

Wallace - Barber Debate

A DISCUSSION BETWEEN

G. K. WALLACE

BURTON W. BARBER

and

Wichita, Kans.

Ottumwa, Iowa

Held in Cedar Rapids, Iowa

Nov. 13, 14, 15, 16, 17, 18, 1950

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Introduction

Burton W. Barber and G. K. Wallace are not novices in debating important religious questions. Both have appeared in numerous public discussions, and both are held in high esteem by their brethren as able disputants.

In several quarters, for some time, efforts had been put forth to get these two men involved in a discussion of the instrumental music question. For various reasons, other attempts had failed to bring the two men together. But, satisfactory arrangements were worked out for the Cedar Rapids discussion. Finally, the time arrived, and the discussion began with four speeches per night for six nights (Monday through Saturday). Each speaker spoke twice each night, each speech being thirty minutes long.

Be it said to the credit of the listening audience that order and courtesy prevailed when both speakers were speaking. While there was a response in the audience that corresponded to the leadership of the speakers, yet there was a seriousness that fastened itself upon the minds of most of those who attended, most of whom had come considerable distances to be present.

As moderator for Mr. Barber, who was in the negative during the first half of the debate, and in the affirmative during the last half, I was personally well pleased with the material that he presented, the urgency with which he spoke, and the way that he conducted himself upon the platform. Representing the position that he did, Mr. Wallace also did an able job. perhaps the best that I have witnessed from one who occupies the position that he does.

The material presented is of unusual value especially when we stop to consider the difficulties, under which the material was presented. Both men, Mr. Wallace and Mr. Barber, were almost "under the weather," so to speak, as both were suffering from serious colds that bordered on influenza. In addition, Mr. Barber and I made the one hundred mile trip back to Ottumwa each night after the evening session. The daily trip was made necessary by our four hours of classes that we taught in the Midwestern School of Evangelism at Ottumwa.

It is believed that the present material merits a careful and sympathetic reading. It is but fair to urge upon each reader the responsibility of considering the weight of each argument presented by either speaker together with an equal consideration of its answer by either respondent.

Certainly, in things spiritual, which are necessarily eternal, open-mindedness and fairness, with a true respect for the authority of the Word of God should prevail.

—Donald G. Hunt

Preface

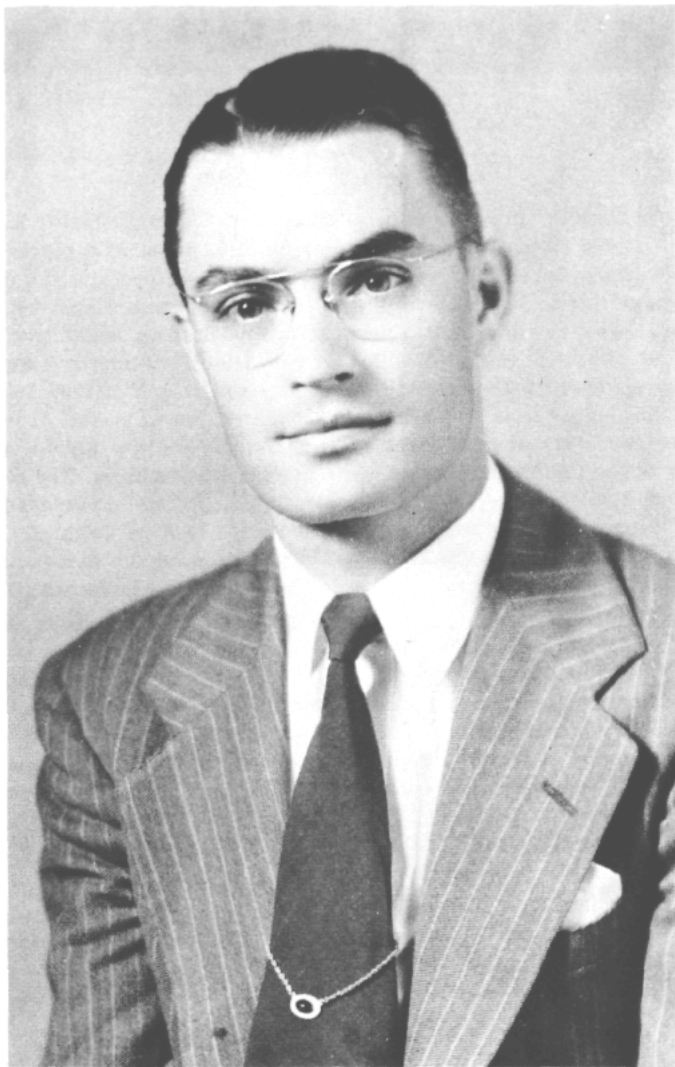
While working with the Central Church of Christ in Cedar Rapids, Iowa, I debated James Brown of Monterrey, Louisiana, who represented the Midwestern School of Evangelism at Ottumwa, Iowa, on the use of instrumental music in connection with worship. I was assisted by F. B. Shepherd, who acted as my moderator. Mr. Brown's moderator was Burton W. Barber, one of the leaders of the Midwestern School of Evangelism. The debate occurred in February and March of 1950 and was divided into two series, six nights in Ottumwa, Iowa, in the Assembly Room of the Midwestern School of Evangelism, and six nights in the building of the Central Church of Christ, Cedar Rapids, Iowa. The closing nights of the sessions at Cedar Rapids, Mr. Barber challenged the Central congregation to present a representative to meet Julian O. Hunt of Lexington, Kentucky, the next Fall in a debate on the same subject, with specific propositions to be arranged between the representatives.

This challenge was accepted by the elders of the Central congregation, and after consideration, G. K. Wallace of Wichita, Kansas, was contacted and asked to represent us. He very graciously accepted and began to make extensive preparations for the debate with sessions both at Cedar Rapids and Ottumwa. It later developed that Mr. Hunt could not meet Brother Wallace in Cedar Rapids, and therefore, after considerable negotiations and discussions on propositions, the Cedar Rapids debate was conducted with G. K. Wallace and Burton W. Barber representing the Central Church of Christ, Cedar Rapids, and the Midwestern School of Evangelism, respectively.

It is felt that G. K. Wallace is as able and well prepared as any man in the brotherhood to discuss the issues involved in a debate on the use of instrumental music. I feel that this debate will go down as a classic in the consideration of the question of the use of instrumental music as an aid to or as a means of worshipping God.

The brotherhood is indebted to Brother Wallace for his very able presentation of the abiding truths. It is my personal desire and prayer that good was accomplished and shall continue to be accomplished through the publication of this debate.

—James W. Nichols



BURTON W. BARBER



G. K. WALLACE

Proposition and Rules Governing The Proposed Discussion on The Question of Instrumental Music

PART ONE: Propositions

RESOLVED: That I can use song books communion sets, tuning fork, and collection plates as aids in Christian worship with authority, and that the same authority excludes the use of instrumental music in said Christian worship.

Aff. G. K. WALLACE

Neg. BURTON W. BARBER

RESOLVED: That instrumental music aids the individual to sing, and that he has authority to so use it In Christian worship service.

Aff. BURTON W. BARBER

Neg. G. K. WALLACE

PART TWO: Rules

I. Rules governing the affirmative.

1. The affirmative shall offer only such arguments as serve to directly support his proposition—all arguments irrelevant to the proposition will be considered out of place.
2. The affirmative shall not reply to any negative material irrelevant to the proposition.

II. Rules governing the negative.

1. The negative shall not answer any affirmative arguments irrelevant to the proposition.
2. The negative shall offer no counter-arguments irrelevant to the proposition.

- III. Every argument (whether offered by affirmative or negative must be:
 1. Answered.
 2. Admitted to be true.
 3. Or, the respondent must admit his inability to answer.
 4. The student who violates the above rules and lets two speeches pass without correction of the violation forfeits the discussion—the discussion ending Immediately.
- IV. Following the last speech of the negative in each proposition, the affirmative will have a ten minute rejoinder, in which no new material will be allowed to be introduced.

Mr. Wallace's First Speech

I assure you it's a pleasure to be here and have a part in this meeting and study with you. To my worthy opponent, the one who is in the opposition, his moderator, to my moderator and to each of you, I bring you greetings in the name of Christ. You've heard the proposition read and I shall address myself to it with dispatch because you have come here primarily to study.

Such items as song books and tuning forks, I believe, do not need any explanation. If any is demanded, I shall be glad to offer it.

By aids, I mean expedients. When I use the word aid I'm using it as a symbol of expedient. By expedient I mean that which is "apt and suitable to the end in view." That which is apt and suitable to the end in view. To expedite, "to accelerate the process or progress of,"—this is the definition by Webster. For an item to be expedient it must be lawful.

By "excludes" I mean to exclude the use of, not the presence of, a mechanical instrument of music.

By a mechanical instrument I mean one made by man—an instrument capable of making a succession of tones, having all the features of rhythm, melody or consonance.

By music, I mean "the science or art of the pleasing, expressive or intelligible combination of tones. A combination of tones, "The art of making such combination, especially in the composition of definite structure and significance."

By authority, I mean a Bible right, the teaching of the word of God.

There's another word that comes in for definition to which I want to call your attention at this time, and that's the word worship. By worship I mean "courtesy or reverence paid."

You'll notice on the chart there that it's reverence paid. It's not just reverence, it's reverence paid. I'm reading from Webster, "courtesy or reverence paid, to worth, hence, honor, respect, act of paying." By worship I mean "act of paying divine honors to a deity, religious reverence and homage." Then again in using it as a verb—that's the definition as a noun—"to pay divine honors, to adore, to venerate, to perform acts of homage or adoration especially to perform religious service," especially to perform religious service, Then worship is reverence paid, acts performed, and service rendered. I mean by it, as defined also by Mr. Thayer in the word Proskuneo—"to kiss the hand"—there's an action—to kiss the hand, "to fall upon the knees," "homage shown"—homage shown and homage rendered. And then, there's the word Sebomi, which means—"to revere, to worship." and the word worship carries with it, reverence paid or a "devout person." Then there's the word that's called

COMMANDS

EXAMPLE

N. INFERENCE

"ALL LAWFUL. NOT ALL
EXPEDIENT" 1 Cor. 10:23

MUST

WORSHIP

JNO. 4124

{ **GOD** **OBJECT**
SPIRIT **MANNER**
TRUTH **WORD OF CHRIST**

WORSHIP

REVERENCE PAID

ACTS PERFORMED

SERVICE RENDERED

RITE OBSERVED

**"ACT OF
WORSHIP"**

Heb. 9:1;

1 Cor. 11

"IN THE
CHURCH"

{ **TEACH. AUTHORIZED,** Acts 20:7, 1 Cor.
 14:19; Col. 4:16; Cor. 2:14, "**EVERY
PLACE**," Blackboard, Chart, Literature,
 Radio, Recorder, Earphones, Speaker,
 Length of Sermon, Time to Stay, **EXPE-
DIENTS.**

{ **PRAY. AUTHORIZED,** 1 Tim. 2:8; **EVERY-
PLACE POSTURE, EX.**

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP, IT IS
SINFUL WHEN PRACTICED
IN HIS NAME." Barber

{ **GIVE. AUTHORIZED,** 1 Cor. 2:1-2; **C.
PLATE EX.**

{ **LORD'S S. AUTHORIZED,** 1 Cor. 11:23-24;
 Acts 20:1; **COMMUNION SET EX.**

"Eat Bread" Authorized
 "Drink Cup" Authorized
 Acts 16:25,32, Book, No. of Songs, Parts.

{ **SING. AUTHORIZED,** Eph. 5:19; Col. 3:16;
 How to Get the Pitch, Ex.

"We Agree" Barber

"NOT ALLOWED"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

GO. AUTHORIZED

TRAIN, CAR, SHIP, EX.

BAPTIZE. AUTHORIZED.

PLACE, EX.

ASSEMBLY. AUTHORIZED

HOUSE, EX.

MUSIC

{ **VOCAL, LEADER, BOOKS, PITCH, TIME,
TUNE, HARMONY; "VOICE PUTS NOTES
INTO MUSIC."**

{ **INST. LEADER, BOOK, PITCH, TIME,
TUNE, HARMONY; INST. "PUTS NOTES
INTO MUSIC." HUNT EXPEDIENTS
WITH INST. NO., KIND, PRICE.**

latreuo which is translated worship and it's defined as "service rendered" --"the service of God—to offer a sacrifice, to perform sacred service—to render religious service—In the strict sense; to perform sacred service, to offer gifts, to worship God in the observance of the rites instituted for his worship. " Now, you'll observe the meaning of the word. What does the word worship mean? It means reverence paid, it means acts performed, it means service rendered, it means rites observed, that's the meaning of the word. The word worship includes acts. May I say worship is not just a condition of the heart, it is a production of the heart. Worship is not an attitude of the heart but an action of the heart. Worship is not just a mental attitude, it's an action. The word worship expresses the reverence paid, the acts performed, and the service rendered, and the rites observed. So I mean by worship not just a mental attitude but an action of the heart. Adam Clark says, —"a man worships God in spirit when under the influence of the Holy Ghost, he brings all of his affections, appetites and desires to the throne of God. " When is your desire worship? When it's brought to the throne of God—"and he worships Him in truth when every purpose and passion of his heart and when every act of his religious worship is guided and regulated by the word of God. " By worship then, these things here (pointing to the chart) are brought about. The Bible says man must worship, there must be acts performed, rites observed. In John 4: 24, the Bible teaches that God is the object of our worship, the spirit is the manner and truth is the word of Christ. "They that worship God worship Him in spirit and in truth. " "God" is the object of worship, "the spirit" is the manner, and the word of God or "truth" is the Standard.

Now then, there are certain acts involved in worship. In Hebrews 9: 1 the Apostle said, "even the old testament had also (or even) ordinances of divine service. " Under the old Mosaic law even they had ordinances of divine service. And also do we have ordinances of divine service. Here (pointing to chart) are the ordinances of divine service. Here are the acts that are involved in the worship, that are a part of the worship of the Living God. For example the Bible tells us to "teach, " it tells us to "pray, " to "give, " to "take the Lord's supper, " and to "sing. "

May I say here the word teach, the obligation to teach, requires that we act in some way. We may choose any one of several ways. This fact shows that teach is generic, otherwise a specific term would be used. When a specific term is used there is no choice, When we make a choice of a way, of a method of teaching, the choice must be made under the genus. Any choice or any method or any expedient made in expediting the command must be made under the genus. It must be of such nature that we do what is commanded and not something else which is not commanded. We are commanded to teach, therefore we have an obligation to teach in some way. We have the liberty to choose between this way

and that way. I choose this way and I know it is right if it's under the species or under the genus of teach. When we use it we do what we are obligated to do; not something else. To teach, we must address the eye or the ear. I choose to address the eye and use a chart. It comes under the genus teach. It expedites the command. It's under the genus teach because with it I do only what God commands. In doing this I do what I'm commanded to do, teach. Hence, I know that it is an expedient. All expedients must come under the genus it expedites. If it does not come under the genus it expedites it is not and cannot be an expedient. An expedient must come under the genus and law which It expedites. Now then, the same principle can be applied to each and every item that we have here. Here is the generic term, teach, or here is the term teach as authorized, a board, or a chart, literature, a radio or a recorder, or earphones or a speaker—these things come under the genus teach. With them we do only what God says and nothing more. What am I doing with this? (pointing to chart)—Teaching. What'd God say? "Teach. " What are you doing? Doing what He said. It comes under the genus teach. Now that's true with each and every expedient that comes under all of these items and we'll have time for those things further on.

I don't know whether there's much need to preach about those things a great deal or not because in this connection from here up (pointing to chart—see chart on thin page) there isn't any argument between myself and Mr. Barber. I want to take this off here (uncovers chart)

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

and I've written here all these things on which we agree.

"I believe that the aids you mentioned in your proposition **are** scriptural, and you know I do.

I believe you can use such consistently, you agree. "*"

My proposition says. "I can use song hooks, communion sets, tuning fork, collection plates as aids in Christian worship with authority. " I can do that and Mr. Barber says, "I believe that the aids you mention In your

*See letter in appendix.

proposition are scriptural and you know I do. I believe you can use such consistency and you agree. "

Wallace: Would you like to shake hands on that Mr. Barber and we'll get that half of the debate over tonight? "We'll just be through with that. We won't need to talk about baptismal pants and radios and all those things because we agree on those things.

Barber: (Refuses to shake hands.)

Well, even if he doesn't shake hands I have it in a letter—he wrote it just the same. He said, "I believe that the aids you mention in your proposition are scriptural and you know I do. " Our practice is not questioned. Remember this, every night during this debate, our practice is not questioned. He said, "I know you can use them. " You can do it with authority. I believe that they are scriptural, you know I do. I believe you can use such consistently and you agree. " Well, so far as that's concerned then we're in agreement, but, he also said in his letter, now, you can use those, "but you can't exclude instrumental music. " I'll show you I can.

First of all, they are not parallel, and concerning that we'll talk a little bit later. But in our first affirmative I want you to see, Mr. Barber says, —"unless Clod commands an act"—and worship involves an act— "unless God commands an act of worship, it is sinful when practiced in His name. " And I'm going to show you that the instrument as used by Mr. Barber and his people is an act of worship. Of course he doesn't believe that. He'll deny it. I went down to one of his services the other night and I saw it, I watched it. It was in the worship, they used it. But aside from that I have a book here, written by Mr. Barber... "Why Churches Now Use Instrumental Music" by Burton W. Barber. On page 11, I find this statement. He said, "You, who do not believe in this modern theory of evolution, will note that if in the days of the Jews of old"—now look, we're hooked up with the Jews of old—"In the days of the Jews of old, the instrument aided and did not hinder, that it can do the same today. " What use does Mr. Barber make of the instrument today? He said, "I make the same use that the Jews made of it. " That my use is the use that was made of it by the Jews. Let's turn a little further. He says on page 12, "Now, if those of old"—these old Jews, or the Jews, — "could worship and sing while using instrumental music and seek the Lord, God of their fathers with all their heart and their soul while using trumpets and with cornets so that the priest could not stand to minister by reason of the cloud; for the Glory of the Lord had filled the House of God, why can not these non-instrumental music people worship God when an instrument is present?" Now he's showing the use the Jew made of it, that they sang while the instrument was present, and he said, "why can't you do that?" We have just read "that the trumpeters and singers were as one" and they "lifted up their voices

with the trumpets and cymbals and instruments of music. " "Why is it that those folk and brethren who are opposed to the instrument cannot lift up their voices in song while the instrument's being used?" And then further, he said, "Do we have the same ability to sing and so praise and worship God with the instrument being used?" "Did the instrument hinder them from worship? No, for they worshipped. Did it hinder them from singing? No, for they sang. Are people different now?" Now, affirms Barber, we're doing just like they did. "Why can't we do like they did? If not. If they could do all these things at the same time, why can't we? Why can't we?" "If they could do all those things, they could worship and sing at the same time, why can't we?" Now look, he hooks up with the Jews. "I do what they did. " "I use it as they did"—and to further show you that I'm not misrepresenting the matter, he said—"What were the harps and psalteries used for? Listen, singers. " And again—"now, Lord, we want you to tell us again. " He wants the Lord to emphasize it. "Tell us again, harps also and psalteries for singers. These instruments were made for singers, think of that. Made for singers. If they didn't aid the singers, why were they made for singers? Friends, there's only one meaning here. What's the meaning? Just one meaning here. It's because the instruments aided. It's because the Instruments aided. They would never have been made for singers if they didn't help or aid the singers for singers is the reason they were made. If the singers didn't use them for an aid, for what then did they use them?"

Now, look, he said, "I make the same use of them that the Jews made. " They used them and "we use them like they did. " He said if they didn't use them to aid, for what purpose did they use them? I'm going to show you the purpose for which they used them. Mr. Barber Bays "we use them the same way. " Now listen, as I read from the Book of God. The Bible says "they that were arrayed in fine linen with cymbals and psalteries and harps, stood at the east end of the altar and with them 120 priests, sounding with trumpets"—not 120 pianos. Did you ever go to one of Barber's services and see them lined up by the altar and using 120 pianos? They could sing with 120 trumpets, can't you use 120 pianos in your service? "It came to pass then the trumpeters and singers were as one, to make one sound, in praising and thanking Jehovah. " God said they used their instrument to praise God. And Barber said to do that is sinful and he said, "I use it like the Jew did. " Therefore, even Barber himself cannot afford the conclusion to which his doctrine brings him, that the use which he makes of a mechanical instrument of music In worship is sinful. But let's look again. In II Chronicles 15: 11-15, we find this, —"And they sacrificed unto Jehovah in that day of the spoil" —now watch, "they sacrificed"—now these are the passages Barber quoted In his book and said "we do it like they did"—"they sacrificed

on that day to Jehovah of the spoil which they had brought seven oxen and seven hundred sheep. And they entered into the covenant to seek Jehovah of their fathers with all their heart and with all their soul, and whosoever would not seek Jehovah, the God of Israel, should be put to death, whether small or great, whether man or woman. And they swore unto God with a loud voice." Not only did they offer their voices unto God and with shouting and with trumpets and with cornets—they offered their trumpets and their cornets to God. Let me read here what Mr. Barber said. Mr. Barber says in this connection, "if they could do all these things at the same time, why can't we?" All what things? Do you know what they were doing? Here's a man killing an ox, here's a man killing a sheep, here's a man blowing a horn, but Barber goes over there and skips the ox and skips the sheep and comes back and puts in the piano and doesn't even get the horn. And he says, "why can't we do all these things?" If that's any proof for his music then friends, he brings in the *ox* and he brings in the *sheep*. He said, "why do you bring that up?" I bring this up to show you that he said "I use the instrument, I use it for the same purpose that the Jews used it. " For what purpose did the Jew use it? He offered it unto God. For what purpose did the Jew use it? He used it to praise God. Let me try again—II Chronicles 29: 25-28—"and he set the Levites in the house of Jehovah with cymbals, with psalteries and with harps, according to the commandment of David, and of Gad, the king's seer, and Nathan the prophet; for the commandment was of Jehovah. " Now what did they do? "And Hezekiah commanded to offer the burnt-offering. " Now here's one of them offering the burnt-offering upon the altar and when "the burnt-offering began"—here's the burnt-offering—it began, "the song of Jehovah began also. " They began at the same time. "Now why can't we do the same thing that they did right there?" he said. "Why can't we do all these things?" I ask you, why can you just get a mechanical instrument and leave out the burnt-offering? What did they do with the burnt-offering? They offered it to God. What did they do with their instruments? The Bible says, —here are the men with the burnt-offerings, here are the singers, here are the trumpeters, here are the instruments of David, the Bible says "all of the assembly worshipped." What's this man doing with the instrument? He's worshipping. Who said it? God Almighty. What did they do with it? They worshipped. Who said it? God did. And Barber said, "Now you do just like they did and if you do it's a sin, " and that's the way we use it. He will say "That's not my belief, " but that's your practice. He says, "I don't believe that," but that's your practice. An infidel gets up and says, "I don't believe there's a God, " but there's still a God. Just because the fool has said in his heart, there isn't any God, doesn't destroy God.

There isn't any rule on earth that can tie up with the Jew and say that "I use a mechanical instrument of music for the same purpose that

the Jew used it. " and not use it as an act of worship. So instrumental music, as used by Mr. Barber and his people, is an act of worship. The act performed in using the song book is the act God commands. The act performed in using an instrument is an act God did not command. The instrument by them is put into worship and you can't talk it out, you ought to take it out. You can't put it in. leave it in, and talk it out; it's in the service or the use that you make of an instrument is an act of worship. I saw it and I heard it, and God teaches it is an act of worship and Barber teaches it. He said. "I use it just like the Jew of old. "

How much time do I have, brother? Thank you.

Now look, again the Bible said "they worshipped with their instruments, they all worshipped. " all of them. Barber said. "I use it like they did. " David said, "upon the harp will I praise Thee. " "Upon the harp will I praise Thee, " David said he praised God with the harp. He praised Him with it. And Barber said. "I use it like the Jew used it. " And the Jew didn't say he used it to aid, but God said he used it to "praise. " David said, "to praise God with the psaltery, with the harp, with the stringed instrument. " The word of God simply declares that when instrumental music is used in the worship service it is a part of that worship. And may I put this so you'll get it. The word of God simply declares that when instrumental music is used in the worship service it is an act of worship. Back here in the Jewish worship this man offered the sacrifice, this man blew the trumpet, these were singing, some playing the instruments David made, and God said, "they all worshipped. " They all worshipped. The instruments as used by Mr. Barber and his people is an act of worship and no cunning sophism can conceal the fact.

Now just a moment by way of review. First, I have shown you that worship is not a sentimental attitude. That the word worship includes the rites that God has commanded. That there are acts to be performed, service to be rendered, rites to be observed. It's not an attitude hut an action. It is not a condition but a production of the heart. And concerning the commands of Christ which we observe and concerning the expedients involved in them Mr. Barber says, "I believe that the aids you mention in your proposition are scriptural and you know I do. I believe you can use such consistently and you agree. " And we've agreed on all this.

Now, the next part is, —is an instrument of music parallel with these things mentioned in my proposition? That I deny and that I have shown to be true. First, he said. "I use them like the Jew of old. " He asks, "for what purpose were they used? They were used to aid. " He said, "if they were not used to aid why were they used?" Well, God said they were used to praise Him and to worship Him. They praised God with them. They worshipped Him and Barber said, "if you do that today it's sinful. " That it's sinful. Instrumental music as used by Barber and his people in worship, in the worship service, is an act of worship and according to

Barber is thereby sinful. But, I'm satisfied you will say, "Well, brother Wallace, that's not our position. " But that's your practice. He says, "that's not my position"—but that's your practice. That's your practice. I saw it at Barber's place and God teaches that when you use an instrument, like the Jew used it, it's worship, —he, the Jew, worshipped with it. It was an act offered to God. And he said. "I use it like the Jew worshipped. " He says, "I don't believe I used it that way, " but that's the practice. Thank you.

Burton W. Barber's First Reply

I am honored. This is the first time that I have had one of these microphones pinned on me. We hope that you will be able to hear. We are glad to be here; glad to meet some of you people again whom we met this last year; and glad to become acquainted with some whom we have met before. I know that God is going to grant a "good time" here. Brother Wallace and I are in the same condition. We both have the flu. I shall not speak very loudly tonight; if you can hear me, that will be fine. I do not want to strain my throat for the nights to come.

I was really disappointed that not more progress was made. If I were to reply purely in the negative to the things that were set forth tonight, and give forth no other material than was given forth in the negative. I would sit down within fifteen minutes. But, I am not going to sit down in fifteen minutes. I have thirty minutes, and so I plan to follow through the thirty minutes in analysis of the things that Mr. Wallace presented. plus some of the things that I shall be giving in addition.

I wonder what you people would think if I were to read the Scripture like some people do: "Mark 16: 16. He the believeth.... " and then cut off there? Now, suppose that I were to read in the sixteenth chapter of Acts the conversion of the jailor where it says: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. " and then quit. Suppose that I put a period behind that. What would you people think? And, yet, let me tell you frankly that tomorrow night. I am going to unveil. I am going to show you that that is the very thing that Wallace has done. Now, this thing has been carried on by correspondence, and I will tell you what he did: he took my statement and cut it off right here. Tomorrow night, I am going to show you what he did. I did not even once dream that a man would stoop to do a thing like that, but I shall show you tomorrow night, for I shall bring the letter along, (the carbon copy that I have), and I shall show you that he has not taken the entire sentence at all. And, of course, if it isn't permissible in handling the Bible, then it Isn't permissible in handling a man's letter.

May I just make myself clear tonight, (though I shall not go into this this evening) relative to this statement. "I believe that the aids that you mention in your proposition are Scriptural, and you know I do. " I believe that they are Scriptural, but I do not believe that they are Scriptural for Mr. Wallace. Now you say. "That's a strange thing to say, "They are Scriptural, but they are not. Scriptural for Mr. Wallace'". But. Mr. Wallace doesn't have any Scripture for them. In other words, he claims to have an authority for them, hut the authority that he claims is no authority at all! And I propose to show you that very thing. I believe with all my heart, as much as that Mr. Wallace sits here, that fie has

not one single passage of Scripture to authorize him in the use of the tuning fork or the song book or anything else that he might want to bring forth. I believe that they are Scriptural, and I believe that a man can consistently use them, all right, providing he has the Scriptural authority for them. Hut. a man ought to have authority for that which he uses! It isn't enough to say that a man will practice a thing and merely say that he has the authority! He might do it for a wrong motive, or he might do it even from the wrong standpoint. But, my friend, we must have the authority.

Let me, now, analyze this matter of worship. I was very much disappointed in the fact that he was not actually dealing with worship as he should. Notice what he has done with worship. He gave you two authorities for it, but he gave no Bible authority for it! The word "worship" is used exactly eleven times (that is, eleven words in the originals from which "worship" is translated). Now, those eleven words mean various things. The Greek "proskuneo" that he gave is the most outstanding word for worship in the New Testament, and I am going to show you from the New Testament that worship is not what he said it is at all. I could tell you what Webster says that baptism is. He will tell you that it is sprinkling too. Why? Because Webster simply gives the accepted meaning. He gives the common meaning as well as the strict meaning.

If I were to quote from Webster, you would find that he says worship is "veneration, " "adoration, " "idolize. " That is exactly what worship is. But, metonymically speaking, people today do things to express that worship, or act out that worship, which does not actually carry the meaning of the word "worship. " We say, for instance, that "the tea kettle boils, " when it isn't the tea kettle that boils at all. It is the water in the tea kettle that does the boiling. We say that it boils by metonymy. It is the water in the tea kettle, the contents, not the container, that does the boiling, though we speak as if it were the container that did the boiling.

And so it is with worship. Worship is in the heart. It has its source from the heart. It is done in the heart. It is done exclusively in the heart. That worship can either be stifled or expressed. It is true that some people stifle and others express that worship.

Mr. Wallace told you that worship was "reverence paid. " Yes, according to Webster, it is "reverence paid. " There's no doubt about that. But, do you know what Webster was thinking about. He was thinking about a man who goes down to the Roman Catholic Church and counts his beads and puts his shekels and his guineas toward the upkeep of the Roman Catholic Church. That is exactly what he was thinking about when he called it "reverence paid. " Oh, yes, it is!

Outwardly, it is mechanical worship. Ritualized worship is what Webster had in mind when he called it "acts performed and service

rendered and rites observed. " You hear the word "rites, " of course, in denominationalism. You hear that in sectarianism, in so-called Christianity, but not in the Bible!

What does the Bible teach about worship? I am going to give you positive proof that worship is exclusively in the heart. Now, you will notice, that he very, very keenly said that it was not simply an attitude of the heart. That is right! Worship is not an attitude of the heart. Worship is an attitude, but not merely, an attitude of the heart. We shall see the full definition as we proceed.

