

In principle we may, or may not, apply "do not add," to the use of instruments. In either case, whether we do or do not, we have our own authority. Brother Smith applies it to the use of the instrument. I deny the use of the instrument violates that Scripture. Consequently, whose authority are we going to accept? The Bible teaches, "do not add," that is what the Scripture teaches, but this is not his proposition. When he applies the instrument to "do not add," he begins to interpret, to make application; we have his authority. I can say it does not include it, you have my authority. Now, what do we come to? It amounts to this: in essence, it is a matter of opinion. This man has forced it as a law, a tenet, a doctrine, a creed.

A few words should be said in exposing the method he is trying to get by with:

#### UNDER-CURRENT DEMAND ON THE NEGATIVE OUT OF ORDER

Brother Smith has an under-current argument demanding me to find the instrument in the Scriptures during the course of this proposition. This is not my job tonight. I thought he was in the affirmative. I will do this when I come to the affirmative. Let us stop acting like school boys, brother Smith, and deal with the proposition at hand. It is not my job to find the instrument in the Scriptures tonight. It is your job to find where the Scriptures teach it is sinful. You have made a creed, a law, now give attention to it. I did my best in our correspondence to keep brother Smith from signing such a proposition. I told him he did not want it. I knew he could not handle it. I knew a man could not write a creed and prove it to be the Word of God. I tried to keep him from trying such a thing. If he had taken the attitude that the instrument is unscriptural, we would have had a realm where we could have debated a proposition. But he loaded upon himself a burden, by saying that the Scriptures teach the use of instrumental music sinful, too big to carry. If the Bible teaches something it does not contain, a matter

that is not a part of the Scriptures, then I confess I do not know how to understand the Word of God. The man has a proposition he cannot prove. He might as well give up. It is impossible to prove it! It would be like getting up here and saying that the Scriptures teach smoking cigarettes sinful. I would not affirm that! Though I believe in application and in the realm of opinion it is. But when it comes to saying, "the Scriptures teach" something the Word does not contain, it is a job and task a man should not undertake; especially a person with the caliber of brother Smith. I told you the man is much bigger than his doctrine.

He objected to my procedure in debate instead of to the arguments made. He complained that I had prepared arguments in advance and had made a chart displaying them. Allow me to say: if brother Smith will prepare something in advance against my affirmative, I will be very grateful for his effort. It is complimentary to him to give the proposition enough consideration to prepare in advance and chart the ideas and objections to be offered against his proposition. It is complimentary to him, for it testifies to the consciousness of the Negative of the power of the Affirmative speaker. He should be glad, allow me to say, to have an opponent who deals with the proposition, instead of the man, enough to chart the principles, the attacks, the objections and complaints that he has to the proposition. The procedure is legitimate and fair. One has as much right to chart objections in the negative as he has to chart arguments in the affirmative. He knows this; he has been in too many debates not to. He said my practice was under study tonight. NO! His creed is under study!

We come now to the other principles on the chart. The Negative objects to the proposition in the fourth principle,

"THAT SIN IS THE TRANSGRESSION OF THE LAW." IF THE POSITION,  
THE USE OF THE INSTRUMENT IS SINFUL IS DEPENDENT UPON  
A LAW OF THE SCRIPTURES, NO SIN IS COMMITTED  
BY USING THE INSTRUMENT, SINCE NO  
SUCH LAW CAN BE FOUND.

He says the use of the instrument during Christian worship is sinful. "Sin is the transgression of the law" 1 John 3:4. I have previously shown that he introduced laws like, "do not add," "go

not beyond that which is written," "be solid on the Bible," etc. These are the principles he used; the laws he used to condemn the use of the instrument. These do not contain in their words anything about an instrument. Consequently, if anything contained in the teaching of the Scriptures can be identified by the words of the Scripture (Anybody knows this is a good principle, if I did write it), then sin by the use of an instrument can be.

We next come to the fifth principle. The Negative objects to the proposition in the fifth contention,

ANYTHING MENTIONED IN THE BIBLE HAS TO BE CONDEMNED BY  
THE BIBLE TO BE SIN, UNLESS APPLIED  
CONTRARY TO ITS CONTEXT

Let us argue this principle. The opposers to the use of musical instruments have been in need of the truth contained in this fact for years. The rule is undeniably true. It solves a chief, basic error held by them since the controversy over music began. When we demand them to produce the Scripture which condemns the use of the instrument, they say, "This is unnecessary; the Bible does not mention everything that is sin." We are reminded that the Bible does not say, "Thou shalt not sprinkle for baptism." The comparison is this: we demand our opposers to find the Scripture, "Thou shalt not use the instrument". They parallel the two issues. They wonder why we demand a "thou shalt not" against the use of the instrument and do not demand the same against sprinkling. The reason lies in one basic fact which they have overlooked: namely, the musical instrument is mentioned in the New Testament while sprinkling for baptism is not. Our opposers admit that such instruments as pipes, harps and trumpets are mentioned some fifty times, either by name or character, in the New Testament. This makes a big difference between the music and sprinkling. This prepares the argument for an application of Fact Number Five: "Anything mentioned in the Bible has to be condemned by the Bible to be sin, unless applied contrary to its context." If a matter is not mentioned at all in the Scriptures: such as sprinkling, counting beads, denominational churches, etc., a "thou shalt not" is not required for its condemnation; while any matter within the lids of the Bible, to be sin, requires a "thou shalt not" in some form.

Everything in the Scriptures is mentioned for one of three reasons: to be upheld, condemned, or neutralized. Prayer is mentioned to be upheld; fornication to be condemned; a ship used by Paul is a neutrality. Pipes, harps and trumpets are mentioned for one of these three reasons. We demand our opponent to produce the Scripture that condemns them. Since no condemnation can be found, we have the right to believe the instruments are either upheld or neutralized. In either case, they are acceptable. Matters mentioned in the Bible come in a different class to matters not mentioned. A basic error of our opposers (on the music-sprinkling comparison) is in considering them the same. Musical instruments are mentioned, sprinkling for baptism is not.

The only objection offered to Fact Number Five is easily answered. For instance they say, "Water is mentioned in the Bible. Where is the Scripture which says, "Thou shalt not use water on the Lord's table? This would be sin, yet the Bible does not condemn it." This objection is offered by those who fail to fully apply Rule Number Five. The latter part of this rule contains this clause, "unless applied contrary to its context." To use water for wine on the Lord's table would be ignoring the context in every place water is mentioned. To apply the use of pipes, harps and trumpets according to their context is to discover they are authorized in different phases of service in the work of God. Now for an inevitable conclusion: if Principle Number Five is true our brother's proposition cannot be true. The proposition says a sin is committed by using the musical instrument. Principle Number Five says, "Anything mentioned in the Bible has to be condemned by the Bible to be sin, etc." Since pipes, harps and trumpets are in the Bible and not a word of condemnation against them no sin is committed by their use.

This brings the matter down to the last fact. The "A" part of the chart was prepared to destroy the brother's proposition, to show its fallacy. The "B" part here, the Negative plans tomorrow night, after replying to all of brother Smith's arguments, to introduce a counter-claim and show how aids are authorized. Brother Smith will concede and agree to it. He may never agree that the instrument comes in this realm but he will agree the realm is proper for the use of other expedients. The sixth and last principle.

THE PROPOSITION CONTAINS A CREED, A TENET, A DOCTRINE,  
A DOGMA, A MATTER OF BELIEF NOT IN THE  
SCRIPTURES ANYWHERE

We object to the brother's proposition because it is a human creed. The attitude that possessed evangelist Smith to write, "The Scriptures teach the use of a musical instrument as an aid to singing during Christian worship is sinful," the same attitude, the same motive, I should not say motive) but the same action, the same frame of mind that possessed him to write, "The Scriptures teach the use of the instrument sinful," was possessed by all writers of human creeds. One can manufacture any kind of doctrine and start any kind of church with that kind of spirit. How much better is it to take the advice of Peter, "If any man speak, let him speak as the Oracles of God" (1 Peter 4:11). Or that of Paul when he said, "All Scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God might be perfect, thoroughly furnished unto every good work" (II Tim. 3:16-17). This seems not to be enough for evangelist Smith. He dogmatizes something else and uses it as Scripture. The Word of God does not "thoroughly furnish" him, neither is his faith "perfect" without the additional article, "the use of the instrument is sinful"! Brother Smith has introduced a creed, an additional article: "the Scriptures teach the use of an instrument is sinful." I thought the Word of God thoroughly furnished us unto every good work. Since the Word of God thoroughly furnishes, that idea in his proposition, that human creed, that something he manufactured and forced upon the Word of God is an addition. If the Word of God "thoroughly furnishes us," why did brother Smith contend that his creed is part of the Word of God? I have not found it. I have been in the ministry for twenty-one years, read the Bible constantly, and I have never found that statement, nor words that even insinuated nor imply the teaching that the use of the instrument is sinful. Is the man thoroughly furnished? Is he a perfect man with what the Word contains? Or does he have to add his creed? Allow me to repeat: the spirit that caused brother Smith to make his proposition is the same spirit possessed by all men who write human creeds. We can write any kind of creed and start a church upon anything we want to by the power and authority of the principle upon which our

brother's proposition rests. His proposition is as divisive and evil in import as any principle held by The Man of Sin in the darkest age of Roman Catholicism; that principle which allows the manufacturing of something the Bible does not say anything about and holding it as Holy Writ; saying, here is part of the Word of God! Is his proposition a part of God's Word? I want to know tonight! He says it is. Paul says the New Testament thoroughly furnishes us. It did not furnish brother Smith with the statement that the use of the instrument is sinful. The only thing he has to do is turn to the Scripture and read it; we will gladly stop the debate tonight. My friends, that statement is not in the Bible!

Finally, may we point out again that the lack of authority and truth of brother Smith's proposition rests upon the fact that he introduced Scriptures which do not contain a single thing about an instrument. He applied these Scriptures as requisite in principle, in application, in import, in essence to the use of an instrument; something they do not say, teach, nor contain in example, commandment nor inference. I say, he may or he may not, be right in applying these in support of his opinion. The only hope he has, therefore, is to set himself upon a throne and say, "By my authority I command you, brother Hunt, not to use instrumental music."

## SMITH HUNT DEBATE

### Proposition No. 1

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“THE SCRIPTURES TEACH THAT THE USE OF A MECHANICAL INSTRUMENT OF MUSIC AS AN AID TO SINGING DURING CHRISTIAN WORSHIP IS SINFUL.”

November 18, 1953

EUGENE S. SMITH, THIRD AFFIRMATIVE SPEECH

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Mr. Chairman, brother Moderators, brother Hunt, Ladies and Gentlemen:

I am happy that, in the providence of God, we can gather here tonight for a continuation of our study on the proposition which has been read in your hearing. Our study began last night, and progressed rather favorably through our first session together. I am sure that further progress will be made tonight as we continue.

#### BROTHER HUNT'S FAILURE

Of course, we were all disappointed last night that brother Hunt did not devote his time to the negation of the proposition. The debate would have been far more profitable to you who listen and to those who shall read, if he had done this. In his failure to note any of the argument which was presented in the affirmation of the proposition, we can see his weakness.

He must have received his teaching from a certain judge who one time counselled a young lawyer. To this young lawyer the judge said, “Son, if you defend a case where the testimony on your side is weak but the law is strong, have a great deal to say about the law. But if the law is weak and the testimony is strong, keep everyone's mind on the testimony by talking of that and have little to say about the law”. When the young lawyer had meditated upon this for a while, he came back to the judge and said, “I appreciate your advice, but I need to know one more thing. When the law and the testimony are both weak on my side of the case, what

should I do?" To this the judge replied, "Son, when it is like that, you'll just have to talk".

Now, as I said, brother Hunt reminded me of that last night. He said he chose to meet the doctrine because it was weak, but when he had talked a full hour he had not mentioned the doctrine. He had just talked to fill his time. There can be but one reason for that, and I know that you recognize it. He recognized the affirmation which had been given, to be untouchable and unanswerable, and since he is too much of a gentleman to attack me personally, there was nothing to do but to talk awhile and stay off the subject entirely.

Those of you who were here, and those who shall read this book, know full well that this describes the case exactly. He says the doctrine is weak, but he did not meet it. In fact, in that full hour last night, he made no attempt to meet it.

Brother Hunt simply said, "The Scriptures do not teach", and went blithely on his way in the presentation of a prepared speech which was written before the affirmation had been offered, or before he knew what was to be in that affirmation. That is not debating, ladies and gentlemen. That is an evasion of the issue completely. That is what happened last night.

#### THREE ABIDING WAYS

Brother Hunt simply said, "The Scriptures do not teach", and do not teach this proposition because it cannot be read in these exact words in some book of the Bible. But brother Hunt admitted in his speech last night that the Bible teaches in three ways; *command*, *example*, and *inference*. Then, why would he try to make you believe that the Bible does not teach this truth set forth in my proposition because it cannot be read in so many words somewhere in the Bible?

I presented an abundance of proof that the Bible teaches that the use of an instrument of music, in connection with the singing of God's praises, is sinful. He just dismissed it with a wave of his hand, and would not even examine it. Brother Hunt, that is not debating, and you know it.

Brother Hunt is a debater. Over in Kentucky he boasts that he has whipped every one in that country on this subject, and that no one will debate him. Yet when we come here and present a logical

and scriptural proof that this proposition is true, he won't even look at it. Why? Why? Can you tell me why?

There can be but one answer. Brother Hunt, a good debater, knows he has no answer, and that he must evade the issue and make you forget the affirmation. That is why I printed my first affirmative speech and make it available to all who attend this debate. I want you to take it home and know that it is one argument that has been presented that their best man could not answer.

#### THE SCRIPTURES TEACH

The Scriptures teach by example. Brother Hunt agreed to this last night. In the Scriptures the examples of Cain, of Nadab and Abihu, and of Moses, all show us that to do a work in the name of the Lord, or to offer a worship to the Lord which he has not specifically commanded is to sin against God. The Scriptures teach this by the example of these men. God punished each of these severely for sinning by doing what they did without Divine authority. With regard to Old Testament examples Paul said, "These things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters as were some of them . . . Neither let us commit fornication, as some of them committed . . . Neither let us make trial of the Lord, as some of them made trial . . . Neither murmur ye, as some of them murmured . . . Now these things happened to them by way of example; and they were written for our admonition" (teaching — Webster says admonition is "expression of authoritative advice or warning"), Now, if we will hear the Scriptures, they teach us by the examples of these Old Testament characters which we have cited in our affirmation, that we are not to offer in our work for God or our worship of God that which is without Divine authority. If we do offer that which is without Divine authority, we sin and the Scriptures teach that by these examples.

Again, the Scriptures teach by inference. Brother Hunt agreed to this last night. He set forth three ways in which the Scriptures teach; by inference, by example, and by command. We have shown our proposition is taught by example. It is also taught by inference. When we read in II Tim. 3:16-17 that "All Scripture is given by inspiration of God, and is profitable for teaching . . . that the man of God may be complete, furnished completely unto every good

work", we must know that any practice which is without Divine authority, any practice which is not commanded in the word of the Lord, is a practice which is sinful in the sight of God because it is not good.

#### AN OLD TRICK OF DEBATING

Brother Hunt tried one of the oldest tricks of debating in his attempt to say that since I could not find a direct quotation of my proposition in the Scriptures, that it was not taught in the Scriptures. He knows that no one ever debated a proposition that was stated in the exact words of any verse of Scripture. He knows that is wresting the Scriptures, and as some of old, he is doing it to his own destruction. May God open his eyes to see what he is doing ere it is too late.

Since the examples of the Scriptures teach us that the offering of worship without Divine authority is sinful, and since the inference of the Scripture must be that all things without Divine authority are not good, we can all see that "the Scriptures teach" that the use of mechanical instruments of music in connection with singing God's praises must be sinful, since such a practice is without Divine authority.

#### INSTRUMENTS OF MUSIC EXCLUDED

But now we will also show that the New Testament specifically excludes the use of instruments of music. When this is done, we will have shown in all three ways in which the Scriptures teach — that is, by example, inference, and command — that it is sinful to introduce such instruments into the worship of the New Testament church. Note carefully what I have said: We will now show that the New Testament specifically excludes the use of instruments of music. He asked for it, he will get it. He has asked for it before. I don't know whether he has ever had this given to him. We will see what he does with it tonight.

This passage of Scripture was called to my mind last night by one of our preachers who left the Christian church for the way and practice of truth some years ago. He is known and loved by hundreds of Christians in this city for his faithful work in the kingdom of God since the days he saw the error of the Christian church and came out of it and its errors, to take his stand upon the truth of God's Word. This man is brother Fred Boshart, and it is our

prayer that others will see this same truth as he saw it many years ago, and will give up this sinful practice and begin to stand upon the Word of God.

Turning to the twelfth chapter of Hebrews, we find where the writer draws a contrast between the Old and the New. In verses 18 through 21, he lists the things to which we have *not* come as Christians. Then in verses 22 through 24 he lists the things to which we *have* come as Christians. In verse nineteen he lists, as one of the things to which we have *not* come, "the sound of a trumpet". We have *not* come, says Paul, to "the sound of a trumpet". This is one of the passages brother Hunt mentioned last night when he said that instrumental music was referred to some forty-five times in the New Testament. It certainly was not enjoined upon Christians in this mention, but was prohibited in the church of the Lord. The church for which Christ died does not have such worship in it as was characteristic of the worship under the law. The sound of the trumpet is no longer heard, as we are not come "to the sound of a trumpet". Here is the specific New Testament statement that will forever exclude this and all other instruments of music from the worship of the New Testament church.

Therefore we have shown that the Scriptures teach, in every way the Scriptures do teach, that the use of instruments of music in connection with the singing of God's praises is a sinful practice. It is prohibited from the practice of the New Testament church by the words of Hebrews 12:19. It is declared sinful by the examples of Cain, Nadab and Abihu, and Moses, since their example teaches us that all things unauthorized in God's Word are sinful. And it is declared not good by inference, inasmuch as the Scriptures teach that by them we are furnished unto all things that are good.

#### BROTHER HUNT'S UNFAIRNESS

But now I want to show you again that in saying the Scriptures do not teach this proposition because it cannot be read in so many words in the Scriptures, brother Hunt is unfair. Look with me at his chart. Brother Hunt has followed a process of reasoning to arrive at each of these six statements which he makes on this chart. He cannot find these statements, in so many words, anywhere in the Bible. Of course he cannot, for he has arrived at these through a process of induction and deduction which has brought him to certain conclusions.



In the inductive method of Bible study, we bring together everything that we can find upon a given subject. When all of this material is in hand, we may draw from it a conclusion. If we have reasoned correctly, the conclusion must be correct.

Now, why does brother Hunt not allow me to use the same process of reasoning? If I have misused this process of reasoning, he could show it by examination of the premises of my proposition which have been stated, set forth, and proven last night. If he could overturn these, he would defeat my affirmation. But everyone here knows that he is not going to overturn them by ignoring them. Thus is the old "smoke screen" trick, of trying to turn your attention to something else inasmuch as he cannot show the fault in the reasoning which has been presented.

#### BROTHER HUNT'S CHART

Now, I want to give a few minutes' attention to the chart which brother Hunt has presented. Any of these boys going to school around here, will tell you that in debating the negative has no business coming here with a chart or a prepared speech unless they are willing to admit the truth of all that the affirmative has presented. Brother Hunt has admitted my affirmation, by his failure to notice it in his two previous speeches, I am waiting to see if he will do any better tonight. But right now, I want to show you a few things about this chart.

Line one reads: "To be scriptural, a matter must be part of the Scripture." If we admit that, then the reverse of it must also be true. This would be, that anything not mentioned in the Scriptures (anything which is without the Divine authority of the Scriptures) must be unscriptural. Then, since in the example or teaching of Christ and the apostles and the New Testament church we can find neither command nor example for the use of instruments of music in connection with God's worship, this practice must be an unscriptural practice. Thank you, brother Hunt, for preparing the chart.

Line two reads: "Anything contained in the Scriptures can be identified by the words of the Scripture." I am sure that brother Hunt believes, as I do, that the teaching of Modernism is condemned by the Scriptures. Yet the word "Modernism" is not contained in the Scriptures. Brother Hunt knows that many things must be reached through a process of either inductive or deductive

reasoning. He uses such processes of reasoning in his own work, and thereby admits that his chart is inaccurate, that it is prepared for the special purpose of confusing the minds of those who come to this debate and to send them away thinking he has done some great thing. He will violate every principle he has on it before the month is over, as he goes out teaching on other subjects.

Line three reads: "Everything necessarily contained in the Scripture must be done before the scripture is obeyed." In this we can largely agree. But in the meaning that brother Hunt attaches to it, we cannot agree. Even his own brethren will seldom agree with him on the full application of this principle. Since he will, tomorrow night, affirm that the Scriptures authorize the use of instruments of music in connection with God's worship, he will, by this line, be saying that you cannot worship God without such instrumental accompaniment.

#### FAULTY REASONING

If we do not obey till we have done all (and he contends the Scriptures authorize the use of these instruments), they must be used before we have obeyed. This put in rebellion to God all those who do not use such instruments. In fact, by his reasoning he would condemn every member of the New Testament church for more than six hundred years after the church was established, for in all those six hundred years the sound of the instrument was not heard in their worshipping assemblies. They knew that they were "not come to the sound of a trumpet," and they therefore excluded such sounds from their worship. It awaited the rise of the man of sin, the son of perdition, the pope of the Catholic church, to bring such things into the worshipping assemblies.

#### SINGING IS BY DIVINE AUTHORITY

In the New Testament example of Christ, the apostles and the New Testament church, we have Divine authority for singing God's praises. Likewise we have command for such singing, and when we sing we have done all that the Scriptures teach us to do. Note with me this authority for worship.

Matthew 26:30: "When they had sung a hymn."

Mark 14:26: "When they had sung a hymn."

Acts 16:25: "Paul and Silas were praying and singing hymns."

Rom. 15:9: "I . . . sing unto they name."

I Cor. 14:15: "I will sing with the spirit and I will sing with understanding also."

Eph. 5:19: "Speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord."

Col. 3:16: "Teaching and admonishing one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God."

Heb. 2:12: "In the midst of the congregation will I sing thy praise."

James 5:13: "Is any cheerful? Let him sing praise."

Rev. 5:9: "They sing a new song."

Rev. 14:3: "They sing as it were a new song."

Rev. 15:3: "They sing the song of Moses . . . and the song of the Lamb."

That's it, brethren. That is the scriptural authority for singing in the worship of God. If someone were to say to me that my practice of singing God's praises is sinful I would, in just one minute, read him these twelve passages of New Testament Scripture that set forth authority — Divine authority — for my practice.

#### WHERE IS HIS AUTHORITY?

Now, brethren, why cannot brother Hunt find such authority for your practice? If he could, this debate would be over. We do not hold the position we hold, to be stubborn. We hold this position because we want to go to heaven. We know that all things which are offered in God's worship without Divine authority are sinful, and we do not want to incur His displeasure as did Cain, Nadab and Abihu, Moses, and every other person that has ever offered God worship without Divine authority.

Brother Hunt's practice and the practice of the Christian church cannot be said to be a part of the New Testament Scriptures. Therefore, by brother Hunt's own chart, it is an unscriptural practice.

Brother Hunt's practice and the practice of the Christian church, must not be contained in the Scriptures, for it cannot be identified in the words of the New Testament Scriptures. There is no reference in the New Testament Scriptures to the use of instruments of music in God's worship.

Brother Hunt's practice and the practice of the Christian church cannot be contained in the New Testament Scriptures, for the doing of these things is not found in the history of the New Testament church, which was written by the Holy Spirit. He says you cannot do what the Scripture says unless you do it all. The New Testament church didn't do it. Then it wasn't in there, or the Holy Spirit would have guided them into the doing of it.

Moreover, as we have shown that the teaching of the Scriptures by example, command and inference is that the use of instruments of music in God's worship is sinful because it is without Divine authority, lines four, five and six of the chart are shown to be entirely false.

#### A DIVINE CREED

In connection with line six of the chart, brother Hunt had much to say about our proposition being a creed. Well, friends, there is nothing wrong with a creed, as long as it is a Divine creed. Did you get my statement? I said, there is nothing wrong with a creed as long as it is a Divine creed. Since God has taken this same position with regard to every attempt to worship Him without Divine authority, we can say that the statement of the proposition is a Divine creed — that it is the teaching of God's Scripture — and therefore we are happy to be charged with believing it.

#### BACK TO THE CHART

But now, as we look at Section B of the chart, we see that brother Hunt has actually given up his contention, and admitted that his practice and the practice of the Christian church comes under the condemned head of "will worship." Note the three realms that are set forth.

Number one is the realm of *faith*. Here, he says, we must have command, example or inference for each thing which we do. Since there is no command for the use of instruments in connection with the singing of God's praises, and since neither an example of the New Testament church nor any inference can be introduced, we know that this practice of brother Hunt and the Christian church is not of faith.

Under realm two, he shows himself that it is not an *expedient*. In his reference to Gal. 1:6-8 he defeats himself. Nowhere in the gospel which Paul preached can he find any justification for his

practice. Therefore the following of such a practice must be a perversion of the gospel which Paul preached.

Again, he refers to Matt. 15:9 under part two of Section B on aids and expedients. In this verse Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." Since the use of instrumental music in connection with the singing of God's praises can never have any authority higher than man's authority — it being without Divine authority — he excludes this practice from the realm of expediency.

Therefore his practice, the use of instruments of music in connection with the singing of God's praises, must be an addition to that which God has commanded. He places all additions in realm three, where they rightfully belong. The use of such instruments of music is a species of *will worship* — a thing condemned by the Lord, a thing sinful in the sight of God.

#### ADDITION RATHER THAN AN AID

Brother Hunt has now given up the position that the instrument of music is an aid to the Christian in singing God's praises. He has taken the position, by his statements on the chart which he has presented, that the instrument is a thing commanded and therefore essential.

Since brother Hunt believes that the New Testament Scriptures authorize the use of instruments during Christian worship, and since he has shown on his chart here everything contained in the Scriptures must be done before the Scripture is obeyed, he must admit that the use of these instruments is a thing which he believes to be commanded, becomes a part of his worship, and can no longer be contended for as an aid to worship.

He is coming along the same line that others have followed before. Men like the late Hall Calhoun tried to defend the instruments as an aid to their singing, like the hymn book or the pitch pipe. Intelligence would not allow them to maintain such a stand for long, as they came to a realization that their practice constituted an addition to God's worship — since it was a practice without Divine authority — and with this realization they gave up their unscriptural practice and came to stand with us upon the Word of God.

We hope and pray that now that brother Hunt has come to

the realization and has admitted that the use of these instruments is not an aid but is actually an addition to God's worship, that he too soon will give them up. He shows on his chart that all additions to the worship of God are under the condemnation of God, being a species of "will worship," so I am sure that once he comes to this realization he will give this practice up.

#### SEARCHING FOR AN ARGUMENT

Now that brother Hunt and these brethren are giving up the "aid" argument, they must move up the stream of time a decade or so, and take up the next argument that was made thirty years ago by the advocates of this practice. This is, that it is authorized by the Scriptures. Brother Hunt will be moving up to that position tomorrow night, and when he sees that it is without Divine authority and must be an unauthorized addition to the worship of God (as he will see, because I am going to *answer* his affirmative arguments), he will surely be honest enough with himself and with God to give it up.

Brother Hunt has virtually admitted that he no longer considers the use of these instruments as an aid to the worshipper. Therefore, his use of these instruments is necessarily a part of his praise of God. When they were used in the Old Testament, as I showed last night, they became a part of the praise of Jehovah. In failing to reply to this argument as it was presented last night, I must presume that brother Hunt is not going to deny it. By his failure to examine the matter which I presented, he has admitted that when instruments of music were used in Old Testament times in connection with singing they became as much a part of that praise as the singing itself. This was true in II Chronicles 5:13, where we read, "It came to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord." There was no way of separating this praise of the instruments from the praise of singing. They were one sound going up before the Lord.

So it is today when such instruments of music are used in connection with singing of God's praises. Since this is true, it shows fully that such a use of instruments is sinful in the sight of God.

#### THE SACRIFICE OF PRAISE

Paul says (Heb. 2:12), "In the midst of the congregation will

I sing thy praise." Brother Hunt says, "In the midst of the congregation will I *play* thy praise." You can see the difference, can't you? Brother Hunt is offering another kind of praise than that which the Lord commanded. He is offering a kind of praise which is without Divine authority. He is, therefore, sinning, by the examples through which the Scriptures teach us that any worship which is without Divine authority is sinful.

Moreover, Paul said (Heb. 13:15), "Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name." It is scriptural and right to offer a sacrifice of praise which is the fruit of lips, but it is not and cannot be scriptural to offer up a sacrifice of praise from a mechanical instrument of music. To do this would be to offer a sacrifice of praise without Divine authority. Such always has been, and always will be, sinful in the sight of God. Such a sacrifice of praise is an addition to the will of God, and must be a form of worship which is without Divine authority.

#### NO AUTHORITY FOR INSTRUMENT

Brother Hunt admits by his chart that the instrument of music cannot be used by faith.

Unless he can find authority for it in the New Testament, he must admit that he cannot worship according to truth by its use.

Since he has not found an example for it in the practice of the New Testament church, nor any inference in New Testament Scripture which would justify its use, he must therefore be without Divine authority.

Last night we showed beyond possibility of successful contradiction, and brother Hunt admitted, that anything without Divine authority was sinful.

Therefore, the instruments of music used by brother Hunt and these erring brethren of the Christian church, being without Divine authority, must be sinful, and my proposition is fully established. Let us, then, not hear the "sound of the trumpet" in our worshiping assemblies, but let us sing the praise of God and offer him the sacrifice of praise, the fruit of lips which is an acceptable praise. Upon this all who love the Word of God can unite, and we plead with everyone who loves God more than the ways of man to stand with us in contending for this pure worship which is according to truth and is acceptable in the sight of God.

#### MR. HUNT'S THIRD NEGATIVE

Mr. Chairman, Honorable Moderators, Mr. Smith, Ladies and Gentlemen:

I am in Texas for the first time in my life. When I arrived in your fair city, it was about 2:00 o'clock in the morning, yesterday morning. I had not slept much for about two nights. It was difficult last night to make a good smile. After having been here for a day and meeting some of the good people, getting a reception such as you could hardly find anywhere (unless you would go to Kentucky), I am at home, feeling just fine and ready tonight for a better discussion. I hope you will take into consideration that brother Smith and I are the best of friends. I have great admiration for brother Smith and much respect for his ideas. I think, of course, he is wrong on the subject under consideration. I believe I am able to show he is wrong and I am here to do it.

You folk no doubt have heard brother Smith and other ministers preach on the subject of instrumental music many times. You may think it is a one-sided affair. That plenty can be said against it and nothing for it. But for your information, I studied this subject where it first came to mind with the intention of uniting with the churches of Christ of your brotherhood. I gathered a great number of books: the Hardeman-Boswell debate, the Stark-Warlick debate, the Otey-Briney debate, the Clubb-Boles debate, the Strong-McMillan debate and various other books on instrumental music. I accumulated them and studied the arguments through, in and out, and came to the conclusion which I hold tonight and will show tomorrow night in my affirmative.

Brother Smith is still complaining that I did not meet him last night. When the book comes out and in the quietness and calmness of your homes, I want you to read the arguments he makes and the ones I make. You will see he is well met. Only two or three statements needed to be made last night and the same is true tonight, to off-set everything the man had to offer. In the first place, he introduced premises that did not say one single thing about instrumental music. His proposition calls for what the Scriptures teach. When he introduced the Scripture that says, "do not add," I went to that Scripture and showed the verse did not say a thing about the instrument. The proposition he is affirming

is not that the Bible teaches it wrong to add, but the proposition he is affirming is that the Bible teaches that instrumental music is a sin. When I called for the Scripture, he failed to produce it and has not done so tonight.