Proof Number one: I shall show you that worship is done exclusively in the heart. Christ specifically taught in John the fourth chapter, verses 20 to 24, that worship is not done in a certain place, nor at a certain time. Now, Mr. Wallace and his brethren will teach you that when we come together Sunday morning and when we assemble (it is then that we sing) that it is only when we outwardly sing a song, or when we outwardly give money, or when we outwardly take the Lord's supper that we worship. It takes time and, it takes place for that. But, the woman said to Jesus, "Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place... " Mr. Wallace and his brethren teach you that in the building, when you come together on Sunday, is the place. The lady said, "We do it in the mountain, " and she said to Jesus. "You do it in Jerusalem. " But notice, "Jesus saith unto her, "Woman, believe me, the hour cometh. when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth. " I am going to alter Mr. Wallace's chart if I may have the permission to do so. He has "God" as the "object" of worship and that is well, but "spirit" as the "manner" is dead wrong as it could possibly be, Why? How does he know that that is right? Jesus, in His own antithesis, in His own contrast, if you please, shows what "spirit" means. It means the very contrast of place. Think of it, now. Jesus said, "It is not going to be in the mountain. It is not going to be in Jerusalem. It will not be at specified seasons and times when you worship; it will be in spirit and in truth, not time and place. Mr. Wallace doesn't believe that, however. Both John 4: 20-24 and Philippians 3: 3 contain the word "spirit" which refers to the inner man. It is in II Corinthians five that Paul speaks concerning the matter of the "Inward man. " He said that "Though our outward man perish, yet the inward man is renewed day by day. " Now, notice that these two passages, John four and Philippians three use the word "spirit" which is used exclusively to show the inner part of man. You say. how are you going to prove it, preacher? I am going to prove it several ways.

Proof number two: I am going to give you some parallel passages

that employ the same word, and that are so cited by Thayer as having the very same shade of meaning in the Greek. I have not rushed through this matter. I have gone through it for years. This is no new ground to me. I know whereof I speak. I have examined and re-examined the Greek in this. There is no man who could step upon this platform and debate this issue that has gone over the ground any more thoroughly than I have as regards instrumental music. I want you to listen to these parallel passages. Romans 12: 11 says, "Not slothful in business; fervent in spirit. " That is where the place of worship is. Philippians 3: 3 says, "We are the circumcision, which worship God in the spirit. " Literally it is translated "In spirit. " In spirit! Jesus said twice in the passage in John, "Worship God in spirit and In truth. " It is the place, "in spirit, " it is the "wherein" that is the location of worship and it is so given by Thayer.

But, again in Romans 1: 9, "God is my witness whom I serve with my spirit. " Not the "outward man, " but the "inward man. " I Corinthians 7: 34, "The unmarried woman careth for the things of the Lord, that she may be holy both in body and in spirit. " Not the body, but the spirit. In contrast, Philippians 3: 3 says, worship is done "in spirit. " So did Jesus in John. It is done "In spirit, " which doesn't refer to the "manner; " that refers to the "place. "

Worship is not done with your hands. It isn't done with your body. It is done "In Spirit. " That's the location of it. Again in I Corinthians 14: 14, Paul said, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. " In I Corinthians 14: 32, "And the spirits of the prophets (That is, the inward part of the prophets) are subject to the prophets. " In II Corinthians 2: 13, "I had no rest in my spirit. " Paul was waiting for Titus and he had no rest in his spirit. What is he talking about?

These parallel passages are identical with the usage of John 4 and Philippians 3: 3. Not only that, but if you want to be scholarly about it, listen to what Thayer gives about "spirit": "The vital principle by which the body is animated, the rational spirit, the power by which a human being feels, thinks, wills, decides, the soul. " The specific definition concerning the particular usages of John four and Philippians 3: 3, plus these Scriptures and many others, Thayer gives this definition: "The dative is used to denote the seat (locality) where one does or suffers something, like our 'in spirit'. " Why, my friends, Thayer is a great authority on Greek words. I haven't had to resort to Thayer. I give it simply as a benefit to my friend who seems to like the authorities of men. Thayer shows the usage of it, and I have given you the parallel passages to show that worship is done in the spirit. My friend, as long as John four and Philippians 3: 3 are in the Bible, you can never say that a man is worshipping with hands, that he is worshipping with his lips, that he is worshipping with his eyes, that he is worshipping with

any part of the outward man! He worships with the heart. That is adoration. It is man's soul yearning and longing to express itself toward God.

Proof number three: Paul affirms that God is not worshipped by the outward man. Acts 17: 25 says that God is not "worshipped with the men's hands. " Think of It now! And yet, on Sunday morning, when people reach into their pocket to give an offering, they say, "Now, I'm worshipping God. " Isn't that what they think? Mr. Wallace says that collection giving is worshipping God and it is done with their hands. But, Paul says, "God is not worshipped with man's hands, " You don't worship God with your hands! You don't worship God with your lips! You don't worship God with anything that is on the outside! That differs, my friend, from Mr. Wallace's chart. Paul cannot sanction this chart.

Proof number four: The Bible makes a difference between a person worshipping and a person doing the will of God. Think of it now! In John 9: 31, we read, "If any man be a worshipper of God, and doeth His will.... " Is taking the Lord's supper His will? Is teaching His will? Is singing His will? Then, my friends, when he said that If "any man be a worshipper of God and doeth His will, " that is different from worshipping. We say that believing and being baptized are two different things, and repentance and baptism are two different things. Then, "worshipping God and "doing His will" are two different things! You say, "Well, what's the difference? Isn't worshipping doing His will?" There is a parallel passage in Acts 10: 35: "But in every nation, he that feareth Him, and worketh righteousness, is accepted with Him. " Fear on the inside motivates a man to work God's righteousness. It is fear; it is an emotion of the heart, that stirs him, that motivates him, that causes him to do the righteousness of God. And so, worship on the inside is an emotion of the heart. It is the thing that motivates and stirs a man to do the will of the Lord. So, worshipping is one thing and doing the will of the Lord (teaching, praying, giving, and singing) are entirely different things. I want these things analyzed because I am giving them as counter-proofs to the thing that my friend spent half of his speech upon.

Proof number five: God makes the difference between worshipping and giving. You remember when the Wise Men came to Jesus that Matthew 2: 11 says, "And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him. " I want you to notice that. "They fell down and worshipped him: and when they had opened their treasures, they presented unto him. " You will notice that they "worshipped him: and when they had opened their treasures, they presented unto him, " Worshipping was one thing, and presenting or giving the treasures unto Jesus was another

Proof number six: God makes a difference between worshipping and singing. Let us take some of the favorite passages that Mr. Wallace

forgot to emphasize. He forgot that passage in II Chronicles 29: 28 that says, "And all the congregation worshipped, and all the singers sang, and the trumpeters sounded. " He read that passage, but he forgot to emphasize the right thing. It says, "the singers sang, " and "the worshippers worshipped. " and "the trumpeters sounded. " There is a difference, my friend. Worship is one thing, and singing is another. Singing and trumpeting are done with the "outward man"—those are actions. Listen again. In verse 30 of the same passage, "Moreover Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord with the words of David and of Asaph the seer. And they sang praises with gladness and they bowed their heads and worshipped. " It says that they "sang and worshipped. " It says that they "sang and worshipped. " My friend, as long as Jesus' statement, "he that believeth and is baptized, " means that believing is one thing and baptism is another; as long as Jesus' statement, "be born of water and the Spirit" means that water is one thing and Spirit is another, just that long "worshipping" and "singing" will be two distinct things!

Wallace didn't tell you this, did he? He didn't tell you that the Bible made a distinction between worshipping and singing. He didn't tell you that the Bible made a distinction between worshipping and giving. Why? Simply because it would have undone his charge against instrumental music!

Proof number seven: I want to give you another proof. God makes a difference between worshipping and praising. There is a difference between worship and praise, for II Chronicles 7: 3 says, "They bowed their faces to the ground upon the pavement, and worshipped, and praised the Lord. " Two different things: They "worshipped and praised. " Now, singing is praise, friend. In Acts, the sixteenth chapter, Paul and Silas sang praises to God. Praise is one thing, and worship is an entirely different thing.

Proof number eight: Again, I give you this proof. Out of the fifty-eight times that the word "worship" occurs in the New Testament, only thirty-six of them in any way, refer to true worship. The rest of the time, they refer simply to the worshipping of man, an "image, " or "the beast. " Most of them occur in the book of Revelation. Thirty-six times in the New Testament, the word "worship" is applied to true worship unto God. But, listen, only four of the thirty-six say anything about worship at all: the other thirty-two are mere references to worship, describing nothing, saying nothing about its meaning. Now, what do those four times which in any way identify and define worship have to say?; Is worship done with the "outward man, " or is it done with the "inward man?" Very clearly, the "inward man. " All of these four passages in the New Testament are from the word "proskuneo" which my respondent introduced to you and which testifies against him. Not one is for him!

All four of them are against the very one who introduced the word into this debate!

But listen; John 4: 20 shows that worship is not time and place, but rather "in the spirit. " The second passage, Philippians 3: 3 also shows the places of worship as being "in the spirit" of man, the "inward man. " The third Scripture, Acts 17: 25, denies that man can worship with his body, the outward man. It is done in the heart, completely and solely in the heart. It is expressed with the outward man. It is acted out with the outward man, but it certainly is not done with the outward man. The fourth passage, John 9: 31, makes the difference between worshipping and doing His will. Worshipping God is one thing, and doing His will (that is motivated by worship) is an entirely different thing.

So, here is what we have. We have the only four Scriptures in the New Testament that use the same word that my respondent introduced, and that says anything about worship at all, testifying against Brother Wallace! Surely, that is a lost cause! But I don't end there. I continue.

Proof number nine: What about Luke the fourth chapter? Now, Brother Wallace, I want you to reply. I want you to tell these good people what that means. May I explain? Mr. Wallace says that worship is ringing a song, getting up and singing a song. Now, that is worshipping. Well, I'll concede this. He believes that it has to proceed from the heart, of course. He believes that. But, just get up and sing a little song, or flip in a nickel and sing, "Jesus paid it all, " and that is worship. Or, my friend, take the Lord's supper, and that is worship. He contends that worship is an "adoration" and "adoration paid. " Worship is simply "the saying of the adoration. " That is really what he says it is. But, notice it is. You might tell us, Brother Wallace, what does Luke the fourth chapter, verses 7 and 8 mean?; The devil said to Jesus, "If thou therefore wilt worship me, all shall be thine. " What was the devil doing? Trying to solicit a song from Jesus? Did he say, "Now Jesus, if you will just sing me a little song, I will sell the world for a song?" Is that what he meant? Or, "If you will flip me a nickel; if you will take the Lord's supper for me. " Is that what he meant by "worship?" Mr. Wallace says that worship means singing, and worship means communing—worship of outward things. There is not a verse in the entire Bible that says that that is what worship is. It is a figment of some man's imagination—and I might add, an overworked imagination at that! What did Christ mean, when He replied, "Thou shalt worship the Lord, Thy God and Him only shalt thou serve"? What was Christ saying, "Sing a little song to God. " Is that what He was saying? Now, of course, my respondent's circumstance holds to that.

But, listen again. In John 4: 20-24, what was the lady at the well of Samaria speaking to Jesus about?; Singing a little song? What was Jesus talking to her about when He told her to worship in spirit and

truth?; Is everybody going to go around the world singing little songs; singing solos and duets? Is that what He was talking about?; Not, at all, my friend.

Again in Acts 17: 23, Paul said, "I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship. " What were they doing—singing ignorant songs? Now, that is my friend's position.

But, again, in Acts the tenth chapter, verse 24, "Cornelius met Peter, fell down at his feet, and worshipped him. " Did Cornelius sing him a solo? Is that what he was doing? Again, in Acts the nineteenth chapter, verse 35, "Ye men of Ephesus, " the man said as he stood before the audience, "what man is there that knoweth not how the city of the Ephesians is a worshipper of the great goddess Diana?" Were they all songsters and soloists? Is that what the man meant? Did everybody go around singing a solo to the great goddess Diana. Is that what he was talking about? Circumstances force Mr. Wallace to this position. They were either singing a song or giving some money or doing something along that same line, some rite or ritual.

But, again, Revelation, the thirteenth chapter, verses 12 and 15 talk of "Worship the first beast" and "worship the image of the beast. " What are they doing? Singing songs to them⁹ Why, my friends, there is not a place in the Bible that teaches that singing is worship or that giving is worship. In fact, the Bible teaches that there is a difference between worshipping and doing everything else. Why? Because worship is done in the heart. It is done in the inward man and merely expressed by the outward man. Worship is not once connected with the Christian assembly in the New Testament! Now swallow that pill! It is a hard one! Not once is the word "worship" connected with the Christian assembly in the New Testament! Now just swallow that one and see how it goes. Twenty-seven books in the New Testament—think of it now—twenty-seven books in the New Testament, and not once connected. And he will tell you that when you come together, that that is when worship takes place. It is surely supposed that when people come together in a religious service, that only worshippers would ordinarily assemble, but the word "worship" is never used in connection with a Christian assembly. I would like that matter dealt with! I would like that matter taken hold of by the hot end.

I have some questions on worship that I am going to submit to my respondent. (1) Is worship only the outward acts of man, such as singing, or is worship only an attitude of adoration for God? (2) If worship is constituted of outward acts of the body, such as singing, then by what word do you indicate religion in man's heart? (3) Or is worship Partly the attitude of adoration and partly the acts of the body? (4) When the people assemble for a worship service, when does worship start?

When does it start, and when does it end? (I want these answered.)
(5) Could a paralyzed man, who is helpless, worship even though he could not sing? (6) Are the people worshipping who fail to sing while others do? (7) Since the whole is the sum of all of its parts, what constitutes the whole of worship? (8) Does the New Testament specify a prescribed "form of worship"? If so, where? Are singing, giving and praise worship? You may fill out these between now and tomorrow night. I would like to have those tomorrow night. Just write in the blank spaces. Answer them very briefly and I will take those up tomorrow night.

I would like to bring this remark: why does Mr. Wallace discuss instrumental music "in worship"? Here is the reason why. He feels that if he can establish instrumental music in worship then that man has added to worship. If singing is worship; if giving is worship; if God has a prescribed form of worship (wherein he says, "just give, " "just sing, " "just pray, " "just commune"), and a man does anything else, he has added to the prescribed form. But, my friend, worship is not done in a form. The Bible teaches nothing of a "prescribed form of worship. " The Bible does not teach that singing is worship. It does not teach that giving is worship. It does not teach that communing is worship. It teaches, rather, that worship is in the heart, and that these are only expressions of worship. Therefore, when I use instrumental music as an aid (and that is exactly the way I use it), I do not use it "in worship. " For to get it "in worship, " I would have to put it into a man's heart, I would have to put it into his soul, I would have to put it into his "inward man. " I do not do that. I do not inject it into the worship. Let me give you this little hint. All that he said about what I wrote in the little book was completely misquoted. I did not say, as you will notice if you carefully followed the quotation, that I used it "exactly as the Jews did"! I did not! That section of the book was to repudiate the anti-instrument position that the use of instrumental music stifles worship, and I simply showed that there were people in Bible times, pleasing to God, who both worshipped and used the instrument as an aid, and if they could use it as an aid without stifling their worship, without in any way undoing the attitude of the heart (and that was my contention in the book) without in any way undoing their feeling toward God, so could we. I did not say that we used it for the same reason as did the Jews! I will say this: If Brother Wallace got that much zeal up in making his first speech, he is really going to get excited as the debate moves along. I prophesy that, because some of the things that I am going to say will be astounding. They really are; you needn't worry about that. If he got a little worked up over that speech he will really get excited over the things that are ahead.

I will bring this to a close, then. I have reviewed every thing that I have noted down. I believe that I have thoroughly covered his speech, and I thank you.

G. K. Wallace's Second Speech

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistency, you agree. "

It's a pleasure to continue this study. I want to note a few things that were said by Mr. Barber, then continue our study. One of the first things that I believe that he said was that no progress was made, that he could reply in 15 minutes. But I think that we made a lot of progress because we agreed on my proposition. He said "Your proposition is right and I agree to it.. " I don't see any need of him bringing up earphones and charts and those things any more because he said we agree. But then, he said "they're scriptural but they are not scriptural for Wallace. " Now isn't that something? If they are scriptural for him they are for me. If a thing's scriptural it's scriptural isn't it? You mean God teaches Barber one thing and teaches me something else? Is that what Mr. Barber means to say? I've debated some but, in all of my life, I've never heard a thing like that except from a Catholic Priest—that the Bible's authority only in my hands, only the priest can tell you what it means. He said, "They are scriptural for me but they're not for you. " But he said here, (pointing to chart), "I believe that the things that you mention in your proposition are scriptural and you know I do. " I believe you—then he; got up here and said, "They're not for you"—but, he said "you. " Then he said I misrepresented. Some of you might want to see that letter so come around here and I'll show it to you. I don't want to misrepresent Mr. Barber. Come around here and read it. Here it is. And I told you in that connection that he said, "The difference is—I say that you—that if you use this you can't condemn this" and I showed you I could. Come around here and read it. I didn't misrepresent him. He said I just stopped in a part of a sentence. Suppose I did, that's what he said, isn't it? That's what he said isn't it?

Well, let's go a little further. He talks about my definition of worship. But what dictionary did he use? He made fun of Webster and he didn't quote Thayer. He finally quoted him but not on worship. Let him start quoting Thayer on worship. He said that worship is wholly an attitude of the heart and he quotes passages like Philippians 3: 3, "for we are the circumcision which worship God in Spirit. " "In spirit. " Then he quoted a whole lot of parallel passages. Now let me read you something. Thayer says, "phrases relating to the manner of worship are these" and he cites Philippians 3: 3. "Phrases relating to the manner of worship are these: Theo (so R G) latreuein pneumatati (date of instrument) with the spirit or soul, Phil. 3: 3. " page 372—Thayer. Thayer cites Philippians

3: 3 and says that phrases relating to worship in spirit refer to manner and he cites the very text Barber quotes. He points out that that very passage proves my point. The only time he quoted Thayer he got in trouble. He won't quote him again on Phil. 3: 3 on the manner of worship. Now get this. I do not deny that the heart enters worship. Certainly it does. But Mr. Barber cuts off everything but the heart. He cuts off the word of God or the word of Christ that regulates the acts to be performed in worship. To go out here and say, "well, you're like a Catholic" does not prove your point. Do Mr. Barber's people do anything in their worship services? Do they? Do they observe any rites? Do they sing like a Catholic—he's got a form. Can't you see what the man's doing when he's trying to define an instrument out of worship? I want to say this, in this connection, his definition of worship is not in the Bible, it's not in the dictionary, it's not in the lexicon; it's made up wholly out of his imagination. He quoted from Matthew the 2nd chapter about where they came to worship. Let me turn to that passage. "Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him. " Now somebody put a little "3" right here in my text and right down here at the bottom here's what they said, "The Greek word denotes an act of reverence whether paid to a creature or to the Creator. " He said that word denotes an act of reverence paid. Paid. The idea, Mr. Barber, that won't do you any good. His definition of worship that he gives is not in the Bible. Those passages relating to the spirit, "in the spirit, " Thayer said refer to manner, not location, but manner. Now the heart enters in, certainly it does. But it takes more to worship than just a desire. Paul said "my heart's desire and prayer to God for the Israelites, that they might be saved. "

Then he made a long speech about metonymy. He said worship or metonymy is a figure of speech where one word is put for another. That's right. Now watch. He said, "the kettle boils, the water boils and word kettle is put for water"—but what does water mean? You might say the man sings, the man worships and singing is put for worship but what does worship mean? When we got the lecture on metonymy what did we get? We got where he said the kettle boils and that means the water boils but what does water mean? Now you take metonymy all you please, the point is, what's the definition of worship? And I quoted from this dictionary and I noted Webster gives also a common usage but he cites an original use as well as a common accepted use and Thayer does not even refer to a common use and he said "rites observed" are the words that Thayer used. That is the word Barber says is used 60 times in the New Testament. And it's the one that's used here in John 4: 24. Now that's the way the Bible also talks.

Now let me go just a little farther. He talked about this passage over here in Luke. I believe it's Luke 7. He said that the devil—"the devil

wanted the Lord just to sing him a little song; if so he'd give him the world—if thou wilt fall down and worship me. " I didn't say that worship just consisted of singing a little song. I said worship involves acts and singing a song may be a part of worship but worship is reverence paid, acts performed, service rendered. The devil simply said to Christ, "if you'll serve me I'll give you the world. " That's all he meant. That's all that was involved. If you'll fall down and worship me, if you'll serve me if you'll act for me instead of God, if you'll perform for me instead of God, if you'll pay me homage instead of God, if the acts you perform here, you'll perform them for me. That's what he meant. That is what worship meant.

Now here's a thing. I hate to hear Mr. Barber say this. He said, "since we believe that singing itself is not in worship. " He said, "We don't believe that singing is worship. " I think I'm representing him correctly. All these years you've been worshipping God in song and now Mr. Barber takes it out. They sang well. And now he comes along and says, "boys and girls, that's not part of the service, that's not part of your worship. It's just an act. It's not worship. " Let me tell you something. If there's anything the Bible teaches, it teaches that singing is—(that is, if it comes from the heart and is rendered to God and meets all these requirements in Jno. 4: 24)—Ephesians 5: 19—"singing, making melody in your hearts, unto God"—"unto God. " And Mr. Barber says, "oh no, no, no, it's just an act—not unto God. " Isn't that something for a man who wants a piano so badly that he'll actually destroy that service in which you've engaged for years and in which you've praised God in song? And now he gets up and says, "it's not worship, it's an act, you put it on. " In Acts 16: 25, the Bible says Paul and Silas when they were in the prison, they were singing and praising God, they were "singing unto God. " Singing, praying and singing and praising God. They praised Him with their song, Acts 16: 25. Who said singing was worship? God did. Who said it wasn't? Mr. Barber. Who said singing that meets these requirements (pointing to Jno. 4: 24 on chart) is worship? Christ did. Who said it Isn't? Mr. Barber. Who says that singing that meets the requirements here is worship? The Holy Spirit did. Who denies it? Mr. Barber. Who says singing is worship if it meets these requirements here? Paul did. Who denies it? Mr. Barber. Who said singing, if it meets these requirements, is worship? Luke did. Who denies it? Mr. Barber. You've got God and Christ and the Holy Spirit and Paul and Luke as opposed to him—he wants a piano so badly that he'll destroy the worship of the living God to get it. He said, "I don't believe singing is in worship. " Then you don't believe the Bible. Talk about modernism. Just don't believe the Bible. That's all, just don't believe the Bible.

He said, "This thing's going to get funny. " and I believe it is. I believe it is. It seems to me I heard him say that "the body couldn't do

anything. " Didn't we have a long speech about "cannot worship God with hands" and he left off the phrase, "as though he needed anything. " Didn't you hear a long speech about how he cut the man half in two and he had the inner man in here and the outer man out here. He's got the outer man just acting and the inner man worshipping. He said "The inner man and outer man don't belong together. " He just splits the man half in two. When a Baptist wants to prove his doctrine of the impossibility of apostacy he splits a man half in two and he says "before I'm a Christian my inner man sins and my outer man doesn't" and "when I become a Christian—why my outer man sins and my inner man doesn't. Just turns men wrong side out. Now Barber just cuts his man half in two and says, "one man's just acting and the other's worshipping. " I don't want to misrepresent him. I've no reason to. "The inner man"—this is page 4 of his book—"the inner man worships while the outer man acts. "The outer man does not worship, neither does the inner man act. " He says of the outer man, "it does not worship. " He can see the outer man but not the inner man. Well, here he says, "the body"—he says, "the body can't do a thing. " And do you know he doesn't wait but a little while and he gets to page 15 and here's what he says—Now remember he says, "The body can't worship. " Now go over to page 15. "I want my readers to notice that God has given a commandment to each and every part of the human body. " "Now of all things for a man to get right up here tonight and say, "The human body can't do a thing in the world. " and then to say, "I want you to know that God has given a commandment to every part of the human body. " And listen, "God intended for man to worship Him all over. " God intended for man to worship Him all over.

See what he's doing? When he wants to get the instrument out he tries to define it out. No, you must take it out. He can't talk it out—take it out. There isn't anything in his definition of worship except an imagination. It's not in the dictionary, it's not in the Lexicon and it isn't in the Bible. It's a figment of his imagination. To get it (his piano) out he cuts a man half in two and says, "This outer man can't do a thing in the world, " and then he doesn't write but just a few pages until he jumps up and says, "God has given a commandment to every part of the human body. " Let's see what some of those commandments are according to Barber. He said "to present his body a living sacrifice. "God gave commandments to the ears, " to the eyes, " to the "mouth" and to the "hands"—to the hands. " Back over there he said, "a hand couldn't do anything"—over here he gave a commandment to the hands. Now Mr. Barber, which place represents your faith. Which one of these statements represents what you believe? This is going to get pretty funny before this debate's over I can tell you. Which time represents what you believe?; I'm not saying Mr. Barber didn't tell the truth in one place, I'm saying he's confused. He's confused. That's the reason he keeps his piano in;

he doesn't know how to define worship. If he could just define worship, he'd set that piano aside. There wouldn't be any argument at all if he just knew how to define words. Cuts his man half in two. Says the body has nothing to do with worship. "He can't do anything, " and yet when he wants that man he brings him back around and gives every part of his body a commandment. No wonder his people are so confused.

But I'd like to say this of Mr. Barber, I'm proud to meet him. I regard him as the strongest representative that they have. And, I want you to know that there's no man living who can do any better than he can do. That's the best they can do. That's the best they can do. And look at the confusion of it. I tell you again—You ought to take it out and not talk it out. You ought to take it out and not talk it out. You put it in, keep it in and define it out. I saw it. I heard it. I observed it. He put it in, used it and crossed his fingers and said, "Oh, it's not here, not in worship. I don't believe it's here. I don't believe it has anything to do with it. "

Well, let's go a little further. I want to come back and review these things... some of them and then pay my respects to the gentleman. The questions I'll answer tomorrow night.

Now, here's some things that I want you to observe. Tonight I have shown you—first, the definition of worship. We will have this chart here before us for several nights. It isn't a question of metonymy, it's a question of the definition of a word. What does the word worship mean? How is it defined? Thayer says when you read about words that refer to "the spirit or phrases that refer to the spirit" that refers to the manner of worship. So I got that right. Now don't you think for a moment that I don't believe that the heart enters in. Certainly so. Certainly So. Now, what's worship? That's the thing we're talking about. What is it? Worship—"reverence paid. " Not an attitude, not something wholly of the heart. What is it? It's an act paid. Used as a transitive verb, "to pay divine honors, to perform acts of homage, of adoration, especially to perform religious service. " Now, he said, "All that's just Webster. That's just a Catholic book. " Now here's what Mr. Thayer said, Proskuneo—"to kiss the hand. " There's the word "kiss. " To fall upon the knees"—there's the word "fall. " "Homage shown"—it's shown not felt. "Homage rendered. " It's rendered, not felt. Then again, Latreuo, which if I'm not mistaken is used 21 times in the New Testament and is defined as "service rendered"—the service of God"—it's "sacrifice offered"—to perform sacred service. " What does worship mean? Talk about metonymy, what does the word mean? Thayer says of worship, "In the strict sense to perform sacred service, " "to offer gifts, " "to worship in the observance of the rites instituted for his worship. " Here are things instituted (points to chart). Do Barber and his people teach? Do they pray? Do they give? Do they take the Lord's supper? Do they sing? Why do they do it?

I'll answer those questions of his tomorrow night and I'll show you some things about this that I'm asking you now. He said, "You don't have any authority"—but why do they do it? Why do they do it? Maybe it's God's word to him and not to me. Maybe he's got a different Bible than I have.

Here's another thing that I want to notice. He said I misquoted his book and then after he made a speech about it, stood right here and said about the same thing I said. He said, "why, I quoted all those things to counteract the argument that you make that it is in worship—to show that it's just an aid and they just used it as an aid. " Well that's what I said he said. Isn't it? Isn't that what I said? Now look, I go back again and read where he says, "if, in the days of the Jews of old"—that's the location, that's the days, that's the reason I point that out—now what did they do in the days of old—the Jews? All right, come on over here, he said "are we different now?" "Are we different now?" If not, "if they could do all these things at the same time, why can't we?" Well, why can't we? Why do you just take the instrument and leave out the sacrifice? I ask you why can't we have animal sacrifices? I showed you that when the burnt-offerings began, the song began. Here's the offering and the song at the same time. And here is the music. He said, "I'll take the music and I won't take the offering. " Well, why can't we do all the same things at the same time? If that proves the instrument's an aid, that proves the offering of an ox is an aid. It's a lame cause that would use this passage of scripture and claim that it teaches us to use an instrument to worship God or to try to prove they aided. God said "they all worshipped. " That's not an explanation, that's just what it says. It says they "all worshipped. " Mr. Barber said "just aided. " God said, "they worshipped. " They "all worshipped, " all of them. Everyone of them. Come a little further. What were the harps and psalteries used for? Barber asks. "Listen singers. " "Now Lord we want you to tell us again. " It's all right, let the Lord tell us again. The Lord said "they worshipped. "—we'll let him tell us again. What do you mean, Lord? He said, "they worshipped. " Well what'd Barber say? "Harps also psalteries—these instruments were made for singers—think of that, made for singers. If they didn't aid the singers why were they made for singers? Friends, there's only one meaning here, "—just one, he said and I'm reading. You want to look at this, come around and look at it. One meaning here. It's because the instruments aided. They would never have been made for singers if they hadn't helped or aided the singers. That's the reason they were made. If the singers didn't use them for an aid, for what then did they use them?" That's what I tried to show you. Here's the reason they used them. Barber said, "they used them for an aid. " What did God say? God said, "they were offered unto God, II Chronicles 15: 14, God says in II Chronicles 29, "And Hezekiah commanded to offer the burnt offering. (Verse 27)—upon the altar and when the burnt-

offering began—(and here's the man offering the burnt-offering) the song of Jehovah also began—(Here they are) offering the burnt-offering and the song at the same time, and the trumpets together with the instruments of David, king of Israel. " Here's the burnt-offering, here's the man with the trumpet, here's the singer, here's the instruments David made. Barber said if they weren't used to aid, "why were they used?" Why were they used?" God said, "and all the assembly worshipped, everyone of them were worshipping. That's not an explanation, that what it says. "All the assembly worshipped. " everyone of them were worshipping. The burnt-offering was in the worship, the instrument was in the worship, they all worshipped.

Now look, I think we have made some progress, a lot of progress in spite of what he says. First, he agrees to my proposition. I appreciate that because he knows it's so. When you go home tonight you remember this, regardless of what Mr. Barber said, our practice is not questioned. Our practice is not questioned. Our practice is not questioned. There's no question about our practice. It's wholly over his practice. Our practice is not questioned. He says, "I believe the aids you mention in your proposition—and that's what I'm talking about—"are scriptural. " I believe it. " "I believe, " he says, "they are scriptural—you know I do. I believe you can use such consistently, you agree. " We made some progress after all. Now you remember this when you go home. Mr. Barber doesn't question the practice of the churches of Christ. Now, he says, "unless God commands an act of worship it's sinful when practiced in His name. " And I have shown by the Bible that he has so used the instrument in his practice. The use of the instrument as used by them is an act of worship. He said it's the same use the Jew made of it and God said the use the Jew made of it was an act of worship. And, Barber said, "I use it like they used it" and they used it as an act of worship. And, Barber said, "if it's an act of worship it's sinful. " We made a lot of progress—made a lot of progress. He agrees with us on our proposition and admits his practice is wrong. What else do you want? Well, I think that I'll close here and give Mr. Barber the 30 seconds I have left

Barton W. Barber's Second Reply

I was wondering, while Brother Wallace was making his speech, what he would do if he didn't have my book. I get to debate both sides. I get to debate through the book, then I debate orally. My friends, a little more seriously now—we are tying into some things a little more diligently than before.

Well, tonight I want to follow through the two speeches that have been made. I reply to this speech identically as I did the other one, for you will notice that it was mostly repetition. I quit taking notes because there was no need to make two sets of notes alike. In other words, Mr. Wallace was going over the same material as before.

In my letter, he admitted that he quit in the middle of a sentence and said that that is what I said. There's no doubt about it. Relative to the sixteenth chapter of Acts, when Paul said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. " Wouldn't we say that a man was perverting if he stopped short of all of that verse? The man who has told a falsehood is a man who has told half a truth, as well as a man who has told something outright wrong. You can understand that, can't you? Half a truth is just as bad as no truth at all, and Mr. Wallace got at you with half a truth. Now, tomorrow night, when I show you from my letter exactly what I said, it is going to give an entirely different turn to it. It is going to show you something that he did not read. I want you to come afterwards and read the entire letter. I want you to do that. I think that it will be enlightening to you people if you will. I would like to suggest that you not let Mr. Wallace or anyone else influence you to start with a sentence or with a paragraph. Read the entire letter. That is what we urge in Bible study—to read the context—what precedes and what follows—so that you can understand the man. And if you want to read one of my little booklets, I will be pleased to give you one of them free. I know it will help you. It will not be contrary to what I am advocating in this debate. It will be exactly the very position that I have believed and debated for years.

He says, "Thayer and worship. " You know, I will be glad tomorrow night, Brother Wallace, to bring Thayer on what he says on worship in the passages that have to do with the word "proskuneo" if you will be willing to accept what Thayer says! I will be glad to do so. It was no more than this last year when in this very room that we nailed down what Thayer said about worship. Thayer gives the general and then the specific meanings. I will be perfectly pleased to deal then with what Thayer has to say by way of a definition for worship. Would you people be surprised if I told you that the greatest authorities on language say this: "After you have studied 'worship' you can produce no real definition for it, that

can be drawn from the Bible. " And that is surely the truth. Why? You simply have to determine what worship is by its usage, exactly as the word "life" cannot be strictly defined but must be determined according to its usage.

He mentions that his definition is not in the Bible, but his definition is in Webster, and "that's the Bible. " In fact, here is what he said after quoting Webster's definition, he said, "That's what the Bible said. " I have it before me. It's on the wire. He quoted Webster and said, "That's what the Bible said. " And you people heard him; you know that. You remember when he quoted Webster and other authorities, then concluded by saying, "And that's what the Bible said, and Barber says this, and the Bible says that. "

He says, "The Bible says that teaching, praying, etc. are worship. " My friend, the Bible does not say that those are worship! Rather, I showed you that the Bible points out that worship is one thing, and singing is another, that worship is one thing, and giving is another, and he had the audacity to stand up and tell you that the Bible says that singing is worship! Now, friend, I want you to do this tomorrow night. I don't ask for ten passages; I don't ask for five; I don't ask you for two; all I ask you for is only one passage that shows where teaching or where giving or where taking the Lord's supper or where singing is worship! I say, "Just one word, " and yet, he said that it is worship. I say that just one of them where the word "worship" is even used in connection with the Christian assembly will be enough. Just one is all that I ask!

Now, he didn't deal with those arguments of mine, did he? Frankly, you know that he didn't! Why did Mr. Wallace avoid those arguments? I followed through his speech and took every argument that he had. I outlined those arguments. I replied to them. He did not reply to the arguments that I set forth. I gave exactly nine arguments to prove that worship is done in the heart and is expressed outwardly by the different members of the body. He did not reply! He could not reply! You can't argue with the Bible!

But, again, he says of Matthew two that the wise men "paid. " He read a footnote and said, "See there, the Bible says 'paid'. " It was not the Bible. That footnote was put there by men, and yet he tells you that is the Bible. He has no hesitation in quoting Webster and saying "That's what the Bible says, " or quoting Thayer and saying, "That's what the Bible says, " or quoting a footnote and saying, "That's what, the Bible says. " Pretty weak, isn't it? It certainly is!

He noticed Webster and said, "That's the way the Bible talks. " He then followed with Luke the fourth chapter, verses 7 and 8, and talking about the devil, he said, "All the devil asked Jesus to do was to serve him. " He read that into the Bible. The Bible doesn't say that! All that the Bible says is that the devil invited Jesus to worship him, but the

Bible does not say what the devil asked Jesus to do. "But I shall be of service, sir!" Now isn't that something? Is that what the Bible said? Not at all. It is Mr. Wallace's fanciful way of reading something into the Bible.

Again, he says, "Barber said, 'singing is not part of the service'. " I said no such thing! I believe it is a part of the service. I know it is part of the service. He said, "It's just an act, you're just putting on an act. " I have not taken the position that when you sing, you are just putting on an act. I take the position that if you are singing acceptably, you are expressing the worship That is in your heart. May I put it this way? You have a well, and you have a bucket, but you have no way to draw water out. Here is my position. You use a rope attached to the bucket, drop it down into the well, and pull the cool refreshing water out. What is that? The bucket is like the song, and the water is like singing, which is used to draw the worship out and bring it to the surface. What about the rope? The instrument aids the individual to sins and, thus, express that worship, which is like the rope that aids the individual by means of the bucket to pull the water up to the surface. It is, my friend, not an aid to worship, it is an aid to the individual to express worship, exactly as the tuning fork is an aid.

But again, he says, "If the Bible teaches one thing, it teaches that singing Is worship. " That is what he says. Now, I say, I ask not for five Scriptures nor for two, but only one that says that singing is worship. He says, "If the Bible teaches one thing, it teaches that!" The Bible nowhere teaches that, but the Bible does teach that worship is one thing, and singing is an entirely different thing! That is the truth in the matter. And you will notice that he didn't reply to that! You will notice that he left that alone. You will notice that he didn't touch that.

But, again, he brought over Acts 16: 25 and tried to make a play on "singing praises to God. " Yes, they were singing praises to God. He said, "That's worship. " But, I showed that that is not right. Singing is praising-God, but the Bible teaches in II Chronicles 7: 3 that worship is one thing, and praise is another. Mr. Wallace quoted that as if that verse said that the people "Worshipped in song. " It said that they "sang praises. " II Chronicles says, "They worshipped and sang. " And so that fails. In the words of Brother Wallace, "Try it again!"

He says, "He doesn't believe the Bible, " and then accused me of being a modernist. Well, I'll just leave you people to that. All those personal slurs and throwing of mud will get a man no place. He doesn't even believe that himself.

Again, of the "inner man" and the "outer man, " he said that I chopped them in two. But listen, friend, the inner man is the one that does the worshipping. Isn't that the part of man that lives on after death? Isn't that the soul of man? Suppose a body dies. Does it mean

then that a man couldn't worship when he goes to heaven? Do you mean to tell me that since Lazarus had no body that he couldn't worship God? That he couldn't worship the Lord Jesus Christ because he had no body? Oh no, my friend. The Bible teaches no such thing! We find that it is the soul of man that worships. We find that it is the outward man that decays. We find that it is the outward man that may be corrupted with years of sinning, but when the heart is converted to God, the heart can worship God while the outward man can express that in praise.

But, again Mr. Wallace quoted me, "God has given us a commandment to every part of man. " On the word "man, " he claimed, that I said that the outward man couldn't do anything. I didn't say any such thing! I haven't taken the position that the outward man couldn't do anything. He said, "Barber says that the outward man can't do anything, and he turned right around and said that God has given a commandment to every part of the body. " That is right. God gives commandments to the body, and when the commandments are obeyed from the heart, those commandments become expressions of worship. The body acts out the thing that God tells us to do—when a man worships God and does His will. "Doing His will" is for the outward man to perform, and worship is the thing that is done in the heart. And, my friends, you couldn't get instrumental music "in worship" if you tried, for the simple reason that you can no more put instrumental music into worship than you can put the tuning fork into worship, or that you can put the communion cups into worship! Now, if one can be put into the worship then the other is "in worship. " They are both in the service. When you strike the tuning fork, it is in the worship, or isn't it? That is the thing that I want to know! You blow a pitch pipe, and it sounds, and the people hear it, and God hears it. Do you mean to tell me that God closes His ear and says, "Now, I don't hear that, but I will listen to Barber's piano. "

I am going to relate to you the nine arguments that I submitted to you, which he did not answer.

Number one: First of all, I showed that Christ specifically taught in John four that in the gospel age, time and place have nothing to do with worshipping God. He didn't reply to that, did he? There's no reply to it. Both John 4: 20 and 24 and Philipians 3: 3 contain the word "spirit" which refers to the inner man, and he said, "You brought Thayer in on that. " I will take what Thayer has to say all right, and not what Mr. Wallace says that Thayer says! He is not giving the full definition of Thayer. He knows it, and I know it. I know what Thayer has to say about it. But, friend. I am saying this: "Thayer says that the heart is the place where worship takes place. " For instance, Thayer puts it this way, "The dative used to denote the seat, locality where one does, suffers or worships. " That is the place. Worship is not done with your hands. It is not done with your lips. It is not done in your mouth. It is done in the

heart. It is done in the soul. It is done in the spirit. That is where it is done. There is no doubt about that.

Number two: I gave you parallel passages that showed it, and he didn't reply to them, did he? I showed you parallel passages that indicated that the heart is the place where worship is done. He wouldn't reply to that!

Number three: Paul affirms that God is not worshipped with the outward man, Acts 17: 25. Mr. Wallace never replied to that! There is no reply to it. You don't argue with God.

Number four: The Bible makes a difference between a man worshipping and the man expressing that worship in doing His will (John 9: 31). Mr. Wallace made no reply to that!

Number five: God makes a difference between worshipping and giving (Matthew 2: 11). Mr. Wallace didn't reply to that!

Number six: I showed that God makes a difference between worshipping and singing, and Mr. Wallace came back without replying to what I gave and said, "If the Bible teaches anything, it teaches that singing is worship. "

Number seven: God makes a difference between worshipping and praising, but Mr. Wallace says, "No, praise is worship. "

Number eight: Out of the 58 times (not 60, Brother Wallace) where the word "worship" occurs in the New Testament, 36 of them make only a reference to true worship. Thirty-two use the word in passing reference. Only four of them identify worship. There is not one authority who will give a concrete definition of worship. The authorities say that it cannot be done in either the Greek or the Hebrew language. You learn what it means only by its usage. There are only four passages in the New Testament which show anything about worship, and all of them are contrary to Mr. Wallace's position!

John four shows that it is not time and place. Worship takes place in the heart. Philippians 3: 3 says that worship is done in the spirit of man. John four says that it is done in the "spirit. "

John 9: 31 distinguishes between worshipping and doing His will, Preaching, giving, singing, and the Lord's supper and His will; therefore, there is a difference between worshipping and giving, worshipping and singing, worshipping and the Lord's supper. According to Acts 17: 25, worship is not done with outward man. Mr. Wallace says that I gave you no definition. No, my friend, I gave you no concrete definition, I put the definition like this, "worship is done in the heart. Worship is something that is not done with the outward man. Worship is something that is different from doing the will of God. Worship is something that is not limited to time and place. " That is the Bible if you please. That is the New Testament definition of worship. No other man can find any other definition. As far as I am concerned, I lay that material before you.

There is no need of my wasting my time with a man who will not reply. listen to this. Worship is not once connected with the Christian assembly! It is not once connected with singing. It is not once connected with giving. And, yet, Mr. Wallace tells you that it is singing, that it is giving, and that it is the assembly. When the church assembles, if people are doing things acceptable to God, they are doing those things because they worship, it is true. But, worship is not done with the outward man, and when a man introduces the use of instrumental music as an aid, he no more adds to the worship of God (which is solely done by the heart in the inner man) than he does when he blows a pitch pipe! Does blowing a pitch pipe add to the worship?

He has told you that I, Burton Barber, agree to his proposition. I do not agree with his proposition. I do not agree. I do not agree that he has authority for the use of his aids. See, he made light of the fact that I said it is Scriptural for one and not Scriptural for the other. He called me a Catholic, and a Pope, etc. Now, that doesn't have any effect upon me, whatsoever. You can titter and laugh—that doesn't mean one thing. You good people know that that is not my position. What is my position? Here it is. While there is authority for aids, Mr. Wallace has no authority for them, for no man has authority for doing a thing until he finds it. May I illustrate it to you? I want to show you what I mean. I am going to submit for your consideration tonight a chart that I shall use in analyzing this issue of aids.

What determines acceptable aids? Here is where I draw Mr. Wallace out. He hasn't been drawn out. He knows exactly what I have in store for him. He knows that if he has to deal with his aids, something will happen. You wait until he introduces his authority. Then I shall show you that he has no authority. What it is that determines an acceptable aid? Mr. Wallace approaches it from a non-controversial standpoint. He says something like this: "Instrumental music is in worship. God will now allow any aid that is in worship; therefore, he will not allow instrumental music." He has assumed his second premise and built everything upon that assumption. He has never proved to you that God will not allow an aid that is in worship! Now, has he? You good people know that he has not. He has assumed it; he has assumed it glaringly, but he has never proved it. Nor, has he proved that God will disallow an aid if it is in the worship service. He has assumed, and assumptions are all right for the thoughtless masses, they are all right for the unlearned swains, but they are not all right for thinking Christians! And I believe that you people are thinking people. They will not be enough for you. Assumptions are not enough!

What determines acceptable aids? Well, we find that there are three realms. (1) There is the realm of things sinful, (2) the realm of things essential, and (3) the realm of things, expedient. There are

some things that he will not say a great deal about unless he has to, so I am going to say them for him. I am going to bring this discussion to the place where we ought to be.

First of all, things sinful are determined by Bible commandments, principles, and examples. May I put it this way? There is not one thing that is wrong, whether it is an expressed act of worship, or whether it be an aid to the individual—I say that there is nothing that is sinful, but what the Bible by a commandment, by a principle, or by an example will specify and reveal it to be sinful. It means, then, that my friend must stand on the platform and show you from the Bible that principle which instrumental music as an aid, violates—or the statement or the example that it violates!

The revealed will of God excludes all additions to that will. I believe the Bible. All of the Bible and nothing but the Bible for me. You will know more what I mean, as we move on. Whatever constitutes God's will is it! This circle represents, for our thinking, the entire will of God. There are things essential. These are matters of faith and are determined by Bible commandments, principles, and examples. The revealed will of God excludes all additions to that will. There is no doubt about that. Thus, we have a principle that limits the will of God in this respect. The will of God for a thing, (whether it is giving or singing or the Lord's supper or preaching) may be more than, but never less than, is expressed in any one passage! To illustrate, let us see what we have. Concerning the Lord's supper God has told us the first day of the week (Acts 20: 7), every first day (I Corinthians 11: 20, 33), self-examination (I Corinthians 11: 28). A man can not say "I will just meet on the first day, " and then go to church just once a month. Doesn't he assemble on the first day? He takes the Lord's supper. Doesn't he do it on the first day? He has met that requirement, but not every first day. You cannot say that one passage is enough! You must take all that the Bible says on any one thing. It is not enough just to go and partake. You must examine yourself too. Everything, then, concerning the Lord's supper is involved in God's will in that particular thing. The will of God for the Lord's supper may be more than, but never less than, is expressed in any one passage!

Likewise with singing. God said to teach and admonish (Colossians 3: 16). He said to praise God, (Acts 16: 25). He said to express joy (James 5: 13). Now, there is teaching, admonishing, praising God and the manner of expressing your joy. All of these things have to do with singing. You can't say that Colossians 3: 16 is all that there is to it. There is more to singing than is contained in any one single passage!

But, again, let us take the plan of salvation. That is very simple. God said to preach the gospel; He said to believe the gospel; He said to repent of all sin, (If there are any worldly people here, I want you really to get the word "all in there, not part of it and drag your old sins along

with you. God said "all" of it. God said repent of "all" sin); He said to confess your faith; He said to be immersed in water. The Scriptures that I have selected are very familiar. I have an example or statement or commandment for every one of these things. Is the will of God for these things limited to what is expressed? My position is that it is not. Why? Because the principle of expediency that Mr. Wallace has stated on his chart authorizes everything that is needed. The principle of expediency authorizes all aids!

We have, then, in taking the Lord's supper, the fact that God told us to partake of it, but has not told us to use tables; He has not told us to use cups; He has not told us to use trays. But, people use cups, tables, and trays. Why? Not, my friend, because they are named in the Bible. There is not a commandment; there is not an example; there is not a necessary inference for them in the Bible! There is not an Implication for them! There is not one revealed thing in the Bible that authorizes the use of tables and cups and trays. Now, I want to tell you frankly, friends, that I could ten thousand times more go along with the consistent anti-instrument group who reject the tuning fork also, who reject the cups also, who reject the trays also, and who reject the classes also. I say that I could ten thousand times more go along with them than I could with someone who says, "I'll take my pick of the aids, but I will not let you have your pick of the aids. " They are setting themselves up as human authorities you see!

When God told us to sing, that doesn't end all! If, friend, the principle of expediency is in the Bible, if that is a Bible principle, if that is within the will of God, then the song books, the tuning forks, and the piano are just as much inside of the will of God as is the commandment to sing, providing God has allowed those things through the principle of expediency. True, there is no Bible commandments for these aids, nor is there a Bible principle for these aids, unless it is the principle of expediency. There is no Bible example for these aids. You cannot read about a tuning fork in the Bible! You cannot read about the song book in the Bible! You cannot read about the cups and the trays and the tables in the Bible!

The same thing applies to the plan of salvation. God told us to preach, but did not tell us to use loud speakers like we have here tonight, or baptisteries, or radios. And so, people in the worship service employ these various aids. Why? Simply because they are contained in the principle of expediency. Do you know why I say that Mr. Wallace has no authority? For this simple reason: If, tonight, he rejects me the use of the instrument, then I deny that he has authority for his aids!

Now, you will see what I said in that letter. I do not go along with him. Mr. Wallace has submitted no authority. If he has any authority, I do not know it. If he has anything to stand upon, I do not know it. Frankly, I shall say that what he believes is an authority for his aids, I deny stoutly and strongly is any authority whatsoever.

Second Evening

Tuesday, November 14, 1950

The Proposition

"Resolved, that I can use song books, communion sets, tuning forks and collection plates as aids In Christian worship with authority, and that the same authority excludes the use of instrumental music in said Christian worship.

G. K. Wallace affirms

Burton Barber denies

G. K. Wallace's First Speech

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I shall first answer the questions Barber handed me relative to worship:

For Wallace Relative To Worship

1. Is worship only the outward acts of man, as singing?
Ans. No.
2. Or, is worship only an attitude or adoration of God?
Ans. No.
3. If worship is constituted of outward acts of the body such as singing, then by what word do you indicate religion in a man's heart?
Ans. Worship is not just outward acts of the body.
4. Or, is worship partly the attitude of adoration and partly acts of the body?
Ans. Worship is reverence paid—homage rendered.
5. When the people assemble for a worship service, when does worship start? And when does it end?
Ans. It starts when it begins and ends when it ends.
6. Could a paralyzed man (who was helpless) worship even though he could not sing?
Ans. He is responsible only to the extent of his ability.
7. Are people worshipping who fail to sing while others do?
Ans. If he is not singing, he is not worshipping in song.
8. Since "the whole is the sum of all its parts, " what constitutes the whole of worship?
Ans. John 4: 24.
9. Does the New Testament specify a "prescribed form of worship"?
If so, where?
Ans. The New Testament prescribes acts of worship. In I Corinthians 11, 14, 16.
10. Are singing, giving and praising God worship?
Ans. If it meets all the requirements of God's law.
(To Mr. Barber)—"I'm tied up, if you'll come get these, I'll appreciate it. "
(Hands answers to Barber)
Last night Mr. Barber said I misrepresented him on the letter and quoted only a part of the sentence. I don't need to go into any further discussion of that, I'll just ask you to look at the letter and these are the sentences as he wrote them.

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

He said I ought to have read all of the letter but he quoted from John and he didn't read all of the book of John. He quoted from Acts and he didn't read all of the book of Acts. And I think I don't owe him any more respect than he does to John or Luke. Then he says, "I said those things are scriptural for me but not for Wallace, " but, if you'll look up there (pointing to chart) he said, "they're scriptural for "you. "

Then he said, "If the outer man perishes will not the Lord be worshipped by half as much?" I remind him that we are not a congregation of disembodied spirits. We are talking about worship services where people are in their bodies. If he can just stay on the subject and not get over into the realm of the dead we'll have a debate.

There was a great deal said about worship and the whole theory of trying to keep his piano in worship is to talk it out. He knows there isn't any scripture for it so he tries to define it out. When Mary Baker Eddy came out with her theory on Christian Science she had to write a new dictionary and in the back of her book there's a glossary with definitions to words that are unknown anywhere else. It's hard for people to understand them when they preach because they attach meanings to words that God didn't attach. He said, "worship is in, created in and done by the heart and is expressed or acted out by our giving and singing. " Then he used an illustration and said, "the water's in the well but it takes a bucket to draw it out. " In other words he says, "the well is the heart. " I ask Mr. Barber if he takes a bucket and draws the water out of the well, would it still be water when he gets it out? He said you "must get that worship outside. " Just as certain as he gets that water out, he's destroyed the whole thing because he said, "worship is a thing only and wholly of the heart" and if he gets a bucket and draws it out he destroys it. Would it still be water if you drew it out? Let him answer and then we'll have some more to say about his bucket and his well. His definition is not found in the dictionary, it's not found in the Bible, it falls short of the requirements of God. God set up a standard for his worship and they that worship Him, that is God, must worship Him in spirit and in truth. I asked Mr. Barber if "in spirit" means simply that "in spirit" is the whole of the worship, what did the Lord mean when he said, "in truth"? If "in spirit" is the whole thing, there's nothing else to it so what did Jesus mean when he also said "in truth"? Certainly the worship originates in the heart. There is a desire. We know the heart is connected with it but how did the heart decide to produce a kind of music that God didn't authorize? Acts from the heart must be authorized. Remember this as we go along in our study tonight that the acts that are produced by the heart—that the worship paid and the way of paying

the worship is not left to our discretion, so the acts must be authorized. And how did his heart decide to do an act that God didn't authorize? Any other act except as God authorized coming from the heart, comes from a sinful heart. His definition is based upon a false definition or man's relation to God. He says "the inner man worships while the outer man acts. " Just puts on an act. Now remember that. These are his words—page 4—of his book. He cuts his man in two and says the outward man doesn't do a thing in the world but act—it's just an act. He has no tie-in between them. Like the Baptist, the Baptist says before you're converted that your outer man sins and your inner man doesn't. They just turn you wrong side out. Mr. Barber just cuts a man half in two and says the inner man is the only one that worships and the outer man has nothing to do with it, he cuts him half in two. Now, just apply his definition to morality. Suppose you say I did not steal, that's just my hand. My hand stole it, I didn't steal. I didn't lie, that's just my tongue. I didn't commit adultery, that's just my body. A man like that would be dangerous to keep around in your home. He said his body has no connection with him. The Bible says, "blessed are the pure in heart. " Is that the only place the purity is to be? "When it comes to morality, does Barber cut his man half in two or just chop him up to worship? Does he just chop him up to worship or does he cut him in two when he comes to morality? From the heart Jesus said, "the mouth speaketh. " Suppose I come up to you and kick you and say, "I didn't kick you, that was just my foot. " I spit on you and I say, "I didn't spit on you that was just my tongue. " If I lie, it's in my heart to lie. If I kick you, if it isn't an accident, it's in my heart to do it. And if I put a mechanical instrument of music in worship and use it as did the Jews, as an act of worship, it's not an accident, that's the only way that you can use it. It's another act separate and apart from the singing. You may have something in your heart that you can keep your body from doing, adultery or murder, but when the body does it, the heart prompted it, it was in the heart first. This is not the question—we're not debating the question of dividing a man, but your right to use the instrument. That man is a dual being no one denies but trying to separate the action of the body from the desires of heart is silly.

Now, a few words about his nine arguments. The nine arguments in reality are just one argument divided into nine divisions.

First he says, "Christ specifically taught in John 4 that in the gospel age, time and place have nothing to do with worshipping God. " That's about the most sensible thing he's said. And yet he turns around and says "place is not important. " and then he turns around and says place is "all important. " "It's all important, " "It's a matter of place" and he said, "Thayer says" (and we ask where?) "that the heart is the place. " He said Thayer (now these are the words taken off the record)—he

said Thayer said, "that the place is the heart. " Now where did Thayer say that? He said no such thing.

He says "the heart" (number two) "is the place of worship" and he quotes John 4: 24 and Phil. 3: 3. But you just now said the place didn't have anything to do with it and now you make it all important. Make up your mind so we can understand you, Mr. Barber. When we get you clear we'll have some more to say.

Then again (number three) he said, "God is not worshipped with the outward man. " Acts 17: 23. Now I read from his book and he said that I misquoted him so I'll read it. Paragraph 3, page 6, "The body cannot do anything, not even worship. " "The body cannot do anything. " And then over on page 15 he said, "I want my readers to notice that God has given a commandment to each and every one part of the human body. God intended for man to worship Him "all over. " "God intended for man to worship Him "all over. " Make up your mind Mr. Barber. When you tell us exactly what your position is then we'll have some more to say.

Then he said, "God makes a difference between worshipping and doing the will of God. " Now, look at this, he said "worshipping is one thing and doing the will of God is another. "—then worshipping is not the will of God. In order to keep his piano he denies that worship is the will of God. Who's will is it? He takes a passage that he misquoted from John 9: 31, that described the worshipper and not the act of worship and misuses it. He says, that "to worship is one thing and doing the will of God is something else. " If worship's not the will of God who's will is it? A man is hard put for an argument to affirm that the worship is not the will of God.

He said, "God makes" (number five)—"God makes a difference between worshipping and giving. " And he quoted Matthew 2: 2. Now you get your text book and look at that. Last night I read that passage to you that "they came to worship" and I asked you what the word "worship" meant? I read in the margin down there that those who had prepared this book said that "The Greek word (worship) denotes an act of reverence whether paid to a creature or the creator. " Which is paid. They worshipped in the paying, not only in attitude, and I said the marginal note is the definition of this word. Now I didn't say the margin was the Bible, I said that's the definition of the word that's used.

Then he said "God makes a difference in worship and praising God. " That's just not so.

He said, "God makes a difference between worshipping and singing" and he goes to II Chronicles 29: 28, the passage that I used, he said, "they sang and worshipped" or they "sang and played, ". Well now you've got singing as one thing and playing another and I want you to remember that because we'll have use for those two acts. Singing's

one act and playing is another. But you get that text and look at it, and God said, "all of them worshipped, " 'they all worshipped. "

And then again he said, "worship is not once connected with the assembly. Worship is not one time connected with the assembly. " I don't know just what Mr. Barber means by that. I think maybe he wanted me to find the word worship connected with the assembly. I think, however, he recognizes the Bible teaches some things it doesn't say in so many words. I suspect he would affirm that the church began on Pentecost but I'd like to hear him read it. Read where the Bible says the church started on Pentecost in so many words. But anyway, he made a great play and he said, "I just want—just one passage. " Remember that—just one passage. Well, "just one passage Mr. Wallace, just one. " Well, Mr. Barber, I like to accommodate you so I'm going to give it to you tonight. Here's a chart. (See chart next page)

It says "what the Bible teaches" and it's written or drawn up by Donald Hunt. Here's the man right over here, his moderator, and if I can't give Barber the passages I'll ask him to turn around and ask Donald because I know Donald can do it. He said, "here's what the church teaches, here's what the Bible teaches about the church. " Here's its work. Now, "development of its members spiritually. " How are you going to do it? "Through worship. " What did he put under worship? "Teaching. " "Mutual edification, " "prayer, " "Lord's supper, " and "singing. " All under worship. You know these fellows, their teaching hasn't caught up with their theory—they have a theory with a definition of worship, but when they go out yonder to preach somewhere, why they preach just like we do. But when they get in a debate they'll back up and say, "oh no, no, there isn't anything to it, you just act it. " But now here it is. Now, I'm not misquoting it, come around here and get it and look at the chart. They hang it up and say, "this is what the Bible teaches, " and lo and behold, here's one put out by Mr. Barber and on the back side of this he said, "You ought to get this chart (Hunt's chart) from the Voice of Evangelism. The chart sets forth the church as it was established and as it functioned in the Apostolic days" and Mr. Hunt connects all these items with the assembly. Here is Hebrews 10: 24-25, connected with the assembly, Acts 20: 7 connected with the assembly, also Colossians 3: 16 and he said these items are worship. Hunt uses eight passages, and Mr. Barber, you may have them, (hands chart to Barber) I'd like to have this back. Maybe you've got some of them. I guess you have all right. If you don't you can get some from Donald. He has them.

Now, he said he would bring some of his books. I hope he does. And I hope he brings some of these charts. And I want you brethren to get them and mark them. They have a theory but they don't preach their theory like they debate their theory.

THE CHURCH

DEVELOPS ITS MEMBERS SPIRITUALLY:

THROUGH WORSHIP—

TEACHING—1 Pet. 2:2

MUTUAL EXHORTATION—Heb. 3:13; 10:24,25

PRAYER—Jude 20; 1 Thess. 5:17

LORD'S SUPPER—1 Cor. 11:23-24; Acts 20:7

GIVING—Phil. 4:15-18; Matt. 6:19-21

SINGING—Col. 3:16

THROUGH THE OVERSIGHT OF ELDERS—

ACTS 20:28; 1 PET. 5:1,2; HEB. 13:17

THROUGH CORRECTIVE DISCIPLINE—

I COR. 5; II THESS. 3:6,14,15; GAL. 6:12

Designed by Donald G. Hunt

Now then, I'm affirming that I can use song books and tuning forks and the like with authority and the same authority excludes the use of instrumental music. Here are some things up here that I want you to know and I want to ask some questions about this.