Rather than affirm his proposition he pointed to instrumental music, the position which I hold and attacked it instead of trying to show his proposition scriptural. Here is what he did. He introduced the story of Cain. And by the way, that little pamphlet he passed out, having "The Way Of Cain" for its title, representing his first speech last night, I thought quite amusing. You know Cain lived five generations before any type of instrument was ever made. Why then, did the man go back to Cain? In Genesis 4:21, it says, "Jubal," who was the fifth grand-son of Cain, "was the father of all such as handle the harp and organ." In other words, five generations before the music was introduced into the world, brother Smith goes back and makes his argument against it. I thought the sin of Cain was killing Abel, not using instrumental music nor introducing any principle that might condemn it. When he went back to Cain I said, "Brother, you are going to a Scripture which does not say anything about an instrument. You are obligated in your proposition to show the Scripture that teaches the use of instrumental music sinful." The fact that he dragged that little creed in and tried to make it a part of God's Word is the thing I reject. The attitude that permitted him to do this, permits the writing of any kind of creed.

This is what he brings forth tonight. He says: "Brother Hunt knows that through the process of induction" (that means the process of gathering Scripture here and Scripture there) "we act by principles not specifically recorded in the Bible to point out many sins." Brother Smith induced the principles which he says necessarily infer that instrumental music is sin. Since he has built his argument upon the principle of "necessary inference," I shall show the consequence of this principle in application to brother Smith's practice as well as the practice of the use of instrumental music. What does he mean by "necessary inference?" Webster defines it in these terms: **NECESSARY INFERENCE:** "a consequence, implication, or conclusion, derived either by deduction or induction which cannot be otherwise, is essential, indispensable and a thing that cannot be done without." He introduced this in condemning instrumental music.

But notice: brother Smith uses a tuning fork, a music book, a collection basket as aids; just as we use instrumental music as an aid. Since he says "necessary inference" is the principle that gives him a right to use these aids; the song book, the tuning fork and all aids are indispensable and cannot be otherwise. They are essential and cannot be done without. In view of such consequence, we ask: did the Apostles use song books? Did they drive automobiles? Did they preach over broadcasting stations? Did they operate printing presses? Did they use these various aids? Brother Smith is in a dilemma. Either he shows that the Apostles used broadcasting stations, song books, tuning forks and the various aids he uses; that the Apostles used these, or he gives up the contention that necessary inference is the principle that authorizes them. That principle is much too strong to authorize these various aids and much too strong to condemn the use of instrumental music: because the inference of a Scripture is the teaching of that Scripture! If the stories of Cain and Moses which he introduced infer that instrumental music is sin, they were written for the purpose of teaching these lessons. Needless to say again, brother Smith used principles and Scriptures which do not contain premises to condemn instrumental music at all. Take the principle he introduced "do not add." It was said last evening: that principle, that Scripture does not teach anything about music but teaches not to add to God's Word. Yet, what does brother Smith do? He draws a conclusion from a supposed premise that has not one thing on earth to say about a musical instrument. That conclusion is on his own authority, his own interpretation, that is the highest authority he can possibly have. This within itself answers and shows there is nothing at all to what the man had to say. For anything contained in the teaching of the Scripture can be identified by the words of the Scripture. This principle is true! If instrumental music is sin, the Scripture should contain that teaching somewhere and speak out and let us know it is a fact.

Brother Smith introduced the "B" part of my chart. I am very glad he did, since I have only one more speech and not allowed in my final negative to introduce new material. I will be allowed now in the next speech to say what I want to in reply to what he said on this "B" part here in case I do not get to all of it in this speech. I am going to take up the "B" part of the chart and show

the authority for aids, not only for the musical instrument, but for all proper aids.

#### SMITH HAS THE WRONG AUTHORITY FOR AIDS

I do not agree with brother Smith on the authority he uses for song books, tuning forks, etc. I do not agree with him on the authority he justifies broadcasting over the radio. The authority he uses, I call in question. He has the wrong authority. When he discovers the right authority for the use of all aids, he will then come to the position I have, that the use of instrumental music is permissible in the service of God.

Now notice here on the chart. The "A" part of this chart is designed as shown last night, to destroy the brother's proposition. The "B" part enters a counter-claim. It is admitted that this, somewhat, puts me in the affirmative but I do not like to tear down all the time. I like to show what is error and at the same time and in the same debate show what is correct.

*The Negative's Counter-Claim Is This: God Has Placed Before His Church Three Realms:*

First of all,

#### THE REALM OF FAITH

"One Lord, one faith, one baptism" (Eph. 4:5). The realm of faith covers all commandments, examples and necessary inferences. Necessary inference is a principle of faith. If brother Smith is going to justify the song book and tuning fork by necessary inference, this is the only thing he can do by the process of induction, by the use of these principles he introduced; this means he is going to make song books, tuning forks, collection baskets, etc., matters of faith. When he makes these matter of faith they become a part of the service as well as prayer, singing, giving or the Lord's Supper. They can never be matters of faith, therefore not authorized by necessary inference.

Next on the chart is,

#### THE REALM OF EXPEDIENCY

(1 Cor. 6:12)

This is the realm of human judgment that must be governed

#### T-H-E C-H-A-R-T

- (A). The negative objects to the proposition in the following contentions:
1. That, to be scriptural a matter must be a part of the Scriptures.
  2. That, anything contained in the teaching of the Scriptures can be identified by the words of the Scriptures.
  3. That, everything necessarily contained in the teaching of a Scripture must be done before that Scripture is obeyed.
  4. That, "sin is the transgression of the law" I John 3:4. If the position, the use of the instrument is sinful, is dependent upon a law of the Scriptures, no sin is committed by using the instrument, since no such law can be found.
  5. That, anything mentioned in the Bible, has to be condemned by the Bible to be sin, unless applied contrary to its context.
  6. That, the proposition contains a creed, or tenet, or dogma, or doctrine, or matter of belief not in the Scriptures anywhere.
- (B). The negative's counter-claim.  
God has placed before his church three realms:
1. The realm of faith — Eph. 4:5. (Commandments, examples, inferences).
  2. The realm of expediency — 1 Cor. 6:12. The realm of human judgment that must be governed by Divine law, viz:
    - a. Our aids and practices must not *change* God's laws Isa. 24:5-6; Rom. 1:25; Gal. 1:6-8.
    - b. Our aids and practices must not *usurp* authority over God's laws I Tim. 2:12; Matt. 15:6,9.
    - c. Our aids and practices must not be *wrong within themselves* John 2:13-17; 1 Cor. 6:1-8; 11:20-34.
  3. The realm of *vill* worship — Col. 2:21-23. (Additions, subtractions and substitutions).

by Divine law. This should be noticed in particular. The realm of expediency is the realm of human judgment. In other words, a person has the right as he obeys the Lord to use his judgment in selecting helps and adopting means in carrying out the commandments of God. This judgment must be governed by Divine law. When it is governed by Divine law that opinion is right. When it is not governed by Divine law, that opinion is incorrect in the realm of expediency. There is a difference in an opinion governed by law and one which is a guess, a tentative opinion.

In developing and showing what the law of expediency contains, notice outlined on the chart three principles. These are taken from the Scriptures; they are mentioned in the Bible. These are not man-made principles; they are principles that can be found in the Word of God, Notice,

Firstly, Our aids and practices must not *change* God's laws. Here are three Scriptures which prove this (Isa. 24:5-6; Rom. 1:25; Gal. 1:6-8).

Secondly, Our aids and practices must not *usurp* authority over God's laws. Here are Scriptures to prove this (1 Tim. 2:12; Matt. 15:6-9).

Thirdly, Our aids and practices must not be *wrong within themselves*. Here are scriptural examples to prove this (John 2:13-17; 1 Cor. 6:1-8; 11:20-34).

The realm of expediency determines what aids are right and what aids are wrong. This realm is the realm of battle ground in our Brotherhood. This is the realm to deny the creed imposed in brother Smith's proposition: his creed that denies an instrument of music can be used as an aid to those who sing but allows the use of tuning forks, hymn books, the notes of music, etc., to be used as aids. In this realm we can expose the inconsistency of brother Smith. We can show how to determine the use of lawful and unlawful aids; show when one can be sure opinions are discrete and when they are left to doubts, to mere tentative opinions.

Paul says, "All things are lawful, but all things are not expedient" (1 Cor. 10:23). The law of expediency "protects" God's laws and keeps them from being violated by the use of various aids and practices. This law is stated in three principles, each of which is found word for word in the Scriptures: namely, "the laws of God cannot be changed," "authority cannot be usurped over them" and "anything wrong cannot be used." This the law of

expediency spelled out. A recognition of this law allows one to act on his own authority (or opinion) in selecting aids.

The law of expediency is not an authority in composition for aids, but it is in consequence. Please get this statement. In "composition" the law of expediency is not an authority for aids, but in "consequence" it is. Not in composition or fact because it does not mention by name any aid, but in consequence or practice because all proper aids are selected by the principles involved in the law of expediency. Or we might say, the law of expediency in "essence" is not an authority for aids, but in "application" it keeps the wrong aids from being used; consequently, compels the use of proper aids.

Webster defines EXPEDIENT: "fit, convenient, suitable, proper, that which aids the means to an end, a device." Alexander Campbell says, "Now the law of expediency is the law of adopting the best present means of attaining any given end." For my own definition of the law of expediency: *the law of expediency is a scriptural authority granted to the liberty of an individual in exercising his opinion in obeying all things that are lawful.* In short, *the law of expediency is the realm of human judgment that must be governed by Divine law.*

In obeying the Scriptures,

GOD LEFT THE RESPONSIBILITY OF CHOOSING THE PROPER  
AIDS TO MAN, A FACT THAT MUST BE ADMITTED UNDER  
THE LAW OF EXPEDIENCY

Man does not learn from God what the proper aids are. He learns from God certain rules by which they may be selected. Firstly, that God does not want his laws changed by any aid or practice (Gal. 1:6-8). Secondly, man learns from the Scriptures that aids and practices must not usurp authority over God's law (1 Tim. 2:12). Thirdly, man learns that God accepts no aid or practice wrong within itself (John 2:13-17). When these rules are analyzed and understood, thoroughly, there is no reason, whatsoever, why the controversy over the use of aids cannot be settled.

Alexander Campbell taught the responsibility of selecting aids was left to man. In his *Christian System* (pp. 94, 95, 96) Mr. Campbell says, "Still there are many things left to the law of expediency, concerning which no precepts are found in the apos-

tolitic writings. To ascertain these is the object of this chapter. They are, then, in one sentence, those things, or forms of action, which it was impossible or unnecessary to reduce to special precepts; consequently they are not faith, piety, nor morality; because whatever is of the faith, of the worship, or of the morality of Christianity, was both possible and necessary to be promulgated; and is expressly and fully propounded in the sacred scriptures. (This is exactly what my principles say on the chart, said Mr. Hunt). The law of expediency, then, has no place in determining the articles of faith, acts of worship, nor principles of morality. All these require a "thus saith the Lord" in express statements, and the sacred writings have clearly defined and decided them. But in other matters that may be called the circumstantials of the gospel and of the Church of Christ, the people of God are left to their own discretion and to the facilities and exigencies of society."

"Many things, indeed, that are of vital importance to the well-being and prosperity of the kingdom of Christ, are left to the law of expediency. A few examples will suffice—Next to these are meetings-houses, baptistries, Lord's tables, the emblematic loaf and cup, times of convocation, arrangements for the day, &c., &c. Acts of parliament, decrees of synods and councils, but no apostolic enactments, statutes, or laws, are found for any of these important items. There is neither precept nor precedent in the New Testament for building, hiring, buying, or possessing a meeting-house; for erecting a baptismal basin, font, or bath; for chancel, altar, table, leavened or unleavened bread, chalice, cup, or tankard, and many other things of equal value."

"There is no law, rule, or precedent for the manner of eating the Lord's supper, no hint as to the quantity of bread and wine to be used by each participant; nothing said about who shall partake first, or how it shall be conveyed from one to another. These are all discretionary matters, and left to the prudence and good sense of the Christian communities—in other words, to the law of expediency. Touching these and very many other such matters and things, nothing is enacted, prescribed, or decided by apostolic authority."

"But here arises a practical and all-important question, viz: Who shall ascertain and who shall interpret this law of expediency? We all agree that expedients are to be chosen with regard to times, seasons, and other circumstances. Changes in these must always

change expedients. The mariner's compass, the art of printing, new modes of traveling, banks and their commercial operations, new forms of government, &c., &c., have changed the order of society and all human expedients. Now the law of expediency is the law of adopting the best present means of attaining any given end. But this is a matter which the wisdom and good sense of individuals and communities must decide. This is not, this cannot be, a matter of standing revelation. Now if the church was always unanimous in opinion as in faith—if all its accumulated wisdom gave one uniform decision on all such questions—then the whole church is by one voice to ascertain the law of expediency on any given point. But this is not the case. No class of men, apostles, teachers, privates, ever did agree on questions of expediency. Paul and Barnabas dissented and differed, without any breach of communion, on a question of this sort. Hence arises the necessity of the spirit of concession, subordination, bearing, forbearing, submitting to one another." So ends the article and quotation from Mr. Campbell. This article is much longer in *The Christian System*. You should acquire a copy and read all of it.

Notice in the quotation above that he says, "The matters of expediency are left to the good sense of individuals and communities who must decide them." The Negative has shown there are certain scriptural rules that help decide these matters. Again Campbell says, "There are no apostolic enactments, statutes or laws for any of these important items." Now, friends, *the point made here is, when an instrument of music is used solely as an aid like a hymn book or collection basket no scripture is necessary*. The Negative is prepared to show this is true, as we proceed.

May we modestly give our own reasons for believing the responsibility of selecting aids is left to man. It is evident from two reasons that God did not take the responsibility of selecting aids. Firstly, because He did not put them in His Bible. Had He done so, all Christians in all ages would have been compelled to use the same aids in obeying the Scriptures. Such aids as radios, automobiles, printing presses, etc., would have been excluded and not used at all in this age of the church. Secondly, God made man a free-moral-agent. God left something, therefore, to the will of man. Man is his own boss over the power of choice. He can obey the Scriptures or reject them. God demands an effort on man's part. Man must move; he must act!



Can one imagine that God permitted man to be free in such an important matter as obeying the Scriptures on his own choice, then bind his liberty in a much less important matter as choosing aids? The very nature of the theory of free-moral agency of man suggests that the freedom of man is the source of authority from which aids are selected as he obeys God. Man is as free to use a hymn book, tuning fork or a piano as he is to hang a bell in a tower or to pave a side-walk. Some things are done without Divine authority (that is, without Divine legislation) and properly done too. Does a man need Divine legislation to kiss his wife before breakfast, to take a hike through the woods, or to go fishing on a rainy day? The Negative is prepared to show that this is the correct position in selecting all proper aids while obeying the will of God.

The only things authorized by the Scriptures are those matters which God has given to be done as faith, such as: singing, praying, giving, the Lord's Supper, etc. What God said do is to be done. What God has not said does not have to be done and surely cannot be done by the authority of God. In other words, God has not said to use a song book. One does not have to use it unless he wants to. But God has said to pray, hence to be a Christian one must pray. He must do what God says. He is left to do other things at his discretion as long as these do not change God's laws, usurp authority over them and are not wrong within themselves. This is applicable to the use of instrumental music.

THE DIFFERENCE IN THE AFFIRMATIVE'S AND NEGATIVE'S POSITION  
ON THE AUTHORITY FOR AIDS EXPLAINS WHY THE LAW OF  
EXPEDIENCY HAS BEEN SUCH A BATTLE GROUND

We are getting now to the real difference between us. The Affirmative says, all proper aids must be scriptural. This makes God responsible for the selection of them. The Negative says, all proper aids are not scriptural, they do not need to be. This makes man responsible for the selection of them.

To prove brother Smith took the former position, a quotation from his first speech which he has compiled in a little pamphlet, "The Way Of Cain" says: "We cannot escape the conclusion that all things which are without Divine authority are sinful in the sight of God" (P. 10). "All things" include the tuning fork and

hymn book. This means he puts the authority for them in the Scriptures. This forces him to say that the tuning fork, hymn book and radio station are used by Divine authority.

With the Affirmative, all aids are part of the service offered to God since they are included in the giving of the commandments of God. This is indicated in consequence by his contention that they are of Divine authority. Being of Divine authority, they must be scriptural. (It is hardly fair to say brother Smith actually believes hymn books, tuning forks, etc., are part of the praise offered to God, but it is an inescapable consequence that he and his brethren must cope with in affirming aids are scriptural).

With the Negative, no aid is any part of the service offered to God. They cannot be since they are chosen by the liberty allowed man as a free-moral agent. Aids, in the opinion of the Negative, are not any more in the service of God than a light bulb hanging from the ceiling, a window in the building or a pipe on a heating stove. This means the Negative recognizes only matters contained in the Scriptures as constituting a service rendered to God. Hence, he is ever true to the old pioneer slogan, "Speak where the Bible speaks, keep silent where the Bible is silent." But the Affirmative can never be true to this slogan and hold the position that aids are scriptural.

With the Affirmative, God teaches one lesson he (supposedly) learns from the Scriptures.

With the Negative, God teaches a lesson entirely different. The change of thought here from the Affirmative's position to the Negative's counter-affirmative is worth italicizing. Here is the chief difference between us. I will put it in two statements, namely, *God does not teach the use of tuning forks, hymn books, collection baskets, etc., in any scripture — as claimed by the affirmative, but, God has given certain rules in the scriptures on how to approach and respect His laws — as claimed by the negative. These rules keep God's laws from being violated by the use of aids.*

There is a marked difference in the two positions above. The position of the Affirmative that aids must be of Divine authority has been duly exposed.

It is time now to set forth the truthfulness of the contentions of the Negative. The proof is obvious. Inasmuch as God has given an infallible, perfect Bible, which cannot be added to nor taken from, it is easily seen that we need some definite instructions from

God to keep us from doing this very thing. We are to be judged by every word of the Gospel of Christ. We must, therefore, learn the proper approach to the Gospel. This approach must not allow additions to nor subtractions from the Word of God. God has given certain instructions to prohibit this. These instructions are plainly set forth in the Scriptures. When we discover these instructions and give heed to them, there is absolutely no danger of selecting the wrong aids; no fear of practicing something improper and disrespectful in connection with God's Word. This, we affirm, in the face of the fact that men have the full power to choose these helps for themselves. We can make no mistakes if we abide by the rules which are found in the Bible itself. These rules are listed below in the form of instructions or lessons taken from the Scriptures and I have attempted to define and illustrate them. As we proceed please keep in mind that the contention of the Negative is that God has given man some lessons on how to "treat," "respect" and "approach" His laws. God has not given any lessons on what aids to use. The following will well define these lessons.

The first lesson we want to learn is one recorded on the chart,  
 OUR AIDS AND PRACTICES MUST NOT CHANGE GOD'S LAW

This is not just a hatched-up principle. Right here are the Scriptures that will convince you as I read along on the chart which show this lesson to be true. (However, we will have to wait until my next speech as the time is about up.) God teaches us not to change His laws. Therefore, we cannot use any aid which changes the law of God. Whether it be an instrument of music, hymn book, collection basket, broadcasting station or whatever it might be, if it changes God's law it is sin. This will be shown in my next speech and I guarantee this is following brother Smith. It is following in my way, not his. It is following! Rebutting Refuting his proposition! The principles he used are being handled; the principles he used to justify aids and to condemn musical instruments.

It is shown by the principles on this chart that his position on the authority for aids is incorrect. The principle he used to justify the use of aids is necessary inference; a principle that governs faith, not expediency. The principle of necessary inference is too strong because a thing inferred is taught. If song books are

inferred, they are taught in the Word of God. If song books are taught the Apostles went to Hell because they did not use them; nor did they use tuning forks, radios, automobiles, etc. So these things cannot be justified on the principle of necessary inference. Neither can instrumental music be condemned on the principle of necessary inference, because the inference of a Scripture is the teaching of that Scripture. If there is such Scripture he must find it; let brother Smith tell us where it is.

I thank you.

## MR. SMITH'S FOURTH AFFIRMATIVE SPEECH

Mr. Chairman, Honorable Moderators, brother Hunt, Ladies and Gentlemen:

You will have to come back tomorrow night to hear anyone pay some attention to an affirmative speech. We can see that now. Brother Hunt is firmly convinced that he is not going to pay any attention to anything that has been said. He keeps bringing in things that I have not said. He can tell you about my authority for using aids, but he cannot find where I said anything about such authority in any one of the three speeches that I have made. He can tell you the text that I used to show additions to the Bible are sinful, but you can go through all three speeches and never find where I used that text or cited it as a reference.

## THROW HIM INTO FITS

He sort of reminds me of the old Doctor that used to live over in Kentucky. He is from there, and must have picked up the same thing. They called this doctor out to see a fellow who was pretty sick. The doctor just didn't know what to do about it. However, he had read up on epileptic fits and was pretty good on those. So he said, "I don't know what the matter is with this man or how to cure him, but if you can throw him into fits, I can sure cure him."

If brother Hunt could ever get me to take the position that he wants me to take, he thinks then that he could debate me. But he isn't going to pay any attention whatsoever to what I have put into this debate. You will see that clearly when you read the book. I want you to sit down in the quiet of your own home with this book and see if what I am saying is not the truth.

What did he say about the arguments that I have presented? Nothing at all. He gets up and reads Alexander Campbell's book "The Christian System," and says that he is debating. If Alexander Campbell were alive, maybe he could debate with him. Alexander Campbell would surely debate with him, because Alexander Campbell once said that an instrument of music had no more place in the worship of God than a cow bell had in a concert. Alexander Campbell would debate with him, but he would rather read something from a dead man and debate with a dead man than he would

with one who is alive. He would rather get something that hasn't been brought into the debate and talk about that, than he would to give his time and attention to the study of what has been presented here.

#### MORE THAN AN AID

He goes to a great length here to show his rule about aids. Who said anything about the thing as an aid? In my first affirmative speech last night, I said that it was more than an aid. We need not argue about aids, at all. If he could prove that it was an aid, if he could show beyond doubt that it was an aid, it would still stand as an addition, and he himself puts all additions under "will worship," a thing condemned of God.

Why doesn't he come up here and get hold of this matter of its being an addition? Why does he wander fifty or seventy five years over the hills of Kentucky to find something that has nothing whatsoever to do with the affirmation which I have offered. It is because he can't do anything with it.

He knows that, and tomorrow night he will be up here trying to prove that it isn't an aid to worship but is a part of the worship. But tonight he wants to take up twenty five minutes of your time talking about some rule which he has devised about aids, and about certain aids that can come in and certain aids that cannot. He is trying to make these instruments of music comparable to, and parallel with, a songbook. Did you ever hear a songbook play a tune? Did you ever hear collection basket praise God? I showed to you last night, and I showed it again tonight, that the instrument of music is used and must be used and cannot be used except as a praise to God when it is brought into a worship service. That is the difference between an instrument of music and a songbook.

A songbook doesn't praise God. But an instrument of music was used in Old Testament times as praise to God, and when it is used in a worshipping assembly today it becomes one sound with the singing and there is no taking it away from that praise. There is no calling it an aid and making it something else. It is something else, no matter what you call it.

#### TIME TO CHANGE SIDES

Tomorrow night, he will be on my side. He will try to prove

tomorrow night it is not an aid, but that it is something authorized. He says aids are not authorized, but tomorrow night his proposition reads "The New Testament Scriptures *authorize* the use of such instruments". It cannot be an aid tomorrow night, but it is tonight.

He is as bad as the Methodist people with their babies born in sin and born out of sin. You know, just changing overnight. Back in 1910 the council of the Methodist bishops met up here in Kansas City, Missouri. One night every baby that was born was born in sin, wholly inclined to evil, totally depraved, without an inclination for good. The next night every baby that was born was born as white as the driven snow. Why? They changed it overnight. That is the way this thing is going to change tomorrow, because it is not going to be an aid tomorrow night.

"Aids", he says, "are not authorized". Of course they are not. "They are not inferred". Well, who said they were? I did not say they were. That is his straw man that he puts up here. That's the debate he had with somebody up in Kentucky, when he ran them out over there. Why doesn't he get down to debating with Eugene Smith in Dallas, on what has been presented in the affirmation of the proposition? This thing is an addition to God's Word, it is not an aid!

#### GOD GIVES THE RULES

He says God has given rules on how to approach and how to respect His law. Well, then, why doesn't brother Hunt learn how to approach and respect the law of God? The law of God that regulates the worship of God. We are not talking about aids tonight, we are talking about the worship of God. In the worship of God a songbook may aid you to do what God says do, but an instrument of music *does* something that God did not say do. It is an addition to the Word of God.

He says, now the affirmative says, that all proper aids are scriptural. Where did the affirmative say anything like what he tried to put into my mouth during his speech? Where did I say it? I said, "all things in the worship and work of God". It is repeated I don't know how many times in that thirty-minute speech that is in the pamphlet. He may take one time where all the qualifying terms are not placed in that particular sentence, and reading it without reference to its context, make out of it a pretext upon which he can build an argument. But, my friends, when you read it (and

you can have as many copies as you want, without costing you a penny), when you read it, you will know that I was talking about "all things in the work and worship of God".

#### WHAT IS THE REAL DIFFERENCE?

Now, the major difference here between us tonight is definite. He said the major difference is that God does not teach the use of aids. NO, that is not the major difference. The major difference is in practice. One worships by truth, the other not of truth. That's the difference. The man who does not worship by truth, is not worshipping in a scriptural way. The man who does not worship by truth, is under the condemnation of God. That's the difference. It isn't whether one uses an aid and one does not use it. It isn't whether one uses one aid and the other uses four. The difference here is that one man and one group has added to the worship of God a thing unauthorized, a thing without Divine authority, and by doing it he is sinning in the sight of God, because we have proven beyond the possibility of successful contradiction that the use in the worship of God or in connection with the work of God of things unauthorized, are sinful. We have proven this by example, we have proven it by inference, we have proven it by command, and what did he say about it? NOT ONE MENTION. Oh, he will do better, I am convinced he will, but I don't know when.

#### WHY NOT DEAL WITH THE ARGUMENT?

Why didn't he come up here and deal with the argument that I made tonight, instead of coming up here and twisting and distorting it, saying that when I referred to Cain, and to Nadab and Abihu, and Moses, I was talking about an inference. I was not. I quoted for him that these were examples, just as Paul said they were examples. As we see the example of these men sinning when they did without Divine authority anything in the work or worship of God, we are warned that when we today do anything in the work or worship of God without Divine authority, we sin as they sinned.

If that is not true, the apostle Paul did not know what he was talking about in the tenth chapter of First Corinthians. He was wasting space and ink, and the time of everyone who has read it for nineteen hundred years. I don't believe that. I believe that Paul

know what he was talking about. I believe that Paul was right, when he said these Old Testament examples should serve as an admonition and as a warning to you and me today. That we might learn by them to stay within the things that are written, not to go beyond the things that are written.

#### CAN NOT BE AN AID

He comes up here and talks about an instrument of music being used solely as an aid. After he had read this long dissertation from Alexander Campbell's "Christian System" about aids and expedients, about which we are not debating tonight, then he comes along and says in his own words, "when an instrument is used solely as an aid". I showed in my first speech last night — he has not even looked at it yet except maybe to tremble over it and dream about it last night, and say I have to go through one more night up there, but I don't dare mention the thing because I will be in hotter water if I do mention it than if I don't — he has not looked at it with an intention of answering it YET. I said in that speech that it could not so be used. You cannot use an instrument of music in connection with singing God's praises, solely as an aid. Because, just as in II Chron. 5:13, when the instrument of music, when the trumpeters sounded and the singers sang, it became as one voice and as one sound in praising and thanking Jehovah. You can't use it solely as an aid. It becomes a part of that worship, and in the New Testament an unauthorized part, because "ye are not come to the sound of a trumpet". We do not have authority for using instruments of music in the New Testament church's worship today.

He says some things are done without Divine authority, haven't any Divine authority to kiss your wife or to go fishing. We are not talking about going fishing, or kissing your wife, or smoking a cigarette, brother Hunt. We are talking about Divine worship, and Jesus said, "They that worship God must worship Him in spirit and in truth". We have no regulation about Divine worship? You may not have a regulation about kissing your wife, but the Scripture *does* tell you which wife to kiss or whose wife, if you want a little regulation along that line. I have run into some preachers who didn't know that — went around kissing the wrong fellow's wife.

## THE INSTRUCTION IS DEFINITE

But the Bible on the subject of worship is definite. Jesus said, "in worship you *must* worship in spirit and in truth." Your worship *must* be in truth. Well, what is truth? In my first affirmative last night I set forth here the fact that the word "truth" as it is used in John 4:24, that word "truth" as it is used in the New Testament and throughout the book of John especially, has reference to that revelation of God's will which has been given by Jesus Christ.

"God in olden time spoke unto the fathers by the prophets, but in these last days He has spoken unto us by His Son." That which the Son has spoken is the "truth" that Jesus refers to (John 4:24). John 1:17 says "grace and truth came by Jesus Christ." We have, then, truth as the regulatory law of our worship. Why will he not, then, get into that, and find authority for that which they are doing? When we do not find it there, the absence of authority for doing it makes it sinful to do it. When we go beyond the teaching of Christ (II John 9), we have left the Father behind. Don't come up here, brother Hunt, talking about a man going fishing or kissing his wife and having no Bible authority for it. We are talking about the worship of God. Let's be honest. Let's get down to the issue. Let's deal with it as it needs to be.

## WHERE IS OUR AUTHORITY?

I read one time in the newspaper about a church that was celebrating "Founder's Day." Of all the excerpts that we had from Alexander Campbell's "Christian System" here in the thirty minutes preceding my speech, I have come to know now why they call him their "founder." I read about a Christian church celebrating "Founder's Day." It was Alexander Campbell's birthday. Well, you would think, from hearing his speech, that the proposition was based on the teaching of Alexander Campbell, wouldn't you? As much of it as he read here. You know, it just doesn't matter what Alexander Campbell said about this or any other subject. Unless you get it in the Bible, it isn't worth a thing to me.

Says he doesn't agree with the authority Smith uses for his aids. How does he know what authority I use for it? I haven't said a word about it. I haven't given any authority for aids here.

Because I said in the beginning of my first speech that this instrument of music, when used, is more than an aid. It is an addition to the worship of God, and therefore it is condemned by his own teaching here as "will worship," being an addition.

## BACK TO NECESSARY INFERENCE

Necessary inference, he says, cannot be otherwise, and he went back to mention Cain and Abel, and says, "Where is anything about an instrument of music there?" That was not the Scripture I introduced on inference, brother Hunt. It would do you good to take a few notes, and then follow them. Do you good to do that. Why, on the question of inference I mentioned II Tim. 3:16-17, which says, "all Scripture given by inspiration of God is profitable for teaching . . . that the man of God may be complete, furnished completely unto every good work," not just a part of it, but unto *every* good work. Now, as I said, the only inference, the necessary inference, the thing that cannot be otherwise (that's his definition from Webster, and that is what I was talking about) is that anything not in the Scriptures — is not good. These furnish us to every good work. The necessary inference is that anything not mentioned and not authorized by them is not good. He won't touch that, either. No, he will twist around, and talk about inference on something where I was talking about example, and talk about example where I was talking about inference. You know, he doesn't twist them around accidentally, either. He is too smart a man for that. Don't tell me. He doesn't twist them around accidentally. He is just trying in some way to get through tonight.

Songbook, tuning fork, collection basket, broadcasting station. Have you ever thought about these things, and what they do? When you have a collection basket, what do you do but take up a collection with it, as God said? From a songbook, what do you do but sing the songs? To go on a broadcasting station, what do you do? Preach and sing, just what God said do. But when you bring in an instrument of music and begin to ripple up and down the keys of your harp, or toot on your trumpet, what do you do? You are doing something besides singing. It isn't parallel at all. When God commands a thing, we can use the thing that it takes to do what He has commanded. But when we begin to do something *not* commanded, we are working and operating

then without Divine authority. My friends, we have added to the Word of God, and have sinned.

#### EXAMPLE FOR US TODAY

Oh, yes, right here on this page he talked about the necessary inference. Cain and Abel. These were examples, these things happened to them, to these Old Testament saints, by way of example and were written for our admonition, upon whom the ends of the ages are come. Will you be admonished? Will you be warned? Will you be taught? If you look at these examples, you will see that whenever and wherever a man did in worship to God a thing which God had not commanded, God punished him for it. God called it sinful. Will you learn? Will you be admonished? That is what these examples teach. These are the examples of Scripture, and therefore the Scriptures teach that whenever and wherever a man or a woman does in worship to God that which is not authorized, they sin in the sight of God. The Scriptures teach by the example of these men. Paul says they happened to them by way of example, and were written for our admonition, for our warning, for our learning. In Rom. 15:4, the apostle Paul said, "Whatsoever thing were written aforetime, were written for our learning." Will you be taught by them. You people can see what I am talking about, whether those up here can or not.