(See chart on page 44)

Does this represent your view of worship? I want to get this in here and I'll have some things to say about it but I don't want to misrepresent him. Does this represent your view of worship? "This is the will of God. " Here. Does this represent your view of worship? He said, "A man can do more but never less. " How much more can a man do than what God's authorized? And then again, I want to know if he understands the difference between an aid and an addition. He said "human judgment, " "the right to select the best available aid that has not been revealed to be sinful. " Can you use anything that you want to just so it's not wrong within itself? Now then, I want to show you in regard to these expedients that he places here tables and song books and cups and tuning forks, etc., that the piano does not belong there, that it is not an expedient but another act. He went over it last night, "they played and they sang, " and they "played and they sang. " Two distinct acts.

Now I want to show you something about expedients.

(See chart on page 45.)

First of all, we are authorized to do certain things because there are commands, there are examples and necessary inferences. Now then, there's a law that expedites the command and for a thing to be an expedient it must come under the genus. We don't have a right to go around here just picking out things and saying, "Why I'll just use this" —it must come under the genus. It must come under the act. Now here is an act in worship. Here are some acts that God specified and he didn't leave to us—just to our choice as to what we shall do when we meet to worship on the Lord's Day. There are just five things that we do and only five things. We do but five things. Let's see. One thing we do is teach and we teach "in the church" and I want that expression, to be used along because we'll have use for it—we teach "in the church. " Acts 20: 7, when the disciples met together to break bread, Paul preached unto them. I Corinthians 14: 19 and Colossians 4: 16, etc., I find they taught. Now, for a thing to be expedient it must come under the genus. For instance, I use a blackboard. What do I do with it? I teach. What do I do? I teach. What did God say? He said, "teach. " But you take an instrument, what do you do, you do something God didn't say. The blackboard does not add another element. It does not add another gospel. The instrument adds another element, another kind. It cannot be an expedient because it adds an element. The table does not add an element. The song book does not add another element, when you sing, but the piano adds another element. It puts in another element.

WHAT DETERMINES ACCEPTABLE AIDS ?

THINGS SINFUL
ARE DETERMINED BY:
BIBLE COMMANDMENTS, PRINCIPLES, AND EXAMPLES



CHART ONE

COMMANDS
 EXAMPLE
 N. INFERENCE
 "ALL LAWFUL, NOT ALL
 EXPEDIENT "I Cor. 10:23

MUST
WORSHIP
 JNO. 4:24

GOD OBJECT
 SPIRIT MANNER
 TRUTH WORD OF CHRIST

WORSHIP
 REVERENCE PAID
 ACTS PERFORMED
 SERVICE RENDERED
 RITES OBSERVED

"ACT OF
 WORSHIP"
 Heb. 9:1;
 I Cor. 14
 "IN THE
 CHURCH"

"UNLESS GOD COMMANDS
 AN ACT OF WORSHIP, IT IS
 SINFUL WHEN PRACTICED
 IN HIS NAME." Barber

"AT HOME"
 WASH HANDS
 AND FEET.
 EAT BREAD
 PLAY PIANO

TEACH, AUTHORIZED, Acts 20:7, I Cor.
 14:19; Col. 4:16; Cor. 2:14, "**EVERY
 PLACE,**" Blackboard, Chart, Literature,
 Radio, Recorder, Earphones, Speaker,
 Length of Sermon, Time to Stay, **EXPE-
 DIENTS.**

PRAY, AUTHORIZED, I Tim. 2:8; **EVERY,
 PLACE POSTURE, EX.**

GIVE, AUTHORIZED, I Cor. 2:12; **C.
 PLATE EX.**

LORD'S S. AUTHORIZED, I Cor. 11:23-24;
 Acts 20:1; **COMMUNION SET EX.**

"Eat Bread" Authorized
 "Drink Cup" Authorized
 Acts 18:25,32, Book, No. of Songs, Parts,

SING, AUTHORIZED, Eph. 5:19; Col. 3:16;
 How to Get the Pitch, Ex.

"We Agree" Barber

GO, AUTHORIZED
 TRAIN, CAR, SHIP, EX. **MUSIC**
BAPTIZE, AUTHORIZED,
 PLACE, EX.
ASSEMBLY, AUTHORIZED
 HOUSE, EX.

**VOCAL, LEADER, BOOKS, PITCH, TIME,
 TUNE, HARMONY; "VOICE PUTS NOTES
 INTO MUSIC."**

**INST. LEADER, BOOK, PITCH, TIME,
 TUNE, HARMONY; INST. "PUTS NOTES
 INTO MUSIC." HUNT EXPEDIENTS
 WITH INST., NO., KIND, PRICE.**

But let's look again. Over here, here's the blackboard, here's the chart. The chart is to teach. Now I'll grant you there's some charts that ought not to be used, there's that one over there that's wrong, (pointing to Barber's chart). It's not expedient. It's inexpedient because it doesn't teach the truth. It doesn't teach the truth. If it were corrected in a few places it would be all all right. Now for a thing to be expedient it must come under the genus. Then again we take the act of praying. God bound the act of prayer, he loosed the posture. God bound the act of teaching, he loosed the method. Whether I speak or whether I write I do what God says. God bound the act of teaching, he loosed the grouping. There is not a word said about the grouping. God bound teach. He loosed the grouping. He said, "Oh, I think there is division about the class method of teaching." A class is not a method of teaching, that's a method of grouping. I am to "teach" so I "write" or I "speak" and when I'm teaching I'm doing what God says, and to speak or write, that is an expedient. When I "pray" I am doing what God says. God bound the act of prayer, he loosed the posture. Now, for a thing to be expedient it must not add an element. Whether you kneel or whether you stand, you don't add another kind of petition to God. You offer the kind in the name of Christ directed by His word. We are commanded to give, "give" is authorized, it's authorized. And the collection plate is an expedient. Now the plate doesn't add another kind of giving. What do you do with the plate? You just give. What do you do with it? Do what God said. If you were to take the plate and do something he didn't say, it would not be an expedient. The trouble with Mr. Barber is he doesn't understand the rule of expediency. It must come under the genus. But over here he said, "oh, you can do it, just so it's not wrong within itself." That is entirely wrong. It must come under the genus. It must expedite the command. God gave commands and those commands are to be expedited. And if it does not expedite the command it is not an expedient. Here we see that the Lord's supper is authorized—a communion set is expedient. What do you do with a communion set? Do what God said. What'd God say? He said eat. Eat bread is a command. That's a command of God. He took bread, said, "take, eat." That's a command. God bound the eating of the bread, he loosed what to put it on. God bound the cup, yes, he's talking about the cup;—I'm a one cup brother all right. Brother Barber I've never seen this violated anywhere in my life, never did see but one cup used. What is the cup? "Drink the cup"—the fruit of the vine. The fruit of the vine is the cup. The only way that you could have two cups is to put the fruit of the vine and orange juice on the table, that would be two cups, the fruit of the vine, orange juice and lemon juice and you'd have three cups. But if you have nothing but the fruit of the vine and you put it in ten thousand containers you've still got one cup. That is the one cup.

God bound the cup, he loosed the container. He bound the bread and He loosed the plate. But you couldn't use a plate as an aid to singing. You couldn't use a blackboard as an aid to praying, because it doesn't come under the genus.

Now here's this matter of singing. God authorized singing. Now there are certain things that are expedient. You may sing with or without a book but if you use a book and sing you are doing what He said. But there are two kinds of music. Vocal and instrumental. There are two kinds and, my friends, if you use that which is expedient it must come under the genus sing. What is expedient under Sing? A book, the number of songs and the number of parts and how to get the pitch. God bound the pitch—He loosed the how to get it. What do you do when you get the pitch? Do what God said. With singing, what did He say? He said "sing." What does Mr. Barber do? He doesn't only get the pitch, he produces another element. Another element. Now look at it. Every expedient, these expedients do not add another element. The chart does not add another gospel, this posture does not add another petition, the plate does not add another kind of giving, the communion set does not add another Lord's supper, another communion service, it only expedites. The song book does not add another kind of music. You produce the same kind of music whether you sing with a book or without a book. And the book simply expedites, it comes under the genus. And when you take your instrument you produce another element, another kind of music. And remember this, it's a kind that was back yonder with the Jews, and God took it out and Barber put it back. It was a kind back yonder they used. God took it out. Barber made a big play last night about "oh, they sang and they played." Certainly they did, but they "all worshipped." but they're two acts. What do I do when I take the song book? Not another act—I just sing. What do I do when I sing bass, tenor, alto or soprano? Just sing. God bound the act of singing. He loosed the parts. He bound the act, he loosed the book. The book comes under the genus and here's the whole trouble with Mr. Barber. He took a piano and put in another genus. That's another element, another element, one God had back yonder and took out, and left it out and Barber put it back. And he wants it so badly that he brings up definitions unheard of anywhere in the world—that were invented solely and wholly to put it in and define it out. He puts it in, keeps it in, and talks it out. You have to take it out, you can't talk it out. It's another element. It's another act, separate, distinct and apart.

Now, the instrument is not parallel with these expedients and that's the reason that I can use these things and reject the instrument because they don't come in the same category. The song book and the communion plate is in one category and the instrument is in another.

Now remember this. He doesn't question my practice. He doesn't

Question my practice. "I believe the aids you mention in your proposition are scriptural and you know I do. I believe you can use such consistently and you agree." He doesn't question my practice but he said, "Oh, if you can use this I can use that." He doesn't understand an expedient must come under the genus. And if it is not under the genus it's an addition and not an expedient. His piano produces another element, another kind of music, distinct from singing and the kind that was back yonder in old Judaism and God took it out. He explicitly commanded singing, He implicitly forbade playing or the offering of another element. Now you can see all that's involved in these principles. The reason we object to an instrument of music is because it produces an element. We have the same communion, the same teaching, but your instrument produces an element that God left out. He had it in. He had it in, He **took** it out and left it out. They're not parallel, they don't belong in the same category and therefore to try to classify them together shows that a man is an unscientific bungler in regard to classifications. My time's up. Thank you.

Burton W. Barber's First Reply

I have several things to call to your attention. I want to pin this microphone back on tonight. They really pin things on me here. The first thing that I call to your attention is the letter that Mr. Wallace tried to pin on me, and the statement that he made. I want to be very fair in this letter that I previously wrote to Mr. Wallace. I am going to show that in the trap which Mr. Wallace laid was his own foot taken! The very thing that he used last night in an attempt to pinch me in a trap, has nabbed this Mr. Wallace, and I want to show you how it was done. Here is the letter. In it, I was making an analysis of, and an exposure of, the tricks that Mr. Wallace had been using in his correspondence. Mr. Wallace urged you to read the letter, and I urged you to read the letter, too. How many read it? That's surely fine. All right, the rest of you read it. I want you to read the letter. And, then, if you need some more of his letters, I have the rest of them on file.

The letter reads: "I believe that the aids you mention in your proposition are scriptural and you know I do." (Now, Mr. Wallace had just moderated for a debate in Hutchinson, Kansas, a year ago, and he knew my position. And, so, I was expressing my position. Now, I want you to notice that, and I believe that you do.) "I believe you can use such consistently, you'll agree." (Now, Mr. Wallace broke into my statement right here. That was not the end of it.) I continued: "But, did it ever occur to you that that is not the issue? I would not deny what your proposition says, but I would deny what it should say." (I proceed to show you in a demonstration of what I meant.) I finish the paragraph: "The issue is not whether or not you can use these aids, but whether or not you can use those and consistently exclude the instrument when it is also used as an aid. "

Here is the statement that I made: "I believe that the aids you mention in your proposition are scriptural." Now, that's surely the way that it is stated in the proposition, "with authority. "

Now last evening, Mr. Wallace told you that we were agreed upon it. He said that I agreed with him and that he agreed with me. But, notice how that last evening in my last speech I submitted to you the exact authority for the aids. Now, he has not agreed with that authority, for the only authority that I believe in, the only authority that I hold to is an authority that also includes the instrument as well as the aids which he uses. Now, would he have his authority? Will he say that there is a commandment that tells him to use the tuning fork and the pitch pipe, and the song book and the communion set? Or would he tell you that there is an apostolic example in the Bible wherein they were used? Or would he subtly, as he did not say, as he cunningly avoided, that they

were necessarily inferred? This man, Mr. Wallace, is afraid of that. This man, Mr. Wallace, doesn't want to touch that! This man, Mr. Wallace, knows exactly what is in store for him ere the day comes when he admits that he has no commandment, when he admits that he has no example, when he admits that the only authority is his little "peek-a-boo" principle of expediency he advocates.

Friend, there is no doubt about the fact that human judgment has chosen his aids. He criticized the principle that "God allows human judgment the right to select the best available aids." Whose judgment was it to select the tuning fork? Did the apostle Paul select the tuning fork? Was it a divine mind that specified the tuning fork in a commandment? Brother Wallace, you may do well to come before the audience in your next speech and tell them exactly how you determine your aids. It is his own judgment that says, "I want to use the tuning fork; I want to use the song book." It is my judgment that says, "I shall use the piano." He has pitted his judgment against mine, and he raises his voice of Wallace's authority against my own Bible principle of expediency, and thus, he becomes sectarian to the core! There can be no doubt about that.

I am going to give you a very simple analysis if this now. I am going to see if Mr. Wallace wants to stick with it. You would not know from the speech last night exactly what proposition was being debated. The proposition he is affirming is: "Resolved, that I can use song books, communion sets, tuning forks, collection plates as aids IN CHRISTIAN WORSHIP." His whole criticism has been of the instrument, that it is "in Christian worship." Now, tell me, how are you going to get them in? He has affirmed, the proposition that says that he has the right to use these aids, (the tuning fork and the song book) in Christian worship. "Who has added to Christian worship," I ask? Will you please tell me, if Mr. Wallace has not added? How is it that he can say "You cannot use the piano in Christian worship, though I use and I shall use the tuning fork in Christian worship and the song book In Christian worship and the communion set in Christian worship?" I could go farther with Brother Waters, who rejects the tuning fork, than I could with Mr. Wallace, because, at least Brother Waters' position is consistent. Now what is Mr. Wallace going to do with this when he has affirmed that he can use his "aids in Christian worship" and then use as his main objection to instrumental music that it is in Christian worship? Why, he spent one solid hour, exactly 60 minutes, last night with no criticism of the instrument, except the fact that it is "in Christian worship." That was his sole argument last night! Why? He said, "Because instrumental music has been injected into worship. You have injected an element different from the thing God required." Has God required the tuning fork? Has God required the communion sets? Has God required the song books?

I say, "Where is the commandment?" I say, "Where is the example?" I say, "Where is something that you can put your finger upon to show that that is the thing that God required?"

Now, my friend, since Mr. Wallace says that God has required all of the elements of worship and since he will have to admit that there is nothing in the Bible that specifies these aids he has, with his own judgment, and of his own choice, injected "into the worship" that for which he criticizes me. Now, what do you think of a position like that?

But, we are not going to stop there. We shall take up where we left off last night. In my next speech, I shall notice some things concerning worship that Mr. Wallace made a remark about last evening. But right now I want to analyze the things that we have before us on this chart, because it represents the issue. I shall analyze the chart. I am going to show you exactly what Mr. Wallace has done.

What determines acceptable aids? Well, my friend, there are only two categories of things: a thing is either in the will of God, or it is out of the will of God. That is all. A thing is either right or wrong. You can find nothing contrary to that. A thing is either in the will of God, or it is out of the will of God. Thus, the whole issue tonight is "Where is Brother Wallace going to place the piano?" Well, he says, "It is out of the will of God." I am going to show you what he must prove if he places it outside the will of God. I am going to submit to you some more arguments that he will not answer. Believe me when I tell you that they will not be answered I know by experience, in debating others, and I know how things are going in this debate, that they will not be answered! I know how it will go. But, I believe that there are honest, thinking people here who want to think a little farther than a few assumptions of man, and for their benefit, I submit these arguments tonight.

In order to show you that instrumental music is out of the will of God, if instrumental music, when used as an aid, is a sin, then my friend must prove it. I affirm, and I shall prove it, that nothing is sinful that cannot be determined as such by a Bible commandment or a statement or a principle. Now, you think of something that is wrong. You think of something that is sinful. Now, I can show you what I mean. For instance, can you think of one thing that is sinful, one thing that is wrong, that I cannot show a Bible statement or principle or example that it is wrong? You try to think of one thing. If anybody could possibly think of a thing and say, "I know something that is wrong that the Bible does not reveal to be such in principles, examples, or commandments," I would call upon you and ask you, "How do you know that it is wrong, if the Bible does not teach that it is wrong? How do you know that it is wrong?"

Proof number one: In the Garden of Eden, God did not specify all of the things that were right. God did not say, "You can eat of this tree

and eat of that tree and eat of other trees." He said, "You can eat of everything except one!" He simply specified the one that was wrong! There are more right things in the world than there are things that are wrong. The Bible would be reading like a "Who's Who" or an encyclopedia or Sears and Roebuck catalog, if it contains all of the things that are right, whether in daily life, or whether in the commandments that God has told us to obey. But, notice this, that we have the Bible specifying things that are wrong!

Proof number two: The Bible abundantly teaches and specifies this very fact. In Romans the third chapter, verse 20, Paul said, "For by the law is the knowledge of sin." How could a man know what sin is except the law had said this or that or something else? But, again, in Romans the fourth chapter, verse 15, he said, "Where no law is there is no transgression." Where no law is, there cannot be transgression. How could the use of the instrument, as an aid, be transgression when God has legislated no law against it? I ask, "How could it be?" We find the same thought referred to in the fifth chapter, verse 15. Paul said, "Sin is not imputed where there is no law." God does not impute sin where there is no law. If there is no legislating law against the instrument as an aid, then friend, God will not impute sin on that basis. The apostle Paul bore that same thing out in Romans 7: 7, when he said, "I had not known sin, but by the law: For I had not known lust, except the law had said, Thou shalt not covet." I do not know that the instrument, as an aid, is a sin, except that the law specifies that it is an unlawful aid. But, again, we read from another Scripture that bears the same thing out. God's very definition of sin brings that thought out. In I John 3: 4, we read; "Sin is the transgression of the law." Sin is the transgression of the law. What is sin? It is the transgression of the law. Now, you tell me, please, what there is about the instrument, when I use it as an aid, that makes it a sin. You tell me now what law I have transgressed. Since sin is the transgression of the law, tell me what law I have transgressed when I use the instrument as an aid? When that law is brought forth, we shall come to clinches! In James the fourth chapter, verse 17 we are told: "To him that knoweth to do good, and doeth it not, to him it is sin." Now, my friend, how can you know that a thing is wrong? You cannot know that a thing is wrong except as the Bible legislates and tells you that it is wrong.

Proof number three: This is the basis of all of our preaching. Suppose, for instance, I preach against the dance. Some old, worried church member kicks up his heels and comes up and asks, "Oh preacher, why preach against a thing like the dance?" I say, "Because it is a sin." Now, think of that! Why did he do that? He did it rightfully. If I cannot show a man that my preaching is according to the Bible, if I cannot show him that the dance is a sin, I ought to shut my mouth and quit

preaching against the dance! Isn't that right? I challenge anybody, when I preach against the dance, to talk to me. If I don't have enough insides, and if I don't have enough Bible knowledge to show a man that the dance is a sin when I preach on it, I have no business to preach on it! And if a man cannot come up and show what is wrong with the instrument, when you use it as an aid, then, my friend, he has no business to preach against it. Now, where in the Bible can it be found to be a sin, when used as an aid? Now, there is where the real pinch comes. We have just entered into this thing. This is only the second night of a six night's debate.

Proof number four: We could illustrate this by many things. Regulations enacted in various institutions certainly illustrate the truthfulness of this. Administrators don't say, "We will tell you everything that you can do." Administrators of institutions will make a list of the things that are supposed to be done, and will make another list of the things that are not supposed to be done, and then leaves everybody to their own judgment about everything else. That is what God has done. He has given us the things that we must do. He has given us the things that we must not do, and then He has left everything else to expediency. Someone says, "Oh, preacher, that is going to let in too much." It won't let in too much either, my friend. It might let the instrument in, but it will not let in too much if the Bible means what it says and says what it means! We could illustrate that again. We go for a drive down the highway. We see a sign that says, "Stop." We know that it means to stop. Suppose we drive to the next crossroad. Would we say, "Well, we had better stop because there is no sign that says that we can go on?" But, we stop, and a fellow says to us, "Why do you stop at every crossroad?" We reply, "We have to stop because there is no sign that says we can go on." He says, "Why you silly, foolish fellow. Don't you know that the law allows you to keep going until it tells you to stop?" My friend, the Bible has told you when to stop. The Bible has placed its own boundary, its own limit around God's will, which is the full scope, the entire area, of the revealed will of God. Everything that is within the revealed will of God is within this.

Now, we notice things that are contrary to God's will. God has specified the essentials. He has forbidden us to add to these essentials. There is no doubt about that. He says, "Add thou not." You know that that is in the Bible. You will find it in Deuteronomy the fourth chapter, verse 2, and also in the twelfth chapter and verse 32, and also Proverbs the thirtieth chapter, verses 5 and 6. You know how it reads in Mark 7: 2, 9. You know how it reads in Revelation 22: 18, 19, don't you? These passages forbid adding to what? Adding to the revealed will of God! But, listen, friend, if God has left the principle of expediency within His will, to allow man the right to exercise his own judgment in selecting an

aid that He has not legislated against by a commandment, a principle, or an example, then that very principle is within the will of God. That very principle is a part of the will of God, and the whole issue is reduced to testing that principle.

Brother Wallace said, "The trouble with Barber is, he's completely ignorant." He doesn't care what he calls me sometimes, but that is all right with me. I have been called a lot of things. I realize the limitation of my knowledge. But, he claims that I do not know the boundary of the principles of expediency. I believe that before this debate is over, Brother Wallace will come to grips with that. I believe that I know a little bit more about it than maybe he thinks I know. I know that I can take God's Word and deal with expediency from the Bible standpoint.

But, somebody says, "A thing cannot be expedient until it is lawful." Exactly so! Maybe you didn't think that I was going to say that, but that is right. A thing has to be lawful before it is expedient. There can be no doubt about that. But, how do you determine lawful matters? Is the only way to determine a lawful matter to have a commandment, an example, or a necessary inference? As far as necessary inference is concerned, there is no such thing as a necessary inference in the Bible. That is merely some man's dreamed up imagination of years ago. The Bible does not contain the words, "imply," "implication," "infer," nor anything like them. Inference is no authority! Implication is no principle! There is no such thing as a principle or as an authority of necessary inference. Why, you can't find it in the Bible at all. (I see that he is getting out the little book. What would he do if he didn't have my little book with which to debate? I just want to know that. Mr. Wallace is making a reference to the chart that was submitted last year.) I do recognize that there is such a thing as inference. You do not misunderstand me, do you? But, there is no principle of inference; there is no authority of inference. Now, that really caught you off guard, didn't it? There is no principle, there is no authority of inference, though there is such a thing as inference. There is a misunderstanding of inference, a misunderstanding of implication.

Now, follow me along; be patient with me. I want to be jovial with you people, but I want you to follow my thought. Will you do that and be a good sport? All right. If expediency is a principle in the Bible, if that's the principle that allows all legitimate aids then we have arrived at the very thing that determines acceptable aids. A thing must be in the will of God before it is expedient. Someone says, "How, preacher, are we going to determine whether or not a thing is in the will of God?" Well, that is a very simple thing.

First, God has revealed the essential things. (You know that I am not a modernist, although he called me one last night. You know that I am not. You know that I believe the Bible—all the Bible. You know

where I stand if you read THE VOICE OF EVANGELISM. If you know anything about my preaching, you know what I do with a man who wants to cut short on the will of God, so we'll not quibble about that.)

Second, you know my position also on the things that, have to do with sin. You know how I preach on worldliness. You know how I preach on prohibitions against sin. You know how I try to hold up divine standards to the best of my ability. So, we shall not quibble about that thing.

Third, we have settled it down to this, then: If it is so that God has legislated either in a commandment, a principle or an example everything that is sinful, prohibited everything that is wrong, then my friend, anything that is not unlawful is lawful, and if it is lawful, it is either essential, or it is expedient. An expedient is not essential, however. If an expedient is essential, then the song book would be essential, and the tables would be essential, and the tuning forks would be essential. Thus, expedients are not essentials, and the essentials are not expedients. The things that are sinful and the things that are within the will of God are the sole two categories. When we have brought it down to that, there is only one question left in this debate. It is, "What constitutes acceptable aids?" or, "What determines acceptable aids?" We have come to this.

I have been driven to one of two conclusions. "In performing His Will, either God allows human judgment the right to select the best available aids...." (That is where Wallace stopped. Why didn't he finish it? Why didn't you rightly represent me, Mr. Wallace? Mr. Wallace said, "Why that would just let in anything." Oh no, my friend. Look at the rest of my statement,) "... that He has not revealed to be sinful." That is my position: "Things that God has not revealed to be sinful. "

I could go along with those people who are consistent. You call them "extreme anti-instrument" people. I don't call them extreme at all. I call them consistent. In South Ottumwa, I could come nearer uniting with them because they are consistent at least. I say, my friend, We must come to the conclusion that God has either allowed aids, or He has not allowed them. If the aids are sinful—his tables are, for the Bible is silent, and his song books are, for the Bible is silent, and his cups are, for the Bible is silent, and his tuning forks are for the Bible is silent, and his trays are, for the Bible is silent. Now, my friend, either God allows human judgment the right to select any aid that is available Which He has not revealed to be wrong and sinful by a commandment, a principle, or an example, or else, God allows only those aids that are specifically named. Specifically named.

Inferred? A tuning fork inferred? What kind of a gymnastic act is that? A man reads Ephesians 5: 9 and says, "I spy a tuning fork under

that. That verse infers a tuning fork to me." Another man says, "That is funny. I can't see a tuning fork in that verse." And so it goes. Now, my friend, I am going to be on one side or the other. God has either named aids, or else He has allowed us to our human judgment in selecting them.

Now, what was it that my friend has said? I want to tell you what position my friend has taken. Here are his reasons against the instrument: Wallace said, "God does not allow an aid that produces another element." Who said that? That is as pure an assumption as I have ever seen! The Bible doesn't say that, and the Bible doesn't teach that. Mr. Wallace wants to make a distinction and says that the Bible would teach it. Well, we shall just say that the Bible neither says it or teaches it. Assumptions are all right for thoughtless people! Assumptions are all right for the people who don't pray, but assumptions will not do for the man who loves the Word of God! If I can't put my finger upon the thing in the Bible for which I stand; If I can't put my finger upon and discover the principle of expediency, then I shall not ask you to go along with what I have to say. But, my friend, Mr. Wallace can't find the commandment, he can't find the statement, he can't find anything else to support his aids! He says, "It has to be in there one way or the other." He can't find it for the tuning fork! No sir, no ma'am, not at all.

He has assumed that "God does not allow an aid that produces another element; the instrument adds another element; therefore, God will not allow the instrument." You see how shrewd and cunning that was put? But it is all based upon the assumption that God will not allow an aid that produces another element. Tell me, when you blow a pitch pipe, is that sound a different element than the sound when you put your finger on a key of the piano? Is that a different element, Brother Wallace, or is that the same element? Will you tell us, please? Mr. Wallace contends that his aids are "in worship." But said that the thing wrong with the instrument is that it is "in worship." His aids are in worship, too, then.

He said, "Well, it starts and it stops when it starts and it stops." You can tell by those answers that he didn't want to reply to those questions. He knew that there were barbs in those questions. Why? But, he's going to have to meet that very thing with his own affirmation of the proposition that was so insistent that I sign.

But, again, Wallace said, "The instrument is not the same genus as singing." "God does not allow an aid that is not of the same genus." "Answer that," he says. Who says? Why, my friend, you can't find that affirmation in the Bible. You can't find it in the Bible. The Bible does not in any way prohibit by commandment, a principle, or an example an aid that is not of the same genus. Is the pitch pipe a different genus than a piano? Is it the same genus as vocal music? You ask yourself that. Blow-

a pitch pipe and see if you can detect much difference between them, except in volume. One sound, on a drum. One sound, on a cymbal. Only one sound. "Why," he said, "God will not allow an aid that is different genus than the commandment." And, yet, the pitch pipe is a different genus from singing! The tuning fork is a different genus from singing! You won't tell me that the tuning fork is a voice, will you? You won't tell me that a cup, (which is of the mineral genus) and the trays are the same genus? My time is up. I have about a minute but I don't want to press on any farther.

Don't you think that we are having a fine time here? Let us hear you say a strong "Amen," if you please. "Amen." I don't like cold services. I am like you; I like something that is warm—really spiritually warm, of course. I am happy to be here. I have one more speech tonight, so I hope and pray that my ailing voice will be equal to it. I am looking forward to the other half. Thank you.

G. K. Wallace's Second Speech

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

It is a pleasure to continue our investigation of the proposition concerning which we are debating.

Brother Barber again refers to the letter from which I read and from which the statement you see on the chart was taken. The chart reads as follows:

"I believe that the aids you mention in your proposition are scriptural and you know I do.

I believe you can use such consistently, you agree. "

It is regretted that Mr. Barber feels that this quotation is a misrepresentation of him. You will observe that these are complete sentences. One sentence is a complete paragraph. A sentence is supposed to have a subject and a predicate and to express a thought. I did not misuse these sentences nor did I misrepresent Mr. Barber. He agrees that our faith is right and that our practice is right.

However, he does say that these statements as they appear on the chart do not correctly represent his position. His position is that we cannot be consistent and use those things upon which we agree and, at the same time, reject that over which we disagree. Certainly, I could not be consistent by using something that I do not believe is right.

Mr. Barber says, "The only authority I hold is an authority that also includes the instrument as well as the other aids. Why, we ask, does he say the instrument as well as other aids. In this statement he assumes the instrument is an aid. With no effort at all to prove it is an aid he simply assumes that the instrument belongs in the same category with songbooks, pitch pipes, communion sets, Bible, etc. Let him prove, if he can, his instrument is an aid and let him show it belongs in the same category with the things upon which we are agreed.

Brother Barber inquires of me by asking, "Is there a commandment for the tuning fork, the songbook, communion sets; is there an example in the Bible wherein they were used." Again he inquires, "are they necessarily inferred." Mr. Barber, over and over I have told you that the things mentioned in my proposition are expedients. There is no commandment that requires the use of a song book. The song book is not required, it is an expedient. Furthermore, I have never affirmed and do not now affirm that these things are necessarily inferred. God gave us a command for every act he wants performed in worship and these commands may be expedited.

Brother Barber comes now and asks why it is that we can reject the piano and, at the same time, use a songbook or other items mentioned in my proposition. He inquires of us how we determine the use of aids. To this we invite your careful consideration.

A songbook, a communion set, a collection plate and a tuning fork are not in the same category as a mechanical instrument. They are not paralleled with instrumental music. This can be said when you carefully consider the following reasons:

Instrumental music as used by Brother Barber and his people is a part of the worship. I do not say that Brother Barber believes that instrumental music is a part of the worship, but I do confidently affirm that it is in spite of his denial. Brother Barber states and has so placed it in his little book to which we have referred so many times in this discussion that he uses the instrument just as the Jew used it. If Brother Barber uses the instrument as did the Jew, we only need to find out from the book of God how it was used by the Jew in order to know the use Barber makes of it. The Jew used it as an act of worship. When he used it, God said he worshipped with it.

Brother Barber, may we ask if you wanted instrumental music in the worship how would you go about getting it in? You use it as did the Jew and God states that he worshipped with it, The Methodists use it as you do and they say they use it to worship God. The Baptists say it is part of their worship. The Christian Church says it is a part of their worship. The Catholics, from whom you get it, say they use to worship God. What do you do with an instrument that the regular Christian Church does not do? What do you do with an instrument that David did not do? It is evident, therefore, that the use you make of the instrument is the same use made by all who use it. They use it as an act of worship. You affirm you use it as did the Jew and God says the Jew worshipped with it.

The act performed in using a songbook is the act God commands. The act performed in playing an instrument is an act God did not command; therefore, the songbook and the instrument are not parallel. You put the instrument in and talk it out. I know, however, that you put it in, use it, but declare it is not in. A fool has said in his heart, "there is no God"; however, the denial of God by the fool does not destroy God. Your denial of the instrument in the worship does not remove it from the worship. Your statement does not take it out. The music produced by the instrument is a part of the worship. Certainly you will reply, "that is not my position," and yet I reply "that is your practice. "

We ask again, what is done with the instrument today that was not done with them in Jewish worship? Look now at II Chronicles 29: 27-28, "and when the burnt offering began, the song of the Lord began also,

and the trumpets together with the instruments of David, King of Israel; and all the congregation worshipped, and singers sang, and the trumpets sounded, all these continued until the burnt offering was finished. "

Now let us note their worship; (1) some offered the burnt offering, (2) some were singing, (3) some played the trumpets, (4) some played the instruments David made.

And yet God said they all worshipped. God says they worshipped with their instruments. Brother Barber says they did not. David said in Psalms 43: 4, "Upon the harp will I praise thee." Brother Barber says "with the harp I aid thee." David said he praised God with the harp. Barber said he did not. David said to praise God with the trumpet, psaltery, harp, and stringed instruments. Brother Barber said aid the individual with them. God said praise, Barber said aid.

The word of God simply declares that when instrumental music is used in the worship service it is a part of that worship and no cunning sophism can conceal the fact.

Now Brother Barber says, "Wallace, you will do well to come before this audience in your next speech and tell them exactly how you determine your aids." We wish now to again call your attention to the chart that is before you.

(See chart next page.)

You will notice that the things mentioned in my proposition and concerning which Brother Barber says I can use with authority are not parallel with the instrument. These things in my proposition do not add to the command of God. The instrument that you use adds another element to God's service.

Take the word "teach" here on the chart. The command is to "teach." "Teach" is authorized. Anything used to carry out this command must simply expedite it without adding another element. The blackboard does not add another teaching. The chart does not add another teaching. God specified that the gospel is to be taught—literature, radio and the like do not add another kind of teaching to the gospel. It can be seen that these things are expedients and they do not add another teaching. Your instrument cannot be classified with the above as it adds to the command of God. On the instrument you produce another kind of music. Instrumental music is not parallel with the above because it adds another kind of music—another element—to the worship.

Take the word "give" on the chart. "Give" is authorized. How to collect the money is expedient. The collection basket does not add another kind of offering. Your instrument adds another element. The collection plate does not, and therefore, the instrument and collection basket are not parallel.

From the chart, we see that the "Lord's Supper" is authorized. Here are the passages in which we find the Lord's Supper commanded. We

COMMANDS MUST
EXAMPLE WORSHIP
N. INFERENCE JNO. 4:24
"ALL LAWFUL, NOT ALL
EXPEDIENT" 1 Cor. 10:23

GOD OBJECT
SPIRIT MANNER
TRUTH WORD OF CHRIST

WORSHIP
REVERENCE PAID
ACTS PERFORMED
SERVICE RENDERED
RITES OBSERVED

"ACT OF
WORSHIP"
Heb. 9:1;
1 Cor. 11
"IN THE
CHURCH"

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP, IT IS
SINFUL WHEN PRACTICED
IN HIS NAME." Barber

"AT HOME"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

TEACH, AUTHORIZED, Acts 20:7; 1 Cor.
14:19; Col. 4:16; Cor. 2:14. "EVERY
PLACE," Blackboard, Chart, Literature,
Radio, Recorder, Earphones, Speaker,
Length of Sermon, Time to Stay, EXPE-
DIENTS.

PRAY, AUTHORIZED, 1 Tim. 2:8; EVERY-
PLACE POSTURE, EX.

GIVE, AUTHORIZED, 1 Cor. 2:1-2; C.
PLATE EX.

LORD'S S, AUTHORIZED, 1 Cor. 11:23-24;
Acts 20:1; COMMUNION SET EX.

"Eat Bread" Authorized

"Drink Cup" Authorized

Acts 16:25,32, Book, No. of Songs, Parts.

SING, AUTHORIZED, Eph. 5:19; Col. 3:16;
How to Get the Pitch, Ex.

"We Agree" Barber

GO, AUTHORIZED
TRAIN, CAR, SHIP, EX. MUSIC
BAPTIZE, AUTHORIZED,
PLACE, EX.
ASSEMBLY, AUTHORIZED
HOUSE, EX.

VOCAL. LEADER, BOOKS, PITCH, TIME,
TUNE, HARMONY; "VOICE PUTS NOTES
INTO MUSIC."

INST. LEADER, BOOK, PITCH, TIME,
TUNE, HARMONY; INST. "PUTS NOTES
INTO MUSIC." HUNT EXPEDIENTS
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are commanded to eat bread. We are commanded to drink the cup. God bound the cup, which is the fruit of the vine, and he loosed the container. God bound eating bread and he loosed the manner of passing the bread to the audience. A communion set simply expedites the command but does not add another kind of memorial. The communion set does not add another element to God's service. Your instrument adds another element and is, therefore, not parallel with the communion set.

Now, look at the word "pray" here on the chart. Here is the command to pray. "Pray" is authorized. The posture in prayer is expedient. God bound the act of praying. He loosed the posture. Your posture, whatever it is, does not add another kind of petition to God. Your instrument adds another kind of music to the service, and thus cannot be parallel with posture as an expedient.

Now look at the word "sing" on the chart. "Sing" is authorized. Here are the passages. The songbook is expedient. The songbook does not add another kind of music as does your piano. To assert that the Instrument gives the tune to the ear just as notes to the eye is to dodge. The instrument is not and cannot be parallel to the notes. The instrument has to get the tune from the notes just as does the song leader. The tune exists before it is played on the instrument. The tune comes from the soul of the one who improvised the music to be played or sung. The instrument puts the notes into music. The voice puts the notes into music. The voice puts the notes into music. One is vocal, the other is mechanical. God has commanded the use of vocal music for his praise. Barber assumes that he can offer a kind of music that God once had in his service and left out of the New Testament order.

With the notes or with the songbook we do nothing but sing—the thing God commanded. If the instrument resulted in nothing but singing, there would be nothing wrong with using it. However, its use results in another kind of music.

I am aware of the fact that Brother Barber and his brethren repeatedly say "we contend the instrument is not in the worship." How do they decide this? They decide it by simply denying that it is in worship. Who, may we ask, is the judge in this matter? The case is so arranged that the man who wants to use the instrument is the entire court, judge, jury, and witness. Since Brother Barber is the judge, the jury and the witness, naturally he gets a decision that is not to be found in either an English dictionary, a Greek dictionary, nor the Bible.

Such definition and denial was never thought of until the advocates of the use of instrumental music discovered their inability to meet the arguments of those who oppose it. Brother Barber, your position is a child of circumstances. Your position was not born of truth. Your position is an invention to meet an emergency. The whole matter with you is hinged on your definition and denial—your self-made rule of worship,

a rule that leaves you the sole judge as to whether or not the music is in the worship—a rule that permits you to retreat under the specious plea, "I do not believe it is in the worship. I do not contend it to be in the worship." It is in the worship regardless of your denial.

Brother Barber has repeatedly said, "Since the Bible could not contain all the things we could or should do, it specifies all the things we cannot do. "

Brother Barber, please tell us where God specified that we cannot wash feet in a religious service. Does God say, "Thou shalt not wash feet in the religious service today?" Did not Jesus give a command and an example for foot washing in John 13: 14 and 15? Where did God say, "Thou shalt not sprinkle babies to aid the parents to rear the child?" Where did God say "Thou shalt not eat jelly to aid the command to eat the unleavened bread?" Remember now, you have stated nothing is sinful unless declared so by principle, example, or command. By what authority did you exclude the use of a little jelly, not as a substitute, but as an aid to eat the unleavened bread? Would not that same principle exclude the use of instrumental music. If not, why not?

Your rule that you are permitted to do anything in worship you so desire just so God did not say, "thou shalt not" proves too much, and, hence, proves nothing. By this rule, you may bring in anything under the sun that is not normally wrong. In Matthew 15, the Lord condemned the Pharisees for setting up human tradition as the standard of their worship. Jesus said your human law or tradition makes void the word of God. Their tradition made the worship vain, thus, when you follow human tradition, whether that tradition is washing hands, counting beads or using instrumental music, you make the worship vain.

The Catholic Church uses stations of the cross, the crucifix, holy water, palms, ashes, incense, candles, metals, sacred vestments, holy oils, sacred images, and simply calls them aids to devotion. They are, says Msgr. Leon A. McNeil, simply aids to the individual in his worship. We ask why is the image to which the Catholics bow not in his worship? He replies, like Mr. Barber, that the image cannot be in the worship because it is "outside of us." Thus, the Catholic makes an image, puts it in the worship, bows before it, and declares it is no part of the worship. How does he satisfy his conscience about this? Just like Mr. Barber—by definition and proclamation—he defines it out, proclaims it out, and keeps it in. He puts it in, keeps it in, and talks it out. He will further say that since you have images (portraits) in your home, it is right to have them in the church. Cardinal Gibbons in the book "Faith of our Fathers" says, "We have no intention of praying to the idol." Mr. Barber says, "We have no intention of offering instrumental music to God." We ask them, "Why do you do it?" It would be interesting to hear Mr. Barber debate a Catholic.

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In the Christian Standard, June 24, 1950, I read that the Christian endeavor and other societies of the Christian Church "are useful aids." The missionary society, according to the Christian Standard is just an aid. Mr. Barber strongly opposes the United Christian Missionary Society. Let Mr. Barber and the editor of the Christian Standard debate. The editor of the Standard would simply say "my missionary society is just an aid to the individual in preaching the gospel. "

Brother Barber has repeatedly asserted that the instrument is simply an aid to the ear or to the hearing. If Brother Barber has a right to use instrumental music to aid the auditory nerves while worshipping God, others may want to burn incense (Catholics do) as a convenience to the olfactory (smell) and visual (images) nerves while worshipping God. If convenience is a valid reason in the one case, why not in the other case?

If "experience, testimony and common sense" proves instrumental music right, would it not also prove all sacraments of the Catholic Church right? If not, why not? There are 340,000,000 Catholics in the world who will gladly testify that their common sense and experience proves all their sacraments aid every individual who uses them.

Brother Barber insists the instrumental music aids singing through the medium of the mind. Catholic priests insist that the sacraments of the Catholic Church aid the individual through the medium of the mind. Msgr. McNeill says "thus a sacramental is anything set apart or blessed by the church to excite good thoughts and increase devotion, and through these, movements of the heart. "

The reasoning of Brother Barber and his cohorts involves rebellion against God. Your use of the instrument is in the worship, just as it was in the Jewish worship, regardless of your intentions. Your practice is wrong, regardless of your intention.

The term "music" is generic, comprehending the only two kinds of music in existence, namely vocal and instrumental. If God had simply commanded the use of music without specifying the kind, either kind used separately or both kinds used jointly and simultaneously would come within the limit of the divine command. But, since the praise of God has been ordered with specific directions that it be done with one of these kinds of music, namely vocal, then the use of the other kind is not obedience to the divine command. The kind of music God orders is explicitly commanded and the other kind is implicitly forbidden. Be it remembered that both of these kinds of music were incorporated in the Jewish worship. Both kinds were allowed to remain in the Jewish worship so long as the system of Judaism itself remained. When Judaism was abolished and the new order of worship established, God placed singing in the New Testament worship. We are commanded to make one specific kind of music—namely, vocal music—in the praise of God. Please note

the scriptures here on the chart. The Holy Spirit specifically incorporated vocal music in the worship of God under Christ and it therefore follows that, having the other kind (instrumental) is not in obedience to the divine command. The Holy Spirit commanded us in face of the existence and usage of mechanical instruments up to the time of the New Testament church to sing. This fact reveals that the will of God for us today is to use the kind of music specified and that it was not the divine will to have the other kind; therefore, it follows that using the other kind (mechanical music) as an aid or in connection with the singing in the worship even though hot intended as worship, is nevertheless rebellion against God. "If," as it has been well said, "it is not rebellion then we are confronted with the curious and anomalous fact that men may do the very thing which, by all the facts in the case, God has implicitly forbidden, and may do it at the same time and in the same place when and where it is so forbidden and yet not be engaged in rebellion against God, because, forsooth, of some peculiar intention that they may have in the performance." Regardless of your intention, Brother Barber, whenever and wherever you have the instrument, even though you may constantly say it is only an aid to the individual while singing, that you do not intend it to be worship it is, nevertheless, indefensible on this ground. Its use today regardless of what the connection you may claim for it, in the service is contrary to the word of God. We have clearly seen that two kinds of music were both used in the worship of God under the old covenant. We clearly and unmistakably seen the expression of God's divine choice of the one kind and the omission of the other kind in the worship under the new covenant. Instrumental music is ruled out of the worship of the New Testament Church on precisely the same principle on which you and others rule out infant membership in the church.

We conclude, and therefore rightly so, that the use of instrumental music in worship, whether as an aid or in connection with the vocal music in church worship, is rebellion against God.

To reply that one kind of music can aid another is beside the point. You have no authority for it. God ruled it out.

Brother Barber's classification of aids is unscientific because vocal and instrumental music are coordinate terms. One is as important as the other and neither dependent on the other. This fact proves that instrumental music is not just an aid to singing. The instrument is not parallel with eye glasses. Mr. Barber has repeatedly said, "The instrument aids the ear as glasses aid the eye." The simple rule of grammar on the coordination of words shows the sophistry of comparing instrumental music with such aids as eye glasses and song books. Instrumental music and singing are two kinds of music. Instrumental music and singing are coordinate—two kinds of music. Seeing and eye glasses are not coordinate. Suppose I take my glasses off, and lay them down on the stand;

now while they are lying there, what can they see? Can my glasses see without my eyes? This fact shows that the glasses are subordinate to seeing. The song book is not coordinate with singing. The song book therefore sustains the same relation to singing that eye glasses do to seeing. When one uses eye glasses, he only sees, the glasses do not add another sight. When one uses a song book, he is doing one thing only—singing. It is the thing he is commanded to do. When one uses the instrument of music, he is doing another thing—a thing not commanded. The one who uses the instrument has the same aid as the one who sings. The one who sings uses notes, either in the book or in the head. The man who plays the instrument also uses the same notes, so according to Brother Barber we have the aid aiding the aid in his argument. The instrument is not an aid at all, it is an addition. The illustration does not illustrate. Instrumental music does not sustain the same relation to singing that eye glasses do to seeing. When we sing, we use a song book exactly as one who uses eye glasses to see, but he is seeing and we are singing—only. When another kind of music is introduced, it ceases to be an aid and becomes an addition.

You will remember when this session is over, that Mr. Barber agrees that my faith and practice are correct. You will also remember that instrumental music does not belong in the same category as those things upon which we agree.

I thank you.

Burton W. Barber's Second Reply

It gives me great pleasure to again appear before you this evening and bring the last speech in this present session.

I want to ask Mr. Wallace, "What part of the Bible does the instrument as an aid violate?" Our friend has stood upon this platform for two solid hours, attempting to prove that he has authority for his aids and that the instrument violates the Word of God. He has given neither the authority for his aids nor the Bible commandment or example which the instrument violates! Do I presume too much when I say that he cannot?

It is painfully evident that the instrument violates no part of the Word of God that his aids do not also violate. It is my position that neither his aids nor the instrument as an aid violate the Bible or else they both do. It is Mr. Wallace's inconsistent position that God will allow him to use aids for which he has submitted no authority, but will refuse me the right to use the instrument, which aids me to do the same thing that his song book and tuning fork do.

In reality, nothing is sinful which is not so declared, either by a Bible principle, a Bible example, or a Bible commandment. We call your attention back to the chart which we previously submitted. There are two grand realms into which every thought, word, and act can be classified: (1) The realm of things that are right, and (2) the realm of things that are wrong. Everything is either right or wrong! It is either right or wrong to use a song book and a tuning fork as aids in obeying God's command to sing. It is either right or wrong to use linens, cups, trays and tables as aids in obeying God's commandment to take the Lord's Supper. It is either right or wrong to use the instrument as an aid in obeying God's commandment to sing. In fact, all things in life will fall into one category or the other—either right or wrong.

However, within the realm of right, there are some things which are essentially right and other things which are expediently right! Mr. Wallace has been contending for expediency. He says that his aids "expedite God's commandments." But, we ask "Where, Mr. Wallace, has God specified the tuning fork, the song book, the cups, and trays?" It is obvious to all that God has not specified them. Yet, Mr. Wallace insists that they are right to use! Will he say that they are essential? Hardly! It follows, then that even Mr. Wallace believes that some things that are right are essential (because they are commandments of God), while other things that are right are only expedient (because God allows us to use them, though He has not specified them.)

Thus, we have found that there are things sinful, things essential, and things expedient. Whatsoever is wrong is a sin. Whatsoever is

WHAT DETERMINES ACCEPTABLE AIDS ?

THINGS SINFUL
ARE DETERMINED BY:
BIBLE COMMANDMENTS, PRINCIPLES, AND EXAMPLES

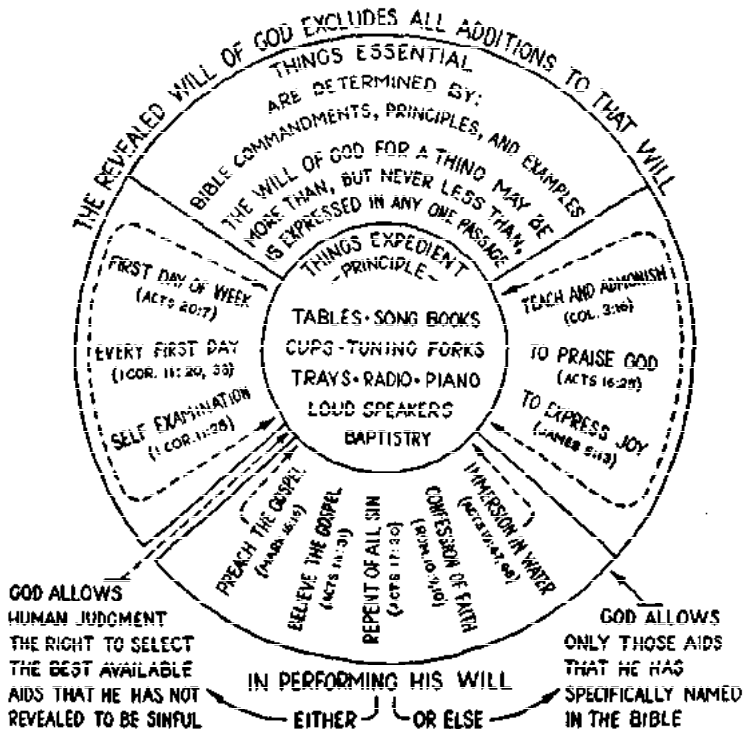


CHART ONE

essential must be done. Whatsoever is expedient is permissible, but not binding.

To prove that a thing cannot be sinful unless the Bible declares it to be so, I need only to remind you of the passages which I introduced last evening. Inspiration declares, "Where no law is, there is no transgression" (Rom. 4: 15). Mr. Wallace declares, "The instrument, to be wrong, does not need the condemnation of God." Inspiration says, "Sin is not imputed where there is no law" (Rom. 5: 13). Mr. Wallace says, "The sin of the instrument is imputed even though I can find no law against it." Inspiration defines sin, "Sin is the transgression of the law" (I John 3: 4). Mr. Wallace defines sin, "The instrument is a sin even though it transgresses no law." Of course, Mr. Wallace has not made such formal statements, but his contentions can add up to but one total!

Mr. Wallace says: "The instrument violates the commandment of God that tells us not to add to the Word." Where, when, does this leave his aids? If my use of the instrument violates God's commandment not to add to His Divine will, does not the use of Mr. Wallace's song book and tuning fork also violate the same commandment? Has God added these aids to His will? The issue is cleared up by this chart. If a thing is expedient, it is within the will of God, and therefore, is not an addition! But, right here is where our positions clash. Mr. Wallace contends that only three things authorize matters of religion: (1) Commandments, (2) Examples, and (3) Inferences. When I asked him where his aids were commanded, exemplified, or inferred, he replied that they were not. His sleight-of-hand performance is to shift quickly to another point like this: "God commanded us to sing. The tuning fork expedites the commandment to sing." We have heard that little tune not less than a dozen times already. But, what does it mean beyond a play on words? What if God has commanded us to sing? What if the tuning fork does expedite the individual to sing? What we want to know is, "Where is the authority for that expedient?" I can say, "God commanded me to sing. The piano expedites me in getting and maintaining the correct tune and tempo." According to Mr. Wallace's logic, this is enough to authorize the instrument! But he turns upon me with the charge of "adding." I have added no more than he has!

My position more squarely shoots at the heart of the question. It is: God has specified the essentials. He has further specified, in commandments, examples and principles, the things that are sinful. But, in addition to the essentials, there are other things that are right? The Bible makes no pretense at specifying all the things that are right. It simply specifies things that are essential so that we will do them, and specified the things that are wrong so that we will not do them. We are thus free to do or not do all other things. Among these things, we find listed the aids to be used in carrying out God's essentials. Even Mr. Wallace admits

this point, for he confesses that he has no commandment, example, or inference for his aids, yet he contends that they are expedients! He claims that they are lawful expedients. How are they made lawful? Did God so specify them to be lawful expedients? No! Mr. Wallace simply chose whatever aids he wanted, which he felt God did not condemn.

We are driven to the position then, that God allows man to select the best available aids, which He has not excluded by commandments, examples or principles; or else, God will not allow man to use any aid that is not specified in the Scriptures! If aids, to be lawful, must be specified, then Mr. Wallace's aids are unlawful, for he admits that they are not specified. If aids, to be lawful, do not need to be specified in the Scriptures, then the instrument is as lawful as his aids. For the Bible condemns all of them, or none of them! "Therefore thou art inexcusable, O man, whosoever thou are that judgeth: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." (Romans 2: 1)

Mr. Wallace comes to the rescue of his aids by claiming that because his aids expedite God's commandment, they are, therefore, authorized. But, God's commandments do not need expediting! They are not cripples! They do not need crutches! They are not weak! Man may need expediting (facilitating, helping), but God's commandments need none. "They expedite God's commandments," he says, "and, therefore, are authorized." The same could be said of the instrument. The instrument expedites the individual in the same way that the tuning fork expedites the individual. "Why, then, is not the instrument also authorized?"

He says that it is because "The instrument is of a different genus," and therefore God will not allow it. Who said so? The word "genus" is not even in the Bible! It is a poor doctrine indeed that cannot be found in the Bible. How does Mr. Wallace know that God will now allow an aid that is of a different genus? If Mr. Wallace can find it in the Bible, we want it. If he cannot, is he not going beyond what is written? If you think that there is danger in upholding the use of the instrument against the will of God, why is there not also an equal danger of opposing the instrument against the will of God?

But the piano is of the same genus as the pitch pipe. Both make a mechanical sound. Why are they not of the same genus? According to that logic, the pitch pipe must be thrown out with the piano! The sound of the tuning fork and the sound of the voice are of a different genus. Which must go? Is the sound of a tuning fork and that of the voice of the same genus? Is the tuning fork and the song book of the same genus? The word "genus" means class or kind. Are tuning forks and song books of the same kind or class? Are not tuning forks and pianos more of the same class than song books and tuning forks? Is the fruit of the vine in the cup and the cup itself of the same genus? Is the money in

the collection tray and the tray itself of the same genus? Now, good people, you know that this is a lot of foolishness! Why should an intelligent man like Mr. Wallace attempt to give out this "genus argument" as Bible? it is unscriptural as well as being inconsistent!

The Bible does not speak of "binding and loosing" in the fashion that Mr. Wallace does. The words "bind" and "loose" were used of the Jews to mean "forbid" and "allow." Christ, in Matthew 16: 13-19, spoke of entrance into the kingdom of heaven in the figure of keys. The keys employed would allow entrance, but unemployed would exclude. In the same breath, Christ dropped the figure of the keys and picked up the law terms "bind" and "loose" to convey the same idea—admit or exclude. "Bind" is equivalent to "forbid" and "loose" is equivalent to "allow." Thus, the Bible's use of bind and loose is not Mr. Wallace's use. The Bible's use is to "bind" or keep a man out of the kingdom or to "loose" or allow a man to enter the kingdom. Mr. Wallace's use of "binding and loosing" is that of binding laws upon man or allowing man to do as he pleases.

Mr. Wallace is unconsciously contending for the same thing I have illustrated upon my chart. He argues that what God has bound is essential, and that what God has loosed is lawful, but not essential (expedient). What Mr. Wallace says is bound, I have designated as "essential." What Mr. Wallace says is loosed, I have designated "expedient." We both believe that God has specified the essentials. We both believe that God has allowed us certain choices, as long as those choices do not violate His laws of things sinful or things essential. I say, Mr. Wallace and I are contending for the same principle. We differ only in applying the principle. I use the term "specified" while Mr. Wallace uses the term "bound." I use the term "allowed" while Mr. Wallace uses the term "loosed." So what? What difference does synonymous terminology make? Does it change the position merely to use different terms—whether "bind" or "specify," or whether "allow" or "loose" be used?

In applying his principle of "binding" and "loosing," Mr. Wallace says: "God bound the commandment and loosed the aid. God bound singing and loosed the tuning fork. God bound singing and loosed the song book. God bound giving and loosed the collection plates. God bound the loaf and the grape juice and loosed the cups and trays." But, dear friend, that is my position exactly. I contend that God demands that we obey His commandments, but allows us to choose the aids. This is what Mr. Wallace's position really is, though he does not want to come right out into the open and admit it in plain language!

Using the language of Mr. Wallace, let me ask: "If God bound singing and loosed the tuning fork for Mr. Wallace, why has He not bound singing **and** loosed the piano for me?" Why will God "loose" the tuning fork for

Mr. Wallace, but not "loose" the piano for me? Is God a respecter of persons? Or, is he a respecter of aids?

How does Mr. Wallace know that God has loosed the tuning fork, the song book, the communion set and the collection plate? How does he know that God will allow him to use these? Many of his anti-instrument brethren will contend with him that they are sinful—On the same basis that Mr. Wallace contends with me over the instrument. Mr. Wallace tells me that the instrument is not authorized, and his brethren tell him that his aids are not authorized. Mr. Wallace tells me that I have added to the Word of God, and his brethren tell him that he has added to the Word of God.

Doubtless, Mr. Wallace is working upon the principle that repetition is a good substitute for Scripture for he has repeated the same old story over and over—yet, with no Scriptural proof. What has he offered to show that his aids are loosed? What proof has he offered to support his contention that the instrument is not loosed because it is of different genus from the song? What proof did he offer to show that though the sound of a tuning fork was of a different genus from the sound of the voices that it is nevertheless authorized? What proof did he offer in support of his interpretation of "binding and loosing"?

Mr. Wallace is indefensibly inconsistent! He says, "Instrumental music, as used by Brother Barber and his people is a part of the worship." To explain this, he says, "When instrumental music is used in the worship service it is a part of that worship and no cunning sophism can conceal the fact." But, he has affirmed in his proposition: "That I can use song books, communion sets, tuning fork, and collection plates as aids in Christian worship with authority...." Notice the words, "aids IN CHRISTIAN WORSHIP"! In the words of Mr. Wallace, I reply, "When your aids are used in the worship service they are a part of that worship and no cunning sophism can conceal the fact." He affirms that his aids are "in Christian worship"; therefore, according to his argument, they are a "part of that worship and no cunning sophism can conceal the fact."

I reply further by quoting him, substituting the word "aids" when he uses the word "instrument" and his name in place of mine. "Your denial of your aids in the worship does not remove them from the worship. You have said in your heart your aids are not in the worship. Your statement does not take them out. The tone produced by the pitch pipe is a part of the worship. Certainly you will reply 'that is not my position, ' and yet I reply "that is your practice." I further quote "I am aware of the fact that Brother Wallace and his brethren repeatedly say 'we contend our aids are not in worship.'" How do they decide this? They decide it by simply denying that they are in worship. Who, may we ask, is the judge in this matter? The case is so arranged that the man who wants to use the pitch pipe is the entire court, judge, and witness. Since Brother

Wallace is the judge, the jury, and the witness, naturally he gets a decision that is not to be found in either an English dictionary, a Greek dictionary, nor the Bible." Again I quote: "Brother Wallace, Your position is a child of circumstances. Your position was not born of truth. Your position is an invention to meet an emergency. The whole matter with you is hinged on your definition and denial, your self-made rule of worship, a rule that leaves you the sole judge as to whether or not your aids are in the worship—a rule that permits you to retreat under the specious plea 'I do not believe they are in the worship, and I do not intend them to be in the worship. ' They are in the worship regardless of your denial. "

I continue this testimony of Mr. Wallace against Mr. Wallace: "Thus, the Catholic makes an image, puts it into the worship, bows before it, and declares it is no part of the worship. How does he satisfy his conscience about this? Just like Mr. Wallace—by definition and proclamation—he defines them out, proclaims them out, and keeps them in. He puts them in, keeps them in, and talks them out." I accommodate Mr. Wallace's own reflection: "It would be interesting to hear Mr. Wallace debate a Catholic." I add one more quotation: "Regardless of your intention, Brother Wallace, whatever and wherever you have your aids, even though you may constantly say they are only aids to the individual while singing, that you do not intend them to be worship they are, nevertheless indefensible on this ground. "

Mr. Wallace says of the instrument, "The Baptists say that it is a part of their worship. The Christian Church says it is a part of their worship. The Catholics, from whom you got it, say they use it to worship God." I add, "Mr. Wallace says that his aids are 'IN CHRISTIAN WORSHIP. '" He is among the Baptists, Christian Church and Catholics. I make no claim to be related to any of them! Mr. Wallace has one thing, at least, in common with them—they all claim that their "aids are in worship." I would like to see him debate them.