#### OUR PREMISES REPEATED

He said that the premises that I brought in here last night said nothing about the instrument of music. Let him get the book, he has it there, and let him read the premises. I said, "*I will establish two premises, the major premise being that anything without Divine authority is sinful.*" I established that premise by the Word of God; both Old Testament and New Testament Scriptures were introduced to show that that was a statement of fact taught by the Bible. The examples of Cain, of Nadab and Abihu, of Moses, these examples teach that whatever is done without Divine authority is sinful. The New Testament Scriptures (II John 9 and I Cor. 4:6) teach that whatever is done without Divine command is sinful.

Then the second premise was this: *That instrumental music*

*used in connection with the worship of God or as an aid to singing of God's praises, is sinful.* I showed you how the Word of God taught that, because our worship must be in spirit and in truth. Since it is not of truth, since it is not by truth, it therefore is without authority, and is sinful. Instrumental music is without Divine authority. He will not come up here and say that it is.

#### THAT PASSAGE TOO MUCH FOR THEM

Now for the only passage of Scripture. He came up here and said, "I have forty five passages that mention it,— forty five passages that mention it. I showed him tonight where one of them said "*not the sound of a trumpet.*" He didn't do anything about it either, did he? Oh, no! Came out here with some kind of a rule that his Solomonic wisdom had revealed to him in Kentucky. He said, "*this is my rule now,*" "I will give you *my* rule about this," and a great rule it was. "If anything is mentioned in the Scripture, it must be approved, condemned, or is neutral," and this is here forty five times not condemned, therefore neutral. I showed him tonight that it is condemned. What is he going to do about it? Not a thing. He'll keep from it. He is not even going to mention it; at least not when I have a chance to come back up here and do anything about it, he is not going to mention it. No, sir. He is going to stay away from that!

#### DANCING A GOOD EXAMPLE

What about dancing? When I went home last night, just for investigation I took Young's Analytical Concordance and I went through the references to "dance" in the Bible, or in the New Testament. I am not talking about the musical instrument called the dance, now, in some parts of the Old Testament. I am talking about this "tripping the light fantastic." This "heel and toe, and away we go," that too many members of the church are getting into these days. That is what I am talking about. I looked at those references on "dance." Dancing is mentioned in the New Testament more than once (if he wants the number, I can dig it up for him). It is mentioned in the New Testament. Well, if it is mentioned, then it must be approved, condemned, or it is neutral. You know, it is not condemned. I looked carefully at every reference, and there is not a condemnation of it. Is he going to say, then, that it is neutral, and that you can dance if you

want to? Well, he will be a popular preacher if he does. He surely will, and he will get along better with people than he will in looking at those premises that I gave you last night.

I established as a major premise that the Scriptures teach that things unauthorized in the worship of God are sinful, and second that the use of instrumental music as an aid to Christian worship, or with Christian worship, or the singing of God's praises, is unauthorized. Therefore, *there is no escaping the conclusion that the use of these instruments is sinful.*

#### WHY NOT GO BACK TO CAIN?

He came up here and began his speech, "Why go back to Cain? Why go back five thousand, six thousand years almost, to Cain? Why go back four thousand years before Christ, to Cain?" Has he ever read where the apostle Jude said in the eleventh verse of June, "Woe unto them, for they walk in the way of Cain"? Why did Jude go back four thousand years to Cain? Because anybody that walks in a parallel way tonight, offering in God's worship that which is without Divine authority, is under the same condemnation, and awaiting the same woe.

#### IN DEAD EARNEST

Brother Hunt said he was feeling better tonight, that he could raise an argument, an answer to the arguments. It would be worth more in a debate than a smile, although it is nice to be pleasant, and nice to smile. Once in a while I can remember to do it, but I am in earnest about these things. I am anxious about teaching men and women the danger in which they live and walk. I am not mad at anybody, but loving the souls of men and wanting to warn them of the danger that awaits them, I try in every way I can to impress upon them the truth of God's Word.

#### SOMETHING TO BEAR IN MIND

Now remember this, friends. Tonight we have presented other things that he has given no attention to whatsoever. We have shown that the singing of God's praises is a thing authorized, whereas the playing of God's praise is not authorized. Brother Hunt admits by his chart that the instrument of music *cannot* be

used by faith. We have shown that it cannot be used in truth. Unless he can find authority for it in the New Testament, he must admit that he cannot worship according to truth by its use. Since he has not found an example for it in the practice of the New Testament church, nor an inference in the New Testament Scriptures which would justify its use, he must, therefore, be without Divine authority.

Last night we showed, and tonight we have re-affirmed beyond the possibility of a successful contradiction, and brother Hunt admitted, that a thing without Divine authority is sinful. Therefore, the instruments of music used by brother Hunt and these erring brethren of the Christian church, being without Divine authority, *must* be sinful, and my proposition is fully established.

Let us, then, not hear the sound of the trumpet in our worshipping assembly. But let us sing the praise of God, offering Him the sacrifice of praise, the fruit of lips, which is acceptable in His sight. Upon this all those who love the Word of God can unite. We plead with all who love God more than the ways of man, to stand with us in contending for this pure worship which is according to truth, and which is acceptable in the sight of God. I thank you.



## MR. HUNT'S FOURTH NEGATIVE

Mr. Chairman, Honorable Moderators, Mr. Smith, Ladies and Gentlemen:

I can still smile. You know, an old trick of debating, when an argument is too strong for an Opponent to cope with, he sometimes does what is called, "play to the galleries": tells jokes, makes funny remarks and says humorous things. Brother Smith reminds me of Paul's statement, "He is as one that beateth the air."

Now seriously, brother Smith did give his law for aids. In his first speech which he gives the title, "The Way Of Cain," on page 10, he says: "These principles go on throughout all the Bible. Examples could be multiplied, if time would allow. All of these examples show that this is an unvarying principle. That which God has not authorized is considered sinful by Jehovah, and worthy of His disfavor and condemnation." That which God has not authorized is considered sinful. God has not said one single word in the Scriptures about a song book and tuning fork, or any aid that brother Smith uses. Has God authorized these things? Not by statements in the Word of God. Along with this he introduced the principle of necessary inference. He said the Scripture inferred the use of aids. He gives this also in his first speech. We quote: "When He said go preach the gospel that inferred, or included rather (instead of the word "inferred" he used the word "included" which means the same in consequence) that the giving of the commandment included the necessary aids in carrying out that commandment." That is his position; that is his principle. Consequently, if the Scriptures infer (or include) these things, you cannot do without them. This makes them essential, indispensable and matters of faith; therefore, they should be part of the service or praise offered to God as much as prayer, singing and so on. That is the consequence of the principle with which this man justified the use of aids, that of course, is what I am after in my condemnation.

Brother Smith asked this question. (Now, I am following his speech just as he made it.) He wanted to know if I ever heard of a song book praising God? I was wondering if he ever heard an instrument of music praise God? We do not claim the instrument does the praising. The praise is in the person. The instrument is

only the means the person uses to aid him to get the tune, the pitch and so on of a song.

The two approaches to the study of the music question should be explained, because brother Smith apparently did a mighty good thing for his side. It was a very good camouflaging maneuver which he gave, and is nearly always done by our opposing brethren. Brother Smith called attention to the fact that I said the instrument can be used as an aid, then said that aids do not have scriptural authority; therefore, instrumental music has no scriptural authority. Well, this would be true if the instrument were used only as an aid. It would be true and that deduction and argument would be fine. But there are two approaches to the study of this question. I am meeting him (which he has not seemed to realize throughout this debate) on the approach: whether the use of the instrument is in the category of a song book and tuning fork. In other words, say there was not one single verse of Scripture in all the New Testament about an instrument of music, then why not try to find out with brother Smith whether we can use one in the category of these other aids which also are not a part of the Word of God? We are approaching the subject from the viewpoint of an aid tonight. Tomorrow night we shall approach the subject (in our study) from the viewpoint of an act of service in the category with singing. This is important to keep in mind: there are two approaches to the study of the music controversy. When we are convinced there is nothing in the Bible about the music of an instrument being an act of service in the category with singing, we will still have to be convinced that it is not in the category with the tuning fork and other aids. So it is necessary to get down to the bottom of this subject to understand it. That is why we debate it from two points of view. It was certainly a camouflage, a syllogistic argument he used in trying to maneuver a contradiction in the positions which I hold in studying this subject. The positions are not contradictory! They would be if a man held strictly that it was an aid only; then came back the next night and held otherwise. I have not done this. We are trying to iron out whether it can be used as an aid in the category with these other things.

Brother Smith asked: "Where did I say aids are scriptural? Where did I say that, brother Hunt?" Well, let's grant he did not say it. According to brother Smith, then, his aids do not have to be

scriptural, but mine do. In other words, he has not said they are scriptural, but continues to use them anyway. Then proceeds to demand that the aids I use be scriptural. I have been taught to extend my Opponent the same courtesy that I want myself.

Brother Smith repeatedly said that he was here to show that things without Divine authority are sinful. That is not what his proposition demands him to do. His proposition demands him to show *The Scriptures Teach* the use of instrumental music sinful. It did not obligate him to assume the use of the instrument wrong. I could assume it to be right and build an argument upon this assumption — the tactics used by him throughout this debate. Repeatedly, let me say it again: he repeatedly said he was here to show that things without Divine authority are sinful. He is not here to show that at all! He is here to show the use of instrumental music is sinful; that the Scripture teaches such a message and carries such a doctrine in its actual language. When he used the word, "teach" (in his proposition) it meant "to affirm," "to convey," "to say something" and "to speak out." He cannot use the word "teach" and contend the Bible is silent at the same time. There is no such thing as teaching by silence! Unexpressed law? There is no such law! He has been building a philosophical argument upon this error throughout the debate.

Next, he contends he never once said the tuning fork was of Divine authority. Notice that. He said he was here "to show that things without Divine authority are sinful." I took it down in quotation marks. In the next breath he said he never once said a tuning fork, a hymn book, etc., were of Divine authority. If they are not of Divine authority — and he showed that things without Divine authority are sinful, he showed the use of the tuning fork, song book, etc., are sinful. Now, he is a great man to make that kind of contradiction. I can still smile, brother Smith, on that. He further said, "Anything not in the Scriptures is no good." The tuning fork and hymn book are not in the Scripture; that means they are no good, according to brother Smith.

He continued to say he established the premise, "That whatever is done without Divine authority is sinful." He did not need to establish this. I agreed to it. Whatsoever is done without Divine authority is sinful. Amen! I agree to it as long as it is in the realm of faith. That is where I agree. He did not have to establish that. Whatsoever is done without Divine authority, as long as it is in

the realm of faith, is sinful. He begged the question and assumed the instrument could not be used by Divine authority. I wrote a letter and asked him to let me affirm first in order to get before the public the authority for the use of the instrument. He did not want me to affirm first. He knew he could not face the evidence I would produce and get anywhere with these assumptions. (Well, I should not accuse him, I guess, of knowing that.) But at least, he would have had the arguments before him concerning the use of the instrument and could not have assumed there is not anything in the Bible about it. He has taken the lead without my proof and is saying: "Well, there is nothing in the Bible about the instrument so I have proved to you it is not of Divine authority. Therefore, by proving to you that whatsoever is not of Divine authority is sinful, I have established the proposition; I have won the debate." But that is not it at all!

His reference to Hebrews 12:19 where it says, "Ye are not come to the sound of a trumpet" is on tomorrow night's proposition. Surely, a great Bible exegete like brother Smith will not resort to using that passage as a command against the use of instrumental music. "Ye have not come to mount Sinai, unto the sound of a trumpet" and so on. This is pitiful indeed! It reminds me of the brother I debated once who used the statement in the seventeenth chapter of Acts, "God is not worshipped with men's hands" and applied it to the use of instrumental music. He had no thought or consideration for the context. Paul stood on Mars Hill in Athens preaching and used the expression in regard to the idol gods that had been made. It seems the proposition for tomorrow night has cast its shadow ahead. Brother Smith wants to talk tonight about the trumpet mentioned in the Scriptures.

We come again to these major principles on the chart which have been introduced previously. Further discussion needs to be made on them. Not in the form of argument but in the form of elaboration. We learned in our former speeches under the realm of expediency about changing, usurping and using things wrong within themselves in approaching the laws of God. As we proceed keep in mind the contention of the Negative is that God has given man some lessons on how to treat, respect and approach His laws. God has not given instructions on what aids to use in obeying and carrying out these laws. The first lesson (which was started in my last speech but did not have time to finish).

### GOD INSTRUCTED MAN NOT TO CHANGE HIS LAWS

For proof notice these Scriptures on the chart. *Isa. 24:5-6*: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, *changed the ordinance*, broken the everlasting covenant. Therefore hath the cursed devoured the earth and they that dwell therein are desolate: therefore the inhabitants of the earth are burned and few men left." (This is the first Scripture I have used, I think, from the Old Testament. Of course, brother Smith goes back to the Old Testament often, something he does not want me to do.) The prophet said God does not want His ordinances changed. God said through the prophet: "do not change my laws!" *Rom. 1:24-25*; "Wherefore God also gave them up . . . who *changed the truth of God into a lie.*"

*Gal. 1:6-8*: "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another Gospel. Which is not another; but there be some that trouble you and would pervert the Gospel of Christ. But though we or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you let him be accursed." These Scriptures show God does not want His laws changed. The Devil changed God's law in the Garden of Eden and our first parents learned the danger in it. One of the first instructions God ever gave was to not change His laws.

The second lesson we learn from the Bible,  
**GOD INSTRUCTED MAN NOT TO USURP AUTHORITY OVER HIS LAWS**  
*1 Tim. 2:12*: "I suffer not a woman to teach nor to *usurp authority* over the man." When a woman usurps authority over a man, at the same time and by the same act, she usurps authority over God's Word; because the Bible says in Ephesians 5, that the man is head of the house and the woman should be in subjection. The reference proves that God does not want authority usurped over His laws. *In Matthew 15:1-6*, where the Pharisees had covered the commandments of God by the traditions of the elders, it is shown that God does not want authority usurped over His laws. Christ said, "In vain do they worship me, teaching for doctrines the commandments of men." Any time the commandments of men cover the commandments of God, authority is being usurped. God does not want that done and He said not to do it. You will see the application when the other lesson is presented.

The third lesson that we learn from the Word of God, (Understand we do not learn *WHAT* aids to use, but we learn *HOW* to approach God's Word.)

**GOD HAS FORBIDDEN ANYTHING WRONG WITHIN ITSELF TO BE USED  
IN CONNECTION WITH OBEDIENCE TO HIS LAWS**

*John 2:13-17*, we read of Jesus cleansing the temple. Those in charge of the temple were running a religious racket. True to custom, people came for miles to offer sacrifices for their sins. They could not handily bring a dove, a sheep and such like along for their offerings. What happened? Oxen, sheep and such like were brought to the temple by the racketeers and sold, perhaps for much more than the animals were worth. Though this practice was used to aid the travelers in offering their sacrifices, it was wrong within itself for such practice was dishonest and made the House of God a den of thieves. Jesus turned their tables over and drove the animals out. This is truly a great lesson regarding the house of God.

Another example where an aid is wrong within itself is in 1 Cor. 6:1-8. Verse 1 says, "Dare any of you having a matter against another to go to law before the unjust and not before the saints?" Differences among church members may be settled by the aid of earthly courts, but to resort to the courts of the unjust instead of taking matters before the saints in the church is a violation of this Scripture, hence the action is wrong within itself.

We need mention only one other example: 1 Cor. 11:20-34. Here drunken parties around the table of the Lord were so wrong within themselves that it is said their gathering together was not to eat the Lord's Supper. The real Supper was corrupted by such unethical practices in connection with it.

**THE APPLICATION TO OUR SUBJECT OF THE THREE PRECEDING  
LESSONS IS VERY EASY**

Man may use any aid as he obeys the laws of God as long as his practices do not change the laws of God; as long as his practices do not usurp authority over them and his practices are not wrong within themselves.

We will test a few aids by these three lessons or rules. Notice: a hymn book does not change the commandment to sing, does not usurp authority over singing, is not wrong within itself. It is therefore, a good, proper and usable aid. The same is true with tuning forks and musical instruments. Notice: a piano does not change the commandment to sing, when used; does not usurp authority over singing; is not wrong within itself. Hence, a proper and worthy aid. For further discussion, we ask: what part of singing does a musical instrument change? The pitch? No! The words? No! The tune? No! There are no other parts to be changed. In no sense does it usurp authority over singing when used as an aid, because nearly always only one person plays while many are singing. The singers being in the majority, the music of an instrument could not usurp authority over them.

A collection basket does not change the commandment to give, does not usurp authority over giving, is not wrong within itself, hence is proper.

Since we have given some examples where these three simple rules or principles can be violated by the use of aids, violated by the use of improper aids, as suggested by the scriptural passages previously used (such as the reference to cleansing the temple, earthly courts, etc.), we need do nothing more. However, a few from our own reasoning might help. For instance, a saloon which would aid in giving much, if the profit were given to the church, could not be used. True, the saloon would not change the commandment to give, a saloon would not usurp authority over giving, but it is wrong within itself; hence is contrary to one of the lessons we learn from God. Now an example on changing a command: suppose you were to go by automobile to New York City on command from a company for which you work, but you steered the car to California. You have used the car to aid you in changing the command of the company. Jonah, the prophet, did this in effect. God commanded him to go to Ninevah to preach. He used a ship to aid him in an attempt to go to Tarshish, hence changed God's commandment by the use of an aid.

The contention of the Negative is not that man is free to use any sort of an aid in any manner which might suit his fancy, but free only to choose those things and use them in a manner which does not violate the revealed will of God.

## AN IMPORTANT DISTINCTION MUST BE KEPT IN MIND

Let it be definitely understood that the lessons taught by the preceding Scriptures were not authority for aids. We are dealing with a distinction we hope you get in mind and I must say this distinction is hard to get into one's mind. But when it is there it is logical and true. Simply this, we must definitely understand that the lessons taught by the preceding Scriptures (Isa. 24:5-6; Rom. 1:24-25; Gal. 1:6-8; I Tim. 2:12; Matt. 15:1-9; John 2:13-17; 1 Cor. 6:1-8; 11:20-34) are not authority for aids. There is no scriptural authority for them! Nothing is said about the use of helps in those passages. They carry the burden of another message, namely: we must not change, we must not usurp, we must not use an aid wrong within itself in approaching the laws of God. These principles are complete; they are part of God's Word and authoritative. They are not some strained idea obscurely deduced from certain passages. They are affirmative in their teaching. They play a great part in the work of redemption; they demand in behalf of all God's Word the proper respect and treatment. Man's correct approach to the Word of God is dependent upon them. If one will act according to these principles there will be no additions to, no subtractions from and no substitutions for any of God's laws. These three important biblical principles may be adopted as a safe guide in teaching *HOW* to select aids; but they can in no sense be misconstrued to tell *WHAT* aids may be adopted. This is the distinction to keep in mind! These principles have no part in mentioning *THE KIND OF AIDS* such as: tuning forks, hymn books, pianos, etc., by name. These principles lean toward the "protection" of the whole of God's Word; they do not serve as an authority for the use of aids and helps. When they are heeded, however, no other guide is necessary for the selection of aids. Man will not, he cannot; use aids and perform practices which violate the teaching of the Bible as long as he submits himself to the teaching of these three principles. When they are observed, nothing will then be used harmful to the will of God. We are safe here, and nowhere else, on the subject of aids. The need for an authority to tell what aids to use in the face of these three principles is obsolete. So there it is! You have the real authority for the use of all aids, not only the use of the piano, but the use of a song book, tuning fork and

every proper aid. Aids are not scriptural. To be scriptural a matter must be a part of the Scriptures. Song books and tuning forks are not a part of the Scriptures. Anything contained in the teaching of the Scriptures can be identified by the words of the Scriptures. Everything necessarily contained in the teaching of a Scripture must be done before that Scripture is obeyed. Therefore, if the tuning fork and hymn book are necessarily contained in the teaching of the Scriptures, we have to use them before the Scriptures are obeyed. This makes them essential, indispensable, things which cannot be done without; therefore, a part of the praise as much as prayer, baptism, or some other act of obedience.

We refer again (to the chart) to the law of expediency. A song book does not change God's law to sing. When an aid is mentioned do not forget to mention the commandment to which the aid belongs. When you mention singing, as brother Smith did, (though that was off the subject as far as the use of the instrument is concerned; its use as an aid or as to its being sinful) think of the category or group of aids that surround that commandment. A tuning fork does not change the commandment to sing; it does not usurp authority over singing; it is not wrong within itself. A piano does not do it either; it does not change the commandment to sing; it does not usurp authority over singing. When we sing, we play the piano; when we play the piano, we sing. Now here is a point where we can agree: if a person substituted instrumental music for singing there would be a change; this would be sinful. But as long as instrumental music is not substituted for singing, it can never change it. That is, change it by substitution in becoming a different commandment or an additional action. It remains an aid; that is the realm in which it serves.

These principles here (on the chart) are in God's Word. The Lord did not enumerate all the aids we could use. If He had done that, the Bible would have been so large a man could not have held it. But He laid down certain principles that are eternal, so in any age, regardless of how progressive we become we can use the modern means to help exercise the Word of God, so long as these modern aids do not change God's laws, do not usurp authority over them and are not wrong within themselves.

We come now to the last thing on the chart,

## THE REALM OF WILL WORSHIP

Col. 2:21-23 "Touch not; taste not; handle not; which are to perish with the using after the commandments and doctrines of men. Which things have indeed a show of wisdom in will worship." Will worship is worship by the authority of our own will, an over-ruling of God's will, an exalting of our own. It is the action of those who change God's laws; those who usurp authority over them and those who use things wrong within themselves in the service of God.

Our Opponent's proposition is an example upholding will worship. He said, "The Scriptures teach the use of instrumental music is sinful"; consequently, making the Scriptures teach something which cannot be found in them. This is will worship, an action by his own will! A creed of his own making; An article of faith beyond the written Word!

Will worship covers all additions to, subtractions from, and substitutions for, the Word of God. Instead of instrumental music being an addition, brother Smith's proposition is an addition to the Word of God! I have been preaching for twenty-one years and have never once read in the Bible, in the Word of God, where the use of instrumental music is sinful. Not a single time in all the New Testament can such a thing be found; Get it: instead of instrumental music being an addition, brother Smith's proposition is an addition to the Word of God. The same urge that led him to say, "the Scriptures teach the use of an instrument sinful," when nowhere in all of God's Word can such teaching be found is the urge that must possess all who write articles of belief. When makers of creeds are unable to find their doctrines in the words of the Scriptures they set out to compile words which will teach their doctrines. That is exactly what brother Smith did. He could not find words in the Scriptures which taught the doctrine: the use of instrumental music is sinful! So what did he do? He set out to compile words — made a creed to teach a doctrine that he could not find in the Bible. These unscriptural words are correctly called creeds, beliefs not in the Bible. Will worship, in such cases, becomes inevitable.

It gives me inward pain and I say this seriously. Because if there is any man in all the churches of Christ that I admire, it is Brother

Smith. When I say this, some of you may not agree, I do not know. I hope you feel the same about brother Smith as I do. I have as much admiration for evangelist Eugene S. Smith as any man I know in the churches of Christ, the brotherhood to which he belongs. I say frankly and honestly that it is embarrassing to pin creed-making on brother Smith, who has been a champion in condemning creeds. But, "Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things" (Rom. 2:1). He condemns the denominations for making creeds and has made one himself. True to the proverb: "In the net which he hid is his own foot taken." For the sake of truth, in the realm of duty, I am bound to expose his proposition and hereby do, not only doing the audience but brother Smith a favor.

I have endeavored to show him that his proposition is constructed upon a false principle as divisive and evil in import as any principle held by The Man Of Sin during the darkest days of Roman Catholicism: *Namely, that principle which allows a creed, a tenet, a dogma, a doctrine, a point of belief, or anything that suits our fancy to be humanly manufactured and then held and esteemed as Holy Writ.*

In other words, brother Smith manufactured a little article of faith. You will recall the first night, when he said: "I am going to tell you what I believe, what I preach. I worded this proposition. It is what I believe and preach about this subject." Well, if it is what he believes, it is an article of faith. Since it is an article of faith which cannot be found in the Word of God, it is an addition and a violation of the Scriptures, a sin! I cannot identify it from the teaching of the Word. Brother Smith knows the principle here on the chart is genuine and true. "Anything contained in the teaching of the Scriptures can be identified by the words of the Scriptures."

The cause for his error is that he has not drawn a line between faith and opinion. All matters of faith are truth. Now get this, brother Smith, in my closing words: all matters of faith are truth. Matters of opinion may be truth, or they may not be truth. It is brother Smith's opinion that "do not add," found in the Bible, is applicable to the use of instrumental music. Consequently, when we use it we are adding. Sinning! But that authority and applica-

tion is Brother Smith's. He may be right in that opinion, we will grant for argument's sake. But he may not be right. Therefore, the highest authority upon which the condemnation of instrumental music rests is brother Smith's opinion. He introduced Scriptures which state not one thing about the instrument and by the use of certain principles, he gave his opinion that instrumental music violates these Scriptures.

I thank you.

## SMITH HUNT DEBATE

### Proposition No. 2

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“RESOLVED, THE NEW TESTAMENT SCRIPTURES AUTHORIZE THE USE OF SUCH INSTRUMENTS AS PIPES, HARPS AND TRUMPETS DURING CHRISTIAN WORSHIP.”

November 19, 1953

#### MR. HUNT'S FIRST AFFIRMATIVE

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Mr. Chairman, Honorable Moderators, Brother Smith, Ladies and Gentlemen:

Brother Smith and I have changed places. The laboring oar is in my hand to steer the course we shall sail during the last two nights of the debate.

Before getting into the arguments providing the proposition, it is deemed wise to first give,

#### A WORD OF EXPLANATION

This explanation concerns the position taken in this proposition and the position held in the Negative's counter-claim during the first two nights of the debate. The position was taken that there is absolutely no scriptural authority for the use of any aid not contained in the words of the Scriptures, that only aids found in the Scriptures can be said to be scriptural. For instance, the "ship" used by Paul on his journey to Rome is a scriptural aid, for it is found in the Scriptures. Or the "colt" used by Christ to make His triumphal entry into Jerusalem is a scriptural aid. However, many aids such as tuning forks, communion sets, radios and printing presses are not scriptural in any sense of the word. In studying the use of instrumental music from the viewpoint of an aid, it was said that we need no scriptural authority for such use. For if these other aids are not and cannot be used by scriptural authority, the musical instrument needs no scriptural authority for its use. It is in the

same category as far as an aid which does not violate the Scripture is concerned. Brother Smith rushed to the conclusion that the chances to discuss the use of the instrument on a scriptural basis had been forfeited forever. When we said the instrument was used as an aid, then said that aids are without scriptural authority, it followed that the musical instrument is without scriptural authority, according to brother Smith's deduction. Consequently, since the proposition requires "The New Testament Scriptures" to authorize the instrument and chances were gone forever. So affirmed and declared brother Smith. This long has been an unwarranted conclusion of our opposers. To those who think without prejudice this is no problem. There are two approaches to the study of the music controversy. Brother Smith is in agreement with this, evidenced by the fact he is engaged during this debate to discuss the subject from both approaches. Suppose our opposers should convince every member of the Christian Church that the New Testament did not authorize the use of instrumental music as an act of service, will they expect us to give up the instrument on these grounds? Not unless they can show the "aid argument" fallacious. Until then, the members of the Christian Church will continue to use the instrument along with the tuning fork, hymn book and collection basket.

#### A CONFUSING CHARGE

The charge made by brother Smith engendered confusion in the minds of the audience. We are not here to confuse the people but to set their minds straight. Therefore, brother Smith owes it to me and to the audience to retract his contention. He should tell you that it is consistent to proceed as we have started in this investigation; that the claim involved in each proposition now bearing our signatures is consistent with the other. With this in mind, I shall read the proposition and define the words and terms therein.

#### PROPOSITION READ AND DEFINED

"Resolved, the New Testament Scriptures authorize the use of such instruments as pipes, harps and trumpets during Christian worship."

By, "The New Testament Scriptures authorize," we mean they give a right or authority.

By, "the use of such instruments," we mean exercising, doing or performing.

By, "pipes, harps and trumpets," we mean such instruments as are so designated by name in the New Testament. From these instruments we contend the piano and organ commonly used by the churches today are permissible or authorized.

By "during Christian worship," we mean during service rendered to God anywhere. Worship must accompany obedience to every act in the scheme of redemption. This does not admit that the New Testament lists a certain number of acts to make a worship service, thereby excluding all other scriptural acts from the service. The instruments are used in connection with a number of acts of service. The Affirmative denies that a "cut and dried" ritualistic service has a right to exist.

#### TWO ARGUMENTS ONLY

The Affirmative plans to give two arguments only, either of which is sufficient to establish the proposition. Other arguments could be given, but these have been used in other debates. It is the desire of the Affirmative to use arguments not used in his debate with Mr. Inman nor in any book known to the Affirmative. This brings us to:

#### ARGUMENT NUMBER ONE

*The fact that such instruments as pipes, harps and trumpets are mentioned at least fifty times, either by name or character, in the New Testament and not once condemned nor spoken against, proves the writers had an opportunity to place inspiration against them, but failed to do so. Then all there is in the New Testament on the subject of instrumental music is in favor of it.*

Attention is called to the chart which has the Scriptures printed on it, so no mistake can be made and nothing short permitted in developing this argument.

#### THE CHART EXPLAINED

Notice on this chart, at the top here (and I will say for the benefit of you who cannot see it, I will have to point to the chart and read what is here) on the arch over the first part of the chart



we have: "PIPES, HARPS, TRUMPETS, MUSIC, FIFTY TIMES IN THE NEW TESTAMENT." "VERSUS," notice the word, "VERSUS." Look at the arch over the second part of the chart. VERSUS, "THE CLAIM THAT THE NEW TESTAMENT IS SILENT ON INSTRUMENTAL MUSIC." In other words, on the left side under the first arch is the position of the Affirmative. Under the second arch on the right side of the chart is the anticipated position of the Negative. Of course, I have debated this subject enough to know that brother Smith will take this position, or else be found different from his brethren with whom I have debated. He has somewhat been inclined occasionally to creep out of what has gotten many of his brethren in trouble. He is a little smarter than most with whom I have debated. In fact, I do not know of any opponent I appreciate and respect more than brother Smith. He is wonderful: a great debater, a great scholar, a great thinker. I am really enjoying this debate because of the high plane on which we have been able to hold it. He has been prone somewhat to get into a one-man church but I am going to hold him to the position of his brethren, if I can.