Mr. Wallace said, "The act performed in using a songbook is the act God commands. The act performed in playing an instrument is an act God did not command: therefore, the songbook and the instrument are not parallel." I reply (1) If the act of using a piano is playing notes then the act of using a songbook is reading notes and words. (2) But, only the pianist plays, while all others do nothing but sing. Is only one reading words and notes? No, they all do something that God did not command. (3) If the fact that song books and instruments are not parallel because they are used differently, then it follows that song books and pitch pipes are not parallel either because they are used differently also. (4) Then compare the above quotation of Mr. Wallace with the following: "There is no commandment that requires the use of a song book. It is not required, it is an expedient." How can God require it and then not require it? There could not be a more glaring contradiction!

Especially note the words "using" and "use": "The act performed in using a songbook is the act God commands." "There is no commandment that requires the use of a song book. "

Mr. Wallace said, "Mr. Barber uses the instrument as did the Jew." The Jews used one-toned pipes as aids in singing. They used song books in singing. They used trays in their worship services. God specified these aids to be used by the Jews, but remained silent about them in the New Testament. If the fact that God specifies a thing in the Old Testament, but remained silent on them in the New Testament, makes it unlawful, as Mr. Wallace contends, then it follows that since God specified one-toned pipes (equivalent to the pitch pipe), and song books, (equivalent to our song books), and trays (equivalent to communion trays) in the Old Testament, but remained silent on them in the New Testament, they are, therefore, unlawful! Mr. Wallace's chart notwithstanding!

Is the instrument a sinful addition? Mr. Wallace says that it is. Shall we take his assertion that the instrument adds another element while his aids do not? Did God command the blowing of a pipe or the striking of a fork or the passing of trays and plates "in the worship"? If not, then Mr. Wallace has added these elements to his "worship." This blowing, striking, and passing are elements of "the worship," and they are added to what God has commanded; therefore, they are added elements to "the worship. "

Let Mr. Wallace prove that God sanctions these added elements, but disapproves the instrument-element. Further, let him show us the "prescribed worship" from the New Testament; then, let him admit that his blowing, striking, and passing are not included in the list of "prescribed worship" elements. Mr. Wallace inconsistently retains his unprescribed added elements while he opposes the instrument-element! Mr. Wallace has assumed that the instrument is sinful because it is an addition to the will of God, which is the very thing for him to prove! If God permits the use of the instrument as an aid then its use cannot be an addition to that very will which allows it! My friend's work is to prove first that God has rejected the instrument as an aid before he assumes that it is sinful because it is an addition (if it be an addition)! So, let Mr. Wallace prove that the instrument as an aid is a sin.

Is the instrument a sinful innovation? That is the charge of Mr. Wallace. If the instrument is an innovation, so are tuning forks, song books, and communion trays. Unless my friend can prove that the early church used his aids, he must either confess that they too, are innovations or else admit that proper aids are not innovations at all! The instrument and Mr. Wallace's aids stand or fall together!

Is the instrument a sin because it fails to be parallel with Mr. Wallace's aids? Mr. Wallace so charges. He says in defense of his aids: "The song book is not another kind of singing. The tuning fork is not

another kind of singing. The collection basket is not another kind of giving." So what? Neither is the instrument another kind of singing! What about that? The pitch pipe makes the same kind of musical sound as the piano does; therefore if the instrument makes "another kind of music," so does the pitch pipe, Both the basket and the instrument are aids—one to assist in giving, and the other in singing. But, my friend insists that his tuning fork stops sounding before the singing begins. (1) This objection assumes that the tuning fork is authorized, and that as long as the instrument is used in the same identical way, it is permissible. (2) This objection also assumes that the instrument cannot be authorized unless it is parallel with the tuning fork. This makes the tuning fork the authorized rule by which all permissible aids are to be measured. (3) This objection further assumes that no aid can be used in connection with singing that does not "shut up" before the singing begins. But, Mr. Wallace has proved none of these things! Before Mr. Wallace uses this objection, let him first prove that God has given us a model aid and instructed us to measure all aids by it. But, how absurd this parallel argument is anyway, for even Mr. Wallace's aids are not parallel with themselves. The pitch pipe aids before one sings, but the song book aids while one sings. The communion tray aids one before he communes but the cup aids him while he communes. The pitch pipe makes a sound, but the song book does not. The pitch pipe aids through the ear, but the song book aids through the eye. It is childish to insist that aids must be parallel, for aids often differ radically yet are within the bounds of God's will. If we insist on an authorized model, we might possibly find that the instrument is that model instead of the tuning fork; in that case, according to his argument, the instrument would be authorized and the tuning fork excluded! Let Mr. Wallace produce his authority, and we shall examine the instrument in the light of it instead of the tuning fork!

Mr. Wallace claims that the instrument once allowed will open the flood gates of apostacy; that if we use it, there is no stopping place. If there is no stopping place with the instrument, then there is none with the pitch pipe either, for both aid in singing! Those who oppose cups and pitch pipes contend with Mr. Wallace that his aids afford "no stopping place." They claim that Mr. Wallace's aids "open the flood-gate for innovations." They insist that I have the same right for using the instrument that he has for using his aids. Let Mr. Wallace designate the boundaries of God's authority for aids and tell us how and why God has included his aids, but cut short just before He got to the instrument. Let him tell us where he will stop, and why he will stop there. Really, it is Mr. Wallace's sole interest in this debate to lay down a line that will allow him his aids, but exclude the instrument from me. This, he will utterly fail to accomplish!

Mr. Wallace has tried to avoid his responsibility of submitting authority for his aids by attempting to attract attention from them to the instrument! His task is to show us his authority for his aids. Rather than doing that, he has merely sought to bring the instrument into disfavor. One of the shrewdest attempts to do this was to array before you Roman Catholic "aids to worship." His conclusion is that I must accept all things that are claimed to aid or forfeit the instrument. Why, friends, that is his task! Mr. Wallace rejects Roman Catholic aids and keeps his own. Let him harmonize his aids with claimed Catholic aids. Why can't he see that if all aids stand or fall together, he must give up his aids or accept them all? Mr. Wallace would not admit that Catholic aids really aid them to do what God has commanded. When God commands men to pray, He did not command them to utter repetition as the Catholics practice. God condemned the Roman Catholic practice of repetitions in prayer (Matthew 6: 7). Mr. Wallace would not claim that Catholic images could aid us to worship God according to the Bible. In fact, God has condemned idolatry (I John 5: 21). God has condemned these very things that Catholics claim as aids but where did God condemn the instrument as an aid? But, even if the Bible did not specifically condemn these so-called aids, Mr. Wallace would be obligated to prove, FIRST, that they aided in doing what God intended men to do when He gave His commandments; SECOND, that God's rejection of those aids would also reject the instrument; THIRD, that God's rejection of these aids and the instrument as an aid would not also reject his aids. If the fact that God will not accept the Roman Catholic aids proves that God will not accept the instruments, why does not this also prove that God will not accept Mr. Wallace's aids? Again, I ask, "Why?" This matter of harmonizing the acceptability of proper aids with the rejection of Roman Catholic aids is as much the responsibility of Mr. Wallace as it is mine. And more now, because his is the affirmative!

Notice the absurdity though: The Catholics strike a bell and call it "an act of worship"; Mr. Wallace strikes a tuning fork and calls it "an aid." The Catholics pass the loaf and call it "an act of worship"; Mr. Wallace does the same thing and calls it "an aid." When is it shifted from an "act of worship" to "an aid?" Do the intentions of the priest and Mr. Wallace have anything to do with it being an "act of worship" on the one hand or "an aid" on the other? Mr. Wallace contends that his aids are not added elements, are not acts of Worship, but will God fail to call them worship just because Mr. Wallace does not call them worship, or just so he regards them as "an aid" and not as "an act"?

What authority did Mr. Wallace produce to prove that the instrument is a sinful "addition," but that his aids are not? What authority did he produce to prove that the instrument's use is sinful on the ground that "it causes division," but that his aids are not sinful though they

cause division? What authority did he produce to prove that God rejects the instrument on the ground that it is an "innovation," but that it does not reject his aids though they are innovations (if the instrument is)? What authority did he produce to prove that God rejects the instrument because it is not mentioned in the New Testament, but that it does not reject his aids though they are not mentioned in the New Testament? What authority did he produce to prove that for the instrument to be authorized, it must be parallel with the tuning fork and the song hook even though his aids are not parallel with themselves? What authority did he produce to prove that the instrument is wrong because it offends his conscience, but that his aids are not wrong though they offend multitudes of his brethren? What authority did he produce to prove that to accept the instrument leaves no "stopping place"? What authority did he produce to prove that I use the instrument as "an aid to devotion," that he does not use his aids for that purpose? What authority did he produce to prove that if God would reject some aids, He would therefore reject the instrument, but that He would not reject his aids? What authority did he produce to prove that the instrument creates "another element" that is sinful, but that his aids do not create "another element" that is sinful? He made all of the above charges against the instrument. Since Mr. Wallace is in the affirmative, why does he not first clear his own door step of these charges? Why does he not show why his aids do not deserve the same accusations. Why ask me to clear the instrument of these charges if he refuses to clear his aids of these same charges?

Mr. Wallace also insists that my calling the instrument an aid does not take it out of "the worship." That works vice versa. Mr. Wallace is affirming a proposition that places him in the embarrassing position of justifying his aids "in Christian worship," while arguing that I cannot use the instrument "in the worship service." I make no claim for the instrument being in the "worship," but only in the "worship service." But Mr. Wallace claims that he uses his aids "in Christian worship." Look at his position again! A fine man he is, insisting that I must "take it out, not talk it out," and all of the while boasting that his aids are "in Christian worship!"

Where, how, do we find Mr. Wallace? He claims not to have a commandment for his aids. He also admits that he does not have a Bible example for his aids. Yet, his chart states that there are only three things that authorize matters of religion: (1) Commandments, (2) Examples, and (3) Inferences. So, Mr. Wallace has only one thing to authorize his aids—inference. Please give attention to the chart before you: I shall submit positive proof that aids are not authorized by implications or inference.

FIRST: Mr. Wallace versus Mr. Wallace. I ask: "Does the Bible say what it means and mean what it says?" (Audience: "Yes. ") That is right!

**PROOF POSITIVE THAT AIDS ARE NOT
AUTHORIZED BY IMPLICATION OR INFERENCE**

1. WALLACE VERSUS WALLACE.

- (1) DOES THE BIBLE SAY WHAT IT MEANS AND
MEAN WHAT IT SAYS?**
- (2) DOES THE BIBLE SAY ALL THAT IT MEANS
AND MEAN ALL THAT IT SAYS?**
- (3) DOES THE BIBLE MEAN WHAT IT DOES NOT SAY?**
- (4) SINCE THE BIBLE DOES NOT SAY "TUNING FORK"
AND "SONG BOOK", HOW COULD IT MEAN THEM?**

**2. AN AID THAT DID NOT EXIST IN APOSTOLIC
TIMES COULD NOT BE IMPLIED IN APOSTOLIC
WRITINGS UNLESS THEY WERE PROPHETIC.**

**3. A THING IMPLIED MUST BE DONE BEFORE THE
SCRIPTURE IMPLYING IT HAS BEEN OBEYED.**

**4. IF AIDS ARE IMPLIED, WHO HAS A "DISCERNING
SPIRIT" TO KNOW WHAT AIDS ARE IMPLIED?**

**5. SINCE THE THEORY OF IMPLICATION RELIES SOLELY
UPON HUMAN JUDGMENT TO SELECT AIDS, WHAT
IS IMPLIED—THE RIGHT TO EXERCISE HUMAN
JUDGMENT IN MAKING THE SELECTION?**

**6. THE PIANO IS AS MUCH IMPLIED IN EPH. 5:19 AS
IS THE TUNING FORK! IF NOT, WHY NOT?**

CHART TWO

Now, "Does the Bible say ALL that it means and mean all that it says? (Audience: "Yes. ") To be sure! Again: "Does the Bible mean what it does not say?" (Audience "No. ") Certainly not! Now, for the conclusion: "Since the Bible does not say "tuning fork" and "song book," how could it mean them?" "Could it mean them"? (Audience: No. ") Positively not for that is but the conclusion of the above facts stated in question form. How then, could Mr. Wallace's aids be authorized?

SECOND: An aid that did not exist in apostolic times could not be implied in apostolic writings unless they were prophetic. Since, then, the tuning fork was not in existence in the apostolic age and since Ephesians 5: 19 was not prophetic, how could Ephesians 5: 19 imply the tuning fork?

THIRD: A thing implied must be done before the Scripture implying it has been obeyed. Mr. Wallace's chart affirms that there are but three ways of teaching matters of faith, one of which is inference. Then, if Ephesians 5: 19 Implies or infers the tuning fork, it teaches it, and if It teaches it, the tuning fork must be used before Ephesians 5: 19 could be obeyed! If not, why not?

FOURTH: If aids are implied, who has a "discerning spirit" to know what aids are implied? Who can know whether it is a tuning fork or a piano? Who possesses such a discerning spirit? Does Mr. Wallace? Did the power of a discerning spirit cause him to choose the aids that he did and to reject the piano? Tell us, Mr. Wallace.

FIFTH: Since the theory of implication rests solely upon human judgment to select aids, what is implied? Is it the right to exercise human judgment in making the selection? Mr. Wallace's judgment led him to choose the aids that he did. We ask then, "What was implied?" Were the aids implied? If so, then let him show us how they were implied. If not, was the right to exercise human judgment in the selection of aids implied? If so, why do I not have the right to use my judgment in selecting the piano, if Mr. Wallace has the right to use his judgment in selecting his aids?

It is very obvious that the piano is as much implied in Ephesians 5: 19 as the tuning fork is, If not, why not?

In closing, I must say that Mr. Wallace's speeches have been more negative than affirmative. He has assumed much, but proven little. Mr. Wallace is capable of better work!

Third Evening
Wednesday, November 15, 1950

The Proposition

"Resolved, that I can use song books, communion sets, tuning forks and collection plates as aids in Christian worship with authority, and that the same authority excludes the use of instrumental music in said Christian worship.

G. K. Wallace affirms

Burton Barber denies

G. K. Wallace's First Speech

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistency, you agree. "

Mr. Barber, moderators, ladies and gentlemen. I'm pleased to continue the investigation and affirmation of the proposition which was read. When I affirm that I can use song books, tuning forks and the collection plates with authority—now that much of it Mr. Barber says is right—and up here before you is the statement, (above) He does not question our practice. These are his words as he wrote them. I agree. "I believe that the aids you mention in your proposition are scriptural and you know I do. "

Mr. Barber says, "Whatsoever is essential must be done. Whatsoever is expedient is permissible but not binding." That is correct. However, the instrument is not an expedient because there is no command for the kind of music it produces. Therefore it is not an expedient and is not permissible. Mr. Barber then asks, "Where is the authority for the expedient?" I reply, "See I Corinthians 10: 23. "

Brother Barber seemed to like part of the big chart that I have, so he went home and made a chart something like it. However, he said, I will not copy Brother Wallace's chart exactly. I will just change it and use synonyms. Here are his words. Barber says, "I use the term specific, while Mr. Wallace uses the term bound. I use the term allowed, while Mr. Wallace uses the term loose." I am glad that he accepts the truth of my affirmation on binding and loosing, and maybe before this debate is over I can get him to see that what God bound was the kind of music that we are to use. Sing is bound, and the book out of which we sing is loosed. Now, Mr. Barber, find where God bound mechanical music, and then we will see what is loosed or "allowed" under it.

The word genus seems to worry Mr. Barber. It does mean as he says, "a class, order, or sort." I used the word genus to describe the kind of music God required. God required a certain kind of music--which is vocal. Mechanical music is another kind or sort, and therefore not of the same genus. I have been using the word genus to describe the commands God told us to perform. Mr. Barber makes a play on the word by saying that a book is paper and a pitchfork is metal, therefore, they are not of the same genus. I would like to remind Brother Barber not to try to be silly. God did not command us to "metal" or to "paper." He commanded us to sing. That is the class, the kind, the sort of music God authorized. Any other class or sort or kind of music is not authorized.

Brother Barber continues to make a big ado about the phrase in

my proposition which says, "Aids in Christian worship." It might interest you to know that all propositions and all rules of this debate were written by Brother Barber. He even wrote my proposition. I signed the proposition with the understanding that I had a right to define the words that are used in it. That is a right that belongs to any man. In the very beginning of my first speech I said, "By aids I mean expedients. By expedient I mean that which is suitable to the end in view." So Mr. Barber takes the word "aid" in my proposition, gives it a turn, and then argues against his turn. He changes the meaning of words in my proposition and debates with himself. You will find that he quotes long paragraphs of my last speech wherein he substitutes the word "aid" for "act" and makes a play to the grandstand. I remind him, perhaps for the 20th time, that I defined my proposition by saying that aids are expedients, and certainly it is not wrong to use that which is expedient in Christian worship. You will remember, brethren, that Mr. Barber keeps adding meaning to words to suit his own convenience. Where did I ever say that an aid as I described it is an act in Christian worship? I never did so affirm, and for Brother Barber to write a sentence and use a word with his meaning attached which is not in the Bible or the dictionary is not right. It is exceedingly unfair and certainly not Christian for Brother Barber to change the meaning of a word in my proposition. He has repeated what I have said, substituting words to change my meaning, and hoped in his heart that you did not detect his sophistry. D trust, Mr. Barber, that I will not have to call your attention again to your gross misrepresentation of this. I have repeatedly told you that by aids I mean expedients. Now, for you to affirm that I mean by aid an act is the most, unfair thing that I have ever heard from a man who claims to be a Christian minister. I do say that your so-called aid, the instrument, is used as an act of worship because you so affirmed it. You repeatedly said you use the instrument as did the Jew, and the Jew used it as an act of worship. Note the word "aid," and observe how Mr. Barber has adroitly changed this word and hoped that you would not detect his maneuver.

In the service, we do not offer "books" to God—we offer the song. The book is an expedient, as you admit. But in your service, you offer another kind of music—mechanical music unto God. So all this ado about "Aids in the service" in my proposition is just a smoke-screen to cover up Barber's change in the word in my proposition from "aid" to "act" or from "expedients" to "act. "

Mr. Barber asks, "Did God command the blowing of pipes or the striking of a fork or the passing of trays or plates in the worship? If not, then Mr. Wallace has added these elements to his worship." In this question Mr. Barber hopes that you will forget the definition of the word worship. Worship involves an Act. God commands singing, and you

cannot sing without pitch. God commands the eating of bread, and how it is passed to the one who eats it is an expedient. The elements of worship are singing, giving, praying, teaching, and the Lord's supper. The expedients that we use do not add other acts of worship.

Mr. Barber quotes me as saying, "The song book is not another kind of singing," and then replies by saying, "Nor is the instrument another kind of singing." That is true. But the instrument produces another kind of music. It seems Brother Barber cannot remember there are two kinds of music—one authorized and one unauthorized. If he could just find a command for his kind of music, then it would be in order to discuss what is his expedient in obeying such a command.

Mr. Barber says, "Let him prove that God has given him a model aid and then instructed us to model our aids by it." May I again remind you, Brother Barber, that God has given us commands to be obeyed. I have produced the command for what I do. Where is the command for the kind of music produced by your piano? That is the issue! All of this shifting and changing of meaning of words by Brother Barber is designed to confuse. God did not give us model aids. He gave us commands.

Again Brother Barber asks, "Let Mr. Wallace designate the limit of God's authority for aids and tell us how or why God has enclosed his aids but cut off just before he got to the instrument." Brother Barber, if you and your brethren would stop with the command God gave, there would be no trouble. The command is to sing. That's what I do, and I stop. You ask me where to stop? Stop with the command. Brother Barber then quotes a large portion of my speech concerning what I said about the Catholic, changed the meaning of the word aid in my proposition, hoping that you would not notice it, and then quoted what I said with substituting and using a word in the way I did not use it. He did this as a smoke-screen to hide his defeat and to bolster up his assumptions. Mr. Barber says, "The Catholic strikes a bell and counts it an act of worship. Mr. Wallace strikes a tuning fork and calls it an aid. The Catholic passes a loaf and calls it an act of worship. Mr. Wallace does the same thing and calls it an aid. When is it changed from an act of worship to an aid?" Now, brethren, you will note the sophistry in this statement by Mr. Barber. He says the Catholic strikes a bell and calls it an act of worship. If I were debating a Catholic, Brother Barber, I would ask him for the command to strike a bell, then we would discuss what is expedient in striking the bell. If there was a command to strike a bell, whether you strike it with a rubber hammer, a steel hammer, or with your fist would be a matter of expediency. If there was a command to strike a bell, whether or not the bell was made of brass or of cast iron would be a matter of expediency. Too, may I remind you that there is no command to pass the loaf. The command is to eat the loaf. How it is passed is an expedient. We are commanded to eat the bread, and how

could you eat It, without putting it into your mouth? God bound eating, and he loosed how it should be passed to the mouth.

Now, brethren, in looking at this you can see what Brother Barber has done by shifting from "aid" to "act" to confuse the issue. I am sorry that it is necessary to have to point out this wilful misuse of my speech and of my proposition.

Then again, he made this statement. "The instrument as an aid violates nothing." First, it's assumed that it's an aid. It has not been proven to be an aid, nor proof even offered. Then he said, "What does the aid violate?" Let him first prove that it's an aid. But let me ask you, Mr. Barber, what does sprinkling babies as an aid violate? The Christian Church in our city, where Dr. Lunford, a friend of mine preaches, recently held a baby sprinkling as aid to the parents. Not a substitute but to aid the parent. They immerse, but sprinkle the babies as an aid to the individual, an aid to the father and the mother of the child. Tell us what it violates! Then he said, "Since the Bible could not contain all the things we could or should do"—now remember he said "the Bible couldn't tell us all of the things we could do so it just told us what we couldn't do"—the Bible couldn't tell us what we ought to do so it just told us what we couldn't do. And if the Bible didn't tell us not to do it, it's all right. Now watch this, these are his words, "it specified all the things we can't do." Mr. Barber, if that's true, where did God specify the following? Where did He specify or say thou shalt not baptize or sprinkle babies? Where did He say thou shalt not count beads as an aid to prayer? Where'd He say thou shalt not use an image as an aid to the individual as he worships? I read to you last night where the priest said it was solely and wholly an aid to the individual. Where, Mr. Barber, did God say thou shalt not eat jelly to aid one to eat unleavened bread on the Lord's table? He said, "Nothing is sinful unless declared so by principle, example or command." Now notice, "nothing is sinful unless declared so by principle, example or command." You have to have an example, he said, of something sinful. Did God furnish us examples on what not to do? Where did he give us an example on how not to sprinkle a baby? Now, I'm following the statements that he made exactly as he made them. Where did he give us an example on how not to kiss the Pope's big toe? Let me ask you this too. Where did Jesus tell us not to wash feet in a religious service? Why is it that you don't practice foot washing in your worship service? Jesus said, "if then"—this is the night He gave the Lord's supper—"if then, the Lord and the teacher have washed your feet ye also ought to wash one another's feet." Well, "I've given you an example" that you should do as I have done to you. Now, where did He tell us not to wash feet in the worship service? Barber's principle is: "since the Bible cannot contain all the things that we could or should do, then if He didn't tell us not to do it, we have the right to

do it." Tell us, Mr. Barber, are you going to wash feet in a religious service? Then you said, "When going down the road I can turn anywhere that it doesn't say not to go." I thought maps were made to tell us where to go and not where not to go. Maybe I've been mistaken. Is that what maps are made for—to tell us where not to go? Mr. Barber said, "When I'm going down the road I can turn anywhere it doesn't say not to go." Well, I guess if you don't know where you're going that'll be all right, you can just turn any direction. It's evident that he doesn't know where he's going—he's going every direction. But, if a man's going the right way he'd better follow directions. Jesus said, "I'm the way, I'm the way" and Barber said, "You can go any way." We'll turn him over to the Holiness now.

Further, he said, "The instrument does not substitute." I said it was an addition—not a substitution. But for what would foot washing be a substitute? You got an example for it. It is not wrong within itself and God didn't tell us not to do it. For what would it be a substitute if you put it in your worship service? If sprinkling were used to aid the parent to rear the child, what would that be a substitute for? It wouldn't be a substitute for immersion because you could have immersion and sprinkle the baby also to aid the parent. Would the use of an image as an aid to the individual to pray be o. k. ? Not a substitute for God but an aid to prayer? I ask, would that be all right?

Mr. Barber has said, "I'm a one music brother." You remember that? Well, I have just begun to wonder. In his proposition—in the proposition he starts affirming tomorrow he's a two music brother because he affirms both vocal and instrumental. In his proposition he's a two music brother. In this last speech he's a one music brother and in his definition of worship he's a no music brother. He has no music at all in his definition of worship. He has two in his proposition and one in his speech. Mr. Barber, if you'll help us in this and tell us exactly where you stand, then we'll attend to you. He's a two music brother in his proposition, he's a one music brother in his speech, and he's a no music brother in his definition. He said the music is no part of the worship.

Well, he said the word "genus"—and I used the word genus—"is not in the Bible." Well, I recognize that word is not in the Bible. Do you ever use a word not in the Bible in your teaching? Then again, what do I mean by the word "genus"? Well, you pick up your dictionary and you'll find "birth, race, kind, sort." In logic, "a class of objects divided into several subordinate species." They must be subordinates. In other words, a thing to come under a genus must be subordinate. That's the reason that vocal and instrumental music could not be used in that sense because they are coordinate. Not one dependent upon the other. But you'll find in the use of these things, here is the command, (Teach, Give, Prayer, Lord's Supper, Sing) and under the command I have a right to

expedite the command. The blackboard is a means or method of teaching. It's an expedient in teaching. The blackboard within itself doesn't do anything. It's a subordinate. That's all that's involved in that.

Now, he said, "The Bible does not talk about binding and loosing." You ought to read Matthew 16 and 19.

He said where is the limit or the stopping place with the aids you use? The limit is the command. That is the extent of our practice. Anything used in connection with singing that produces another element, another aid but an addition. A tuning fork does not produce another kind of music. He said, "You can't prove the aids that you use have authority." Now he's talking about the ones that he agrees are scriptural and he said, "you can't prove they have authority." But you know, and lo and behold he gets up and says, "You don't have any authority and the authority I have is the same that you have." Now you figure that out. "You don't have any authority and the authority I have is the same that you have." You don't have any authority and what I have is what you have, then you haven't any. I wish you could make up your mind what you believe so I'd know how to debate with you. One time you're a two music man and one time you're a one music man and the next time you're a no music man. Then he said, "where's the passage connecting singing with worship?" I gave you Mr. Hunt's chart. I thought that ought to satisfy you. His moderator connects it with the assembly.

(See chart next page)

This is the chart they put out and say, "This is what the Bible teaches about the church." And under worship they have "teaching," "mutual edification," "prayer," "Lord's Supper," "singing," and several of these passages: Hebrews 10: 24, I Corinthians 11, Acts 20 and 7 refer to the assembly. So, you can take that up with Mr. Hunt and when you get through with him then I'll come back to you. These fellows ought to let their debating catch up with their preaching or get them together some way.

Now, he said, "We use the piano to get the pitch and to sustain the pitch." Now that sounded good, didn't it? We get the pitch and sustain the pitch. Pitch is a part of the command to sing. God bound sing and pitch is implied—now I didn't say the tuning fork was implied. He bound sing—pitch is implied—you cannot sing without pitch. Let me hear you sing without pitch. Now, you get the pitch and then when you get the pitch you produce another element, another kind of music. There's the difference. We take the tuning fork and get the pitch. Music is a succession of tones, pitch is one tone, not music. Pitch is not another kind of music. Barber gets the pitch and produces another kind of music. That's all that's involved in that.

THE CHURCH

DEVELOPS ITS MEMBERS SPIRITUALLY:

THROUGH WORSHIP—

TEACHING—1 Pet. 2:2

MUTUAL EXHORTATION—Heb. 3:16; 10:24,25

PRAYER—Jude 20; 1 Thess. 5:17

LORD'S SUPPER—1 Cor. 11:23-24; Acts 20:7

GIVING—Phil. 4:15-18; Matt. 6:19-21

SINGING—Col. 3:16

THROUGH THE OVERSIGHT OF ELDERS—

ACTS 20:28; 1 PET. 5:1,2; HEB. 13:17

THROUGH CORRECTIVE DISCIPLINE—

1 COR. 5; II THESS. 3:6,14,15; GAL. 6:12

Designed by Donald G. Hunt

Now look at this chart. (See chart next page)

I hate to have to reply to some of these things. It's so embarrassing sometimes to my respondent. Look up here. "Proof positive that aids are not authorized by implication or inference." Now there are some things I want you to know. I did not say what Mr. Barber says on this chart. I never did say that Ephesians 5: 19 implied a tuning fork. I don't even believe it. I said that is the command—to sing. That the command to sing implies pitch. God bound the act of singing. Singing is authorized. How to get the pitch is expedient. I don't care how you get it. The pitch is a part of the command—that's implied and I didn't even say that a tuning fork is implied. But now look, "This is positive proof that aids are not authorized." And then down here at the bottom—"The piano is as much implied." But up here, "positive proof they are not implied," and down at the bottom, "as much implied." I just wonder, Mr. Barber, what you mean when you make a chart like that. Didn't you think my brethren would read it? "Positive proof they're not implied." And "the piano is as much implied." Now, Mr. Barber, I didn't say that. You had better let me do my affirming. You've gotten into enough trouble trying to affirm for me. You'd better let me affirm. I just didn't say that Ephesians 5: 19 implied a tuning fork. Just didn't say it. I said that Ephesians 5: 19 implied pitch—that God bound singing—that sing is a command—that Ephesians 5: 19 authorized singing and that singing implies pitch. He bound the command sing. He loosed the how to get the pitch. The chart doesn't have anything to do with this debate. It deals with the straw man he put up. Now look at it. "Proof positive that there isn't any proof and that's my proof for the piano." "You don't have any proof and I've got the same proof for the piano." I didn't expect him to agree on that. I knew he would agree on these things in my proposition. I never thought about him quitting the piano before he got half way through. The debate is half over and he's already quit.

Well, here's another thing. It's a little embarrassing. Three times before he's gotten up and said, "I made 9 points and he didn't even notice them." Last night brethren, and the record will show it, I read them one by one, when I first got on the floor and replied to them. Now I hate to call your attention to these things but I have to. One by one, I read and replied to them. Since I replied to them all last night I'll not reply to every one of them tonight. He says, "Thayer says in regard to worship in the gospel age, 'Time and place have nothing to do with worship'." He said, "Thayer says," now I'm reading from the tape, "that the heart is the place where worship takes place." Now he promised to read that. He said the other night, "It comes from Proskuneo." He got up last night and said "it didn't" but he failed to give us the word. Now I want him to give us the word from whence it comes and the page where it's found. I'd like to see that. Where did Thayer say that? Now he said,

**PROOF POSITIVE THAT AIDS ARE NOT
AUTHORIZED BY IMPLICATION OR INFERENCE**

I. WALLACE VERSUS WALLACE.

**(1) DOES THE BIBLE SAY WHAT IT MEANS AND
MEAN WHAT IT SAYS?**

**(2) DOES THE BIBLE SAY ALL THAT IT MEANS
AND MEAN ALL THAT IT SAYS?**

(3) DOES THE BIBLE MEAN WHAT IT DOES NOT SAY?

**(4) SINCE THE BIBLE DOES NOT SAY "TUNING FORK"
AND "SONG BOOK," HOW COULD IT MEAN THEM?**

**2. AN AID THAT DID NOT EXIST IN APOSTOLIC
TIMES COULD NOT BE IMPLIED IN APOSTOLIC
WRITINGS UNLESS THEY WERE PROPHETIC.**

**3. A THING IMPLIED MUST BE DONE BEFORE THE
SCRIPTURE IMPLYING IT HAS BEEN OBEYED.**

**4. IF AIDS ARE IMPLIED, WHO HAS A "DISCERNING
SPIRIT" TO KNOW WHAT AIDS ARE IMPLIED?**

**5. SINCE THE THEORY OF IMPLICATION RELIES SOLELY
UPON HUMAN JUDGMENT TO SELECT AIDS, WHAT
IS IMPLIED—THE RIGHT TO EXERCISE HUMAN
JUDGMENT IN MAKING THE SELECTION?**

**6. THE PIANO IS AS MUCH IMPLIED IN EPH. 5:19 AS
IS THE TUNING FORK! IF NOT, WHY NOT?**

CHART TWO

"Worship is wholly a thing of the heart." Now let me tell you something. In Romans 1: 9, Paul said, "God is my witness, whom I serve in my spirit." Is he going to put "Service" all in the heart. And just be like a Christian Scientist? Nothing but just an imagination.

Go a little further. He said, "God makes a difference in worship and in praising God." Do you fellows know what praise means? I replied to that last night and I just said "well, that's not so." Get your dictionary and look up what the word praise means.

I want to call your attention to the authority that I have for these things and show you why I reject the instrument.

(See chart next page.)

First, here are commands, examples and inferences. God has commanded certain acts to be observed. These are acts or ordinances of divine service. The old covenant had also ordinances of divine service. (Heb. 9: 1) We have a command to teach." Now watch, here's the law, "all things are lawful but not all things are expedient"—for it to be expedient it has to be lawful. Here's the law, and here is the expedient. He talked a lot about expedient last night; here it is, "law," "expedient." Here's the law for teaching and for a thing to be expedient in teaching, it must come under the genus. What do you do with a blackboard? Do what He says—"teach." What do you do with a chart?—"Teach." What do you do with a recorder? "Teach." What do you do with the speaker? You "teach." What do you do when you preach? "Preach, teach,"—they come under the genus. Here's the law, there's the expedient.

We "pray"—there's the law, it is lawful. Here's the expedient. Posture is expedient. You can't pray without some posture. Posture is expedient. But here's the law. God didn't bind the posture. He bound prayer and He loosed the posture.

He bound "give," that's the law. What you take it up in is expedient. A collection plate wouldn't be an expedient to prayer because it's not under the genus.

God bound, ((here's the law) "the Lord's supper." The communion set is an expedient. What do you do in the Lord's supper? "Eat bread,"—that's the law. What you put the bread on is an expedient. "Drink the cup"—that's the law. What you put the cup in is an expedient. God bound "the cup," He loosed the container. I told you I never did see this law violated. I never did see but one cup on the Lord's table in my life. The cup is the fruit of the vine. God bound the cup, He loosed what you put it in and the only way you could have two cups would be to take orange juice and grape juice and then you would have two cups. As long as you have grape juice and put it in one container, or a thousand containers, you've got one cup. Now here's the law under which it's expedient.

Now we come to "singing." What is the law?—"Singing." Mr. Barber, what I said about Ephesians 5: 19 is that it is the law about

COMMANDS MUST
EXAMPLE WORSHIP
N. INFERENCE JNO. 4:24
"ALL LAWFUL. NOT ALL
EXPEDIENT "I Cor. 10:23

GOD OBJECT
SPIRIT MANNER
TRUTH WORD OF CHRIST

WORSHIP
REVERENCE PAID
ACTS PERFORMED
SERVICE RENDERED
RITES OBSERVED

"ACT OF
WORSHIP"
Meb. 9:1;
I Cor. 11
"IN THE
CHURCH"

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP. IT IS
SINFUL WHEN PRACTICED
IN HIS NAME" Barber

"AT HOME"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

TEACH. AUTHORIZED. Acts 20:7, I Cor.
14:19; Col. 4:16; Cor. 2:14. "EVERY
PLACE." Blackboard, Chart, Literature,
Radio, Recorder, Earphones, Speaker,
Length of Sermon, Time to Stay, EXPE-
DIENTS.

PRAY. AUTHORIZED. I Tim. 2:8: EVERY-
PLACE POSTURE. EX.

GIVE. AUTHORIZED. I Cor. 2:1-2: C.
PLATE EX.

LORD'S S. AUTHORIZED. I Cor. 11:23-24;
Acts 20:11; COMMUNION SET EX.

"Eat Bread" Authorized

"Drink Cup" Authorized

Acts 16:25, 32, Book, No. of Songs, Parts,

SING. AUTHORIZED. Eph. 5:19; Col. 3:16;
How to Get the Pitch, Ex.

"We Agree" Barber

GO. AUTHORIZED
TRAIN. CAR. SHIP. EX.
BAPTIZE. AUTHORIZED.
PLACE, EX.
ASSEMBLY. AUTHORIZED
HOUSE, EX.

MUSIC

VOCAL. LEADER, BOOKS, PITCH, TIME,
TUNE, HARMONY; "VOICE PUTS NOTES
INTO MUSIC."

INST. LEADER, BOOK, PITCH, TIME.
TUNE, HARMONY; INST. "PUTS NOTES
INTO MUSIC." HUNT EXPEDIENTS
WITH INST.. NO.. KIND. PRICE.

singing. That's the command to "sing." That's the command. Now, for a thing to be expedient it must come under the genus. Well, God said, "sing." To "sing songs and hymns," that's what you've got in the book—hymns. "Sing" is what it is. What do you do with a book? "Sing." That's what He said. How many songs are you going to sing? That's expedient. How many parts—one or four? That's expedient. How do you get the pitch? That's expedient. But the pitch is implied. That's what I said was implied. I did not say a fork was implied. I didn't say it was necessarily inferred. I said pitch is implied. How to get it is expedient. He said, "Well, a pitch pipe and a piano is the same thing." I'd hate to send you to town after a piano. You don't know the difference. If you don't know any more about music than that I'd hate to hear you in a concert. God bound the act of singing. Pitch is implied and He loosed the how to get the pitch. What do you do with the pitch pipe? Get the pitch. What do you do when you get it? Sing. What does he do with his piano? Well, if he wants to use the piano to get the pitch, I wouldn't object but what does he do with it when he gets the pitch? He says, "I sustain the pitch." No, you produce another kind of music, another element, another kind of music; one God had in and one He left out. Now watch, here's the law—"sing." "Sing" is the genus. An expedient must come under the genus. Now then, there's a simple rule of coordination of words. When I talked about a genus, a thing's being under it, that's the subordinate. There are two kinds of music, vocal and instrumental and they are coordinate terms, one can exist without the other. You can sing without playing and you can play without singing but let me hear you sing without singing. Just try it. Now look, you talk about song books. Well, your vocal music requires a leader and so does the piano. You've got two leaders. Now they have to be synchronized and I've heard them get one behind the other and there wasn't much of anything either. The leader of the song uses a book and the pianist uses a book. They get a pitch to sing, and they get a pitch on the piano. You have to have it. They have time in the song, they have time on the piano. They have tune in the song, they have tune on the piano. They have four-part harmony in singing, the same thing on the piano. You've got coordinate terms. Now they cannot be classified together as is shown by the simple rule of coordination of words. I don't know why they don't understand that. They haven't much use for a dictionary. When we went over to their school of Evangelism I found that out. Can't even define worship. Barber says. "You can't define it." But I can. I can prove it. He hasn't read a dictionary, he hasn't read a lexicon on the word translated—worship. Either in the English or Greek. Out of the two kinds of music God explicitly commanded singing and He implicitly forbade the other. Now why can you take these, the pitch pipe, etc., and reject the piano? Because these things come under the genus, they expedite the command.

The mechanical instrument of music is not subordinate to singing. Not subordinate to it. Now, I reject the piano because it adds another kind of music. It adds an element that God deliberately took out, that He had back yonder in His service and called it worship. This is not an explanation—God said, "they all worshipped." There was the man who was offering the prayer, the one who was blowing the horn, the one who was singing, the man who who was playing David's instrument and then God said, "they all worshipped." It was in, God took it out, Barber put it back in and what I am doing today is trying to put Judiasm out of the church of the living God. Let me tell you something—when you try to classify mechanical instruments of music with the tuning fork, that shows a misconception of the rule of coordination of words. It shows that a man doesn't understand what the law of expediency is. Now hear this. We don't just go around picking up something and using it, saying, "I'll take an aid" and "I'll take an aid" and "I'll take an aid." We have certain commands to obey. God gave them. And, in obeying these commands He said you can expedite it if the aid used is lawful. Why isn't instrumental music an expedient? Because it's another kind. When I use a blackboard I don't add another kind of preaching. I couldn't use a false doctrine to aid me in teaching.

I could not use another kind of communion or element on the Lord's table to aid me to eat the bread because God specified the element. The element's the bread and I asked Mr. Barber last night and he didn't have time to answer it, probably will tonight, why couldn't I put a little jelly on this bread to aid me? It's all right to eat it a home and I repeatedly asked him, do you eat bread with jelly at home? If it's a sin to put it on the Lord's table with bread why isn't it a sin if we eat jelly on the bread at home? I'll just use a little as an aid to eat that unleavened bread. Just use a little as an aid. Why is it? Now you say, "How do you know the things you use are aids?" By the command. The command—the limit of the command is the limit of the aid—that's the extent of our practice, and he doesn't even question our practice. What do we do? We "teach," we "pray," we "give," we "take the Lord's supper," we "sing." He doesn't question that. He doesn't question that at all. The trouble with him is he tries to put instrumental music in the same category. That shows he doesn't understand the right classification of expedients. There isn't any question about what we do. None at all.

Now remember I did not say Eph. 5: 19 implied a tuning fork. I said it authorized singing. Look at it. Singing is authorized. Eph. 5: 19—that's the authority to sing. How to get the pitch is an expedient. Now the pitch is implied, the expedient means you expedite the command. That's all that's involved here. But your music produces another element, adds another kind, it's another act. Another act. You can sing without playing.

You can play without singing. That shows they're two distinct acts. But Mr. Barber says "Unless God commands an act of worship it's sinful when practiced in His name." God didn't command that act and even according to Mr. Barber it's sinful. He agrees those things I use are right. He doesn't even question our practice and affirms that any other act beside the act God authorizes is sinful. We're making progress. Very much. All right, Mr. Barber, about a half a minute, tell us—are you a two music man, one music man or a no music man? In your proposition you're two, in your speech you're one, in your definition you're none. Tell us what you are. I thank you.

Burton W. Barber's First Reply

Continued story! You have heard nearly the same things every time Brother Wallace has stood on the platform. The same material. If he sang the tune once, he sang it about ten times. I shall deal with some of the material which Mr. Wallace repeated in this last speech.

I am glad to be here this evening, friends. I shall not be as formal as Brother Wallace is. I never am in a debate. There is no reason to be. When I preach I just greet people in Christ, and that is the way that I shall do here. We shall have a very fine night.

This is the conclusion as far as I'm concerned in the negative; then I step into the affirmative to which I look forward. I anticipate very much being in the affirmative. Tomorrow night, I shall present material, either the first of the second nights, because nothing much has been affirmed. There have been plenty of assumptions. There have been multiplied assumptions, but there have been very few affirmations. So, tonight concludes the part of this debate in which Mr. Wallace can say, "I have affirmed." I am frank to say that I would have affirmed. I am frank to say that I have had to affirm!

Nobody would even know what the proposition was had I not called attention to it last night. Nobody would have known that he was supposed to show that he has authority for his aids if I had not called his attention to it. He has said not one thing this present hour in affirmation of an authority, and he only by a very slight mention gave a hint as to what he thought his authority is. But, he gave not one word as to what his authority is. If I were to ask you good people now to hold up your hands and tell me what his authority for the tuning fork is, and what authorized him to bring it in the worship service, how many of you people could tell me? Now tell me what it is? What is his authority for bringing it in? Why is he authorized to do it? Tell me now. "The command to sing." (Audience). Now that is exactly what he said, "Command." "Command to sing" is his authority. Now, isn't that a fine authority? Ephesians 5: 19, is his authority for the tuning fork. That is exactly what I knew was going to be answered. That is the only thing to be answered. But, that is no authority! He has just said that they are not implied. They cannot be implied. They are not stated. They are not exemplified, and they are not implied. Isn't it a fine authority that neither states it, exemplifies it, nor infers it? Isn't that a fine authority? "A fine authority," I would say. And he criticized me for having no commandment, for having no example, for having no implication for the instrument, the piano. He says that I have no authority because I have no commandment; I have no authority because I have no example; I have no authority because it is not implied. But he admits that his aids,

are not any of the three—a commandment, an example or an implication. And yet, he has no authority for something on which the Bible does not speak!

I shall take this opportunity to press into this speech, a survey of the material which we have covered. First, I want to cover it from the standpoint of Mr. Wallace's proposition and his obligation. We submitted for your consideration last night the proposition that he was to discuss. "Resolved, that I can use song books, communion sets, tuning forks and collection plates as aids," and he says, "in Christian worship with authority." Now, he has been denying that I can use the instrument "in worship," but he has affirmed that he is going to use his aids "in worship." One of his chief objections to the instrument is that "it is in worship." But, he has affirmed a proposition that puts his aids "in worship," and yet, last night he denied that his proposition obligated him to do the very thing to which he signed his name! Not only that, but he is obligated to show that he has authority to use these, and yet, he has not submitted that authority. I produced an authority. I produced a simple authority. I showed you that a thing is either right or it is wrong. These are either classed as sinful, or they are classed as within the will of God. They are either in the will of God or out of the will of God. Furthermore, I showed you that within the will of God, things may sustain one of two relationships to God. First, they may be essential in obedience to God's commandments, or, second, they may fall into the realm of expediency.

Now we want to examine this a little more closely tonight. I showed you that the way to determine whether or not a thing is lawful is to find out whether or not it has been declared to be unlawful. That is true, regardless of what realm it is in. I conduct a revival meeting in a community. If I want to use a public address system, I ask the mayor or the city attorney, "May I have permission to use a P. A. system?" He says, "Yes." And I say, "Are you sure?" And he says, "Yes, I am sure." I say, "But, sir, how do you know?" He says, "There is no ordinance against it." Isn't that simple now? "No ordinance against it." However, suppose I move into a city, and am assessed for taxes. "Must I pay?" And they say, "Yes!" They are essential. As to whether or not I use the P. A. system is a matter of expediency. As to whether I pay my taxes is a matter of essentiality. As to whether or not I rob stores and banks is a matter of crime. In whatever way you consider it, whether it be in civilization or in religious life, a thing is either wrong, essential, or expedient. You cannot get away from the fact. There is no other way to arrive at the truth. Unless the Bible specified everything that is lawful, we would not be allowed to use anything that has not been specified. If the Bible has specified everything that is essential,

plus everything that is expedient, we would not be allowed to use anything unless it were specified.

Friends, Mr. Wallace admitted that the tuning fork is not implied, nor is there an example, neither is there such a thing as a commandment for it. The song book the same, and the communion set the same; yet, he uses these. Thus, he uses things that he admits are not essential, things that he confesses are not sinful, and things that he admits are not in the Bible! In what realm do they come? Expediency! or they don't come!

(See chart on next page)

Notice this chart. In performing His will, God either allows a man the right to exercise human judgment in selecting the best available aids that are not revealed in a statement, a principle, or example to be sinful and wrong, or else he has no right to use any aid that is not specified in the Bible, specifically named in the Bible, specifically revealed in the Bible, if you please. It is one of the two alternatives! That is why I could go along with Brother Waters before I could with Brother Wallace. Mr. Waters says, "I don't want any aid that isn't specified in the Bible." See, he knows that the tuning fork is not in the Bible, just like Mr. Wallace does.

By the way, did you notice how adroitly Mr. Wallace stood up last night and read from my chart, "The will of God for a thing may be more..." then stopped and said, "How much more?" He, then, accused me of adding to the Bible. That man never so much as read what I put down, or else wilfully changed it, for my chart continues to read, "more than, but never less than is expressed in any one passage." When God said to sing, that is not all of God's will relating to singing. If the tuning fork and the song books are within His will, and are connected with singing, then they also are within the will of God. These are either within the will of God, or they are out of the will of God. Mr. Wallace either uses them with authority, or he uses them with no authority. And friends, though they are not named in the Bible, though they are not expressed in any passage, he still says that he uses those aids with authority. How? By the authority of expediency.

He has been telling you about expediting the commandment, etc. Do you know that the word "expediency," sometimes translated "expedience," sometimes "benefit," etc., occurs no less than seventeen times in the New Testament? Not one of them had reference to expediting anything. Jesus said, "I go away, if I go not away, the Comforter will not come." Now, what was Christ expediting? Will you tell me? What was He expediting there? But, now, listen. The word "expediency" in the Greek does not contain the meaning that men often intend today. The term that people use today has a meaning that is not necessary in the Greek.

WHAT DETERMINES ACCEPTABLE AIDS ?

THINGS SINFUL
ARE DETERMINED BY:
BIBLE COMMANDMENTS, PRINCIPLES, AND EXAMPLES

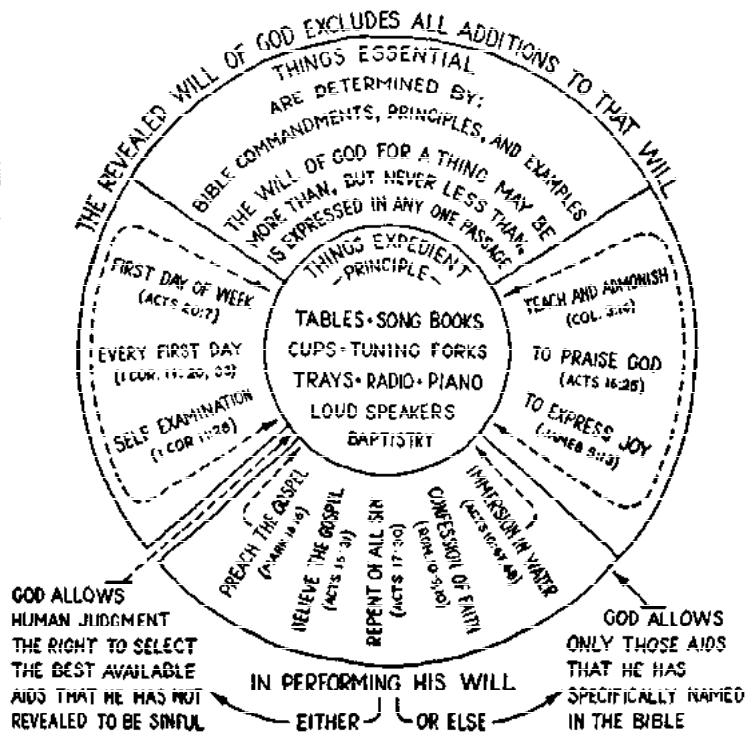


CHART ONE

"Expediency" simply means, "helpful" or "beneficial," and that is according to Thayer and Strong. What is the principle of expediency? It is the law of helpfulness. Let us call it the principle of helpfulness. God has given the essential things and has revealed the things that are wrong and sinful. He has told us not to add to the essentials. He has legislated against the things that are wrong within themselves. He has allowed man the right to exercise human judgment in selecting his aids in carrying out His commandments. That is the principle of expediency!

Let me illustrate it this way. God commanded Noah to build an ark, but He did not specify the aids to be used. God commanded Moses and the helpers to build the tabernacle but He did not specify the aids to be used. He commanded animal sacrifices but He did not specify the instruments to be used. Thus, we have many examples in the Scriptures wherein God gave a commandment, but did not specify the aids to be used in carrying out those commandments. What is that? That is simply the principle of expediency exemplified in the Bible, examples of the principle wherein God, in Bible times, allowed men to select aids that they might carry out the commandments that God gave. If God specified a certain thing, then that thing must be obeyed. What God has not specified is, of course, left to our judgment.

Now, that is the very thing that Mr. Wallace has been driven to. It is his own judgment that has selected the tuning fork. He thought that it was the best available aid. My friend, regardless of whether you call it expediency or something else, as long as we understand what we are talking about, Mr. Wallace selects his aids identically the way that I select the piano. In other words, he has no statement in the Bible; he has no example in the Bible; he has (by his own admission) no implication or inference in the Bible for his aids. How does he get his aids? Simply by human judgment; that is all. It is his own judgment. It was Mr. Wallace's judgment that said "We shall strike the tuning fork." It was Mr. Wallace's judgment that said, "We shall blow the pitch pipe." It was nothing from Heaven, no voice from there. Mr. Wallace has spoken out of his own thinking. Thus, it is, friends, that he has done that because he believes exactly as I believe; namely, that God allows us to select those things that will help us, that will aid us to do the things that He has commanded. There is no difference between what I call "the principle of expediency" and what he has termed it. They are the same thing.

Now, my friend, the man who will stand on a platform and say that you have no right to select an aid, and then with his own judgment, selects his aids, has ascended the high seat of human authority and speaks and dares anyone to challenge his infallibility. Mr. Wallace, thus assumes that he has a discerning spirit; that his judgment is better than

mine; that he can select an aid that will be pleasing to God, and that the aid I select will be displeasing to God!

To this good hour the only thing that Mr. Wallace has said in support of his authority is: "I've got a commandment." But, what is that commandment? That commandment is to "sing." Is the commandment to use an aid? When a man brings his pitch pipe into the building and blows it, suppose that another would arise and say, "What are you doing, sir?" He would reply, "I am blowing a pitch pipe." "Well," he says, "Where did you get your authority to blow your pitch pipe?" "In the Bible." "Where in the Bible?" "Ephesians 5: 19." The man gets the Bible down and reads it to find the word "pitch pipe," but to save his life, he cannot find it, or the song book either! Now, I want you to see that Mr. Wallace brings his aids in, for which he claims that he has an authority. The authority he says is a commandment. We have the same commandment. God commanded us to sing, and so what? I look at the commandment and say, "God will allow me the use of a tuning fork to carry out that commandment." Mr. Wallace says that that commandment to sing is his authority. If Ephesians 5: 19, that says "sing," is his authority for getting the pitch; why is not the same commandment an authority for me to sustain the pitch? Or, is just getting the pitch all that you need? Let us hear you sing without sustaining the pitch! Mr. Wallace said to me, "Let us hear you sing without getting the pitch." I say, "let us hear you sing without sustaining the pitch." Mr. Wallace, I want you to sing a song. Will you sing a song without sustaining the pitch? Would you get up and sing a song for them? All right then, if I start one with pitch, will you sustain it without pitch? You will be like Brother Nichols was, who said, "You don't have to have any pitch." Brother Nichols said in Ottumwa, "Whether it is right pitch, or whether it is wrong pitch, it is still pitch, and that is the way that is." He was going to sustain a tone without tune pitch. (Mr. Wallace broke in and said, "You cannot sustain a pitch until you get it. ") That is right, you cannot sustain a pitch without obtaining a pitch. Do you know what his reply has just revealed? Mr. Wallace has just now admitted that you can no more sustain the pitch unaided than you can to get the pitch unaided, nor can you get the pitch unaided any more than you can sustain the pitch unaided. The same Bible verse that has said, "Get the pitch," is the same one that tells me to "sustain the pitch." Or else, his little speech now meant nothing.

Do you know the way that I look at this? I believe that he holds a position that is sectarian. That is why I am debating. I have met many men, and they have tried to change my thinking, but how can I, with an honest heart, ever be convinced by a man who, while contending for a thing that some of his brethren call a sin (the tuning fork), condemn me for what he calls a sin (the piano)? I have the same authority (the

commandment to sing) for the piano that he has for the tuning fork (the commandment to sing)! I must be honest in my religion. I must be consistent. As I stand before God, I believe that if a man has an authority from the commandment to sing, to have a tuning fork, I have an authority to have a piano. If not, why not?

I have shown that we have the same authority, or we have none, which authority is: "God allows man to excuse his human judgment in selecting any aid that he needs that is not revealed to be wrong." God said, "Give." A man could be set up in the saloon business, which would be wrong. That would be a sin. God wouldn't allow that kind of an aid to aid him to do what God said. But, now, will God disallow an aid that will aid man to do what He commanded? I wait for a reply.

I am going to be frank and tell you people why I introduced this chart last night. (See chart next page). I introduced it because right down in his soul Mr. Wallace believes (I know what he believes, I know from his own expression, I know from his own claim, I know from his own admission), that his authority is implied, and indirectly, his aids are. Now, that is really what he has believed in the past. That is exactly what he has believed in the past. I knew that it was going to draw him out. That is why I used the expression "Proof Positive." I showed Wallace versus Wallace. Mr. Wallace says, "I believe the Bible means what it says and says what it means." But, now, I shall show you that he really reverses himself. He says that he believes that the Bible says what it means and means what it says, and that it says all that it means and means all that it says. That being true, it cannot mean anything that it does not say, and since it does not say the tuning fork and the song book, it could not mean them. Then, Ephesians 5: 19, my friend, could not mean the tuning fork, and could not mean the song book. Then, he says, "That is my authority." Since his authority, (the command to sing,) does not mean what it does not say and since it does not say tuning fork or song book, then in what part of the Bible does God mean tuning fork and song book? Does God allow a man to use something that He does not mean? Now you tell me that. Now, that is what Mr. Wallace has forced himself into. He admits that Ephesians 5: 19 does not say tuning fork, and, therefore, does not mean tuning fork. He says, "I believe the Bible says exactly what it means, and it means what it says." If it says all that it means and means all that its says it cannot mean any thing that it does not say, and if it does not say tuning fork, then it cannot mean tuning fork. If God means tuning fork in Ephesians 5: 19, then I say that Mr. Wallace cannot believe that God has meant what He said. If He meant what He said, and He meant the tuning fork, He would have said the tuning fork. Now, if not, why not? You folks can see through that. You are thinking people. An aid that did not exist in apostolic times could not be implied in apostolic writings unless it was prophetic. But, he has

PROOF POSITIVE THAT AIDS ARE NOT AUTHORIZED BY IMPLICATION OR INFERENCE

1. WALLACE VERSUS WALLACE.

**(1) DOES THE BIBLE SAY WHAT IT MEANS AND
MEAN WHAT IT SAYS?**

**(2) DOES THE BIBLE SAY ALL THAT IT MEANS
AND MEAN ALL THAT IT SAYS?**

(3) DOES THE BIBLE MEAN WHAT IT DOES NOT SAY?

**(4) SINCE THE BIBLE DOES NOT SAY "TUNING FORK"
AND "SONG BOOK," HOW COULD IT MEAN THEM?**

**2. AN AID THAT DID NOT EXIST IN APOSTOLIC
TIMES COULD NOT BE IMPLIED IN APOSTOLIC
WRITINGS UNLESS THEY WERE PROPHETIC.**

**3. A THING IMPLIED MUST BE DONE BEFORE THE
SCRIPTURE IMPLYING IT HAS BEEN OBEYED.**

**4. IF AIDS ARE IMPLIED, WHO HAS A "DISCERNING
SPIRIT" TO KNOW WHAT AIDS ARE IMPLIED?**

**5. SINCE THE THEORY OF IMPLICATION RELIES SOLELY
UPON HUMAN JUDGMENT TO SELECT AIDS, WHAT
IS IMPLIED—THE RIGHT TO EXERCISE HUMAN
JUDGMENT IN MAKING THE SELECTION?**

**6. THE PIANO IS AS MUCH IMPLIED IN EPH. 5:19 AS
IS THE TUNING FORK! IF NOT, WHY NOT?**

CHART TWO

read that and doesn't believe it. A thing implied must be done before the Scripture has been finally obeyed. In other words, if it is implied, before Ephesians 5: 19 could be obeyed, you would have to use the tuning fork.

If it is implied, who has a discerning spirit to know it? Human judgment must select implied aids. Who has a discerning spirit to know that the tuning fork is acceptable, but that the piano is not? Since the theory of implication relies solely upon human judgment to select aids, what is implied? Is it the right to exercise human judgment in making the selection? That is exactly what he believes. He believes that the right is implied, though not expressed. The right is either expressed, or implied. He is forced to one of the two conclusions. If it is expressed, find it! And if it is implied, admit it! That is the thing for you to do, Mr. Wallace, or else you have no authority whatsoever. He affirms that he has authority, but he has none.

Again, the piano is as much implied as is the tuning fork. Mr. Wallace said that I affirmed that "no aid was implied," then accused me of saying that the piano is implied. Do you people know what that word "as" means—"as much?" I tried to get him to sign a proposition like that. He wouldn't sign it. Do you know why he wouldn't sign it? He knew what I meant by it, and he didn't believe it. Now, he turns on my proposition that he refused to sign, switches propositions, and tries to blame me for it! I never contended that the aids themselves are implied. I am against aids being implied. I do not believe that the piano is implied. I do not believe that the piano is implied. Why? Because I do not believe that the tuning fork is implied. But, I believe that the piano is as much implied, but no more implied than the tuning fork is. I do not believe that the tuning fork is implied, therefore, I do not believe that the piano is implied, and I don't honestly believe that Mr. Wallace knew that when he took over. Either that, or he is a careless debater.

Mr. Wallace says, "He does not question our practice." You have heard him say that time and time again. Do you know what I question? I question Mr. Wallace's preaching. He preaches that he has authority to use his aids but that the same authority will not allow me the piano. He has given no authority for his aids; therefore, how could he exclude the piano from the same authority? His authority is the commandment to "sing." He believes that the commandment to sing lets him use the tuning fork, and that the commandment to sing out rules the piano.