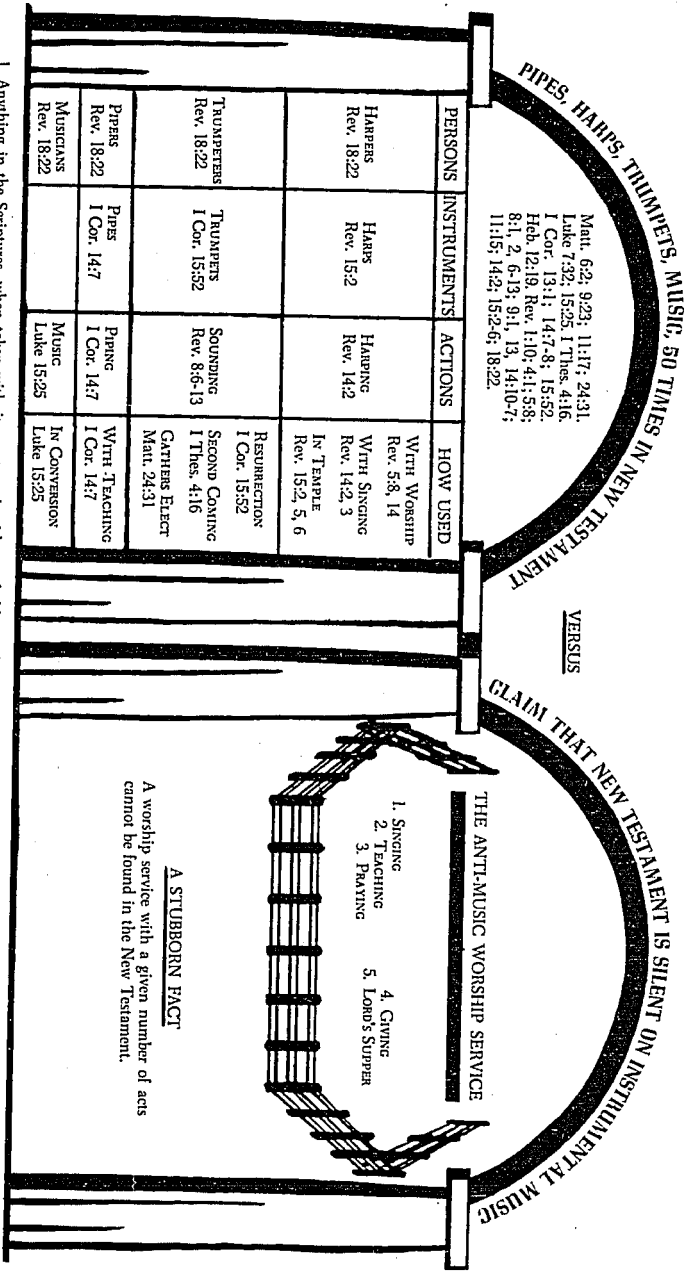
We find "pipes, harps, trumpets and music" fifty times in the New Testament. Under the first arch on the chart are the references showing the words, "pipes, harps and trumpets," either by name or character in the New Testament. I am not saying these pipes, harps and trumpets are mentioned fifty times by name; but by character, people and name. For instance, when an angel sounded a trumpet: "sounded," is a reference by character to the trumpet. For this reason these instruments are listed on the chart fifty times. If I remember correctly, the instruments themselves, in some grammatical form, are mentioned by name twenty-five times. The rest of the times refer to the music of the instruments and to the people who play them.

In studying these Scriptures, I want to point out four things that will be developed. Notice on the chart: *The persons, the instruments, the actions and how these instruments are used.*

THE FIRST THING TO BE GAINED

The first step is to make brother Smith admit that "pipes, harps and trumpets" are mentioned in the New Testament. My friends,

- 1. Anything in the Scriptures, when taken with its context, is either upheld, condemned or neutralized.
- 2. Anything mentioned in the Bible has to be condemned by the Bible to be sin, unless applied contrary to its context.
- 3. These harps, trumpets and pipes are either in the service of God or service of the Devil (Romans 6:16).



he cannot deny this! Is there anybody in this audience who will deny that these instruments are mentioned BY NAME? I am not saying he has to admit my conclusion or application as to how these instruments are used. The first thing we want to find is common ground of some kind. Common ground between brother Smith and me is, "pipes, harps and trumpets" are in the New Testament BY NAME! Regardless of what they mean, or how they are used, or who used them, or when, or why, or where; the first thing he has to admit is that they are in the Bible, or rather, in the New Testament! You know this is a long step in establishing the proposition; the fact they are IN THERE! I have discussed quite a bit with the Holiness preachers on their doctrine. One of the most telling things they can say is, "Well, preacher, it is in the New Testament." You know they can do that. The miracles, tongues, picking up snakes, etc., are in the New Testament. That is a mighty tough lick, a hard blow to the Negative in any proposition. I have that advantage! These musical instruments are in the New Testament. The argument right now, at this particular moment, is not giving the reason why they are in there, but establishing the fact that they are in the New Testament. They are in there, either by name or character, at least fifty times!

Notice on the chart listed under:

#### PERSONS, INSTRUMENTS AND ACTIONS

Under persons we have "harpers, trumpeters, pipers and musicians." The persons who play the instruments are mentioned. Under instruments we have, "harps, trumpets and pipes." Under action we have "harping, piping, sounding and music."

Notice again. Let's go across the chart the other way. In the New Testament we have harpers mentioned; we have harps; we have harping. Therefore, the person, the instrument and the action are all mentioned. What could be more complete than to find in the New Testament harpers, in the New Testament harps, in the New Testament harping? We not only have the instrument, but we have the person who plays the instrument. We have the instrument and we have the action that it produces.

All right. Now drop down on the chart to trumpets. In the New Testament we find trumpeters mentioned; we find the instru-

ment trumpet; we find sounding. So we find the person, the instrument and the action all mentioned. There are trumpeters using trumpets, making sound. That is very clear indeed.

Come down to the next line on the chart and we have pipers. These also are individuals or "beings." We have pipers; we have the instruments: the pipes; we have piping. So on this, too, we have the person, the instrument and the action all mentioned in the New Testament.

All right, come on down. We have musicians mentioned also in the Bible. We have music mentioned, too, in the New Testament. We have musicians (that is, the person) and we have music (that is, the action) mentioned in the Bible.

We shall now give the proof by reading from the Word of God.

#### REVELATION 18:22

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee."

It mentions the persons, "the voice of harpers." These are individuals: beings of some kind! You know, as a rule the opposing brethren contend that this is all figurative. Well, if you make it figurative, you are not dealing with the instruments, you are dealing with the people, beings or harpers! It says, "the voice of harpers, and musicians, and of pipers, and of trumpeters shall be heard no more at all in thee." They are not heard any more in Babylon, the mess of confusion which is something evil. But are going to come out of Babylon. These musicians are going to come out, these pipers and these harpers—they will not have any more to do with anything that is sin and evil. Whatever these musicians may mean, they stand against Babylon; they stand against confusion; they stand against sin; they stand against those things which are evil. Yes, indeed! They are catalogued here against Babylon whatever they may mean. Let brother Smith say what they mean. They are standing against sin and against Babylon's confusion.

All right, let us go a little further. We know that verse mentions the persons. We know harps, trumpets and pipes are mentioned elsewhere. We know the actions: piping, sounding and music are mentioned in the Bible.

## THINGS NOW ACCOMPLISHED

The first thing we have done is this. We have established the fact that they are *IN THERE!* That musical instruments: pipes, harps and trumpets are in there. Regardless of what they may mean, they are in the New Testament.

The second thing we have done, we have established that not only are the instruments mentioned, but the men who played them, the beings who played them, the individuals are mentioned.

Thirdly, the action of the instruments has been shown mentioned: sounding, music, etc., are in the Word of God.

Now an inquiry from the fourth column of our chart:

## WHERE ARE THESE INSTRUMENTS USED?

Here comes a very important job. We must make the application. Why are these musicians, instruments and actions in the New Testament? This is an important question, indeed, to ascertain and to determine. It is not for brother Smith to say why; it is not for brother Hunt to say why. Human interpretations are not worth a cent. It is what the Word of God says. If a matter is scriptural it has to be a part of the Scriptures. In finding out why these harps and trumpets are in the Word of God, it is necessary to find where they are used. When we find where they are used, we find that they are used with **WORSHIP**; we find they are used with singing; they are used in the temple of God; they will be used at the resurrection; they will be used at the second coming of Christ; they will be used for gathering the elect; they are used in the Bible with teaching; they are used in the Bible with conversion. Right here, let's propound these questions: is worship in the service of God? Is singing in the service of God? Is the temple we read about in the Scriptures in the service of God? Is the resurrection something good instead of evil? Is it in God's program? Is the second coming of Christ a good thing and in God's program?

The following is usually what happens when I get over to the fourth column on the chart and have finished with the application showing where these instruments are used. (It is not my application, nor brother Smith's, but is actually what the Scriptures say about the application of these instruments.) Here is usually what happens: these brethren say, "Now brother Hunt, that is a very good argument, but the thing you failed to do was to show that

these are in the worship service." In order to take care of this, I have drawn on the chart:

## THE ANTI-MUSIC WORSHIP SERVICE WITH THE FENCE AROUND IT

Every one of these brethren whom I have debated claim that there is "a worship service" taught in the New Testament. They have drawn a fence around it and have often talked about the "five items of worship," or the "five acts or expressions of worship," which constitute a worship service. They have a little worship service of their own. In it they have singing, teaching, praying, giving and the Lord's supper; these acts and none other. They build a fence around them and put a sign on the fence, "NO TRESPASSING"! That is what they do!

Notice the stubborn fact that I have written on the chart. Here it is:

"A WORSHIP SERVICE WITH A GIVEN NUMBER OF ACTS  
CANNOT BE FOUND IN THE NEW TESTAMENT."

When these brethren objected, I came back in reply like this, "Now brethren, if you want me to find these pipes, harps and trumpets in the worship service, first turn to the New Testament and find a verse that talks about the worship service." Since they cannot find where God legislated, set aside, called forth or produced this form of service (excluding all other parts of the Bible) then the whole argument, of course, is with me and on my side. All right, we are getting somewhere. This brings us down to some very important matters. We now give:

## A DISSERTATION ON WORSHIP

The Greek word *LATREIA* is one of the six Greek words translated by our English word "service." This word is translated by Harper's Greek Lexicon (P. 248) "religious service, worship"; by Young's Analytical Concordance as "public reverence in service." It comes from the word "*LATREUO*"—"to serve," and that in turn from "*LATRIS*," or "a servant." The same word is used in Hebrews 9:1, 6, 9. In Hebrews 9:1 we note the statement, "The first covenant had also ordinances of divine service." This may be translated, "The first covenant had also ordinances of divine worship." Brother Smith and I are going to start agreeing right here:

that there are ordinances of divine worship. This is not denied. But I do deny his right to pick out five and exclude all others. Hebrews 9:1 may be translated, "The first covenant had also ordinances of divine worship." We learn from the 9th verse that this was a figure for the time then present. We understand the analogy here (and elsewhere, cf. Hebrews 8:5-6) made by the Hebrew writer to be one which teaches the New Covenant has also "ordinances of divine worship." Should an exegesis fail to bear out this idea, an analogy would.

We find the word *LATREIA* again in Romans 12:1. Now here, brother Smith, is the argument. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies in a living sacrifice, holy, acceptable unto God, which is your reasonable service." Thayer's Greek Lexicon gives the specific translation for Rom. 12:1 for this word, "service," as meaning "Universal of any worship of God." (This is the edition of 1889, P. 372, of Thayer's Greek Lexicon). With this as a premise, we are forced to conclude that every act in the scheme of redemption involved in presenting our bodies, "holy and acceptable unto God," is a service of worship. Not just five acts, but every act in all the scheme of redemption that involves the presenting of our bodies is a service of worship according to Romans 12:1.

In contrast with this we are thinking of the anti-music service, a service with only five acts or expressions of worship. They have built a fence around singing, praying, teaching, giving and the Lord's Supper. Upon this fence we behold a sign, "No Trespassing"! All other acts in the program of God are excluded. They have ritualized and formalized this five-item theory into a creedal practice mainly to exclude the use of instrumental music from this imagined authorized service. The position of the Affirmative is far removed from such a conception of a worship service.

Furthermore, the Negative is faced with the stubborn fact that, "A worship service with a given number of acts cannot be found in the New Testament." The Affirmative contends that the New Testament is a system comprised in acts of work to be performed by angels and men. In exercising these acts of work, whether blowing a trumpet in gathering the elect of God, or partaking of the Lord's Supper, that individual's service must be accompanied by an emotion of veneration, which is worship when taken with the act per-

formed. A person is worshipping God just as much by giving a cup of cold water to a thirsty traveler in the name of Christ (Mark 9:41), as he is by teaching or praying on the Lord's Day. One baptizing a penitent believer in a river on Sunday morning is worshipping God as much as he would be if he were singing in the midst of an assembled congregation. Who are we, brethren, to exclude any scriptural act from the work and worship of God? An unwarranted distinction between work and worship has been partly the cause for making some scriptural acts work and others worship. Where in the New Testament would one find that partaking of the Lord's Supper is an act of worship? Or that praying is an act of worship? Or that teaching and singing are acts of worship? These are all acts of work as well as results and means by which the heart and emotions of the soul are drawn out in adoring, venerating and yielding oneself in worship to God. With that in mind, I want to anticipate brother Smith before I sit down.

#### ANTICIPATED CRITICISM

Here are some loopholes that brother Smith is going to find if he is very smart. In order to keep it from looking too bad, I decided to point them out myself and offset these before he gets to them. This is what the man is going to do. He is going to take some of these Scriptures, like Matt. 6:2, where it says, "Be not like the hypocrites are, for they love to stand on the corner of the streets and blow trumpets that they might be seen of men." Now brother Smith is apt to say this, "Why, think of that, folks, 'blowing a trumpet that ye might be seen of men.' What kind of proof has this man offered to prove that harps and trumpets can be used in the service of God?" But this scripture is not used to prove that. "Then why do you have it on your chart?" he might ask. It is catalogued in order to stand up and be counted for one reason; that is to be sure a complete count of the number of times pipes, harps and trumpets are mentioned in the New Testament. That, and that only, is the reason why all these Scriptures are listed.

Take the word, "baptism." The Greek word, "baptizo" is used one hundred and twenty-seven times in the New Testament. Every time baptism is mentioned it does not always apply to water baptism. There are five different kinds of baptism. Sometimes the word baptism applies to hell ("the baptism of fire"), sometimes to

the death of Christ, to the baptism of repentance, to the baptism of the Holy Spirit and to baptism of water. So it is with these instruments. Every time the words trumpet, harp, pipe and other instruments are mentioned (such as in 1 Cor. 13:1, "If I have not love, I am become as sounding brass and a tinkling cymbal") does not mean they are authorized for use. One cannot deny that a sounding brass and a tinkling cymbal are both musical instruments and were used in that day. These are not on the chart for an argument, other than listed as times in which instruments appear in the New Testament. So all these instruments are not listed to prove we have a right to use them during Christian worship. But the ones I have here on the chart, the ones listed in the fourth column under: HOW INSTRUMENTS ARE USED, these are the ones listed to show that harps, pipes and trumpets are used in the service of God.

To introduce the three stubborn facts on the chart — well, we will wait until the next speech. I see the time is about up. I will quit right here.

Thank you.

### MR. SMITH'S FIRST NEGATIVE

Mr. Chairman, brother Moderators, Mr. Hunt, Ladies and Gentlemen:

If brother Hunt had used his time, all of his time (he left a couple of minutes), if he had used all of his time, and if he had even used the time he used talking about what I believe, he still could not have proved that the New Testament Scriptures authorize the use of pipes, harps and trumpets during Christian worship. If I gave him all tonight, and all day tomorrow, and all tomorrow night, he still couldn't prove it, because the New Testament Scriptures *DO NOT* authorize the use of these or any other instruments during Christian worship.

#### AIDS vs. AUTHORIZED

But I assure you of one thing tonight. I am going to stay right behind him. It isn't going to be like it has been for the last two nights, when an affirmative argument was presented and no attention was paid to it. I think he realized his failure on that. That is the reason why he wanted to stay on last night. He started out there. Instead of starting out the way he was supposed to tonight, he came along with another argument on aids. Last night he was on "aids," and tonight he is on "authorized." Last night he said by his chart that "aids were not authorized," and tonight he has something which last night was an aid, that is authorized tonight, and becomes an act of worship tonight, and becomes a part of his worship, while last night it was just an aid to his worship. I don't know whether to call him a chameleon, or just a "crazy, mixed-up kid." I have been wondering which. But anyhow, we will have a good time studying together.

Listen to what he started out with about those aids. "Only aids such as are mentioned, are Scriptural," he said. And he illustrated it: "a ship" — that is a scriptural aid, he said, "a donkey" — that's a scriptural aid. But a songbook, and a tuning fork, those aren't scriptural." Well, what about an airplane, and an automobile, those aren't scriptural, either, are they? What about it?

## NOT TWO APPROACHES

"Two approaches to this thing," he says, "Brother Smith agrees that there are two approaches." No, brother Smith does not agree that there are two approaches. Brother Smith began two nights ago, and is still the same tonight as he was on the last two nights, the same as he's been ever since he began to preach the gospel of the Son of God. He hasn't changed one iota in more than twenty years. He is just tonight what he was last night. It is brother Hunt who has changed. I hold one position in both propositions. I have affirmed for two nights that the use of these instruments is sinful. Why? Because they are unauthorized, the very thing I say tonight. It is his obligation to *prove* that the New Testament Scriptures authorize these, and he cannot do it, and as he fails to do it they are necessarily sinful, the very thing that I said last night and the night before. I haven't changed my position.

I don't agree that there are two positions, except in the sense that there is a right and a wrong. By the knowledge that I have of the Word of God, I sincerely believe that I am on the right and he is on the wrong, and that's why we are here. But I haven't changed, and I don't agree that there are two ways to look at this. I called your attention to that on both nights preceding tonight, that if this thing is an "aid," it cannot be an act of worship, and if it be "an act of worship," it cannot be an aid. And that inasmuch as whenever and wherever instruments of music were used in connection with God's worship they always became a part of that worship, therefore they are sinful because unauthorized in the New Testament.

## ARGUMENT NOT CONSISTENT

He wants me to say that he is consistent. No. When he argues for two nights that the instrument of music is an "*aid*" to worship, and then comes along to argue that it is something "authorized" and is a part of the worship, I cannot say that he is consistent.

He says "worship is not limited to certain acts." "Worship is not limited to certain acts"! He is going to be with this, I guess, as he was with the Rev. 22:18 the last two nights. He was just bound that I had to use it, because every other preacher he has ever debated has used it, I suppose. And he was just bound that I had to use it.

But I will tell him he can get an extra ear and listen to the tapes of those last two nights, and he will never find where I used it. But he was just bound that I should use it, because he thought he had an answer to that. Like the old doctor who could cure fits; and so no matter what the man had, "Throw him into fits, and I'll cure him." If he can get me on that Scripture, he thought he could do something about it. I don't think he could. But I wasn't on it, I didn't introduce it. Now tonight he comes along and begins to talk about what I believe. He even puts me up a chart of what I believe, you know. And says, "Now he has worship limited to certain acts." No, brother Hunt, I am simply saying tonight what I have said for the last two nights, that the worship that we offer to God is limited by truth, and except that we find in truth that which we offer, we dare not offer it. It is an unauthorized thing, and is *sinful*. It is not my obligation tonight to say what are the acts of worship and what are not. We are only talking about one act tonight, and that is the use of mechanical instruments of music, or of instruments such as pipes, harps and trumpets, and he includes the piano and the organ, and so just call it "musical instruments" and we will have it all together there. We'll not quibble about the words. He said "pipes, harps and trumpets" have those names there, and these are just the same. Well, all right, we are just talking about "musical instruments." I don't care whether it is a trombone, a fiddle, a harp, a piano, or a guitar, just whatever it is.

## IT'S IN A BOOK

Well, he said, "I am going to present tonight an argument that is not known to the affirmative to be in any book." Well, I guess he doesn't know about this book. I guess that is right, but I have the book here, and it's all in. "Argument Number One." Now, let me state this. I shall read it twice. "Argument Number One." The fact that instrumental music is mentioned forty four times (he added six on. He's learning. This was a while back, you see. Now he has it up to fifty), forty four times in the New Testament, and not once condemned or once spoken against, proves that the writers had an opportunity to place inspiration against it, but failed to do so." You see? And he goes right on down the line with exactly what he had tonight. I read it *days* ago. Yes, and if you want to hear it, I can even get it in brother Hunt's own voice and put it on the machine

there and let you hear it. Surely. He hasn't changed, except he added on six more. But if he added sixty more, it wouldn't make any difference. I will show you when we get to that. That argument is in a book. Yes, it's in a book, and he would do better to work on it a little more and get it a little more perfected rather than to come along and state my position and try to get me to stay with the brethren.

Now, brother Hunt, over here in Dallas, these people know that I don't stay with the brethren. I am going to stay with the Lord. I don't care where the brethren go. They found that out a long time ago. Yes, sir. I am going to stay *with the Lord*. And they know, over here, that every once in a while I just take out and rip them as wide open as I will you, about something on which they get away from the Word of the Lord. Now, don't you fret about that. I am not going to stay with the brethren, because the brethren can get wrong, just as you are wrong. You are my brother, but you are wrong about this. I am not going to stay with the brethren just wherever they go. I am going to stay with the Lord. I want you to get that clear. So don't you go drawing charts for me about what the brethren believe. I am going to live with the Lord, here and hereafter. I am going to stay with Him here, that I may stay with Him hereafter. I don't care where the brethren go, and you just get that straight. I am not mad at anybody, and all these brethren are my friends out here, too. But, I have made my position clear in the last two nights. You don't have to draw a chart, unless you draw it by what I have been saying the last two nights. Then you will have a chart that will represent what I believe. That is, that "the use of mechanical instruments in the worship of God is sinful."

#### THOSE REFERENCES TO THE INSTRUMENT

Well, he wants me to admit, he says, that they are mentioned, that they are mentioned with hypocrites, and that they are mentioned in Babylon, and that they are mentioned with dancing, and that they are mentioned. Well, what would that mean? So is dancing mentioned in the New Testament. Does he believe it? You young people up here singing awhile ago, who are students at Dallas Christian College. Has he spoken to you at chapel this week? Did he tell you to go out and begin dancing, because you can find

dancing mentioned so many times in the New Testament and never condemned? Never approved, therefore neutral, do it or let it alone — did he tell you that? Did he tell you that since slaves are mentioned in the New Testament and neither condemned nor approved, that you could go out and purchase some men as people in this country once did and as people in some parts of the world still do, and keep them as your slaves? Did he tell you that because incense is mentioned in the New Testament, you could burn incense to God? Did he tell you that because wine is mentioned in the New Testament so many times, you could drink wine whenever you please? Is that the way he is teaching? If so, I have lost respect for him, but I don't believe that he does it. I have a higher opinion of brother Hunt and of all his brethren at Dallas Christian College than that. This is the only subject under the shining sun of heaven that they take such a position as this upon. This is the only thing under the shining sun of heaven that brother Hunt is going to apply that rule to. I tell you that when a man has to search that desperately, when he has to go out and originate some rule that no logician, no debater, no other one in all the world among the Bible students that have lived through the ages ever thought of, in order to justify the use of mechanical instruments of music, he is hurting for something to justify it. I tell you, when he has to do that he is hurting for something right then.

#### THE ERROR OF BALAAM

You know, these brethren remind me not only of Cain, as I told you the last two nights. They also remind me of Balaam, who "loved the hire of wrongdoing." If you want to know why I bring it in, brother Hunt, it is in the New Testament, as well as in the book of Numbers. You will find it in the same verse, the eleventh verse of Jude, right where you find the "way of Cain" that I talked about, and that you wondered why I went back four thousand years before Christ to bring it in. Jude brought it in, this side of Christ, just as he brought in "the error of Balaam."

The "error of Balaam" was this: Do you know what it was? Have you ever thought about it? There came down to Balaam (a prophet of God, one who talked to God, and one who worked by the power of God) certain messengers desiring that he come and curse the people of Israel. He said, "God, what shall I do?" God

said to him plainly, "Thou shalt not go with them. Thou shalt NOT go with them." He understood, too. Why, that was just as plain as the New Testament is when it says, "Speaking to yourselves in psalms, hymns, and spiritual songs, *singing* and making melody in your heart unto the Lord." That word to Balaam was just as plain as Eph. 5:19 is to brother Hunt tonight. But they came back and said, "We want you to go," and offered him greater rewards. Now, he knew what they wanted. He knew what the Lord had said. He knew the will of the Lord on the matter. But Balaam said to those messengers, "Tarry ye here this night, and I will see what the Lord will say more." When he went to look, lo, he came up with fifty of them. You see what I mean? He said, "Lord, what will you say more. I know you say, sing, making melody in your heart. But Lord, what do you say more?" And he came up with fifty of them. Tonight, he not only walks in the way of Cain, but he walks in the error of Balaam, trying to justify a thing contrary to the commandment of the Lord, a thing unauthorized by the Word of God.

#### DANCING IS MENTIONED, TOO

He says that it is *mentioned* in the New Testament. What if it is mentioned in the New Testament? Many things are mentioned there that are no part of our worship of God. We cannot "trip the light fantastic" today in worship to God. We can't get out in our shirttail and dance like David did. It was a shame for him then. It would be a double shame now. But dancing is mentioned in the New Testament so many times, and is not condemned, it is not approved, and therefore must be neutral. You can do it or let it alone, says brother Hunt. If not, why not?

He says when he goes out to debate the Holiness, one of their strong points is "It's mentioned in the New Testament." Brother Hunt, you are not talking to people of the average mentality of those Holiness groups over in the State of Kentucky tonight. That may mean something to them over there, but you are not talking to that same kind of people, and you know it. When I come to talk to your brethren, I am not talking to that same kind of people. Because those people care *nothing* for what God's Word says anyhow, in the end. They just go into a fit and spasm, and do anything they please, and it doesn't matter what God said about

it. You know that's true. And therefore you come along and say, "When *those* preachers get up and say 'It's mentioned in the New Testament it means something.'" Well, of course, it would to them, knowing as little about the New Testament as they know. Surely it would. If they knew as much about the New Testament as you and I know, and as these people out here know, they would not be in that group to begin with. They wouldn't go on chattering like a turkey gobbler on a roost, and say "they are speaking in tongues," if they had the understanding of the Bible that these people have. You don't find these people doing that sort of thing, and that kind of an argument isn't going to mean much to these people.

#### RIGHTLY DIVIDING THE WORD

"It's in the New Testament." But these people know that you can find in the Bible the words of the Devil, and the actions of sinful men, and every other thing. They have known for a long time that when we go to the New Testament and begin to read, we will have to find out what the writer is talking about, as well as who is speaking or writing, as well as what the purpose of the writer is. They are not going to the New Testament and think that these things that you have put on the chart here have anything to do with the worship of God. Because you can go through them over and over, the bottom part of the chart as well as the upper part, and never find where ONE, SINGLE SOLITARY reference that you have on that chart tonight has anything to do with the worship of a New Testament church. *Not one* of the fifty. Now, come on and get it, and we will get down to that one, if there is one.

Brother G. A. Dunn taught me something on this platform one night when I was meeting Ben Bogard. Ben Bogard walked out here — the first debate I ever had with a Baptist. I was just a little old country boy. I got up here, and I didn't know what I was in for. Ben Bogard laid out No. 1, No. 2, down to No. 26, and I came back up here with just all the "wim, wigor, and wiggles" that a man that age has, and I began, "No. 1, No. 2," and I looked at No. 3 and the timekeeper said, "Your time's up." What about the other 24? I walked back over there and sat down, and brother Dun said, "Brother Smith, there are two ways to cut down a tree. One is to start up at the top and take off a limb at a time. The other is just



to get it down at the bottom and let it all fall at once." I have never been in that trap again, brother Hunt. We will just cut it all down together, and when it falls it will all fall together. We are not going into this thing of running through here trying to look up fifty passages of Scripture and say that this one says that, and that one says this. You find me one of the fifty that has anything to do with the worship of a New Testament church, and then we will be down to the thing, and we will cut them all down with that one, when you get it. And I know which one you are going to bring, and I have the answer for it, too. Yes, sir, I am going to follow you, I am going to be right behind you.

#### WE HAVE NOT COME TO THESE THINGS

Now he says in the New Testament we have the instruments and we have the players on the instruments, and we have the trumpets and we have the sounders on the trumpets. But the New Testament says, "we have not come to the sound of a trumpet" (Heb. 12:19). He has that listed also. We have the trumpets and the sounders on the trumpet, but Heb. 12:19 (one of his Scriptures) says, "we have not come to the sound of the trumpet." That was the Old Testament dispensation, and Paul is contrasting the Old and the New. We have not come to mount Sinai, to a mount that might be touched . . . We have now come to the New Testament institution. We are now come to the things that are authorized by Christ, that God has spoken through His Son. We are not come to blackness and darkness and tempest and the voice of words and the sound of a trumpet. NO, we are NOT come to the sound of a trumpet. Neither are we come to that voice of words that were spoken back there. We are not under Moses. The law came by Moses, but *we* live under grace and truth, which came by Jesus Christ. God, who hath in olden times in diverse manners spoken unto the fathers by the prophets, hath in the end of these days spoken unto us by His Son.

He says we have the pipes and we have the pipers. Surely. We have the musicians and we have the music. Also, we have the dancing and the dancers. What are you going to do with that, anyway? You are going to prove too much here, before very long. But he came down to read you one passage of Scriptures that's up there. He said, "Right here in Revelation the eighteenth chapter and the

twenty second verse, we have it, we have it all right here," he said. And where was it? In Babylon. That's where it belongs. That is where it always did belong, and God says it isn't there any more. First, this was a scene of the judgment time, the seventh seal had been opened, and the seventh angel had sounded, the seventh vial of God's wrath had been poured out. This was a scene of the judgment, when there would be no Babylon any more, when sin and the corruption of Babylon — and how does the Bible speak about this, this Babylon that we are talking about? "The kings of the earth committed fornication and lived wantonly with her." Oh, the wicked, yes, the wicked system. How did John speak of her? "Mystery Babylon, the great, the mother of harlots and the abominations of the earth." In that sort of a thing there *WERE* musical instruments. But they are going to die when that thing dies, in the final breaking forth of God's wrath.

Rev. 18:22 says you won't hear it any more. It will even be gone from there. It has been gone from among God's people for two thousand years, and when that day of God's wrath comes, they will be gone even from Babylon. Yes. Now you think of a man coming up here before intelligent people and trying to say that such a thing as this would in any way justify the use of instrumental music during *Christian* worship.

#### JUST ONE LITTLE PASSAGE

Let him find ONE passage in the New Testament where we have Divine authority for it. Let him find it. He'll bring you one that he thinks is there but it isn't there. And we will show you that, and you will see it, because you are intelligent people who know how to study the Bible. You have been introduced to the rules of Bible study. You know to inquire when you read even one passage of Scripture, "What is the writer talking about? To whom is he talking? What is the purpose of this language here?" Then you begin to get the real meaning of it.

#### CUT IT OFF AT THE ROOTS

Now you look here. You know, this would be a good place, brother Dunn, to just cut it down at the bottom. How about this bottom line of the chart? If we just started in and went across there

on the bottom line. He says in this bottom line we have music and conversion. Surely, conversion is a good thing. They had dancing, too. Had dancing, too. I don't know as to its being conversion. This is a story of a boy who came home from wandering — Prodigal Son, he is often called, in the fifteenth chapter of Luke. When he came home his father folded him in his arms. I grant that it is a type of conversion. I grant it is a type of conversion, yes. But brother Hunt, didn't you ever study, when you were going to school, that the type isn't the same as the anti-type? That which represents is not the same as that which is represented? Didn't you ever read that? If not, we will have a lesson on it before this is over, just as sure as the world stands. You get that. So if this is a type of conversion, why does he come up here and say "with conversion"? There wasn't any conversion in the fifteenth chapter of the book of Luke. There's a boy who came home from his wandering and wasted life, yes. But that's a physical thing, and when the elder brother came in, he heard music and dancing. Now this is where he said it comes into the Christian association, and "Christian Service" I believe was the word he used down here at the bottom of the chart.

#### BRING IN DANCING ALSO

My friends, the same verse that says *music says dancing*, and they are hooked together by that little coordinate conjunction "and," which joins together words of equal rank, words of equal importance, and if one of them means that it is to be used in connection with conversion, the other must also. Therefore this line of his chart will put dancing into the worship of the church if it puts instrumental music there. You can't get them apart to save your life. Music *and* dancing.

When we talk to alien sinners, brother Hunt, you and I both, we read to them Mark the sixteenth chapter and the sixteenth verse, "He that believeth *AND* is baptized shall be saved." Coordinate conjunction, *AND*, joining together words of equal rank, words of equal importance, and therefore one is as important as the other, one is as necessary as the other. Unless we recognize that, we cannot understand the will of God. You have preached it as many times as I have in the last twenty

years, and I am sure have done as good a job as I have, or better, because I know that you are a good preacher and that when you go out to preach you do a good job.

But now come down to this, in the fifteenth chapter of Luke and the twenty-fifth verse, "Music *and* dancing." If one comes in, the other comes in, and what are you going to do with brother "dancing and sanctified," then? What are you going to do with him? If you have his music in, you will have his dancing in. Brother Maxey over there works with some of our fine colored brethren as I do, and he knows what I am talking about when I talk about "dancing and sanctified." If you don't know, brother Hunt, you find out from him. What are you going to *DO* with him when you meet him? If he heard you here tonight, he'd wrap this verse around your neck the next debate you have with brother "dancing and sanctified," and you couldn't do a thing in the world with him, because here it would come, right along with the music. Not a thing in the world you could do.

#### DONT FENCE ME IN

Now, he has built my chart. He has built the little fence around it. About these five acts of worship. He ought not to talk about his brother ("in Christ," that is). Maybe his uncle. I don't know whether he was related or not, but I believe somebody said it was his uncle. Anyhow, "Donald Hunt." They are brothers in Christ, and they are joined together in this work that they are doing, and brother Hunt has been up there for a debate not too long ago. Brother Hunt is connected with a school up in Iowa, and there they had on the wall a chart by this Donald Hunt, and they had these very five acts of worship. He got it from one of his brethren, not from me. He didn't see that from me, I don't believe. I never built a chart like that. But here he had it, and if he wants to, I'll bring it down here and show it to him, and the signature's on it, "Donald G. Hunt," and let's see what he can do with it.

Why does he come along here, trying to build up what I believe, and tell you what I believe? I believe what the Word of God says. I believe that worship is according to truth. I believe that there are ordinances of Divine worship. Yes, I do, brother Hunt, as you do. I believe there are ordinances of Divine worship.

I believe that worship must be in truth. Now, where among these fifty passages that you list, can you find a truth that puts the instrument in the worship of God? Or brings it in during the worship of God? Where can you find it for the New Testament church. Remember, I said, "*The New Testament Church.*"

Don't do as you did last night, and get up here and read one sentence from one of my booklets, skip the next sentence, and read the next one, and say, "He is saying *everything* must be by Divine authority." Oh no, I didn't, and you know I didn't. I said, "My premise is that things in the *work* or the *worship* of the church must be by Divine authority," and the two lines that you read last night are divided by another sentence in which I spelled it out, "in the work or in the worship of the church." That is what we are talking about tonight. Remember, I said, "In the worship of the New Testament church." I didn't say "in Old Testament practice" or any other place outside of this. I'll give you a little latitude, and let you pull the knot a little tighter before I pull it up like I want to.

He says, "Who are we" (am I following him, or am I? I have it down here, and I have come right down the line), "Who are we," he says, to exclude any scriptural authority?" I agree with you, brother Hunt. We are not to exclude any scriptural act. I agree with you, brother Hunt. We are *NOT* to exclude any scriptural act, but that has been our contention for two nights. I have declared and proven by your own chart that you had up here and which you have now taken down, that your use of instruments of music is an *UN*scriptural act, by the affirmations that you put upon that chart. Where is the Scripture for your instrument in the worship of the New Testament church? Where is the Scripture for your instrument during Christian worship? Where is it? If you can find it, you trot it out. That's the way to affirm a proposition. That's the way, my friend, to show that the New Testament authorizes the use of instruments such as pipes, harps and trumpets, during Christian worship. You find one of these passages that refers to Christian worship, or refers to the use of these instruments during Christian worship in the practice of the New Testament church, or any command to the New Testament church, and you will have done something then.

I have followed him. That's as far as he went. The next page is blank. I'll be back in thirty minutes.

## MR. HUNT'S SECOND AFFIRMATIVE

Mr. Chairman, Honorable Moderators, Mr. Smith, Ladies and Gentlemen:

We want to keep this debate on a high plane. I am one in favor of restoring the good old days when people believed in debates. I think they are worthwhile if they are held on a high plane and conducted seriously. For the sake of the occasion I am going to say, when a man starts directing his speech to his opponent instead of the audience, it means one of two things: he is either badly rattled or defeated.

## A MATTER CAN BE BOTH AN AID AND AN ACT OF OBEDIENCE

Brother Smith says a matter cannot be both scriptural and an aid. I shall follow his argument just as he gave it. He says a matter cannot be an aid and an act of obedience at the same time. Now that is not true; that is not a good principle; that statement is not right and I now expose it. Take, for instance, the subject of baptism. Baptism is scriptural and is a commandment, but at the same time baptism is an aid. It aids as the means to receive and appropriate the blood of Christ. We are baptized into the blood of Christ (Rom. 6:3-6). Consequently, baptism aids to get His blood applied. The acts in the Bible are not independent acts, but are all one great scheme of redemption aiding one another. One has no right to build a fence around any of them. They all make one great program of work and worship. The pipes and harps are included along with the rest of the acts in the New Testament. I have shown that a matter can be both an act of obedience and an aid, shown by baptism, a very familiar thing.

## TWO APPROACHES TO THE STUDY OF THE MUSIC QUESTION

Brother Smith is forced to agree that there are two approaches to the music question evidenced by the fact that he has signed his name to the proposition to discuss the subject from the viewpoint of an aid in the category of song books, tuning forks and so on; at the same time he signed the negative of our present proposition. I do not say he believes in the music, either as an

aid in the class with a song book or as an act of service in the category of singing. But nevertheless, he does admit the consistency of such investigation by virtue of the fact that he signed his name to two propositions covering the two approaches. We must cover the whole subject before we can ascertain just what is truth and where we can arrive at the right thing. This intelligent audience will be able to decide if the position is correct which I hold on this particular point.

#### THE EFFORT TO DODGE REVELATION 22:18 IS AMUSING

He repeatedly said he never referred to Rev. 22:18; the verse that says, "do not add." He complained that I kept hammering at something he never referred to. This little book, "The Way of Cain," which is his first speech in this debate has an article on page five entitled: "Addition Rather Than An Aid." So the man does say here that instrumental music is an addition! He was the first one to introduce the word, "addition." All I did was tell where the verse was found. Revelation 22:18 says, "Whosoever shall add to the prophecy of this book, etc," and brother Smith was the man who introduced it. I did not do it! I was only following him when talking about "addition."

#### WHY BROTHER SMITH WOULD LIKE TO BE DIFFERENT FROM HIS BRETHREN

He says he is going to stay with the Lord, not with the brethren. I am very disappointed that we do not have a representative man of his brethren. I understood he thought his brethren in the churches of Christ were with the Lord. Now we have found he has excommunicated them by virtue of the fact that he is unable to uphold their belief in this discussion. He has them excommunicated; he is standing alone; he is no longer standing with the brethren but with the Lord, so he says. This means his brethren must not be standing with the Lord, if they are not standing with brother Smith. He knows that his brethren have built a fence around those items (see the chart) and those acts do not have any fence around them by scriptural authority. It is a means to protect their position; a premise, a basic error that these brethren have introduced in their teaching and practice which has become creedalized. They have done this for one

reason, and one reason only: so they can debate and say, "There are instruments in the New Testament but find them inside our fence." That is their challenge and the purpose of that little fence. He knows it too!

#### WHO WOULD DEAL WITH ANOTHER SUBJECT LIKE WE HAVE THE MUSIC QUESTION?

He says this is the only subject under the sun, "under the shining sun of heaven" that we take the position and argue like we do on the music question. Well, that is not true, but it is so with brother Smith. I do not believe he would take any subject, except the music, and affirm, "the Scriptures teach its use sinful"; something not even taught in the Bible; something not found in the words of the Scripture. He would handle no other subject like that. So it is he who would deal with no other subject under the shining sun of heaven as he deals with the subject of instrumental music.

#### "YE HAVE NOT COME TO THE BLOWING OF A TRUMPET," A PROHIBITION OF THE USE OF INSTRUMENTAL MUSIC?

He brought forth Hebrews 12:19 again. It says, "Ye have not come to mount Sinai nor to the blowing of a trumpet." He reminds me of the first preacher I debated. I was just a young chap, somewhere in my teens, and of course did not know much about it, but I did know when the man made a false application. We were debating on baptism. My opponent was a Holiness preacher. He was trying to prove the Bible taught that baptism was not necessary. So he quoted 1 Peter 3:21, "The like figure whereunto baptism doth also now save us, not," and stopped there; stopped with the word, "not." The Scripture says, "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." But this brother, in order to get his "not," reached over into the parenthesis and took out the word "not," and applied it to baptism. So it is with brother Smith. He finds a "not" in the twelfth chapter of Hebrews, and says, "ye have 'not' come to the blowing of a trumpet on mount Sinai." I will gladly admit

we have not come to the blowing of any trumpet on mount Sinai, for "ye are come to mount Zion." I am going to read an argument that I wrote on this verse, viz: Regarding Hebrews 12:19, quoted by brother Smith, purporting to show that we have not come to the sound of a trumpet. Let us note verse 18, which is the true setting. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words,— But ye are come unto mount Zion." Of course we will never come to mount Sinai, as the Scripture says in the New Testament, but we are come unto mount Zion. There may be the sound of trumpets as we come unto mount Zion, but there can never be as we come to mount Sinai, for we today do not come to mount Sinai. This must be clarified by other Scriptures and other arguments. Certainly, there is no analogy here teaching that we should not come unto mount Zion with the sound of trumpets. But to the contrary, we read in Revelation 14, where John said, "Behold, I looked and a Lamb standing on mount Zion, and with Him 144,000 harping with their harps." Brother Smith tells us the Bible says, "Ye are not come to mount Sinai and to the blowing of a trumpet." We have come to mount Zion. When we in the New Testament come to mount Zion, what do we see there? Revelation 14 says John saw the Lord standing there and with Him 144,000 harping with their harps. Where? "On mount Zion." So brother, if you cannot get your trumpets on mount Sinai, come over to mount Zion; stand with the Lord and the 144,000 while they play their harps and trumpets. All right, we are getting this thing down just where we want it!

#### A WORD ON REVELATION 18:22

We shall read Rev. 18:14, along with the 22nd verse. This is what it says. "And the fruits that thy soul lusted after are departed from thee." Now Babylon is something bad, "a cage of every unclean and hateful bird." "All things which were dainty and goodly are departed from thee." Here in the 14th verse it says "all things which were dainty and goodly," good things are departed from Babylon, and then it comes on down and lists the good things. It says in the 22nd verse of this same

chapter, "And the voice of harpers, and musicians, and pipers and trumpeters, shall be heard no more at all in thee." In the 14th verse it calls these, "goodly things"; in the 22nd verse it says these things departed out of Babylon, which was a departure from an evil and sinful place. This is sufficient to show how the brother misrepresented the harpers, musicians, etc., coming out of Babylon as recorded here in the Bible.

#### BROTHER SMITH IS IN A DILEMMA CONCERNING WORSHIP

Brother Smith did not tell what he believes about the worship program. I introduced a dissertation, read from the Greek and other places showing exactly what I think worship is, what it includes and how it is. He did not deny what I said. If he did, I did not hear him. The only thing he said was he is not standing with the brethren. He did say that. Since his brethren stand inside the fence, I guess we will have to take what he said as a denial of their position.

Anyway, here is the dilemma that brother Smith is in. I did not lay this trap, but nevertheless since he fell into it so sweetly it should be pointed out. This is what happens. He either accepts these five acts on the chart as being his position on the worship service, or he takes my position that the worship service includes all the acts. If he takes my position, he admits that even the resurrection is an act connected with worship. I honestly believe the resurrection is in the work and worship of Almighty God. You say, "how can this be"? Romans 8:23 mentions that the resurrection is in the scheme of redemption. I preach a sermon on "The Redemption Of The Body," and one on "The Redemption of the Soul." Both doctrines are taught in the Word of God. The soul of man is redeemed from sin; the body of man is redeemed from the dust of the ground. Both are in the work and scheme of redemption. The resurrection of the dead from the grave is just as much in the program and work of heaven as singing, praying, teaching and the Lord's Supper. Brother Smith either accepts this or he does not. If he accepts this, he has the trumpet in the service of God during the resurrection. If he does not accept it I have him inside the fence. Consequently, his demand for me to show instrumental music inside that fence is a demand that must follow an affirmation by brother Smith.

He has a job; this job is to find that program, that form taught in the New Testament. The very next verse after he finds that taught in the New Testament, it will be no trouble to find instrumental music. Or if he rejects this task, we have harps, trumpets, etc., during Christian worship; since Christian worship is not limited to these acts but involves, includes and engulfs all the acts of the Bible. We will then have instrumental music in connection with the worship of the New Testament church. Is not this easy to understand?

#### THE MUSIC IN LUKE 15:25

We come to the music in Luke 15:25. Our Lord Jesus Christ gave this story. If ever there was anything serious in all the world it is the story of The Prodigal Son. The great evangelists have used it many times as a closing sermon of revivals in bringing sinners down the aisle to the Lord. It is no teasing or ridiculing matter when it comes to talking about the story that fell from the lips of the Son of God; depicting and describing the great love of our Heavenly Father in receiving sinners into His arms. Jesus staged a scene. The only thing I claim for that Scripture is: music is mentioned there by the Lord Jesus Christ. The story of the prodigal son, though it be in the personal ministry of Christ, is bound to be reproduced in the conversion of sinners after the Day of Pentecost. It is proof on the proposition. Since the Lord, Himself, set up the scene and staged it, mentioning the fatted calf, dancing, the ring and the shoes along with the music there is nothing sinful about it. To use music because of this is to use it from a wonderful source. The Lord, Himself, staged the scene, creating an illustration to show us, depicting how wonderful, how beautiful things could be in a scene of rejoicing when sinners come home to the Heavenly Father. It is not a matter of ridicule. I will have more to say on this later.

#### A RECOGNITION OF THE COLORED BRETHREN

He said the colored brethren are going to disagree with me. He said the colored brethren were his friends. They are my friends, too. I love them. I have the greatest admiration for brother Tibbs Maxey here, my colleague, classmate and friend for launching out and starting a colored college. I am definitely

a friend to his school. I go to the colored conventions occasionally and help all I can. I am of the opinion, brother Smith, that some of these colored people are subject to leave you after hearing all this evidence; learning that *the persons, the instruments and the actions* pertaining to instrumental music are actually in the New Testament. From now on they are not going to listen to you tell them it is not in there. As long as they live, they will never forget that the men, the instruments and the actions of those instruments are found in the New Testament in connection with the work of God. They will not forget that. And brother! Since our good colored brethren are prone to shout; well, I believe in shouting myself. I believe in shouting; I believe in dancing in the sense Jesus used it in the story of the Prodigal Son. Now put that down in your book. Yes, indeed! The lame man who was healed in the temple ran, leaped, jumped and praised the Lord. The problem today is, the churches are too often like refrigerators. When you shake hands with some elders, deacons and church members, it is like taking hold of a serpent. We need to rejoice, to shout, and to bubble over. Knowing that God hath anointed our heads with oil, our cups should run over! One has something to rejoice for when he has been lifted from the pit of sin and his feet placed on the Highway of Holiness leading to God's Eternal Heaven. It is something to be happy about.

#### HE DEMANDED A VERSE WHERE HARPS WERE USED DURING WORSHIP

He asked where a verse could be found in connection with the worship of God. "Where, brother Hunt," he said, "can I find one verse in the worship of God?" I am going to give you plenty in my argument tomorrow night. I hope he does not say I am just a "promising lad" for putting it off until tomorrow night. I shall give a preview right now to stop that. In the fifth chapter of Revelation the eighth verse says they played harps; verse nine says they sang; verse fourteen says they worshipped. There you have harps, singing and worshipping all going on at the same time. He demanded a verse (with harps) in connection with worship; there it is in the New Testament, all right. The analogy (shown on the chart), brother Smith, is that worship is not limited to five acts but includes these actions (the resurrection, Christ's coming, etc.) in connection

with these harps. He says, "Brother Hunt, find a verse where these harps are in connection with worship." Well, the analogy is this, that worship is spread over all of God's program, hence, anywhere the instruments are found would be in connection with worship. One cannot be baptized without worshipping God. One cannot repent without worshipping God. Why, you can give your neighbor a cup of cold water in the name of Jesus Christ, brother, and you will not lose your reward. Why? Because you worship God. Brother Smith knows this! The analogy is easy. Since instrumental music is found in connection with the resurrection, in connection with worship, in connection with singing, in connection with the second coming of Christ, in connection with gathering the elect, in connection with teaching, in connection with conversion, surely, we may use it during our worship service today. Harps and trumpets are in the New Testament in connection with all these acts. I reason that God, angels and all who use these instruments are in fellowship together, whether in heaven or on earth.

This answers everything brother Smith said. Not one thing is left. I took down everything he said that merited an answer and replied to him as he said it.

Now, to get back to the chart. Here are three stubborn facts. I want to read them to you because you cannot see them from where you are.

"ANYTHING IN THE SCRIPTURES, WHEN TAKEN WITH ITS  
CONTEXT, IS UPHELD, CONDEMNED OR NEUTRALIZED"

Brother Smith tried his hand on this because he felt the power of the principle. It cast a shadow beforehand. Everything in the Bible is either upheld, condemned or neutralized. Since these harps are in the Bible, they are upheld, condemned or neutralized. Baptism is in the Bible. Why? God put it in there; God mentioned it to uphold it. Fornication is mentioned in the Bible. Why? To be condemned. Paul riding a ship is mentioned in the Bible. Why? Not necessarily to uphold it nor to condemn it, it is incidental; or we could call it a neutrality. There is no exception at all to my rule.

I reason like this. Instrumental music is mentioned either by name or character fifty times. These harps and trumpets in the

Bible are upheld, condemned or neutralized. Note the test: are they condemned in the Bible anywhere? Brother Smith knows they are not. You know that they are not. Nowhere does it say, "thou shalt not use an instrument." That position is false. This means they are either approved or neutral. If approved (and I have shown that they are), how approved? They are approved in connection with singing, in connection with the temple, in connection with the resurrection, in connection with the second coming, in connection with gathering the elect, in connection with teaching, in connection with conversion. They are upheld! But let us grant for a moment that they are not upheld, leaving the neutral position only. If they are neutral, we can use them; they come in the category of Paul riding a ship.

Brother Smith thought he found an exception to this rule. He said, "Why, I found dancing mentioned in the New Testament. I have never found anywhere that it is upheld. Neither did I find it condemned, and surely brother Hunt will not say it is a neutrality." All right, here is the answer to that, brother Smith. Let me show you the principle again. "Anything in the Scriptures, *when taken with its context, is upheld, condemned or neutralized.*" I want to ask this audience a question, a fair question. When Jesus mentioned dancing in connection with the return of the prodigal son, when Jesus staged that scene, did He use dancing as an element or act, and in that sense uphold it in connection with the story? The *context* shows that dancing is upheld as used by our Lord. Brother Smith may take it out of its context and say, "Brother Hunt, let's go out here to a roadhouse and dance." If he wants to remove it from the context to make that application, these people, I will agree with you are more intelligent than average. They will see the unfairness to my rule. Why should he take something out of its setting? He knows dancing is approved in the story of the prodigal son. The fatted calf is approved as used by our Lord and the *context* shows it is. "Anything in the Bible is either upheld, condemned or neutralized unless applied contrary to its context." Since these harps are in the Bible they are in one of those three classes. Since brother Smith cannot find where they are condemned, they are either upheld or neutralized. In either case we may use them and not commit sin.



Notice the second principle here on the chart:

"ANYTHING MENTIONED IN THE BIBLE HAS TO BE CONDEMNED  
BY THE BIBLE TO BE SIN"

May we show you what is meant by, "applied contrary to its context"? For instance, water is mentioned in the Bible, in the New Testament, is it not? Suppose one took water and put it on the Lord's Table instead of having grape juice in Communion. One might argue: water is mentioned in the New Testament and is not condemned. Nowhere does it say, thou shalt not put water on the communion table. Therefore, your principle is not any good. The rule is, "Anything mentioned in the Bible has to be condemned by the Bible to be sin, *unless it is used contrary to its context.*" To put water on the Lord's Table would be using it contrary to its context. Where water is mentioned in the New Testament, it is never mentioned in connection with the Lord's Table. It is mentioned in connection with baptism and other acts. Therefore, as long as a Scripture is applied according to its connection and setting, something mentioned in the Bible must be condemned by the Bible to be sin.

Sprinkling is not mentioned in the Bible for baptism. Consequently, "A thou shalt not" is unnecessary. But pipes, harps and trumpets are mentioned; therefore, there is the necessity for a condemnation before it is a sin to use these. I will leave the matter to any logician, any debater, if that is not real logic and a real principle to propound in defense of the proposition.

The third principle on the chart:

"THESE PIPES, HARPS AND TRUMPETS ARE EITHER IN THE SERVICE  
OF GOD OR THE SERVICE OF THE DEVIL"

There is no middle ground to it. They are either in God's service or the service of the Devil. There are two Masters only in the Bible. There are two programs only in the Bible. There are two doctrines only in the Bible: the doctrine of Christ and the doctrine of the Devil. Let us read Romans 6:16 for the proof. "Ye are servants to whom ye obey, whether of sin unto death, or of obedience unto righteousness." According to this a thing is either in God's service or the service of the Devil. Since these harps and trumpets

are in the New Testament, I will propound this question: whose service are they in? Are they in the service of the Devil? If brother Smith says "yes" he puts the resurrection in the service of the Devil; he puts worship in the service of the Devil; he puts gathering the elect in the service of the Devil; he puts teaching in the service of the Devil; he puts converting sinners in the service of the Devil. Therefore, brother Smith is the man committing sin by condemning part of the Word of God. If he says "no," then he is forced to admit they are in the service of God. Bear in mind, "everything in the Bible is either in the service of the Devil or in the service of God." I will say they are not in the service of the Devil; they cannot be in the service of the Devil. All these great acts of obedience are part of God's program and scheme of redemption. They cannot be in the service of the Devil. Consequently, there is only one other place left for them, and that is the service of God. I thank you very much.

#### AN ARGUMENT FOR NEXT SPEECH

Tomorrow night I am going to introduce an argument called, "The Church Of The Firstborn." Brother Smith claims he is going to follow my arguments. He reminds me of the apostle Peter who followed the Lord "afar off." Tomorrow night I am introducing an argument you do not want to miss. I sent brother Smith this argument about four or five months ago. I sent him the one I made tonight and all these Scriptures (on the chart) because I wanted a reply to these arguments. I wanted to meet the man on common material; to meet a great man, indeed I am meeting a great man. The reason brother Smith did not do any better in his last speech is not because he does not have ability. If I thought brother Smith were a small man I would tell him he would have to get somebody better. Honestly, I do not believe I have debated any man anywhere that has more ability than brother Smith. He is one of the greatest orators I ever heard; he is a silver-tongued orator. William Jennings Bryan could probably not beat the man speaking. This man has the ability to answer these arguments if they could be answered. The weakness in his other speech was due to the soundness of the arguments made by the Affirmative. This man was big enough to see it. That is what caused his failure.

He directed his speech to me instead of the congregation. I am

glad, because I love brother Smith. He is kind and good to look upon as far as the body is concerned. He has that little something about him that teases and makes me really like him. So if he still wants to preach to me, I welcome him to do it (Laughter).

Thank you!

### MR. SMITH'S SECOND NEGATIVE SPEECH

Mr. Chairman, brother Hunt, Brother Moderators, Ladies and Gentlemen:

I am happy to be back again for another thirty minutes with you at this time. Those final words of brother Hunt's sort of have me flabbergasted here. I don't know whether I can talk now or not. I am almost like that colored woman was. Her husband died, and they were having the funeral. And you know how things go at a funeral. The preacher was just going on, like they do at a funeral, you know. She was sitting down there with the little children around her. Finally she nudged one of them and said, "Johnny, go look in that box and see if that's your paw." I started looking around for somebody to get in here and do this debating. I tell you, he just has me flabbergasted. I thank brother Hunt. He is a congenial fellow, and I don't know, but I am going to see if I can't talk my wife into frying chicken tomorrow and invite him out to eat with me. I just feel like that. I will have to do something.

But I am going to leave it to the congregation tonight as to whether I answered his argument. I am just going to leave it to YOU. I don't have to say any more about that. I came here to debate with brother Hunt. I am not debating with YOU. And if when I want to address a question, I want to get it to the person I am debating, I am going to address it to him and ask him to come on through with the proof. I am not going to ask YOU, because I am not debating with you.

### HE GOT HIS REPLY

He said he sent me his arguments because he wanted a reply. Well, he got it, and he knows that he got it, and everyone who reads the book will know that he got it, too. We won't have any trouble about that, at all. People know whether the thing was answered or not. You have been to debates before. In fact a good many of you have been here the last two nights, and you know how it is when a thing is put up and is not answered. You have had a demonstration of that, just recently here. You know tonight it was different from the way it's been before. We don't want any trouble along that line.

## WHICH SIDE IS HE ON?

Well, let's just trace him. Last time I started in at the beginning and came on down. This time I'll just go back up the line, and follow him right along. He keeps talking about "following ME," and he spent about fifteen minutes. He says, "I have answered everything." He's here IN THE AFFIRMATIVE tonight. He isn't answering ME. When he came down here in the negative, the first thing he did was hang up a big chart and jump into the affirmative. Now tonight he tries to shove me into the affirmative and get back into the negative. You just can't tell where he is going to be. I tell you, you can't tell whether it's an aid in the worship, or if the worship, or whether it's red or whether it's black. But one thing he said right here about this chart, down here under one of his "stubborn facts." They are going to get "stubborn-er" every night that he's here, too, and it's going to be bad before it's over.

## THOSE STUBBORN FACTS

One of his "stubborn facts" down here. It must be in God's service or the Devil's service, he said, because Rom. 6:16 and 17 says that "ye are the servants of the one to whom ye yield yourselves to obey," but it wasn't talking about instruments of music, wasn't talking about footballs, or baseball bats, or . . . it was talking about people. Had you ever thought about that? I don't know whether brother Hunt had or not, but surely he won't get into that kind of thing again. Over here in the sixth chapter of Romans and the sixteenth verse, "Know ye not that to whom YE present YOURSELVES as servants unto obedience, his servants ye are whom YE obey, whether of sin unto death, or of obedience unto righteousness." And he came along and put that on his chart, or gave it in his argument, whether it is on the chart or not. He gave it again. Yes, it's on the chart. Rom. 6:16. And he said, "That proves everything is in God's service or the Devil's service." That doesn't prove any such thing. That proves that YOU are in God's service or the Devil's service, but it doesn't prove anything about your shoe. It just doesn't say anything about your shoe. But it says as much about the shoes you wear, as it does about "pipes, harps and trumpets." That's talking about you and me and brother Hunt. "Know you not that to whom ye present yourselves as servants to obey, his servants you are?" Every man and every woman in this world is in God's

service or the Devil's service. Yes, indeed. And that verse teaches it, and that verse proves it, and many others prove it. But that verse will never prove that a pipe, harp or trumpet is in the service of God or in the Devil's service either one, because it's not talking about "pipes, harps or trumpets."

## IN GOD'S SERVICE OR THE DEVIL'S SERVICE?

He said, "Everything in this world is either in God's service or in the Devil's." Why, some things are in both. What about wine? Over in the eleventh chapter of First Corinthians, they met on the Lord's Day and were supposed to have the Lord's Supper, and in that Lord's Supper they used the juice of the grape. Some of them got some that had been around too long, and they got drunk on it. And there on that day, in that same church, some people were using the juice of the grape in God's service and some were using it in the Devil's service. He says it has to be in one or the other, but it can be in both. That isn't what God is talking about at all in Rom. 6:16. Brother Hunt knows that, and you do, too. You can see that.

What about biscuits and honey. Come over in the morning for breakfast, and I will give you some, brother Hunt. Surely, come along, brother Maxey, and we'll have them. My wife can make good biscuits, and I have got some honey I brought down from Prince Edward's Island last summer. It's the finest there is. Biscuits and honey. Are they in God's service or the Devil's service? Which one? Why, it doesn't matter about that. You are not going to put it on the Lord's table next Sunday morning, are you? What about the piano? Is it in God's service or the Devil's service? That isn't the question AT ALL. The question is whether or not you have authority to use it in God's worship.

Biscuits and honey are fine, and I will eat as many of them as he will, ALMOST. But I tell you this, I will not put them in the worship of God, or say that it is the worship of God when I am eating seventeen of them. I will not bring them in and put them on the Lord's table. When I come to the worship of the Lord, I will there use what the Lord has commanded. When I come to the table to eat, I will eat what I like. But when I come to God's worship and God's service, I will do what God has said for me to do,

because if I fail to do that, God will come down upon me with His wrath as He did upon Cain, as He did on Balaam, as He did on Nadab and Abihu, as He has upon every person who has ever brought into His work or worship that which was without Divine authority.

That's what I think about his "stubborn facts," and I know that you can see that, too. He talks about worship. He is just bound to "throw me into fits," so he can cure me, you know. He is just bound to. He doesn't know what to do with a fellow who doesn't have fits, and so he just needs to get a fellow into a case of fits so he can cure him. That's all. He's bound to get me inside that fence up there. I haven't got anything against what he has inside the fence, but I didn't make the chart. I didn't bring the thing into this debate. He doesn't know. He says, "Well, he disfellowshipped all you brethren out there." Who said I had, brother Hunt? I just said that I wasn't going to stand with THEM. I am going to stay with the Lord. Now if they stay with the Lord, we will be together, and I am convinced that the great multitude of them out there are staying with the Lord, and we are standing together, and I haven't disfellowshipped them, and am not about to. But I tell you, when they leave the Lord I am not going with them. I am not going with YOU when you leave the Lord. I am THROUGH with that sort of thing. I don't want any part of it. I am going to stay with the Lord.

#### BACK TO HIS STUBBORN FACTS

Now, his "stubborn facts" here. Rule No. 1. Here is "Hunt's Rule." You have never seen that rule in any place. You find it in this book—of course, that's Hunt's debate. (He didn't know I had one.) He didn't know it was out yet, and he didn't know whether I had it, so I can't charge him too hard there about saying it wasn't in any book. He didn't know I had that book. But it's in a book. Believe me, it's in a book. And I'll tell you where you can buy one one of these days if you ask me about it, and you can see that it's in a book. But it will be in this book also, and so you might just as well buy this one. Just fill out your order and turn it in to brother Cox or to me tonight, and get it here. You will have the book then, and it will be all right.

That rule. You will never find it anywhere else. Now I'll tell you, that man's original; that's his own. I don't know that he is going to be proud of it very long, but he is real proud of it tonight, you know. He is just like a mother with her baby, just the bestest baby there is, there just isn't any other one that quite comes up to that one, you know. And that's his "baby" up there, and he is just as proud of it as an old mother hen is of her little chick. Yes, sirl! He is just going to cluck over that Rule until finally he clucks out, and then he will get him another chart, you see. It is a shame to spend as much money having a chart painted up as he has on that one, and then not get to use it any longer than he will get to use that. Because he will get off of it, just as sure as the world. That "stubborn fact" is going to be too stubborn for him, before long.

#### WHAT ABOUT HUNT'S RULES?

That Rule that he has put up there, says "anything in the Scriptures, when taken with its context, is either upheld, condemned, or neutralized." Where did he get it? That's "Hunt's Rule." Why doesn't he use it on other things. Well, he did. He said we are going to take dancing in now. I asked him about some other things, what about incense, what about slaves, but he didn't have anything to say about them. You just take your Bible and start reading through, and pretty soon you will have so many exceptions to that Rule that you could spend thirty minutes up here just asking the questions, what about this? and what about this? and what about this? and he wouldn't have an answer to a single one of them. Why, before he got through trying to answer them, he would give up Christianity, Bible, heaven and everything else.

He says that these things, this dancing, is upheld by the context back there. Where in the New Testament worship? He says these harps, pipes and trumpets are upheld because they are mentioned in the New Testament. Where were they in New Testament worship? You can find them with hypocrites on the street, and in Babylon with all the wicked things (I'll get down there to Babylon after awhile and what he had to say about it), but where can you find them **IN THE WORSHIP OF THE NEW TESTAMENT**

CHURCH? His proposition—you wouldn't know it by listening to him debate—but his proposition says "The New Testament Scriptures authorize the use of such instruments as harps, pipes and trumpets DURING CHRISTIAN WORSHIP."

#### BRING IN DANCING TOO

It isn't whether you can play a fiddle in a dance on Saturday night or not. That isn't the question. It isn't whether or not you can sit down at a piano and play a song there for your own amusement or entertainment or for the relief of all the feelings that are tied up within you. That isn't the question. The question is whether it can be used DURING CHRISTIAN WORSHIP. You can't use biscuit and honey during Christian worship. You can use it on the table, and it will satisfy your hunger. He believes in dancing—does he believe in dancing in Christian worship? This dancing here on this chart (it is Luke 15:25), is dancing with music, a revelry that they heard as they came up. That wasn't anybody dancing with joy over somebody's conversion. They were having a party, brother Hunt. They had killed the fatted calf. They brought in the musicians and were having a dance. That's not religious dancing, either, and you know it's not. (I'll talk to YOU every once in a while, because I am debating with YOU.) He knows that's not religious dancing there, nor anything even slightly akin to it. Those people were having a dance. They were having a big party and a celebration, and a dance with music. If he can get ONE into Christian worship, he can get them BOTH in. That isn't anything akin to the lame man in the temple, who had been healed and was leaping for joy. Didn't have any music with that, that I have read about, brother Hunt. No. Just a man leaping for joy because he had been healed.

#### SEARCHING AROUND IN HEAVEN

Now he said, "Brother Smith asked me where is one Scripture here that puts this in Christian worship." And do you know where he went to get it? Heaven! He can't find it on earth, so he'll go to heaven to get it. He said, here we go, up the ladder, to the fourteenth chapter of Revelation and the third verse, "Harpers harping with their harps." And it's in heaven! I said, "IN CHRISTIAN

WORSHIP." I said, "IN CHRISTIAN WORSHIP," and that, my friends is not the worship of the New Testament church in Revelation, the fourteenth chapter and the third verse. That is not the worship of any part of the New Testament church. That is a scene in heaven. He said that he was a promising lad or that I MIGHT THINK that he is a promising lad (I guess that was the way of it), and that he was going to develop it tomorrow night. Watch out the developing fluid doesn't get too strong on it, brother Hunt, because before we get through tomorrow night you are going to find out when you present it and the best you can, and get it built up as fully as you can build it up (and I have it just as he gave it. He spent thirty minutes on it in this book. I know just how you will build it up), but when you get it built up, watch out the developing fluid doesn't get too strong because you are going to find out before tomorrow night's over, the Lord giving me strength and health to be here, that that is not any part of the New Testament church, and that that is no part of worship by the New Testament church. Therefore it is not what I asked for. You have yet failed to find ONE Scripture that you have on that board that has any reference whatsoever to the use of instruments of music in the worship of the New Testament church (or during Christian worship, as the proposition reads. It just isn't there. It just isn't there.

Now he says that with the prodigal son we only claim that it is "mentioned." He said up here, "with conversion (Luke 15:25)." It's right there. Can you see it? He said, "with conversion," and now he says "we only claim it is mentioned." He said, "with conversion," and now he comes along and says this is a scene depicting joy at conversion.

#### PRODIGAL SON A TYPE OF CONVERSION

Of course it is. It was in this story that Jesus told, and it is one of the sweetest stories ever told. It is one that thrills the heart of every man and every woman who has ever heard it. It is one that reaches down into the heart of the lowest sinner on this earth and says to that poor suffering heart, "God waits with arms outstretched to throw those arms of love around you, God waits with the ring of sonship to place it upon your hand. God waits with the robe of righteousness, that He may throw it about you and forgetting all your sin and all your iniquity, take you as a child in His own

house." Oh yes, it is one of the greatest stories that Jesus told, and it depicts one of the sweetest thoughts that can come to the mind of man. But, my friend, the music and the dancing there are a type of that joy at conversion, and the type cannot be a type of itself. It represents the joy at conversion, but does not in any way authorize getting up and banging on a piano because someone's been converted. It just doesn't do that. It just doesn't do that.

#### STILL TRYING TO FENCE ME IN

Well, he is still trying to get me in around that fence. He is just bound that I'll "have fits" before I get through, because he just doesn't know how to doctor anything but fits. I am not in the affirmative tonight. I don't have to tell you what the acts of worship are—if I knew what they are. I am asking HIM to find where that which HE says can be used during Christian worship, is authorized by the Scriptures. That is what he signed to do, and until he does it, he hasn't done his job here, and you folk know it because you have attended debates before.

Revelation 18:22. Ah-h-h, he struggled with that one, didn't he? Ah-h-h, there's great news tonight. Revelation the eighteenth chapter and the twenty-second verse. (You ought to get the book and read what he said in that first speech. We have got the tape down there, and it tells it just like he said it. When he referred to this the first time, my! how he built it up. But when he got to it the last time, how he changed his tune. Now it will look good in that book, just about forty or fifty pages apart. You can just mark one, then you get over and mark the other, and turn back and forth and read them like that, and see what goes on in his use of Rev. 18:22.) Revelation 18:22 is talking about Babylon. "And a strong angel (beginning with verse 21 we read) took up a stone as it were a great millstone, and cast it into the sea, saying, Thus with a mighty fall shall Babylon, that great city, be cast down, and shall be found no more at all. And the voice of harpers and the minstrels, and flute players, and trumpeters, shall be heard no more at all in thee."

#### WHAT ABOUT BABYLON?

Ah, no, not going to be heard. But it HAD been heard in Baby-

lon, in the midst of all this sin, and carnality, and corruption. These instruments of music HAD been heard, but now they were even gone from that. Why? Because this is the judgment scene. The whole thing is over now. The earth is no more. The angel standing with one foot on the land and one foot on the sea has declared that there shall be no longer a delay, that all things are finished, and the judgment of old Babylon has come. And there comes an end of even instruments of music. They ended in the worship of God two thousand years ago. Some of these days they are going to end in the night clubs and taverns and honky-tonks, and in all of the spiritual Babylon that is probably referred to here. Yes, it is going to end there. You know, you go out in spiritual Babylon with the old "mother of harlots"—the Roman Catholic Church, and all of her daughters, the Protestant denominations that are in the world, and it is highly probable that this Babylon refers to that—you go through it from one end to the other, you will find all your instruments of music, because the Roman Catholic Church gave authority for them and the daughters of the "old harlot" are using them tonight. But those who have come out of Babylon will have nothing to do with it, and one day even these instruments of music will not be heard there, for Babylon will be no more.

#### SHAKING THE BUSHES FOR AN INSTRUMENT

How he works to find that instrument! Well, when I got it down here that this was with dancing, he said, "Well, I am going to jump on up here, and I'll get it with the resurrection, and it's blown by an angel." Why doesn't he find it in the New Testament church? Have you ever wondered about that? You know why? If he had a verse that said, "Play an instrument of music," like we have verses that say, "Sing, making melody in your heart," he would have read it the first minute he was on the platform. He wouldn't have to go clear around by way of Grapevine and Fort Worth and come back in by way of Rylie to get here tonight. No, he wouldn't. He would just come right to the point. But there ISN'T one. He gets it played in Babylon, he gets it played at a dance, he gets it blown by angels, but he never finds it in the worship of the New Testament church, he never finds it during CHRISTIAN worship. Where is it in the worship of the New Testament church?

He says that he's got me in a dilemma about his fence up here.

That I've either got to get inside there and play with these five acts of worship or else I've got to get outside and say everything is worship. Well, I'll just stay with the Lord, brother Hunt, and let you be in the affirmative. I'm not going to get IN IT. When I was in the affirmative, I stayed in the affirmative and tried to get you in the negative. But you wouldn't get in. But that doesn't mean that I am going to follow you and jump out there in the affirmative tonight when YOU are in the affirmative! I am BEHIND you, and I am going to STAY behind you. I am going to look at everything you say, but you are not going to push me into the affirmative AT ALL tonight.

#### PROVED BY THE SAME REASONS

He said, "Smith will not affirm any other subject as he did the last two nights, that is sinful." Why, of course I will. I will affirm that the use of wine is sinful, in certain capacities. I will affirm that the use of incense in the worship of God is sinful. I will affirm that slavery is sinful. I will affirm that dancing even, is sinful, brother Hunt, if you want to debate with me. Yes, sir. I'll take the affirmative any day, and if anything that I preach is sinful, I'll affirm it is sinful. Just write the proposition out, and we will "go to town on it," if you want to get on the other side. If I preach that it is sinful, then I'll affirm it in debate, because I wouldn't preach a thing that couldn't stand investigation wherever men would gather together and would care to investigate it. Anything that I preach. And I preach that the instrument is sinful because the Word of God teaches that when it is used during Christian worship it becomes a part of that worship, and since it is unauthorized as a part of that worship it is necessarily sinful. I preach it, and I am going to stay with it, and I'll debate it.

#### JUST NO PARENTHESIS THERE

Heb. 12:19. Hunt said I reached over into the parenthesis and got a "not." I don't know what kind of a Bible he's got to begin with. He's been up here reading the Greek tonight. Is that a Greek New Testament over there, brother Colley? I might get him to look for the parenthesis in IT, if he wanted to look for one.

There isn't any parenthesis in what Paul wrote, and you know I have a book here that was translated by a group of very, very highly regarded scholars who are supposed to know Greek (I don't know a thing in the world about it. It's just Greek to me. I don't know a thing in the world about it, but these men that translated this are supposed to know about it), and they didn't put any parenthesis here. I don't have any here, brother Hunt. You said I reached over and got the "not" out of parenthesis and tried to put it in here. But I don't see any parenthesis here, and there's no parenthesis over there in that Greek New Testament, and I just don't know where you are getting this "parenthesis" business.

Let me read it to you, folks. It's in your Bible, when you go home. "For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words." Every one of those items are connected by the coordinate conjunction "and," which joins together words of equal rank and words of equal importance, words of equal value. They are ALL preceded by this word "not," and there is no parenthesis there, so far as I can find in this Bible. No parenthesis over there in that Greek New Testament. I can guarantee you that. I would just like for him to get that straightened out. It says, "Ye are NOT" to any of these things that are listed here.

#### GOD HAS SPOKEN BY HIS SON

But then he says, "We are come to mount Zion," and lo and behold, upon mount Zion (Revelation 14) they are playing upon their harps. We aren't there yet, brother Hunt. That isn't authority for you. If when you get to heaven God wants to give you a harp to play on I'll not object at all. If God had given you a harp to play on HERE, I wouldn't object to it. Here in this Word God has spoken to us by His Son. What His Son has commanded, we are to do, and if God had said, "do this," I wouldn't object to your doing it. If, when we get to heaven, He gives us harps to play on, I am not going to object to it. I am going to get along with the Lord and stay with Him. But for here and now, He didn't give it to us. It isn't here, and we therefore cannot have it without walking in the "way of Cain."

And he said, "Right here on page 5, 'addition rather than aid.'"

He said that's where I brought in Rev. 22:18. Friends, we have some more of these booklets out there in the foyer tonight, and when you go out, if you didn't get one coming in, you get one and take it home. You look on page 5, and you read it, go back and read it again, read it from the bottom to the top, from the top down to the bottom, begin in the middle and read both ways, and on page 5 or any other page in it you will never find any reference whatsoever by this speaker to Rev. 22:18. That just isn't there. That is another case where he is trying to "throw me into fits" because he knows how to cure fits—he thinks. But I tell you, there are some of the brethren over here that he might have gotten to take that position, but he didn't do much better with them.

But of course I am rattled. I am defeated. I have talked to him instead of to the audience, he said. Because baptism is scriptural, and baptism is an aid. Isn't that silly? A man bringing out a thing like that, trying to prove that instruments of music like harps and trumpets are used in the worship of God. You know, he'll have to do better than that. It just won't add up.

#### MY TWO PROPOSITIONS ARE ONE

Trying to say that I have two positions and that I MUST have two positions because I have signed two propositions. Friends, these two propositions are one. For two nights I have affirmed that the use of mechanical instruments of music as an aid to Christian worship are sinful, because they are unauthorized by the Word of God. Tonight I am still here, denying that they are authorized by the Word of God. Two propositions with but a single thought, with but one position by this speaker, and that is, that musical instruments in, or with, or during, the worship of God become a part of that worship, and, being unauthorized, they are sinful, because without God's authority, in the truth that He has given through His Son, we cannot worship, and when we go beyond that which is written, when we go beyond the teaching of Christ, we have left God, we walk in the "way of Cain," are walking in the "error of Balaam," and must come under the condemnation of God.

Thank you. Come back tomorrow night.



## SMITH-HUNT DEBATE

### Proposition Number 2

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"THE SCRIPTURES TEACH THAT THE USE OF A MECHANICAL INSTRUMENT OF MUSIC AS AN AID TO SINGING DURING CHRISTIAN WORSHIP IS SINFUL."

November 20, 1953

#### MR. HUNT'S THIRD AFFIRMATIVE SPEECH

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Mr. Chairman, Honorable Moderators, Mr. Smith, Ladies and Gentlemen:

I am going to win the debate tonight for three reasons. First, because I have already won the first three nights. Therefore, there is every reason to believe I will win the last night. The second reason is, I have in hand the brains of brother Smith, which is mighty fine ammunition to win any debate anywhere at any time. Brother Smith took me over to his printing establishment today and showed me his very fine and progressive business. Before leaving his shop he gave me six books, including four debate books. Among these are the *Smith-Jackson Debate*, *Smith-Ballard Debate*, *Smith-Shuler Debate* and *Smith-Bogard Debate*. He gave me two books of sermons also. I am very grateful for these books. I want you to know brother Smith and I are on the finest terms of friendship that two men can possibly be in the short time we have been acquainted, even though we differ on the question under discussion.

Well, he did more than this. The third reason why I should win the debate is that brother Smith took me over to his home also, as he promised, and fed me some of that good honey and hot rolls which he told us about last evening. He even did better than this. He permitted me to sit by his wife while I ate the honey and hot rolls (laughter). So I feel sweetened and prepared to win this argument (continued laughter).

I did as Peter who visited the household of Cornelius. He took

along six Jewish witnesses. I went with three preachers who will bear witness that what I am saying is true. Brothers Tibbs Maxey, Vernon Newland and Bob Cox are the witnesses. The meal was well climaxed by eating Mrs. Smith's pumpkin pie which tasted like some queenly delicacy. Then Eugene Smith, Jr., played the beautiful baby grand piano in the most entertaining fashion I have ever listened to from a youngster of his age. I am happy to know that Eugene Smith, Jr., is such a very promising young man. He plans to follow in the footsteps of his beloved father in the ministry. He has much to look forward to as a young man.

#### A WORTHY OPPONENT

Before beginning the argument, let me say further, while I have been engaged in a number of debates I have never met a man nor had an opponent of whom I feel more highly than I do brother Smith. I am glad to be able to say this as we come to the closing night of the debate. He has been a Christian gentleman in every sense of the word. He has been a fine opponent, sweet, good, considerate and fair; a man of unusual ability. He is truly a great orator. I appreciate the opportunity to meet this good man and to be with him in this debate, though I regret we differ. The entertainment by him, his good wife and family was most delightful. I am grateful for it, indeed. In fact he knocked me out of my little nap, so I do not know whether he was trying to weaken me tonight or not (laughter). Maybe I have a right to bring this charge against him (laughter).

#### LAST NIGHT'S ARGUMENT

Last night the argument was that "pipes," "harps," "trumpets" and music are mentioned fifty times in the New Testament, either by name, person or character. (The reader is asked to please turn back and take a look at the chart.) Brother Smith did not deny a single time (as you people who were here know) the fact that these pipes, harps and trumpets are mentioned fifty times in the New Testament. I pointed out how and where they were used. It was shown the persons, the instruments and the actions are mentioned. The persons are the harpers, trumpeters, pipers and musicians. The

instruments are the harps, trumpets, pipes, etc. The actions are harping, sounding, piping and music.

When we go across the other way on the chart, it reads like this. "The harpers with harps are harping. The trumpeters with trumpets are sounding. The pipers with pipes are piping. The musicians with music are singing." In other words, the persons, the instruments and the actions are all in the New Testament.

In the next column, the fourth column, is how or where these instruments are used. Somebody says, "They are not used in the worship service." You know, I pointed out over here that the left side of the chart is my side and the other is brother Smith's side. Attention was called to the word, "VERSUS." Notice how the chart reads: "INSTRUMENTAL MUSIC MENTIONED FIFTY TIMES, 'VERSUS' THE CLAIM THAT THE NEW TESTAMENT IS SILENT ON INSTRUMENTAL MUSIC." Notice the "anti-music worship service" containing only five items with a little fence built around it. Of course it was shown that this was not according to the Bible anywhere. Then the stubborn fact: "A worship service with a given number of acts cannot be found in the New Testament." That is truly a stubborn fact. Brother Smith would not get inside the fence, he would not get outside, he did not want to take any kind of stand because he knew what was waiting if he did. He was in a dilemma: if he got inside the fence and demanded me to find the instruments inside that worship service, he would first be obligated to find that kind of worship service recorded in the Bible. If he got outside the fence, it would put him over on my position where any act of obedience to the Bible must be accompanied by worship! And that is really the position I think brother Smith accepts. If he does, he is forced to accept the trumpets and harps which are used in connection with many of these acts. How are these instruments used? They are used with worship; they are used with singing; they are used in the temple; they are used with the resurrection; they are used with the second coming of Christ; they are used in gathering the elect! they are used with teaching and they are used with conversion. With all these acts these instruments of music are upheld in the Bible.

#### THE STUBBORN FACTS LISTED AGAIN

The first stubborn fact showed that, "Anything in the Scriptures,

when taken with its context, is either upheld, condemned or neutralized." Therefore, since these instruments are not condemned, they are either upheld or neutralized. If they are upheld (which I have showed they are) they are authorized.

The second stubborn fact is, "Anything mentioned in the Bible has to be condemned by the Bible to be sin, unless applied contrary to its context." Since these harps are mentioned either by person, name or character fifty times in the New Testament they have to be condemned by the Bible in order to be sin when used.

The third stubborn fact on the chart is, "These pipes, harps and trumpets are either in the service of God or in the service of the Devil." These are the only services mentioned in the Bible for them to be in. Since they are in the Bible; since they are mentioned in there, they have to be used in the service of God or the service of the Devil. If you take the position that the use of them is in the service of the Devil, then you take the position that all these things (like the resurrection, the second coming of Christ, etc.) are in the service of the Devil. Of course you could not take that position. Consequently, there is only one other service in which they could be used and that is in the service of Almighty God. Now that was the argument last night, which lasted one hour; that is very briefly a review of it.

#### ARGUMENT NUMBER TWO

This argument is called: **THE CHURCH OF THE FIRSTBORN.** It is found in Hebrews the twelfth chapter and the twenty-third verse. We shall read the passage at this time. "But ye are come unto mount Zion and to the city of the living God; the heavenly Jerusalem and to an innumerable company of angels, to the general assembly and the church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." Notice all this beautiful language describing the church of the first born. An effort shall be made through this argument to discuss the harps found in the book of Revelation. In order to keep our opponent from simply getting up and tossing it out the window without giving any reply, it will be shown that not only harps and

the people who played them mentioned in Revelation, but they are referred to all through the New Testament. The very people who played the harps in the book of Revelation can be found elsewhere in the New Testament time and again.

For a great many years the anti-music brethren have been asking us to do five things. They say, "Brother, we want you to show where Christians were in the church, singing, playing harps and worshipping." This argument will show those five things. That there were (1) Christians, (2) in the New Testament church, (3) singing, (4) playing harps and (5) worshipping. These items were taking place at the same time and in the same service. The argument will show just that!

The arrangement of it is very lengthy. We present it here in italics:

*ARGUMENT NUMBER TWO: We shall prove that the church of the firstborn refers, not to the virgin birth of Christ, as some suppose, but to the firstborn from the grave; that the church of the firstborn consists of Old Testament Saints from Adam to Christ, who were released from the spirit world by the death of Christ, were granted a special resurrection with him. They walked the streets of earthly Jerusalem in fleshly bodies; they lived forty days with Christ on earth, ascended with Him to heaven and are reigning with Him now. They are that part of God's family in heaven called by the Hebrew writer 'the heavenly Jerusalem,' 'spirits of just men made perfect,' 'a great cloud of witnesses' and 'the church of the firstborn.' The number is told by John in Revelation to be 144,000 and represented by him as having eternal security, gloriously redeemed from the earth and from among men, singing the song of Moses, playing harps in praises to the Lamb of God with whom they now have the joy of the first resurrection.*

That is a general statement of the argument. Let's get our Bibles and take a look at the expression "THE CHURCH OF THE FIRSTBORN." Attention is called to the Greek word, "firstborn." The Greek word is PROTOTOKON. This word is in the possessive plural. Many people think the expression, "the church of the firstborn," refers to the birth of Jesus Christ by the Virgin Mary. This passage does not refer to that. PROTOTOKON here is in the plural. The "firstborn" includes more than one person. Conse-

quently, we are forced to search the Scriptures to see whether there is any place where the word "firstborn" will apply. We find in this connection Col. 1:18. "He is the head of the body, the church, who is the firstborn from the grave." Also Paul said to King Agrippa, "That Christ should suffer, and that He should be the first that should rise from the dead" (Acts 26:23). It will be shown that the Old Testament saints mentioned in the book of Hebrews came out of their graves after Christ's resurrection; that Paul catalogued them as "the firstborn from the grave" and they are exclusively and literally "the church of the firstborn." (For clarity it should be said that the word, "literally," is used to distinguish from those resurrected with Christ "spiritually" in baptism. In baptism, of course, we have a part in the first resurrection.)

In order to show the truth of the preceding argument let us begin with the eleventh chapter of Hebrews and give a brief of this chapter. This is the great faith chapter. It begins: "By faith Abel," "by faith Enoch," "by faith Naoh," "by faith Abraham," "by faith Isaac" and on down the line until we come to the thirty-second verse. "What shall I more say? For time would fail me to tell of Gideon, of Barak, and of Samson, of Jephthah, of David, of Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance; that THEY MIGHT OBTAIN A BETTER RESURRECTION." Here is a point to put your foot down on. The Bible mentions here "a better resurrection." I take this to mean the Old Testament saints looked forward to the resurrection of Christ; that they endured terrible punishment in order to obtain a right to come out of the grave with Him; that they wanted to be in the first resurrection, which to them would be "a better resurrection"; it would be better than waiting until the final resurrection to be raised from the grave. God granted them this privilege because they endured "cruel mockings and scourgings, yea, moreover bonds of imprisonment. They were stoned, they were sawn asunder, were tempted, were slain with the sword, they wandered about in sheepskins and goatskins; and being destitute, afflicted, tormented (of whom the

world was not worthy), in deserts, in mountains, and in dens and caves of the earth, etc." Then we come down to the twelfth chapter: "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us."

These Old Testament saints wandered about, suffered and went through all these hardships to bring Christ to this world. They are now a great cloud of witnesses somewhere. Read on down this twelfth chapter of Hebrews and it says they "came to mount Sinai." We understand that Enoch and David, along with the rest of the Hebrews, are catalogued in the eleventh chapter, even though they were not of the immediate twelve tribes. A careful reading of the twelfth chapter will show (the context does) that they (Enoch and David) came to mount Sinai in a spiritual and a genealogical sense. Christ was resurrected as David's representative (Acts 2:29-36).

The writer says further: "But ye are come to mount Zion, to the city of the Living God, to the Heavenly Jerusalem, and to The Church of the First Born." Showing that Christians today come in the presence of these Old Testament saints and are in fellowship with them, because we are one in the great church purchased by Jesus Christ.

#### ATONING BLOOD REACHES BACK AS WELL AS FORWARD

When Christ died on the cross His blood went backward as well as forward. As far as His blood reached back, His church reached back; it incorporated everybody into the church or kingdom of the Son of the living God. All right, to show the material, the proof of this, turn to Hebrews 2:14-15. The writer says: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage." This teaches that Jesus Christ died on the cross, destroyed the power of the Devil and delivered the Old Testament saints who through fear of death were all their life subject to bondage. All right, that is one Scripture. Follow along

with me. In Revelation 1:18, "I am he that was dead; and behold, I am alive for evermore, and I have the keys to death and Hades." Here is what happened. After Jesus died on the cross, His body rested in the grave, His spirit went down to the Hadean world; while in Hades He released those Old Testament saints from captivity. He freed them. When He came out of the grave they came out of their graves and walked down the streets and appeared unto many people. Many of them did, not all the Old Testament saints, but many of them, those who suffered and were worthy, came out of their graves. In Matt. 27:52-53, it says: "And the graves were opened and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city and appeared unto many." What became of these Old Testament saints who arose on the day Jesus arose? Did they die? In Luke 20:35-36 it says, "The children of the resurrection die no more." That is a positive statement suggesting that since they were in the resurrection they did not die again. What happened to them? When Jesus ascended, they ascended with Him. In the fourth chapter of Ephesians, beginning with the eighth verse, you will find the proof. "Wherefore he saith, When he ascended up on high, he led captivity captive and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.)"

This question: where did Christ get the "captives" He led on high? The Scripture just read tells exactly where He got them. He descended into "the lower parts of the earth," got those captives and went to heaven with them. Who can deny this scriptural fact, that when Jesus Christ ascended, He ascended with these saints?

#### HOW THIS ARGUMENT TIES IN

Here is further proof: when you turn to the first chapter of Luke you will find that the angel, who announced the coming of Jesus to the world, told Mary two things. I quote: (1) "The Lord God shall give unto him the throne of his father David." (2) "He shall reign over the house of Jacob" (verses 32-33). On the Day of Pentecost Peter said that Christ was reigning in heaven on David's throne (Acts 2:22-35). Not only was He on David's throne, but

He was ruling over the House of Jacob as well. Since the throne of David is in heaven today, so is the House of Jacob. The Son of God is ruling and reigning over the House of Jacob up there, as well as on the throne of David. Let's go a little further in this. You might say, "What does that have to do with the matter under discussion?" All right, here is what it has to do with it. When you study the book of Revelation, you will find that John says in the seventh chapter that he looked up in heaven and saw 144,000 people. John saw them up there; they could not have been seen if they had not been there. He said there were twelve thousand from the tribe of Reuben, twelve thousand from the tribe of Gad, and he mentions the twelve tribes down through the line. There were twelve thousand from each of the twelve tribes. That is in the seventh chapter, verses 4 to 8, of Revelation.

The fourteenth chapter has another message; this is where the harps come in. "And I looked, and behold a Lamb stood on mount Zion, and with him stood 144,000, having the harps of God, harping upon their harps, etc. And they sang as it were a new song."

There are three things said about these people in this chapter. You might say, "How do you know they are the same people that Matthew says came out of the graves?" Now Matthew says "many" of the saints arose without giving the number. But John gives the number. How do we know they are the same people? I reason and deduce this from the fourteenth chapter of Revelation. There are three things in that chapter that tell exactly where these 144,000 came from. First of all, he says they were "redeemed from the earth." Secondly, he says they were "redeemed from among men." Thirdly, they became "the first fruits of the Lamb and of God."

What did it mean to be redeemed from the earth? The word redeemed means "to buy back." If I take my watch to the pawnshop and pawn it for \$5.00, I redeem it or buy it back when I take the \$5.00 and get it. In like manner "redeemed" here means they were bought back from the earth. Jesus died on the cross, paid the debt of sin and redeemed those people from the Hadean world by buying them back. So they came out of their graves and were redeemed from the earth. Not only were they redeemed or resurrected from the earth, but they were "redeemed from among men." "Of whom the world was not worthy"; (Heb. 11:38). They were lifted up from among men, ascended with Christ, went to heaven as

captives. They now comprise "the House of Jacob" over which Jesus is ruling tonight. Yes indeed! That is how they were redeemed from among men. They were once among men. But now the Hebrew writer, in the twelfth chapter, calls them "the city of the Living God," "the heavenly Jerusalem," and so on.

As to the third expression, it says they are the "firstfruits unto God and the Lamb." If you will study this word, "firstfruits" with the fifteenth chapter of First Corinthians (verses 20 to 23) you will find it connects Christ's resurrection with "the firstfruits of them that slept." So if the 144,000 were "the firstfruits" when they were "redeemed from the earth" and Christ was "the firstfruits" when He was redeemed from the earth, Christ's resurrection and the resurrection of the 144,000 must come together. Now friends, that is the Scripture and the connection.

#### LOOKING FOR A BETTER COUNTRY

The Hebrew writer calls them "the city of the living God." Let me draw you a picture of this from the Bible. When God called Abraham in Old Testament times and wanted him to go to a land He would show him, after Abraham got to Palestine, God said, "Lift up your eyes and look in every direction." Abraham looked this way; he looked that way; he looked this way; he looked that way: east and west, north and south. God said, "As far as you can see, the land is yours" (Gen. 13:14-18). Do you know what the New Testament says? In the eleventh chapter of Hebrews (verses 8-10; 13-16), the writer says Abraham was not satisfied with the literal, natural land of Canaan but sought a better country. He looked for a City that hath foundation whose builder and maker is God (Heb. 13:14). He considered himself a stranger and pilgrim upon this earth during his stay in the land of Canaan (Gen. 47:9). What happened? He died like all men and traveled the tunnel of death, through her silent halls until led by Christ to final victory. He ascended with Jesus and is reigning tonight under the jurisdiction of the King of kings and Lord of lords in that "better country." As Jesus reigns on David's throne, He reigns over Abraham, Isaac and Jacob (Matt. 8:11). He reigns over Abraham's descendant who suffered, bled, died and were tortured in order to bring Christ to this reign. God gave them a better resurrection in the first resurrection with our Lord. They are reigning tonight with Christ in the

skies above. Now they are in "the city of the living God" that Abraham looked for; they have "a better country" up there. They are "the great cloud of witnesses." They are "the spirits of just men made perfect" and they are "*the church of the firstborn!*" They are the firstborn from the grave.

#### HOW APPLIED TO INSTRUMENTAL MUSIC

Someone says, "What does all this have to do with instrumental music?" All right, we will see! But first I am going to show the other connection. Turn to the third chapter of Ephesians. Keep in mind that I have already proved one point of the five. What? That these 144,000 who played the harps are in the church. Hebrews 12:23 says they are in the church of the firstborn and *that is a New Testament Church!* You and I are in fellowship with heaven. Why, heaven and earth are not parted as under the great "work program" of God (See Eph. 1:10 of Acts 3:20-26). All is moving to one great end, the salvation of sinners from this world. We are not severed by death nor anything else. Death does not have power over us to stop us at all (Heb. 2:14).

All right, you might say, "Well, you have them in the church; now show the argument for the name Christian." Read Ephesians, the third chapter and the fourteenth and fifteenth verses. Paul says, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named." Who is God's family in heaven? Why, the 144,000. How do we know? We read in the third chapter of Ephesians about some family in heaven. When we read the fourth chapter in connection with it the matter is clear. It says, "When he ascended, he led captivity captive and gave gifts unto men" (Eph. 4:8-10). He tells exactly who those captives were. They are the ones He got from "the lower parts of the earth." Therefore in the fourth chapter, he tells where that family came from; he also tells where they went to. He says they went to heaven with Christ. Surely, the third and fourth chapters of Ephesians are talking about the same people. The question of the name should be easy. What is the family name? All will agree that it is "Christian!" Therefore that part of the family in heaven is named "Christian" as well as the part on earth. They are "the church of the firstborn" and they are wearing the name Christian (See Rev. 3:12; 22:4).

The third thing we have to do is to show that they are singing. The fifth chapter of Revelation, ninth verse, says they "sang." The eighth verse says they "played harps." The fourteenth verse says they "worshipped." We have now shown those five points; (1) Christians, (2) in the New Testament church, (3) singing, (4) playing harps, and (5) worshipping. All this is taking place at the same time. There is the argument for you!

Nevertheless, we shall go ahead with this argument and propound a few other things in connection with it. The preceding on "the church of the firstborn" is in general what I have on this argument.

Someone might say, "How do you know those harps were literal?"

#### A REAL POINT IN FAVOR OF LITERAL HARPS

The question comes, "When did the 144,000 play those harps? Did they play them on earth or in heaven?" We suggest the possibility of both places, one of which we are sure is right. Brother Smith might object, but I am out to find the truth, not to dodge certain obligations. I will give two ideas, one of which we know is true. I would suggest that these harps were not necessarily played in heaven at this particular time. They could have been played on this earth! When? Have you noticed how the fourteenth chapter of Revelation starts? It says, "I looked, and behold a Lamb standing on mount Zion, and with him 144,000." When did Jesus stand with the 144,000 on mount Zion? When He came out of the grave and the 144,000 came out with Him. Before the ascension they stood on mount Zion; they could have sung the song of Moses (Rev. 15:2-3) and played harps then. What is the song of Moses? Turn to the book of Exodus, the fifteenth chapter, you will find after Moses went through the Red Sea they sang and played a song of redemption (Cf. Deut. 32:1-44). They were saved that day (Ex. 14:30) when they went through the Red Sea. Hence it was a song of redemption and of salvation.

Likewise, the 144,000 had been redeemed from the earth, had been resurrected and were standing on mount Zion; standing literally on this earth with the Son of God after they came out of their graves. They could have played the harps then because they were

standing with Him; they continued with Him and were with Him during that forty day period. Luke 20:35 suggests they did not die any more. They could have played the harps on mount Zion right on this earth. They had bodies. How do we know these harps were literal? Well, they had bodies; they were walking; they could be seen; they appeared unto the people in Jerusalem. So I reason like this: a body that can walk, can be seen, can sing, that "being" can play a literal harp! I confess I do not understand how they could have possibly played any other kind of harps other than harps that could be used by bodies that could walk and be seen in the presence of the people. Bodies, my friends! that is simply taking what the Scripture says. Could not this have been the time? Would not harps have been played on mount Zion before they ascended with Christ? Such redemption, like that from Egypt, called for such rejoicing! Whether they played them on the earth or after they went to heaven, is in a sense, beside the point.

Bear in mind this argument is not wholly from Revelation. You might say, "Well, he is going over into the book of Revelation and taking the harps and trying to prove they should be in the New Testament church today." I showed they were used by "the church of the firstborn"; *they are used by a New Testament church*. That part of God's family in heaven is named "Christian," and that also is in the church. They are singing, playing harps, worshipping and son on. All right, so much for now. Time is expired.

## MR. SMITH'S THIRD NEGATIVE SPEECH

Mr. Chairman, Brother Hunt, Gentlemen moderators, Ladies and Gentlemen:

Brother Hunt is working hard to find a church using harps. Moreover, since it is evident that David (one of his Old Testament saints) is not ascended into heaven (Acts 2:29), brother Hunt tries to make this a church before the church was established, and have them playing their harps in Jerusalem before they ascended to heaven.

## HE CAN'T PROVE HIS ARGUMENT

He knows he cannot prove this 144,000 is or ever was a New Testament church, or that they ever played harps during Christian worship. He has them playing before the church was established or after the church is carried into heaven, but never "during Christian worship." That is what his proposition states, and I am in the negative on this proposition, but you would not be able to know it from the thirty minutes to which you have just listened. The proposition was not one time mentioned, so far as I could determine, during the entire thirty minutes. It seems that all the effort of these thirty minutes was to prove that somebody played harps in heaven, but never that they played during Christian worship. Christian worship is not going on in heaven. Christian worship goes on here on the earth, as we shall presently see. The proposition is that "*The New Testament Scriptures authorize the use of such instruments as pipes, harps and trumpets during Christian worship,*" and that's here on this earth, as we shall see.

Now, I appreciated very much the nice things that brother Hunt had to say about my family and the hospitality of my home. That is one of the things of which I am very proud, that I have engaged in a debate, but that at the close of that debate I was still a friend of the man I was debating. I don't think anyone who has ever heard me, ever charged me with not pressing the issue and not defeating the doctrine. But I will remain friends with the men. I always intend to do that, because it is my hope, and my prayer,



and my desire, that before many weeks or months shall pass brother Hunt and I shall stand upon the same New Testament ground where I am standing tonight, and shall preach the unsearchable riches of Christ together. I think that he is a man of ability, that he is a man who has great possibilities; and I want to see him working for the New Testament Church, preaching the truth, and contending against error.

Of course someone might say, if you think he has that ability, why doesn't he do better up there in those speeches that he is giving from night to night. Well, if you ask him, he is doing fine. He said he had won for three nights, but I leave that to you, and to those who may read the book afterward. I will leave that there.

#### OUT IN "NO MAN'S LAND"

I will tell you, though, if you are wondering why I say he is a man with a good mind and a great ability, and you wonder why he cannot do better, I will tell you. When a man is trying to defend or uphold error, he is on rather shaky ground, and the only thing he can do is keep moving from one thing to another, trying to keep out of the line of fire. He is like a man out in "No Man's Land," with no protection, and as they zero him in at one point he is bound to move to another before the shells start exploding.

That is what these brethren have been doing for the last 75 years or more. They have been just moving from one shell-hole to another, trying to get out of the line of fire, and brother Hunt's still doing it, so don't you censure him too much. Don't you think too badly of him. You just admit that he is a man with a good mind, that he is a man with great ability, but that he has an impossible job to do and has done the best that any man could do along that line. And that's all there is to it.

Why, we have been debating this thing with these brethren for the last 75 years, and they started out just as brother Hunt did in this debate, with the argument that it was "an aid" to them in Christian worship. They were driven from that, and they jumped, then, to the idea that it was "authorized" in Christian worship. We drove them off of that, and now they have quit debating. This group has pulled out of that old apostate Christian Church, and I thank God they have learned that much truth and have begun to

fight the departures of that Christian Church in many respects. This group has pulled out, and is fighting many of the errors there. But they have not learned yet to give up this one thing that they have carried out with them. And when we bring them to an understanding of that, we shall have some good gospel preachers who will stand shoulder to shoulder with us in proclaiming the gospel and fighting every kind of sin. I am going to remain friends with them all the time, that I may possibly win some of them to the truth, and that they may stand shoulder to shoulder with those of us who preach the gospel.

I appreciate brother Hunt's kind remarks, but you know he would have done better if he had spent the time in affirming the proposition, in telling you what that proposition was, and in trying to affirm it. He went back for a review of last night, and since I am following him, I am going to go back with him.

#### NO RELATION TO PROPOSITION

He went back to his chart, to these fifty Scriptures up here, *not one of which* has any relation whatsoever to his proposition, and then down to these down underneath as he ran through. And I want to call your attention to "stubborn fact number two" in connection with that. "Anything mentioned in the Bible" (and so he says these are all mentioned in the Bible and therefore there is something about them. These instruments of music are mentioned fifty times in the Bible), and so he says "anything mentioned in the Bible has to be condemned by the Bible to be sin, *unless applied contrary to the context.*" That fact will get stubborn, and will haunt him through the years, because as I showed last night there is *not one* of these Scriptures here that applies to Christian worship. There is *not one* of these Scriptures up here but that he has taken out of its context and tried to deceive the people by presenting it here. They are every one out of context when he tries to make them apply to Christian worship. They have nothing whatsoever to do with Christian worship, *not a one of them*. He begins at one end with "hypocrites" and winds up down at the other end with "Babylon" where there is every unclean and adominable thing, and from one end to the other there is not one Scripture that has anything at all to do with Christian worship.

## A CASE OF MISAPPLICATION

He has taken every one of them out of context, and applied them to something to which they have no relation in the Bible whatsoever, and therefore has tried to deceive this audience by the presentation and the use of them.

He will talk with you about worship in heaven, singing in heaven, in the temple in heaven, with the resurrection, with the second coming, with the gathering of the elect, with teaching and with conversion. But we showed last night that he has perverted this thought of Luke the fifteenth chapter when he says "with conversion," and that it is not with teaching as we do it in the church today. These other things "with the resurrection," and "in heaven," do not apply to Christian worship. There is not *one* reference in his fifty Scriptures that would apply to Christian worship. And I asked him last night to just pick out one of them and apply it to Christian worship, and then I would deal with that one and cut the whole bunch down.

He tried last night with Rev. 18:22. He found out it was in Babylon. He found out it had nothing to do with Christian worship, and in fact that the very text that he had selected and used says that these instruments had been heard in the realms of wickedness, and that is all that is referring to, and I do not say they are always in wicked places. No, of course not. But this reference had reference to them in wicked places and in the midst of abomination, and it said even that should come to an end because that whole thing is going to be overthrown and come to an end.

There is not one that has any relation to Christian worship. There is not one that connects the use of instruments, pipes, harps and trumpets, with Christian worship. He has, according to his "stubborn fact number two," taken them out of context and used them contrary to the way they are used in the Bible, to make any of them support the use of instruments of music in worship.

## NO CONNECTION WITH CHRISTIAN WORSHIP

He will come back and say, "I did not say these fifty passages talk about instrumental music in worship. I am simply citing here the fifty passages that mention pipes, harps, or trumpets, or the sound of such." Well, my friends, if these fifty which are all that

even mention the word in the New Testament, do *not connect it with Christian worship*, pray tell me what he *will* use to connect it with Christian worship. He has every one of them there that even remotely mentions the word, and he cannot say that one of them is connected with Christian worship. Then where is he going to find authority in the New Testament to authorize the use of such instruments during Christian worship?

## THEY ADVANCE THE SAME TEACHING

He has here fifty. He says, "I am simply putting them here to say that it is mentioned." I challenged him to find one that connected it with Christian worship, and he was not able to do that. But he could put up here a chart and says, "Now I have a stubborn fact over here under this fence. I want to find a worship service where a given number of acts is." Well, brother Hunt, I wonder if you have ever read any of the books published by *your* brethren, and your publishing houses, your friends the *Standard* people up in Cincinnati. Here is a book published by the *Standard Publishing Company*, written by Frederick J. Gielow. On page 14, under the heading "*The Apostolic Church of Christ*," we read about the worship of the church. We read in paragraph six on page 14, that "the Lord's Supper was celebrated every first day of the week, the Lord's Day, in memory of Christ. In addition to the Lord's Supper, there was prayer, reading from the Scriptures, reading of the letters from the apostles, singing of hymns and spiritual songs, and preaching." It looks to me as if that is where he got that little pen and the things that are in it.

If not, I have a book here, *The Life of Barton Warren Stone*, also published by the Christian Church. He will say, "that is the Disciples, and we have nothing to do with them." But this is a history of 1838. And in 1838, long before he began that fight, we read, "The congregation meets at 10 A.M. for the purpose of reading the Scriptures, prayer and praise, breaking the loaf, attending to the contribution." So we have that worship set up again.

Here is another book that I am sure he recommends, published by the *Standard Publishing Company*, written by C. J. Sharp. It is entitled "*New Training for Service*," is a popular book, and is used by many of these brethren. When you come over here to page

106, the man holds out his hand and says, "Now we are going to give you the items of worship, or the features of worship, the Apostles' teaching." And under that he includes the singing, the teaching in song as in word, the apostles' doctrine, the fellowship, the breaking of bread, and the prayers. The man put it in his hand there, while Hunt puts it in a fence. I don't worry about it. I didn't bring it into this debate.

He thinks that he can come and set up a position for me. And the books that they use in their training of their young men and young women, the books that are put out by their publishing house, set the idea forth. They preach it everywhere they go. But when he gets in a debate he thinks he can make a play on it by charging that I am the only one who ever preached that in the worship of God there's preaching, singing, praying, giving and the Lord's Supper. Why, he preaches that himself, and his own religious brethren, and those that stand up for him in debate preach it wherever they go. They teach it in their schools, and I have documentary evidence for that, if he wants it.

They teach it in their schools, they preach it in their pulpits. And then he would come out here and try to deceive this audience into thinking that I am the only one that ever did that, and therefore it must be some heinous sin. Why, friends, he knows the difference between public worship and private. Yes, he does. He knows, friends, that there are in the New Testament certain things commanded. He preaches it wherever he goes, and the books that they put out also do that.

#### WHY DOESN'T HE AFFIRM?

Now, why doesn't he find, instead of talking about something that I have done (I am not in the affirmative), why doesn't he find one Scripture of his fifty that says that instruments of music were used in Christian worship?

He comes on down to his "stubborn fact," and he says, "anything in the Scripture, when taken with its context, is either upheld, condemned, or neutralized." I showed him last night that in the Scripture we have dancing mentioned, we have wine mentioned, we have slaves mentioned, we have incense mentioned, and what does the Bible do about them? And he got pressed so far last night, I don't think he is going to stay with it but he said it was all right

to dance in the church. *It was all right to dance in the church.* He has to, by that argument, because the New Testament does not condemn it, and it is mentioned there. He says it does not uphold it. All right, it's neutral. That is what he says about instrumental music. It is neutral and therefore you can do it or not do it. Are they teaching young men and young women that? *I know* they are *not*. They preach one thing and debate another, thinking thereby to make some poor soul believe something that is contrary to Scripture.

#### HIS GREAT ARGUMENT TONIGHT

Well, then he comes now to his great argument tonight. He has left Rev. 18:22 and Babylon. He says, "Now we are going to show you where they used harps in the Church, and we are going to prove it." And my, what a proof he gave. From Hebrews the twelfth chapter and the twenty third verse he began.

The very first thing that he wanted to do there was to give me a position again. Did you notice it? He wanted to tell what *I* believed about it. He said, "Now this church of the firstborn," and he began to read Greek to you and say that "firstborn" does *not* mean the virgin birth of Christ. Whoever said it did? *I* surely didn't say it. You haven't read my writings for twenty years, brother Hunt, and found that out. I never said it from the pulpit. I never put it in a book. You had read some of my books, though. (I am not supposed to talk to you, am I? I am supposed to talk to them). One night here, the first night of the debate, he charged me with playing to the gallery, appealing to the audience. Last night I turned from the audience and began to talk to him, and he said, "You are not supposed to do that." I am supposed to crawl down underneath and shut up, I guess. We might get along better if I did. I can't talk to you — "I am playing to the gallery." I can't talk to him — or I am admitting defeat. Now what is a poor man like me going to do? Somebody write me a note and tell me. I don't want to just crawl down here and get out of sight. I want to talk to somebody. So I am going to talk to you sometimes, and when I come down to something definite I am going to talk to *him*, and all of his flattery is not going to stop me, either.

Now he says here that we have this thing either in the service of God (that's another one of his "stubborn facts," before I go on

with this), or in the service of the Devil. But God uses many things that are not in Christian worship. He used old Pharaoh, one time. He used the Devil, another time. He has used many things that have no part in Christian worship. That chart is as useless and as meaningless, so far as the proposition is concerned, as anything can be.

#### BRING OUT THE PROOF

Then he got here to "the church of the firstborn." He said, "Now that does not mean the virgin birth of Christ." Whoever said it did? I didn't. Why try to give me a position before this audience? He says, "That is in the plural." I know that. I have preached that for twenty years, brother Hunt. I've written it in books. I've used it in debate. That is "the church of firstborn ones," literally. It is a plural word in the Greek. Surely I agree with you on that. The thing for you to do is now to prove that that group of people and the 144,000 are one and the same. That is where we need some proof.

Here is Hebrews now, the twelfth chapter, we are going to see what Paul had to say about it (and I judge him to be the writer of this). In the twelfth chapter of Hebrews, the twenty third verse, the apostle — but I am going to begin back just a little further, with the twenty second verse. "But ye, ye are come." That is somebody to whom he is talking. Who is it? He got on down here and tried to say they are the saints of the eleventh chapter of Hebrews. Oh, NO, brother Hunt. When you get down to the twelfth chapter, the first verse, listen to the apostle, "Therefore let Us." He changes from the saints of the Old Testament, whom he had talked about in the eleventh chapter, and says, "Therefore let US, seeing we also are compassed about with so great a cloud of witnesses, lay aside every weight and the sin which does so easily beset us, and run with patience the race that is set before US." He begins now talking to those living on the earth, and in this verse, the twenty second verse, he says, "but ye are come."

#### NOT COME TO THE SOUND OF A TRUMPET

Of course we ought not to forget that nineteenth verse, where he told them they were "not come to the sound of a trumpet." That

is Hebrews 12:19, one of them up there, and it does not refer to Christian worship. It refers to back under the Jewish law, where they had their trumpets and their harps, but Paul says (Heb. 12:19), "ye, (ye Christians) are not come." If he makes that "ye" of the twenty second verse mean those resurrected saints in heaven, he'll have to make the "ye" of the nineteenth verse mean the same group, and that says they are "not come to the sound of a trumpet."

Now he has got them both "to" it and "not to" it, the same group. Do you see what I mean? In the nineteenth verse he says, "ye are not come to the sound of a trumpet." Who are "ye"? They are the people to whom he is writing. But in the twenty second verse, as he begins the other side of that contrast, as he contrasts the new with the old, as he does all the way through the book of Hebrews, he says, "but ye are come unto mount Zion, unto the City of the living God, the heavenly Jerusalem, to innumerable hosts of angels, to the general assembly and church of the firstborn." And Hunt says those are that people up in heaven, that is that group, that family of God, in heaven. It would have been fine for him, if Paul had said so. But Paul didn't say it. Hunt says, "the church of the firstborn which are in heaven." Paul says, "the church of the firstborn which are enrolled in heaven." He didn't say they were in heaven. He said they are enrolled in heaven, as the name of every Christian is written on the Lamb's book of life. Paul is referring to the church of the firstborn ones, every child of God who has become a partaker with Christ in His resurrection, which is the first resurrection.

#### A PRETTY THIN ARGUMENT

Every child of God today has become a partaker with Christ in the blessings and benefits of that resurrection. Every Christian makes up, every Christian is a member of, and a part of that "church of the firstborn ones, which are enrolled in heaven." But Paul didn't say they are in heaven. Hunt says they are in heaven; Paul says they are enrolled there, but does not say that they are there. He says, "Ye are come to them." You people living on the earth are come to the general assembly, the church of the firstborn, who are enrolled in heaven. Hunt says that is the 144,000 in heaven, and he would have Paul saying to men on earth, "Ye are come into

heaven, where that 144,000 is." It just won't stand up, brother Hunt. It is just too thin. That is all there is to it.

These, he said, are the Old Testament saints from Adam to Christ, raised with Christ (that doesn't come into the proposition). I am not going to argue certain saints were raised. Yes, indeed. Certain Old Testament saints were raised. Certain Old Testament saints walked the streets of Jerusalem. Yes, indeed. He *says* they ascended with Christ — I don't know, but I am not going to argue that point, because it is not material to the discussion here tonight. He doesn't know. And I don't know. Because the Bible doesn't say it.

He can *suppose* that in the Ephesian letter, fourth chapter and ninth verse, when Paul says, "when He ascended on high he led captivity captive," that Paul was talking about that group. He can *suppose* that. I don't know whether he is right. He doesn't *know* that he is right. And you don't know whether he is right. But what if it is. Just let it go. Those Old Testament saints did come from the grave. If they did ascend to heaven with Christ, what does it prove? It doesn't prove a thing about the proposition because, my friends, *they are not in the church.*

#### OLD TESTAMENT SAINTS NOT THE CHURCH

Old Testament saints are not, and never have been, and never will be, in the church. I don't care if He has taken to heaven every one from Adam down to the time of His resurrection. They are not, were not, and never will be, any part of the church. Because the church, my friends, is not made up of the Old Testament saints.

Now, brother Hunt has argued that. He has been a debater of note over in his native state of Kentucky. When he goes out to debate on the establishment of the Church, or to preach on it, he'll come right along to the very place that I do. He and I preach just alike and debate just alike on the subject. We come to the eleventh chapter of Matthew, the eleventh verse, where Jesus said of John the Baptist, "I say unto you that of them born of women there hath not arisen a greater than John. Yet he that is least in the kingdom of heaven, is greater than he". John was not in the kingdom. John was not in the Church. John lived and died long before the Church ever began.

I know that some of these Baptist debaters will go around trying to prove that the Church began back in the days of John, and get John in it, and say John began it, and John so, and so, and so, and so. But when you read that verse, "for among those born of women there is not a greater than John. Yet he that is least in the kingdom is greater than he", you prove that he never was in the Church, for the least one in the Church (or in the kingdom), is greater than John. John's the greatest one of all that era. Then, my friends, the least one in the kingdom of God is greater than anyone they ever had back there, and that can only mean one thing, and that is, none of those were in the Church or ever will be. If they *are* in the Church, or if they were *to be* in the Church by the time the Gospel began to be preached on the day of Pentecost, then Christ could not have made such a statement as that.

#### THOSE IN HEAVEN NOT THE CHURCH

Then again, in the First Corinthian letter, the fifteenth chapter, in verse twenty-four, we find that these who are in heaven are NOT the church, they are not the kingdom. "For then cometh the end, when he (Christ) shall deliver up the kingdom to God the Father". Hunt says it is already there. Paul says He shall deliver it to Him at the last day (I Cor. 15:24). After His trump at the resurrection sounds, then He shall deliver the kingdom to God. If that kingdom is up there now, and if these people are members and part of the Church and are in heaven now, how then can the apostle Paul say He *will* deliver it up to Him"?

#### THE WAY IT REALLY READS

He says, "Now I have proved that these 144,000 are in the Church. I have shown", he says, "that they are worshipping, that they are singing, that they are playing harps". And if you will go to the best translation of the fourteenth chapter of Revelation, in the third verse, you will find that what John heard was "singing". He said, "I heard a voice *as of many waters*". He didn't hear waters. Hunt doesn't have waters trickling down over a waterfall in the church because he read about it there. John says, "I heard a voice *as it were* the voice of a mighty thunder". Hunt doesn't have the thunder rolling and pealing in his church today, because he knows that that does not justify it. And John says, "the voice which I heard

was *as* the voice of harpers harping with their harps". That is the American Standard Version, which is undeniably the most accurate translation of the Scriptures into the English language that there is. "The voice which I heard was *as* the voice of harpers harping with their harps, and they SING a new song". That is what John said about it.

But, what if he could prove beyond the shadow of a doubt that they were there, and that they were playing harps. I said last night, brother Hunt, it doesn't matter what God will want us to do when we get to heaven. It doesn't matter what His will for us will be for us then. Today we are trying to determine what His will for us on earth *IS*. If He wants to give to every member of the Church a harp, and have them play on it eternally when they get to heaven, that still doesn't mean that He wants them to play on such an instrument here. The fact that He *has* so given them harps in heaven, or the fact that He *might* give them harps in heaven, does not give authority for it in the Church today, any more than it gives us authority to pave the streets with gold in front of the church house, or burn incense, or have infant membership.

#### STANDING WITHOUT PROOF

I suppose those infants go into heaven. God's will for heaven is one thing; God's will for the earth is another. God's will has been revealed by His Son, and until brother Hunt can come to the Word of the Son of God that tells you and me to use such instruments of music in the worship of God today, while we are here on earth, he has *not attempted* to prove his proposition.

Until he comes to that, he stands before you absolutely without proof, trying to prove an unproveable hypothesis. The struggling of this man, jumping from one thing to another, and from one far-fetched idea to another, in attempting to prove it, only shows that he struggles in vain for that which is not there. He works in vain for that which he cannot sustain. All of his ability, and all of his effort, and all of his cunning, shall never be able to show where "the New Testament Scriptures authorize the use of such instruments as pipes, harps and trumpets during Christian worship".

I thank you.

#### MR. HUNT'S FOURTH AFFIRMATIVE SPEECH

Mr. Chairman, Honorable Moderators, Mr. Smith,  
Ladies and Gentlemen:

We shall start where brother Smith began his speech and reply to all the things he said. He said first, that "Christian worship was not taking place in heaven". According to Ephesians 3:14-15, the whole family in heaven and earth is named after Christ. In Revelation 22:4, John says, "I saw His name written in their foreheads". Revelation 5:14 says, "And they were worshipping." In Matthew 28:18 Christ said, "All power hath been given unto me in heaven and on earth." In Matthew 6:9, "Our Father who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven." When these Scriptures are connected, how can anybody say that Christian worship is not taking place in heaven? The name of Christ is written in the foreheads of the people up there; part of the family is up there; they are worshipping up there; the will of God is to be done on earth as it is up there. I conclude from these Scriptures that Christian worship is taking place in heaven.

He read from Barton W. Stone and from brother Fred Gielow saying they believed in the five items listed here for the anti-music service within the little fence. He said they believed in that kind of service. I do not believe they did. I knew brother Gielow personally. In fact, he was a professor at The Cincinnati Bible Seminary. I studied philosophy under him before he passed away. I do not believe that either brother Gielow or brother Stone believed the New Testament set out just five acts and excluded all other acts of the Bible from the service. I am charging our opposing brethren only with the guilt of this basic error. They have created and formed a little ritualistic service made up of singing, teaching, praying, giving and the Lord's Supper. Then built a fence around it; put a sign on the fence, "NO TRESPASSING". They have shut out many important items of the Word of God, as if these do not have anything to do with the worship service.

The main objective for building the fence around their service

is obvious, especially in a discussion on instrumental music. Usually they come to the platform and demand that we find instrumental music in the worship service. We in turn demand them to find the worship service taught in the New Testament. So I have listed this stubborn fact: "A worship service with a given number of acts cannot be found in the New Testament." Brother Smith has not found one. He claims he is not in the affirmative, but if my position depended on this I would certainly take a counter-claim (which I did when in the negative) and show what the truth is; not just deny, but show what the truth is if he has it!

The contention of the Affirmative on this point is: a person is as much in the worship service when he obeys Mark 9:41, which says, "Whosoever shall give a cup of cold water in my name shall not lose his reward", as he is when he obeys Acts 20:7, which reads, "Upon the first day of the week the disciples met to break bread." When you give a cup of cold water to a stranger in the name of Christ, you must have veneration, love and adoration (the very definition of worship) in your heart to be acceptable. Consequently, you are in the worship service just as much as you would be obeying any other Scripture. Moreover, the Affirmative contends that in taking a candidate to the river on Sunday morning at "the appointed worship hour" (as we often refer to it) and baptizing him, the process would be as much in the worship service of God as singing, teaching or praying would be at the same hour in a church building on Sunday morning.

#### COMPOSITION OF THE CHRISTIAN SYSTEM

The Christian System is made up of a great number of acts. These component acts of the Christian System cannot be separated and severed; they are united and make one great program. This program, as a whole, is a "work program" and a "worship program". Wherever a Bible act is found, whether it be within this little fence or on the outside it is part of the work and worship program of God. For instance, "gathering the elect" is part of the work of God. When the angels gather all the sons of God for the final judgment, they will be as much in the worship services of God as we are today when we sing or pray. Hear me! When the angels "blow those trumpets", like the Bible says, gathering the

elect from the four winds of the earth we, as well as they, will be involved in the work and worship of God as much then as we are involved today when performing any act of Scripture. The Affirmative contends further, that the resurrection of the dead at the last day is as much in the scheme of redemption in saving the souls of mankind as the resurrection from the watery grave of Christian baptism is today. To prove this, notice Romans the eighth chapter and verse twenty-three where it mentions the redemption of our bodies, showing that the resurrection of our bodies is called a redemption. Therefore, the resurrection has as much to do with the scheme of redemption as baptism or any act of the Bible. The resurrection cannot be excluded from the service of Almighty God. All the Bible has to be executed by God Himself or performed by angels and men. Regardless, we are all united in one great fellowship in heaven and on earth. Death cannot separate it nor the Devil destroy it! The will of God is being done in heaven and on earth. Nothing can be excluded from the great Christian System. Whether it is performed up yonder or down here, it is all a program for heaven and earth and all in the same service. Consequently, the finding of harps and trumpets in the service of God in the New Testament, whether it be down here or up there, is accepted as authority for their use in either world. That is what I am contending for in this debate.

Next, he mentioned dancing, incense and wine as exceptions to my rule number one. I showed that these are not exceptions at all. That was shown last night. "Anything in the Scriptures, when taken with its context, is either upheld, condemned or neutralized." The part about the rule that hurts so badly is that harps, trumpets, etc., are in the Scriptures. It follows that they are either upheld, condemned or neutralized. If they are condemned, where is the Scripture? We know they are not condemned anywhere in the words of the New Testament Scriptures. Therefore, they are either upheld or neutralized. If they are upheld they are an act of service. If they are neutral they can be used as an aid in the category of a ship or some other aid mentioned in the Scriptures. Brother Smith asks: "How about wine? It is in the New Testament. How about dancing?" He referred to the story of the prodigal son where there was dancing. Well, dancing is upheld in the story of the prodigal son. The Son of God used dancing as well as the calf, the coat, the ring, the shoes and the music to stage a scene, to show the

rejoicing among the angels in heaven when one sinner repents. If you take these with their context (which my rule demands) they are upheld. The wine mentioned in the Bible is either condemned or upheld. When used as an intoxicating drink, it is condemned. When used as "the fruit of the vine", it is upheld. The context must determine its status. The use of wine is no exception to the rule. He mentioned incense. It is condemned. The Bible teaches so definitely (See Heb. 9:4,9).

#### TRYING TO BREAK MY CHAIN OF REASONING

He next wanted proof that the people in the eleventh and twelfth chapters of Hebrews were the 144,000. This is what brother Smith did to the argument. He tried to weaken the argument in two of its connections. I mean, he tried to break the argument in two places. He suggested that there were two weak links in my chain of reasoning. First, he said that I had to prove that the people in the eleventh chapter of Hebrews were the same people as the 144,000 in Revelation. Second, he denied that the Old Testament saints were in the church. As to the first objection it is a very easy thing to show they are the same people. Here is how easily it is done. It can be proved by both induction and deduction. First, notice the proof by induction. In the seventh chapter of Revelation John says, "I saw"! "I saw the 144,000 in heaven!" He saw twelve tribes, twelve thousand from each tribe. He said he saw them. How did they get up to heaven? They were Old Testament saints because he mentioned the tribes by name: Reuben, Gad and so on. How did they get up there? He said he saw them. That proves the Old Testament saints are up there. The eleventh chapter of Hebrews says that some Old Testament saints went through all kinds of hardships and persecutions in order to obtain "a better resurrection". Matthew says many of the Old Testament saints came out of their graves, walked down the streets and appeared unto the people in Jerusalem. The fourth chapter of Ephesians says, "they ascended with Christ when He led captivity captive". How do we know they are the same people? We know because Ephesians 4:10 says, "Before He ascended, he first descended into the lower parts of the earth". This tells exactly where He got the people who ascended with Him. He got them in the lower parts of the earth, the Hadean world. The third chapter of Ephesians says, "For this

cause I bow my knees unto the Father of the Lord Jesus Christ, by whom the whole family in heaven and earth is named." When the third and fourth chapters of Ephesians are taken together they show, "the family in heaven" to be "the captives" led by Christ in His ascension. These had to be the "many saints" of Matthew (27:52-53). Therefore, the saints of Matthew, the captives of Ephesians, the firstborn from the grave of Hebrews and the 144,000 Israelites of Revelation, who were seen in heaven after they ascended, are the same people.

We will now use the deductive method of reasoning. He said the twelfth chapter of Hebrews, the first verse, mentions "a great cloud of witnesses" now seated with Christ. But he contended the subject changed further down in the chapter from the cloud of witnesses to the present Christians. The fact that it says, "Ye are come to mount Zion" proves this, he says. Of course this is true in one sense of the word. The present Christians do come to mount Zion. But what is mount Zion? The subject did change from those who came to mount Sinai to those who come to mount Zion. But it keeps the idea of the Old Testament saints in an objective and exemplary sense. Mount Zion, nor any of the expressions in Hebrews 12:22-23, have meaning without them. What does such a phrase, "the spirits of just men" mean? This could not refer to the present Christians in a primary sense. "Spirits of just men" were once men now called spirits. Why? Because they have been raised from the grave and have gone, and in the realm up there, as a cloud of witnesses, they are called "spirits of just men". Not only that, it says these present Christians have come to an innumerable company of angels. Did the writer of Hebrews call the present Christians, "angels"? He said, "Ye have come to mount Zion, ye are in the presence of angels". In heaven only are there angels. It says, "The church of the firstborn which are written in heaven." Brother Smith admits that this could not refer to the present Christians (only in a spiritual and successive sense) because they are not the church of the firstborn in a primary sense; that belongs to the firstborn from the grave. So the expressions in this Scripture show that in a primary and natural sense they refer to those people up there with Christ. Now it seems this ought to be enough on that. More will be given if it is necessary. This is the first connection he tried but failed to break in the argument.



The second link he tried to break was this. He said the Old Testament saints were not in the church; that it is preposterous to think they are in the church. In Acts 20:28, Paul says Christ purchased the church with His own blood. Wherever His blood goes, the church goes. I will leave the truth of that to the judgment of any man here. How far did the blood go? Does it go back over the Old Testament saints? Now, brother Smith! How can a man, an exegete of your ability leave a loophole like that? You know the blood went back over the Old Testament saints. The blood of animals could not take away sins. The blood of Christ had to go back. He bought the church with His own blood. Brother Smith said they were not in the church. He said the church was not in heaven; that they never would be in the church. That is what he said: not in the church now and never would be. I want to know what you do with Ephesians 3:21? Paul says, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Since the church lasts throughout all ages, world without end, I presume (he should believe) they are going to get in somewhere.

He referred to the fifteenth chapter of First Corinthians. He said, "Why, Jesus is sitting up there now. He will reign over His kingdom until the end; then He is going to deliver it to His Father. If He has His kingdom up there now, why does He not deliver it to His Father?" The fact that He is reigning over the Old Testament saints in heaven now does not keep Him from giving the kingdom to His Father at the last days. The Bible plainly teaches that Christ is reigning as king in heaven as well as over the earth. "For in the dispensation of the fulness of times He might gather together in one all things in Christ both which are in heaven and which are on earth; even in Him." The subjects of His reign are called, "saints". Jude 14 says, that Jesus will come "with ten thousand of His saints". Christ does not come back to the earth, but will come in the clouds; we will meet Him in the clouds. Not one verse of Scripture in all the Bible says Christ will come back to this earth. But when He comes, He is going to come with ten thousand of His saints. Where did He get those saints? These are surely the ones Paul says ascended with him (Eph. 4:8-10). In First Thessalonians 3:13 Paul says, "He will come with all of His saints". Where did He get these? You cannot get around such plain Scriptures. Maybe I ought to start preaching to you a little bit now. There it is! I have given the proof.

### HIS LITTLE, WORN-OUT ARGUMENT

He next mentioned that little worn-out argument about "as" harps. I have something to say about this. "As harps" could mean harps. Peter says (1 Peter 4:11), "If any man speak, let him speak as the oracles of God." I suppose that does not mean to speak the oracles of God, but to speak as the oracles, something else, not the oracles, but almost something, as oracles. Does "as" mean that? When Revelation 14:2 said they play as harps, that meant harps.

There are only two ways to study anything: either by deduction or induction. When you read a Scripture, if you cannot deduce its meaning, then the way to do is to take that Scripture and compare all other Scriptures with that one, and everywhere you find the word "harps" mentioned, learn what they mean. This method will help you understand what harps mean in the desired place. John says, "I heard the voice of harpers"! What were they doing, John? "Harping upon their harps"! Hear him: "I heard the voice of harpers". What were they doing, John? "Harping upon their harps"! He told exactly what they were doing. The deductive method of reasoning and the exegesis show that is what they were doing.

I think that is everything he said tonight. I shall get to some other matters that need attention.

Brother Smith takes the post-millennial view of the coming of Christ, the same as I do. In connection with the argument on "the church of the firstborn", I want to drop an idea to you. The position which I hold on the millennial reign is simply this. That Christ is now on David's throne reigning over the House of Jacob in fulfillment of the announcement made by the angel to Mary in Luke 1:32-33. Thus reigning over that great family of God in heaven, the millennial reign, in a primary sense, is a heavenly reign. We are also reigning with Christ now on earth. The Devil cannot harm that group up there. Consequently, he is represented as being "bound" to them. He is not bound to us here, but limited in that he cannot tempt us beyond that which we are able to bear. We are buffeted about by him down here. Some day we are going to sing the song of Moses and play harps like those who were delivered from the bondage of death and literally transcended to the heights of glory. We will join that heavenly host and then the number in heaven and we from earth shall be sealed together in

the everlasting kingdom, which Christ shall deliver unto His Father and the reconciliation between heaven and earth will have been accomplished.

#### A HISTORY LESSON

Now with that in mind I want to introduce something else. Brother Smith has been telling us that according to history the music was not used until the sixth century. Let us read from Grove's Dictionary of Music (Vol. III, p. 516), "The organ was used in religious service in the churches of Spain, and commonly, at that, A. D. 450." Here is a record of its use in 450 A. D. The New International Encyclopedia (Vol. IX, P. 579) on the word "harp" says: "The harp was used as accompaniment to the psalms sung by the early congregations of Christians." McClintock & Strong (Vol. VI, P. 759) says: "It is reported that at Alexandria it was the custom to accompany the singing with the flute, which practice was expressly forbidden by Clement, of Alexandria in A.D. 190, as too worldly, but he instituted in its stead the use of the harp." The flute was too worldly for Mr. Clement of Alexandria, so he introduced the harp in the year 190 in its stead. History does not prove much in religion, but it does prove that brother Smith was wrong when he said it was not introduced until the sixth century.

Next brother Smith reminds us that in Hebrews 12:19 it says, "Ye are not come to mount Sinai and ye have not come to the blowing of trumpets". He seems to think that he has found here an injunction, or direct commandment against "the blowing of trumpets". According to brother Smith, that is a commandment against blowing trumpets in this age. He has not come to "the blowing of trumpets". It follows that brother Smith will not come to the resurrection! For they will be blowing trumpets there. He will not come to the gathering of the elect for they will be blowing trumpets there. His position could have serious consequence. To get around the use of "blowing trumpets", he is forced to refuse to have anything to do with the resurrection and gathering of the elect.

#### SEVEN REASONS WHY THE HARPS ARE LITERAL

1. *Because* of the people who played them. The harps were

played by resurrected bodies of flesh and bones. Bodies who could walk, sing, and be seen by the people. How could such people play figurative harps?

2. *Because* the people who played the harps are not only spoken about in Revelation, a book usually shoved aside as one of "figures"; but these harp players are found in Matthew 27:52-53; Luke 1:32-33; Galatians 4:26; Ephesians 3:14-15; 4:8-10; Colossians 1:12; 1 Thessalonians 3:13; Hebrews 12:23 and Jude 14. So this argument is not an argument from Revelation only, but all these Scriptures connect with these harp players. If you are going to say that it is figurative language in Revelation, just because it is in Revelation, you are saying that the book of Matthew, Luke, Galatians, Ephesians, Colossians, 1 Thessalonians, Hebrews and Jude are all figurative, because Scriptures concerning these people are found all through the New Testament.

3. *Because* the context largely bears out a literal interpretation. The harps are in connection with other things which we know are literal. They "sang a new song" which was undoubtedly literal. It was the song of Moses (Rev. 15:2,3) which is recorded word for word in Exodus the fifteenth chapter. They were "redeemed from the earth". Now the redemption from the earth, mentioned in the fourteenth chapter of Revelation, is something that was literal; it took place. Since it literally took place, it is part of the context of these 144,000 who played the harps and who sang the song of Moses.

4. *Because* if the harps had been figurative, God would have surely indicated what the figure represented, as He did in the case of the horses and incense mentioned in the book of Revelation. I do think God indicated it, when He told what the harpers were doing. He said they were "harping with their harps".

5. *Because* the people, as well as the instruments, are mentioned. In Rev. 18:22 it says, "And the voice of *harpers* and of *musicians* and of *pipers* and *trumpeters*." Surely God intended for us to understand that these words teach that these were players on mechanical instruments of music; or else we are forced to give this Scripture a private interpretation and say these players were not playing instruments and were not people at all. Since we are not told what "harpers" are in this passage and are told nearly everywhere else we are forced to understand them to be literal. In this

passage (18:22) we leave the study of the instruments and take up the study of "musicians", "pipers"; "trumpeters", themselves. Are these musicians figurative beings? Since the people are mentioned in connection with the harps in Revelation, then it follows if the harps and instruments are figurative, the people who played them are figurative. All right we are getting somewhere!

6. *Because* some of the instruments in the New Testament are used in connection with certain things we know positively are literal and this forces the instruments to be literal to make sense. For instance, the trumpet used in the resurrection. In this argument we reason from the "known" to the "unknown". Suppose you bring a dead body into this building. We know some things for sure! There is a dead, literal body, lying in a literal casket. You take that literal body and bury it in the cemetery in a literal grave. That body remains there until God "blows a trumpet" from literal clouds and raises that very body which was buried in that grave; that grave bursts open literally: parting asunder literal dirt, grass, flowers, sticks and gives up its contents, which then stands before the Judgment of the living God. I reason, that "the trumpet which sounds" to awaken the dead is certainly in harmony and fellowship with literal things. Consequently, the dead will be raised by a literal trumpet. God is real to me. I believe in a real, literal God, whom I will see face to face when I get to heaven. Brother Smith may call Him "spiritual," but what I have said is in harmony with that, too. By what means could a figurative trumpet call a dead man from an earthly grave?

7. *Because* every sound from heaven to man has been literal. God's voice at Christ's baptism was literal. The people heard Him. The angels sang a literal song from heaven to the shepherds near Bethlehem. Paul told about literal things he had seen, "not lawful for man to utter", when he was caught up to the third heaven (11 Cor. 12:1-4). Every sound we know anything about, that God has ever uttered to us, has been a literal sound. Consequently, when He sounds a trumpet it will be a literal trumpet. If these reasons are not sound logic it is up to our opponent to refute them.

#### THE NATURE AND PURPOSE OF THE COMMANDMENTS OF GOD

Please listen to this carefully. The purpose of this statement is to straighten out another of the major errors of our anti-music

brethren. They conclude that if the instrument is scriptural one cannot be saved without using it. They reason also that each person must play an instrument. This is an unwarranted conclusion. Such a conclusion is due to an error in their concept of the nature and purpose of the various commandments. The one important question that must be answered in settling this difference is involved in whether every moral act of the New Testament is essential to salvation in heaven. Strange as it might seem, the Affirmative, as well as the opposing brother, must answer this in the negative. Such acts as singing, giving money, instrumental music and many others are not essential in every case to salvation in heaven. The Negative is forced to accept this contention, or else set aside the fact that pardon is gained by the blood of Christ during Christian baptism. The moment an individual enters the death of Christ he receives the impartation of life by the Holy Spirit and is then resurrected from the watery grave of baptism a new creature. He finds himself in Christ and in the kingdom of God. If, ten minutes later, this person dies, the Negative will agree that he will be saved, even without prayer, communion, singing, or any other act legislated for Christians to perform.

We are agreed that no one can be saved without obeying the positive commandments of faith, repentance and baptism. All commandments after these are generic in import. However, the correct position to take concerning these generic matters is to say that they are essential; but essential for what? *They are essential for the purpose for which they are intended and essential to those to whom they are addressed.* The things contained in the Epistles which are directed to the churches are not essentially written to individual Christians. We might say the positive commandments are designed (in import) to be essential, so as to make each and every individual liable by failure to observe them. But this is not essentially so with the generic commandments which are directed to the church as a whole.

This brings us to another very important fact which our opposers are asked to consider. This fact we wish to italicize. *The Church is made, or consists, of a great many orders, offices, gifts, talents and callings which are found in the lives and natures of the human family.* These offices, gifts, etc., we find recorded in the twelfth chapter of Romans, verses four to eight. Paul says: "For as we have

many members in one body, and all members have not the same office." He mentions the office of ministry; he mentions the office of giving, of prophesying, and even mentions "cheerfulness" as an office. By the authority of this scripture we are forced to the conclusion that the individual, if he is permitted by the Providence of God to live and continue his Christian life after his baptism, is responsible only for the acts that come in the realm of his personal office. The act of duty for one person might be singing, for another preaching, for another giving and for another playing a musical instrument. Consequently, the contention that all would be forced to use an instrument (when it is proved that it is scriptural) is preposterous.

Everything in the whole Bible is dependent upon and in support of one essential fact, namely: *the death, burial and resurrection of our Lord*. There are only two commandments in all the New Testament that involve the death, burial and resurrection. One is baptism and the other is the Lord's Supper. All the other acts in the New Testament are to support and uphold these. One individual may sing, another may preach, another may play an instrument, but all are united and obligated as a body or as the church, each doing his part, but none doing the part of another. Not every individual is commanded to perform every act every time he comes to church, as evidenced by the fact that there are different offices in the church; there are different callings to different individuals. If every individual were commanded to obey every generic commandment in the New Testament in order to be saved, he would certainly be in a bad shape, because no individual has all the gifts, all the talents, is not in all the callings or all the offices of the New Testament church. Consequently, when you brethren say we have to use a musical instrument to be saved, you err.

I thank you.

### MR. SMITH'S FOURTH NEGATIVE SPEECH

Mr. Chairman, Brother Hunt, Brother Moderators,  
Ladies and Gentlemen:

We come to the last speech of this last session in the discussion. We are still good friends, and we will remain that way for another thirty minutes, at least.

It was brother Hunt who for two nights argued here according to the great chart that he hung before you, that everything necessarily contained in the Scripture must be done before the Scripture is obeyed. *I* didn't make the argument he was answering the last five minutes. *He* made it. It was on his chart. He said, "Everything (that was Statement Number 3, you remember), everything necessarily contained in the Scripture (and he was arguing tonight that instrumental music is in the Scripture, and that the New Testament Scriptures authorize these instruments, and *he* was the one who said that), everything necessarily contained in the Scripture *must* be done before the Scripture is obeyed". I did not say that everybody had to play on an instrument, or that everybody had to preach, or that everybody had to do anything else. That was brother Hunt who said that, and now we have the poor man answering himself.

### THE JOB BECOMES EASIER

Well, it makes the job easier for me. You know, he has had a terrible time with me, because I just would not say the things I was supposed to say up here, all the way through. Why, he came up here and he gave another five minutes just here at the close of his speech with seven reasons why these harps were literal and not figurative. Did I say anything about their being figurative? I didn't even mention it. I guess he thought I was supposed to, though. That was supposed to be my position. I just said it didn't make any difference who played harps in heaven, but that that was not authority for here on earth. If he could prove that *was* the church up there, that still would not make any difference, because what we will do after we get to heaven is not necessarily what we do now. We are allowed to marry now, brother Hunt. We are allowed to give in marriage now, brother Hunt. But in heaven and in the resurrection there will be neither marriage nor giving in marriage. What happens then, and the mode and manner of life and work

and worship in heaven, is not an example for us here. You know that. The trouble is that I just don't fit into the pattern that brother Hunt had made up in Kentucky before he came down here.

I am going to visit him up in Lexington, some of these times, and just see how life is up there and what all those people teach. I have never had the privilege of preaching in Kentucky. It just seems that those people up there have a way that isn't like mine. I was just supposed to do a lot of things here. I was supposed to have a fence built around the worship. Of course I read where his men had those, and he said, "I don't believe those men thought these five acts were all there was to worship". Well, that is all they put in their book when they were trying to teach people what worship was and how to worship. That was all they put in there. They just put that and nothing else. If they thought there was something else, I suppose they would have said it. But anyhow, he tried to put me in this fence. He has tried to put me over here on another proposition. I just don't fit. I guess I am just out of fitting, some way, and just not going to get along with him. But anyhow, who said these were figurative harps? I didn't say anything about it. I just didn't make an argument on it, but he spent five minutes trying to prove it as though I had. I said that in heaven, the example of anybody there, was not an example for us here on this earth.

#### WHERE IS NEW TESTAMENT AUTHORITY?

He began to argue, you know, about the instruments of music and whether it was six hundred years or not. He said, "Oh, Smith said six hundred years", and brother Hunt knows that the reliable histories of music put it that way. He found where Clement condemned the flute back in 190. Well, that is what I am still doing now. Clement was a pretty good old fellow. He condemned the flute back there, and I will still condemn the flute right along with Clement. He found where they introduced the harp in 190, and where Grove said they put them in in 450. But *why* didn't he find something in the New Testament Scriptures to authorize it during Christian worship? That's the issue here, but you wouldn't know that was his proposition, if I didn't come out here and tell you. He isn't going to mention it.

On Hebrews 12:19, he said, "Now Smith just won't get to the resurrection, if this sound of the trumpet isn't going to call him,

because that sound of the trumpet is at the resurrection". Paul was talking about things here and now, not things after awhile; he was talking about what *men* had come to, not what *angels* were coming to. He says, "Ye are not come to the sound of a trumpet". He didn't say what angels were going to do.

#### THAT LITTLE WORD, "AS"

Revelation 14, "as harps". He says when it says "as harps", well that is like "as oracles". "If any man speak, let him speak *as* the oracles of God". Yes, but when I speak, I speak *as* the oracles, but I am not an oracle. I am to speak *as* the oracles, but the very fact that he used the word "as" means that I am not an oracle, and when he says "as" harps, what did he mean? That it was a harp? In the second chapter of Acts, it says "*as* of fire". Did it mean "fire"? No. If it had meant fire, it would have said fire. God could have said there were "tongues of fire", but instead He said "tongues like *as* of fire", which means it wasn't fire at all. Brother Hunt knows that, and he debates the Holiness people and shows them that.

#### A MATHEMATICAL PROBLEM

Well, he says in I Cor. 15, "The Lord is coming back", according to Jude "with ten thousand of his saints". Why didn't He bring all the 144,000, brother Hunt? Just ten thousand of them. Where did he leave the rest of them? He had 144,000 of them up there.

But you know, that 144,000 got me just a little bit puzzled. He mentioned the seventh chapter of Hebrews. That is where he got the count on that 144,000, and I got to thinking about that, and just wondering, "Now were these 144,000 the ones who were raised from the grave when Christ came from the dead?" I got to thinking about that, brother Hunt, and I thought, "Now somewhere that just doesn't quite click into place". Let's read a few verses of Scripture here. In the sixth chapter of Revelation I am going to begin reading, and read right down into the seventh chapter here about that 144,000. I believe this audience will see it, and they will go home and read it in their Bibles, and it will be there. "And the heaven was removed as a scroll when it is rolled up. Every mountain and island was removed out of their places. And the kings of the earth and the princes and the chief captains the rich

and the strong and every bondman and freeman hid themselves in the caves and in the rocks of the mountains and they say to the mountains and the rocks. Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb; for the great day of their wrath is come and who is able to stand? After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth that no wind should blow on the earth or upon the sea or upon any tree; and I saw another angel ascend from the sunrising, having the seal of the living God." Now, all this after that scene of the end of the earth, when they will cry for the rocks and the mountains to hide them from the face of the living God, when the heaven will be removed as a scroll that is rolled up. After this, John says, I saw an angel ascend from the sunrising, having the seal of the living God, and he cried with a great voice to the four angels to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, *till we shall have sealed the servants of God on their foreheads.* And I heard the number of them that were sealed, 144,000, sealed out of every tribe of the children of Israel."

Why, John was talking about something in that 144,000, and he goes on and names them, Judah, Reuben, Gad, Asher, Naphtali, Manassah, Simeon, Levi, Issachar, Zebulun, Joseph, Benjamin — twelve thousand of each tribe, 144,000. When did this sealing of them take place? During this time when the winds of God's wrath were withheld in the moment of the destruction that comes in the day of the wrath of God. That's what the Bible says about it. That's the 144,000 that John's talking about. That's what the Bible says about it. Now, how in the world is he going to stand before an intelligent audience and say that those saints raised at the resurrection of Christ, who ascended into heaven with Him, *are* the 144,000? The 144,000 are sealed in the earth when the winds of God's destruction are held back by the four angels at the time of the day of the wrath of God. Now, you go home and study on that awhile.

#### IS THIS YET TO HAPPEN?

Jude says He will come with ten thousand of His saints. Why not the 144,000? They were not there with Him to begin with. What about Revelation 14? When did that scene take place? Go over and read it. Do you know it has taken place already? Do you

know that has already come to pass? John was viewing the things that "shall come to pass hereafter," the record said in the beginning of Revelation. How long hereafter? Many of those things were clear down at the end of time, such as the one I have just been reading about. When you have come to the fourteenth chapter of Revelation, "I saw and behold, the Lamb standing on mount Zion, and with Him the 144,000." But when? Brother Hunt says they have been there for two thousand years, but John didn't say it. "I saw it?" Yes, because John was seeing things "that would come to pass hereafter." He takes his text over there. John says, "I saw." Surely. But what was he seeing? Things that then were? No. He was seeing "things that would come to pass hereafter." That is not a bit of proof in the world that a harp has ever been heard in heaven yet. And when you get right down to it, it isn't a bit of proof that a harp *ever will be* heard in heaven, because "the *voice* that I heard," says John. What was he hearing? Will you get an American Standard Version of the Bible? Read the King James' Version if you want to. It is all right with me. You will get it from that, but it is a little clearer in the American Standard, which is the best translation of the Scripture that has been given to this world. Undoubtedly that.

I am not talking about the *Revised* Standard Version, either. I am talking about the American Standard Version of 1901, if you please. I would not give you two cents for three carloads of the Revised Standard Version, and I would not put one of them on a shelf in my bookstore and advertise it through my magazine to sell it to anybody. Because it is the work of a bunch of modernists from start to finish, and their purpose and intent is to destroy faith in the fidelity and trustworthiness of the Word of God. That is exactly what I think of it.

#### THE VOICE IN HEAVEN

I am talking about the American Standard Version of 1901. The best English version that has ever been given to the world. It says "the *voice* that I heard." John heard a *voice*. He didn't hear *thunder*; he didn't hear *waters*; he didn't hear *harps*. If you want just get it as it is, and remember it like it is, "the *voice* that I heard" was like (or, as) the voice of waters. The *voice* that I heard was like (or, as) the voice of thunder." "The *voice* that I heard was like (or, as)

the voice of harpers harping with their harps," and "the voice that I heard," says John, "was singing, singing, singing." Nothing else.

John says, "I heard a voice," and that voice was in its beauty, its rhythmic melody, like the rippling of waters. It was in its majesty and in its grandeur like the voice of thunder. It was in its melody like the voice of harpers harping with their harps. But the thing that I heard, says John, was a voice, and this voice was *singing* a song. Go home and read it. That is the way it is.

He is coming with ten thousand of His saints. Why not the 144,000? They are not sealed until the time of His coming, if you want to know. Read the sixth and the seventh chapters of Revelation together, and you will find that that 144,000 weren't even picked out, weren't even sealed until the great day of God's wrath was come. And that sealing took place at a special time, while the winds of God's destruction were held back from the earth by the four angels. That is the way it is. That is the way it is!

#### WE ARE THE CHURCH

He said, and we have here now, "Brother Smith admits that the church of the firstborn is not Christians." I said just the opposite to that, brother Hunt, and the record will bear me out. I said that *we* are the church of firstborn ones. I said that *was* Christians, that *is* Christians. That is, everyone who has been baptized into Christ and has become in Christ a partaker of the benefits of Christ's resurrection, the first resurrection. That is what I said, and then he comes along and says "Brother Smith admits that the church of the firstborn is not Christians." I do not admit it. I said it *was* Christians. I said, "I do not say that it is the virgin birth." That was the position on which you were trying to get me, and I said I did not agree to that.

Now he says the church, "*Glory* in the church to God throughout all ages," and he thought he had something to talk about. He said, "These people not in the church? Why, brother Smith. Eph. 3:14, *Glory* in the church to God throughout all ages, yea, world without end, Amen and Amen." That didn't say the Old Testament saints were in the church. That just said that God would receive glory in the church throughout all the ages. That didn't say that Adam got in the church, or that Moses was in the church.

#### OUR BETTER BLESSING

In fact, when you go over to the twelfth chapter of the book of Hebrews, where God was talking about those people, he said He had provided some *better thing* for us. He gave them a kingdom in the land of Canaan, He gave them a land flowing with milk and honey, He made them a people in this earth, a great and mighty nation, He bestowed many blessings upon them. But for *us*, He has some *better thing*. He has some better thing. What is it? Membership in the Body of Christ, the *Church*. For those of this age He has something *better* than He had for anyone in the Old Testament age. He has something *better* for us than He had for John the Baptist. He has the Church, and in it we, as the children of God sustain a new and a different relationship to that which anyone in the Old Testament era ever sustained. He has provided for us a *better thing*. Surely. What is that better thing, if He brought all the Old Testament ones into the Church? Now, if he brought them in and made them a part of the Church, what "better thing" has He for us than He had for them? It makes the whole thing silly and ridiculous. Do you see?

God had those people, but God never did bring those people into the Church. The Church is a new institution, established upon a new covenant, established upon better promises than they ever had. It is a better relationship, it is a closer relationship, inasmuch that the least one in the Kingdom of Heaven, or the Church, is greater than anyone that ever lived in that age and time. He has provided some better thing for us. Surely. And through the Church and through this people redeemed out of every nation of the earth, God shall receive glory throughout all the ages, world without end, Amen and Amen. Yes, indeed. But that doesn't say that the Old Testament saints are in the Church.

#### WORSHIP ACCORDING TO TRUTH

We have studied together four nights now. You have been a patient audience, and a kind and attentive audience. We have studied together truths from the Word of God. If we have learned anything, surely we have learned that our worship must be according to truth. Brother Hunt has entirely failed in his obligation to find for you either command, example, or inference of instrumental

music in the worship of the New Testament Church. He has listed fifty Scriptures that have no relation. He has spun a specious argument (as he termed it, "argument") about those who have been raised with Christ and are in heaven tonight. But he has utterly failed to show that there is any justification for the use of instrumental music in the worship of God today. Our worship must be according to truth. God speaks by His Son. Instrumental music is not found in it, either by command or example. You have the record as it has been placed before you night by night. You study and meditate upon it, and as you study I know that you will realize that there is not in any part of that revelation of truth which came by the Son of God justification for the use of mechanical instruments of music.

#### NOT MY OPINION

Then, brethren, those of you who use it, why will you hold onto it and let it stand as a barrier to fellowship in the Body of Christ? Ah, you say, brother Smith, it is your opinion, and we will *not* cast it out that we may bow to your opinion. No, brethren. Before God, and as I live and breathe, it is not *my opinion*. It is not in the Word of God. It is not used by God's authority. It is a going beyond the teaching of Christ. It is a going beyond the things that are written. It is doing a thing that is not authorized by Divine command, by the example of Christ, or of the early Church. It is a thing entirely without scriptural authority. It is a thing unmentioned in the Scriptures, and therefore a thing unscriptural. I cannot come into your worshipping assembly and there worship God where you have added to the worship of God.

You say it is my private right, but you make it obligatory upon *me* to worship with it if I come into your assembly. I might say a man has all the right in the world to eat garlic, but when he begins to cook soup for me and puts it in, I can't take it. He may like it, he may want to eat it, and I may not be able to say to him, nay, if he does it for himself. But when he begins to fix it for me, I cannot take it. So, my friends, when you add to the worship of God in your worshipping assembly that which is unauthorized, that which is without Divine approval, that which the best debator you have in these United States is unable to show was ever used in any worshipping assembly of Christians, you have by your own

unauthorized act, by your addition to that which God has commanded, you have in going beyond that which is written, you have in your going beyond the teaching of Christ, brought an addition into the worship of God that bars from that worshipping assembly everyone who has respect for the truth of God and would worship according to that truth.

#### A PRAISE UNAUTHORIZED

Whether you call it "an aid to worship," or "an aid to the worshipper," "a part of worship," or "an act of worship," it matters not what you call it. When you bring it into that worshipping assembly and let the sound of that instrument become one sound with the sound of my voice if I sing by it, I thereby send up to God a praise unauthorized. I thereby join in the doing of that which is unauthorized. I thereby make my worship unacceptable in the sight of God. I cannot do it. It is unauthorized by the New Testament. When it is used with the singing of God's praise, it becomes a part of that worship, and it desecrates that worship and makes it entirely unacceptable in the sight of God.

Oh, how long, how long, will you continue to hold onto this "way of Cain?" How long, how long will you continue to walk in "the error of Balaam, loving the things that are of the flesh, loving the things that are of the world, loving the things that are without Divine authority, and bringing them into the worship of God, even to the rending and dividing of the Body of Christ?"

Oh, brethren, Christ prayed that we might all be one, yea, that all them that believe on me, He said, through the word of these apostles, might be one. I pray tonight that we may be one, and all them that believe on me, He said, through the word of these apostles, this old truth that has been given by the Son of God and brought to the remembrance of these apostles by the Holy Spirit, when we stand together upon that word and believing that word, we shall be one.

#### ADDITION BRINGS ALSO DIVISION

But there is division whenever there is addition. There must always be faction and division when things unauthorized by the Word of God are brought in, that those that are approved, said the



Apostle Paul, may be made manifest. God tests us, and God looks at us, and God shall one day judge us. When additions are made to the worship of God, we must back off and say, "With these we will not worship, and in the midst of these things unauthorized and done without Divine commandment, we CANNOT worship." We must back off, and there will be division, Divinely approved division, that the way of truth be not blemished, and that the lives of those who walk according to the way of truth be not compromised by their bidding God-speed to those who go beyond the teaching of Christ, to those who go beyond the things that are written.

How long, how long, my brethren, will you divide the Body of Christ, will you keep faithful gospel preachers, such as those who sit here at my right, going on separated from others who believe as they believe except for this addition to the worship of God? When, my brethren, will we be big enough and interested enough in souls of men, interested enough in the spread of the Word of God, interested enough in the unity of the Body of Christ, that we will give up our own ideas, that we will give up these additions, these things that are without Divine authority, and say, "Yea, as the Word of God speaks we shall do, as God commands we shall obey. We shall not go beyond, we shall not go beyond, we shall not leave the teaching of Christ and leave God the Father behind. But abiding in the teaching of Christ, doing that which is commanded and that which is authorized by His Word, tonight we will stand upon the Word of God and in the worship of God; in spirit and in truth, we will be found well-pleasing."

#### "THUS SAITH THE LORD"

It is my prayer that you and I may unite upon a "thus saith the Lord" in the doing of all things that are scriptural, the doing of all things that are authorized by truth, and that worshipping in spirit and in truth we may be found well-pleasing unto God.

Let us pray. "Oh, God, our Father in Heaven, it is such a blessed privilege to be Thy children. It is such a wonderful blessing to have from Thee the revelation of Thy will for us. May it be, oh Father, that each of us may have Thy wisdom, that wisdom which is from above, that the Word of Thy truth may abide in our hearts and guide us into all things that are pleasing to Thee. Wilt Thou, Father, bless the word of truth that has been spoken

in these nights. Bless the hearts that have heard. Bless the lives of those who walk in obedience to Thy will. And may it be, oh Father, that by some word spoken some heart has been touched, and will turn from the error of Balaam and the way of Cain to walk according to the truth of Thy Son, according to the things that are written.

"Guide us, Father, and use us, and make us a blessing to the world in which we live, and a glory and honor to Thy name all the days that we shall live. For we ask in Jesus' name. Amen."

### CONCLUSION

A concluding statement by Vernon M. Newland, founder and first president of Dallas Christian College, now serving as head of department of promotion and publicity.

Brothers and Sisters in Christ:

This is my first such debate to witness. I feel it has been good to be here, and good for us to meet together here. Our two brothers in this debate have spoken ably and with great earnestness and conviction. I, for one, am proud of both. It may be that some of you who have attended many debates have become used to it, but I am sure that I express the feeling of many when I say that it would have been a better debate if there had been, at times, on the part of both, less of that which was, or bordered upon, personal ridicule and sarcasm. But be that as it may, we all owe a debt to both these brethren, and I am happy to say so publicly.

One of the several benefits, far beyond the circumstances or words of these four nights, will be the impetus it will give to many of us to study the Word of God more, and to seek to do His will better. Far more important than the question of whether either of these brethren won a victory, is the question of whether Christ won victories in the hearts of hundreds who have listened and heard.

I would like to commend you folk of the Churches of Christ

for your determined stand against modernism and liberalism, so-called. It is just barely possible that I have the dubious distinction of being the one whom liberal, modernist "Disciple" ecclesiastics most dislike in the state of Texas, along with an increasing host of other brethren who are determined to stand loyally for undenominational New Testament Christianity. Certainly these modernists don't like you folk of the Churches of Christ, either. Thus, in many ways, we wage a common struggle. The great and lofty ideals, purpose and program of the Restoration Movement are our common heritage.

Let us yearn for fellowship. Let us seek a closer walk. It may not be that in my day, or that of anyone present, we shall be able to find agreement on the place, or lack of it, of a musical instrument in the worship of God, this side of heaven. Perhaps some day, by God's grace, and before His glorious throne, we shall find that fellowship and that bond of unity and brotherhood, somehow, we were not able to find, or show to the world, here. It may be that the sweet-sounding "harps of God" of which we read (Rev. 15:2) shall gloriously beautify that scene—or it may be there will be only the music of angelic choirs—but there will be music, I am sure, the like of which none of us has ever heard, when all the children of God, redeemed by His precious blood, gather at the feet of our Lord.

And now, in closing, a happy thought has occurred to me. I want two young preacher-boys of this next generation to step out here in the center of this platform. If I should say that one is brother Smith's son, and one my own, you would need no further help to discover who is who. One is Eugene Smith Jr., and one is Melvin Newland. Both are now in college, preparing for the ministry. By coincidence, both are in the third year of their college careers. They represent our next generation of gospel preachers.

Will either one, or both, be debaters? I do not know, but I close with the prayer that they will help their generation to find that closer fellowship, that greater unity of faith and service, for which so many yearn, for which Christ prayed, and which we must somehow find if ever we are to call the world back to that undenominational and unsectarian fellowship, that work and testimony, for which God raised us up and, I am persuaded, will raise up others if we fail.