Now, let us examine this chart, (see chart next page) "Wallace's merry-go-round of assumptions." I am going to develop this again in the next speech but I am going to show you briefly what he has been arguing. Here are the assumptions that he has made. He says, "These are the reasons why I outlaw the instrument." "I outlaw," did you notice that? "Why I outlaw!" "I, Gervias Knox Wallace outlaw the piano." Think of

WALLACE'S MERRY - GO - ROUND
OF ASSUMPTIONS

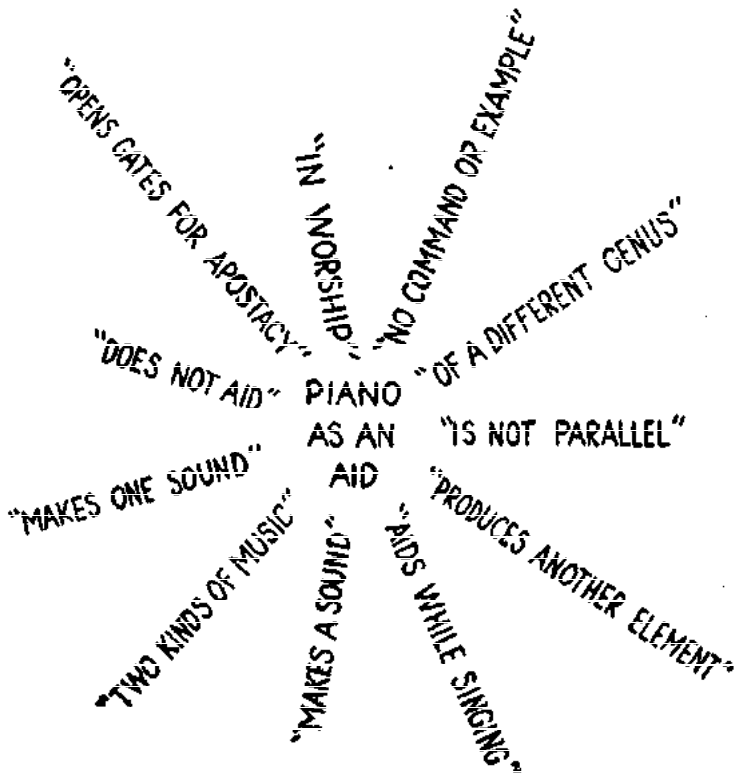


CHART THREE

it, now. "I outlaw." He is going to outlaw. It is a one-man authority! He doesn't say that that is what the Bible teaches. I say that it would be amusing to hear Mr. Wallace preach against the instrument and hold strictly to Bible terminology.

Mr. Wallace said, "You have no commandment or example." He gave that last night. Well, he doesn't have any commandment or example for the tuning fork.

He says, "Of a different genus." But, look, he says that God will not allow an aid unless it is of the same genus, yet the pitch pipe is of the same genus as the piano. He wants to take the pitch pipe, a different genus from singing, and use it as an aid, but exclude the piano, the same genus as a pitch pipe, and says that I cannot use it as an aid to singing. Why? "It is of a different genus than singing." So is the pitch pipe. He never replied to that last night.

He said, "It is not parallel." Well, it isn't parallel with what? The communion set isn't parallel with the tuning fork, so what? He assumes that God will not allow an aid unless it is parallel. Did you ever see a tuning fork and a communion set look alike? Did you ever see a song book and a tuning fork look alike? He just admits awhile ago that the pitch pipe aids one way while the song book aids another. They are not parallel. But, listen, friend, the piano aids exactly the way that the pitch pipe does while the songbook aids in an entirely different way. The song book aids through the optical nerves, while the pitch pipe and the piano aid through the auditory nerves—an entirely different way.

He says, "It produces another element." Now, he talked as if it were actually in the Bible. He says of the instrument, "It produces another element entirely." I shall answer this when I cover the chart.

I shall show you when I get on the other side of the chart, how he switches positions. He said, "It aids while singing." Did God say that you could not use any aid while singing? The communion set aids while you take communion. What is the difference? Well, he said, "It makes a sound." Well, so what?

He said, "Two kinds of music." Now notice, he quoted from II Chronicles five and said that it went up as one sound, trying to show that instrumental music and vocal music were so much alike that they made one sound. He tries to get rid of the instrument on one hand on the basis that instrumental and vocal music together make one sound' then in the next breath he tries to get rid of it because they make two sounds. "A different element" and "two kinds." We will debate you, Brother Wallace if you will tell us what your position is. It depends upon which night you pick as to which position you are going to take.

Brethren, I want to call your attention to his saying, "You can't talk it out; take it out." He has affirmed that he is going to put his aids in "Christian worship." Then he says, "You can't have anything in

Christian worship." But, Mr. Wallace, "You can't talk them out; take them out, brother!" Take the aids out. That is what Brother Wallace would say.

But, again, he said, "It doesn't aid." Last night he said, "Brother Barber has assumed that it aids." I am not in the affirmative. I will take care of the affirmative when I come to it. It is his obligation to show that I have no authority for the use of the instrument. If the reason that I have no authority is because it doesn't aid, then prove it. You assume that it doesn't aid! You are in the affirmative. You are supposed to be the one who brings proof.

Again, he said, "It opens the gate for apostasy" —idols images, etc. I viewed it last night from that standpoint. He is in the affirmative'. His own judgment allows him to bring in his aids. If he can bring his aids in without a "thus saith the Lord," with no implication, with no commandment, with no example, then what is going to keep out the beads as aids, or the images as aids, or the jelly as an aid? He is the one who is affirming aids in connection with the Lord's supper. What about jelly as an aid? It is his obligation to deal with that. I put it into your lap.

Mr. Wallace says, "It is in worship." Well, he has affirmed that his aids are in worship, too. Yet, he has not proved it. He tried to get away from it last night, but he can't get away from that which he signed. He was the one who insisted that we sign the proposition. He is going to put them "in worship," he says. But, he didn't get them in worship, you notice.

Everyone of these charges is simply an assumption! He says, "There's no commandment nor example." He assumes that God will not allow an aid if you have no commandment nor example for it. Therefore, since there is no authority for the instrument (no command or example for it), God will allow no aid unless you have a commandment or an example. He has assumed that God will not allow you to have an aid, he says, of "a different genus." He has assumed that God will not allow an aid unless it is parallel! He has assumed that God will not allow an aid that produces another element! He has assumed that God will not allow an aid that aids while you are doing the thing that God told you to do! He has assumed that God will not allow an aid that makes a sound! He has assumed that God will not allow an aid that will make two kinds of anything! He has assumed that God will not allow an aid that makes one sound from two kinds of music! He has assumed that God will not allow anything that does not aid. Well, I will agree with him on that last one. But, he assumed it, and he has not proved it. He has assumed that it opens the gate for apostasy, but all the while and even more wrong, he has assumed that he can select his aids without opening the gate, and that he can use his aids with no authority, with no commandment, with no example, and with no implication, but that when I use a

piano, it opens the flood gates because I have no commandment and no example! His aids will not, though he does not have example or commandment for them. These are all assumptions! There is no man who can stand on the platform and prove a one of these. Now, it is his task for the next speech. He has assumed them, but he has not proved them. It is time that we are getting some proof! He has talked about being in the affirmative. I think that it is time that we had some affirming.

Everybody still happy? Well, that is good. Fine! Thank you very much. My time is up. He has been sitting down with time on his hands sometimes. I have been praying for time!

G. K. Wallace's Second Speech

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I am pleased to appear before you to notice the things that were said by my respondent. He said my speech was a continued story. Well, it's never been answered. Mr. Barber hasn't even touched the principle which I announced. I showed the law of expediency and how it operates. I don't deny expediency. I showed its operation and how it operates and why a piano wasn't involved in it very plainly. And all he did was just ridicule the law of expediency. And yet he says that he believes it. If I believe it I wouldn't ridicule it. I heard about a lawyer that had a son and who started practicing law and he said, "Son, when you appear before the jury if you don't have the law, talk about the evidence, if you don't have the evidence, talk about the law, if you don't have either, just talk around." So I affirmed the law of expediency and showed you exactly how it operates, what's lawful and when it's lawful. I showed you the commands, the examples and here's the law and a thing to be expedient must first be lawful. It must come under the law. So Barber just talked around. Well, he talked about this and that and said, "You didn't affirm." I did affirm but it wasn't necessary because he did it for me. He read my proposition and said we agreed.

Wallace: "You wan to shake hands on my proposition?—On my proposition as it is stated in my proposition?"

Barber: "Silence. "

Here's my proposition and he said, "I agree." It wasn't necessary for me to affirm but I did. Did a lot of affirming. It wasn't necessary—he doesn't even deny our position, he doesn't even deny our practice.

What will he do? Well, he says, "The word expedient"—I believe that's what he said—"didn't appear in the Bible." "Expedite" didn't appear in the Bible. Well maybe, but look, the word "expediency" is a noun, "expedient" is an adjective and "expedite" is a verb. They don't know anything about that down at the Midwestern School of Evangelism, though. The dictionary doesn't have much place down there. Is it all right to use a verb? Did you notice the word that he gave me, where Thayer said, "worship was wholly in the heart?" Is he reserving that for a time when I can't reply? We've been in this debate for three days and I've asked for it every night—did he ever give it? He's a good forgetter and just talks along. He said, "Well, now Wallace, I don't deny your practice, but I deny your preaching." But Barber, we preach what we practice. We practice what we preach and he said I don't deny your practice, I just

deny your preaching. Well, I just preach what I practice. How could you deny it? When I simply preach, I practice what I preach. God said "sing." What do you do with a song book? I sing. That's what God said. He said, "I don't deny your practice, I deny what you preach." I preach What I do and I'm doing what God said.

Now let him find the commandment for mechanical music. And lo and behold he got up and said, "Well, a thing's expedient if it comes under the command." Let him first find the command for instrumental music, then we'll talk about what's expedient— whether we have one piano or two. You remember last night I asked him repeatedly why he doesn't have an orchestra. Why don't you have an orchestra? Why do you just have one instrument? Why, you don't believe in a plurality of musical instruments. If he could find the command for instrumental music then we could talk about whether or not several instruments are expedient. The expediency of the piano is not involved in this debate because of the fact it is not lawful. Let him first find the law. But, he goes over here, on his chart here, his big round chart, and he puts the piano here under expedient. He has no right to do it, it doesn't belong there, it isn't classified there. It's another kind or another element. He said, "Why don't you put jelly on the table?" It's another element. God put two elements on the table. You don't have the right to put on another element.

We're making some progress. He said, "Oh it's lust your judgment against my judgment." Oh, no, it isn't my judgment against his judgment as here's the command. A thing to be expedient must expedite the Command. Here's the command for singing and a thing to be expedient must expedite the command. Of course he doesn't know the difference between an adjective, a noun and a verb and if I'll help him a little he'll understand what I mean. I couldn't say it must "expediency" the command, could I? Is it all right for me to say expedite? It must expedite the command. Now, instrumental music or a piano produces another kind, another element, another act, separate, distinct. They are two acts, two kinds of music, another element. That's the reason they are not parallel. Now look. That chart (pointing to Barber's chart) wouldn't be expedient because it doesn't teach the truth. I wouldn't use it. That's the reason I'm condemning it. I condemn it just like I would the piano because God didn't put another kind of music under singing Now you, you just talked along—why didn't you come up and help bring out these things? You said, "Since the Bible could not contain all things, we could or should do, He specifies the things that we can't do." And, I asked you, where He specified we couldn't wash feet in connection with the Lord's supper or in the worship service? Why can't you? How will you rule it out? I ask you, how will you rule it out? How will you rule out sprinkling babies as an aid? Let him try it and then you'll begin to see why he's

talking around. And for him to get up here and make fun of expedite doesn't help any. I affirmed the law of expediency. I showed the right use, he showed an abuse. Now you tell us how you would get out of sprinkling babies. Suppose some father comes down here in your service, and wants you to sprinkle his baby as an aid to him to rear his child. What would you tell him? Suppose some man brings a basin and wants you to wash his feet as an aid to him in worship? Now remember he said if God didn't say "not to do it"—it is all right. "But, Brother Barber," he begins to argue, "I need it to aid me in worship." And he says, "Barber, God didn't say not to do it." "God didn't say not to do it." I tell you what created digression—it is that rule, that, "I can do just like I want to if God didn't say not to do it. "

Now, over and over I've told you that God told us what to do. What to do. He gave us commands to be obeyed. And the thing used under that, under the commandments to be expedited must be lawful.

As he talked about, over here—the word sing—(on my chart) that's the command. That's what I do. I sing. That's the command. That's the kind. Let him show his command for his music and then we'll talk about what's expedient. He has assumed that God wants mechanical instruments of music and then takes off on expediency. Why, he never did discuss what's expedient with his piano. Do you use one piano or two? Do you use a hundred trumpets? Do you use a trombone? Why not? Why not? Let him find the command for his music then we'll talk about what's expedient under it. For him to assume that God wants instrumental music in worship and then say the piano is used as an aid is bare-faced assumption. Just isn't anything to his argument. Just is not right.

(See chart next page)

Now then, I want you to notice as we go into these matters further why his piano that he has here along with song books, etc., does not belong in that group. He said, "Well, it does because it makes a sound." I didn't say sound, I said music. Do you know the difference between sound and music? I said music. He said, "Wallace said it does not aid a man to do what God told him to do. It doesn't aid him to obey the command or to produce scriptural worship. Then he said, "Wallace says it opens the flood gates of apostasy," and that's right. Let me ask you. repeatedly why is it that you can not use all the aids of the Catholic church. Now it won't do for you to say that they're not aids. I'd like to hear Barber debate with a Catholic. I said, "Your rule opens the flood gates of digression." Here's a letter from Father White of this city. He said, "Statues, crucifixes, images and relics are used by the Catholic Church as aids to spiritual worship." I'd like to hear Barber argue with him. I'd like to hear him. Oh, he'd jump up and say, "It's just my judgment against Barber's. "—And Barber'd say, "Oh, I can use my judgment—I take this and I take this," and here the Priest would say, "I take all. "

WALLACE'S MERRY - GO - ROUND
OF ASSUMPTIONS

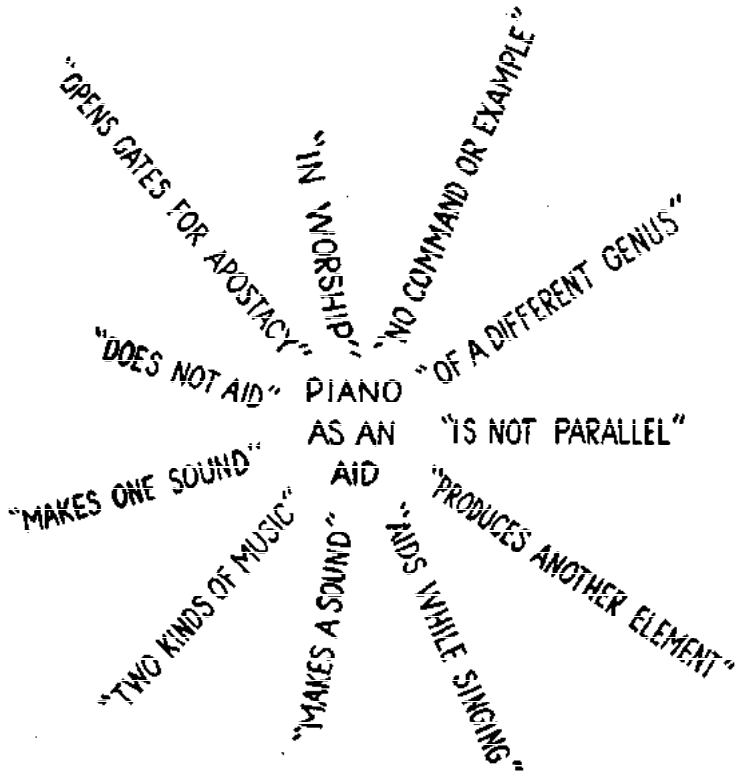


CHART THREE

Just like Barber did. Barber said, "It's Wallace's judgment and it's Barber's judgment. Barber'll take the piano and Wallace will take the tuning fork." And the Catholic priest would get up and say, "Barber'll take the piano and I'll take the relic." "Barber takes the piano and I take a crucifix." Did God say, "Thou shalt not use a crucifix?" Your rule opens the floodgates of digression. Barber's unscientific classification of aids and his failure to understand the simple rule of the coordination of words open the flood gates of digression. Now look at Mr. Catholic priest's judgment vs. Mr. Barber's judgment. Barber said, "Oh, I'll take the piano." And the Priest says, "I'll take a sacred image." Sounded good when he was talking about me, didn't it? Yes—about me but what's Barber done? He is evading the very thing that I told you. He just talked around. I showed you the right use of an expedient. That there must first be the command for the thing done—let him find the command for his mechanical music. Let him find one verse. Let him find just one statement where God ever commanded or ever inferred that you can use mechanical music in New Testament worship or in the worship service. Now look here. "Human judgment, human judgment," he said. All right—just Mr. Priest against Mr. Barber. Mr. Barber said, "I want the piano," and you know where he got his piano? He got it from Father White. The Catholics introduced it. He got it from Father White and Father White would tell you so. He would ask Mr. Barber where he got the thing. Father White would say, "Didn't we tell you to do it, didn't we authorize it?" Then where did you get it? He would say, "Why do you take our piano and leave our crucifix?" This letter here is from Father White and it bears the stamp of the Roman Church. He said they're used for aids. Now, Barber said, "Oh, no, they're not, they're used in worship." "No," Mr. Priest said, "They're aids, they're aids." By Barber's own rule he opens the flood gates of digression. God just didn't tell us to go out and pick out aids. He gave us commands to be obeyed. There's a command to "teach." Anything that's used as an aid must be an expedient. I affirm the law of expediency. Anything that's an expedient must expedite. I think I can use that word can't I? Must I stick to nouns only- Must I just talk in nouns? Can't I use a verb anywhere in my speech? It must expedite the command. He said, "Oh, what would it expedite where Jesus says, "It is expedient for you that I go away?" Well, if He'd stayed here and hadn't even gone away we wouldn't even have the church yet. So it speeded up the Kingdom, expedited it. It was better for the disciples for Him to go on. Mr. Barber wouldn't know the difference between a noun and a verb and an adjective, I suppose. At least he doesn't want me to use them, anyway. Well anyway, here's the law, "Teach." Let him find the law for his instrumental music. Now note, for a thing to be expedient it must be lawful. I found the law to "sing"—• let him find the law for another kind of music. Let him read the law.

Let him read the law for his kind of music. He can't just get up here and say, "Oh, Mr. Wallace's judgment vs. my judgment." Let me tell you where the law is. Here's the command for the act of singing and Paul says I can expedite that command. Here's the rule of expediency—I Corinthians 10: 23. It must first be lawful. Let him prove it's lawful, he's just assumed it's lawful. Let him prove it. Oh, he made a fine speech about, "you take an aid" and "I take one"—Father White takes an aid, too. What does he get? He gets a relic. Barber says to Priest White, ' You can't do that' and Father White says, "It's just an aid, Mr. Barber." White says, "I take a crucifix." Barber says, "No, you can't have it." White says, "It's just an aid, Mr. Barber." Mr. Barber will have to say, "well if you're going to use it just as an aid, we'll go along together." Now where'll you stop? I tell you again over and over, and I listened to it as Mr. Barber stated it, and I actually wondered if he meant what he said. I guess he did. He said, "If the Bible doesn't forbid it you can have it." "If the Bible doesn't say, "thou shalt not, you can do it." He opens the flood gates of digression. But that, that's one of the best charts you made. That represents your view point. That's what you do. I turn you over to the Catholics now. Just your judgment against Father White's. I'd like to hear him debate a Catholic. I'd like to hear him get up in front of a Catholic and hear the Catholic say, "You took one of my aids and you won't have the other one." Now, how would you rule out the Catholic aids? Barber would say, "What's the limit of the law?" The limit is the command.

Let Barber find the command for his instrument. Let him find the command for his music. Now look, I found the command for the music I use. I found the command for the music I use. And the rule by which I can expedite the command. Let him find the command for the kind of music he uses. Now you can begin to see what this is about can't you? You can begin to see how that he can make a play about these things and skip the command. Now, he's going to be in the affirmative, do you suppose he'll bring the command for his music? Do you suppose he will? Maybe he'll give us just one little teeny verse tonight that authorizes it, that commands it. I gave you the command to sing and he said, "I believe that the things that you use in expediting those commands are all right." He does not question our practice. He said, "I just question your preaching"—but I preach what I practice. What do you preach? I preach singing. What do you practice? That's what I practice. Now, Barber, how could you question my preaching and not my practice when I practice what I preach? You just think about that for a moment. Just think about it.

Now then, for him to get up here and make fun of the law of expediency does not show you it's not a correct rule. I have shown you that for a thing to be expedient it must first be lawful. Let him show his

music lawful and then we'll talk about what's expedient under it. If he can find the law for it then we'll talk about whether he'll have one piano or two; whether he'll have an orchestra or just a piano—what we'll pay for it and who will pay it. Can't you see how the law of expediency is applied there? Now if he could find the command for it—for his music—then we would talk about what's expedient under the command. The trouble with Mr. Barber is he doesn't understand the rule.

I have just about ten minutes, this is my last speech in the affirmative, and here's some things to which I want to call your attention. Barber has admitted my practice is right. Well, if I'm practicing all right I ought to go to Heaven. But he said, "your preaching is wrong," but I preach what I practice. Now I have proved beyond a doubt that the things I use are lawful because they come under the command. I have the command and I showed you the thing first is lawful. Let him find the command for his music and then we'll talk about what's expedient. He never has talked about expediency on mechanical music, whether one piano or two or three or four. Whether an orchestra or not. Why, if he'd really get into a debate with another wing of the digressive church they'd get up and say, "Mr. Barber, why, an orchestra is just an expedient," "just expedient whether you have one, two, three, or four instruments." That's the law of expediency that applies to that. Let him first find the law. Let him find the law. It won't do any good for him to get up and say, "You take one and I'll take one." It's not a matter of human judgment, it's a matter of—Where's the command for the act? It is a matter of expediting the command.

Now, I showed you that his instrumental music and tuning fork and song book are not parallel. They are not parallel. How do I know? By the office they fulfill and the function of them. I can tell they're not parallel by what they do. What do you do with a blackboard? Teach. What do you do with a chart? Teach. What did God say? He said teach. What do you do? Do what He said. What do you preach? Preach what He said. What do you practice? Practice what He said. God said pray. What do you do? Do what He said. In prayer the posture's expedient. When you are standing, what are you doing? "Praying." When kneeling, what are you doing? "Praying." God said "give." That's the command. He bound the act of giving. He loosed the plate. What do you do with the plate? Give. What did He say? He said "Give." What are you doing? Doing what He said. But you use your instrument, what are you doing? Doing a different thing—a thing not commanded. Now listen, a blackboard does not add another kind of teaching. Posture doesn't add another kind of a petition. The plate doesn't add another kind of giving. The communion set does not add another element to the bread, another cup on the table but instrumental music adds another kind of music. And I ask you, are you a two music brother, a one music brother or a no

music brother? What did he say? He said that and he figured I wouldn't have anything to say—Repeatedly he said, "I'm a one-music brother." But I ask you, are you one, two, or more? In your proposition you're two, in your speech you're one, in your definition of worship you're none. What are you, one, two, or more? Now look, here's the instrument, what does it do? It produces another element. Singing requires a leader, so does the piano. They both use the book. They both require pitch, time, tune and harmony. Barber said—"With the piano I just get the pitch and sustain the pitch." Let me tell you. He gets the pitch and adds another kind of music. He wanted to know if I could sing without sustaining the pitch. He ought to learn to sing. Ought to learn to sing. God said, "sing," and sing implies the pitch. How to get its is loosed. The instrument produces another element, another element. He said, "Now, why don't you put jelly on the Lord's table?" It is another element—that is why. Another element that's the reason. Let me ask you, Mr. Barber, why don't you put jelly on the table as an aid? You tell us. You tell us why you couldn't sprinkle babies to aid the parent? You tell us why you couldn't use a little jelly to aid you in eating unleavened bread? I'll tell you why. Jelly is another kind, another element, one God left out.

I've shown you these things—song books and instrumental music, are not parallel. I've shown you that Barber's rule that he has here on his chart proves too much and hence proves nothing. Why, you could bring in anything under Heaven if God didn't say, "Thou shalt not do it." His rule just opens the flood gates of digression. Third, I showed the use of the instrument involves rebellion against God: Your use of the instrument, involves rebellion against God: Your use of the instrument, as I've proved, is in and an act of worship in spite of your denial. I deny that you use it as an aid. I have proven over and over that you make of it an act of worship. Barber said in his own book—I read it to you—he said, "I use it just as the Jew did," and God said the Jew used it as an act of worship. Barber said, "If you use it as an act of worship it is sinful." Instrumental music involves rebellion against God. Again I showed that your classification of aids, that's what is involved in this, is unscientific. Unscientific. He admits that the aids we use are all right. I didn't say down here (pointing to Barber's chart) that your instrumental music was an aid—I'm denying that. It is not an aid to acceptable service to God but is an addition. He said, "Preacher, you're right about what you call aids. You're right about that." I know it. He ought to stop bringing up things on which we agree. I said instrumental music was not lawful. I do not just run around picking up aids. I find the command. I find the command, then God tells me there's a matter of expediency, but it must be lawful. For it to be lawful it must come under the genus, under the command. Now, I've shown you that his use of the piano—to put it on a parallel with song books, etc., involves an unscientific classification of

aids. I've shown that his rule of worship opens the flood gates. And I've shown you by the simple rule of grammar involving the use or the coordination of words, that instrumental music can not be compared to a song book. The coordinate words shows music to be another element and not an aid. Your music is another element, another kind, another act. another act separate and apart from the act God commanded.

Now, since this will be the last time that I'll appear before you on this proposition except a rejoinder of a few minutes, these things I want to say. Here is the proposition on aids. I've shown you the law, the command for what we do. I have shown you there's a matter of expediency—the rule for expediting the command. And Barber said, I agree that you can use it. I don't deny your practice—just your preaching. I preach what I practice. I've shown you the command for "praying." I've shown you the command for "giving," and that with the plate I do only what God says and no more. I've shown you in the Lord's supper—God commanded "eat bread," "drink the cup," and that the plate doesn't add another element and the container doesn't add another element. His piano adds another element, another element, another kind of music, one God had in, one God took out, left it out, the Catholic Church put it back in. Barber went over to the Catholic Church and got it and said, "I want one of your aids; I won't take the crucifix—I'll take the piano." The priest said, "Come back here and take my crucifix." Barber says, "No, that's not an aid." Isn't that what he said? Wouldn't that make a nice debate? Mr. Barber and a Catholic? Well, I guess the priest would say, "Did the Bible say, "Thou shalt not use a crucifix?" Barber would say, "Oh no, no, not your crucifix." Well, why not? "I just want your piano."

I showed you back over there in the Old Testament where they offered a sacrifice, a sheep and an ox, one played a horn, one sang, one played the instrument of David, and God said, "They all worshipped." Barber comes along and looks around and he says, "I'll take your instrument, but don't want your animal, it's just my judgment against yours, so I take the instrument." Tell me how you leave out that animal? Don't you see what he's done? By Barber's rules I can do what I please just so God didn't say I'm not to do it. Thus he opens the flood gates of digression. His piano produces a kind of music that's unauthorized. Let him find the command for that kind of music and then we'll talk about what's expedient. I've found the command for the kind I use. Barber agrees, that we can talk about expedients for the command. Here's the Command (Eph. 5: 19), that's the limit of the command, that's the extent of our practice. What's the limit of the command? Sing. That's the extent of our practice. That's what we preach. That's what we practice. He said, "I agree with your practice but not your preaching." That's what we practice. That's what we preach. That's the extent of the command, that's the limit of our practice. Let him find the command for his kind

of music then we'll talk about what's expedient. Why does he use one instrument—just one instrument? He said a while ago, "I've been praying for time." He'll need it. Let him find on his time or mine where God specifies or told us to use instrumental music. But he won't find it in all the time that God permits him to live on this earth. As long as he lives he'll never find it. Yet, he'll go over the country dividing the house of the Living God—trying to get brethren to put into the service an **act**, an element, a kind of music that God had in and left out. He'll need time. You'll need a lot of it, Mr. Barber. You'll never live long enough to find in the Bible the command for your music. Let him find the command. He argues the wrong way. He takes an expedient and tries to look for something to do. You must first find the command and then look for your expedient. That's the way we believe in it, that's the rule of it. No need for him to get up here and ridicule the rule of expediency that was a part of my affirmative. I introduced it in the first speech. What did he do? He ridicules. Let him find the command for his music and then we'll talk about what's expedient under it. You can't talk about the expediency of the piano until you find the command for that kind of music. When you find the command for that kind then we'll have a debate on the expediency of certain things under it. What ought to be done? Now I imagine they have a lot of arguments on whether they'll use one piano or two, whether they'll use a horn or whether they'll use a lot of instruments. Do you suppose they ever get in an argument on what's expedient in regards to that kind of music? Do you suppose they ever have any discussions among themselves—whether or not they'll have an orchestra? Do any of them that hold to that position have more than one instrument? I know they do—I heard them. I've listened to them. Isn't that right? I see some of you nodding your heads back there. I see a man, a Christian Church preacher, back there that holds to that persuasion—that says, that's right preacher. Barber is up here talking about a piano being expedient. Let him first prove that that kind of music's authorized, then Mr. Barber, you'll be in your right to talk about what's expedient in regard to the matter. I thank you.

Burton W. Barber's Second Reply

This is my last speech in the negative. Mr. Wallace has a ten-minute rejoinder, according to the rules. I shall take hold of Mr. Wallace's speech and consider the matters that he has called to your attention; then I shall begin my closing remarks.

Mr. Wallace stated, "He does not question our practice but he does our preaching." And, then, he claimed that his preaching was identical with his practice, and his practice with his preaching. Now, if that be true, then when he preaches that he has authority for the tuning fork and the communion sets, it means that he practices the tuning fork and the communion set. But, his practice is not identical with his preaching, for, on the one hand, he does not practice all that he preaches. At least, last year Brother Nichols said that he didn't use the tuning fork; that he believed that it was wrong for him to do so. Yet, he preached it though he didn't practice it! And it may be that the Brother here does the same thing, I don't know. On the other hand, he practices the tuning fork and the communion set but his preaching doesn't stop there. He preaches that he has authority for them, but he has not produced it. In this debate, he has not produced his preaching.

He says that we have no authority for the piano. To that, I did not agree. That is the very crux of the debate.

Let us now notice sprinkling, beads, and images as aids. I want that letter which you read. I really wanted to get at it last night, but time forbade; so, tonight, I shall. According to Mr. Nichols, unless a man knows the exact purpose for which information is to be used, the evidence is inadmissible. Accordingly, I shall read some inadmissible material tonight. Last year, when Brother James Brown introduced a letter, it meant not one thing to Mr. Nichols. He did not so much as reply to it. He waved it aside and said, "Letters, letters, letters; what are letters, friend?" But, I am going to read a letter here that is inadmissible.

This letter calls some things "aids." But what? "Statues and crucifixes and images and relics are used by the Catholic Church as aids to spiritual worship." My position is not that we have an "aid to worship." The Bible does not need aids to worship. It is the individual who needs aiding. When Mr. Wallace says, "Aids to worship," I heartily agree. But, it isn't the worship that needs aiding. It is the individual. Now, I wonder if the Catholic priest would affirm that the images aid him to do exactly what God teaches, and would his conception of what God teaches be what Brother Wallace teaches? I wonder if the Catholic priest would admit that these things will aid him to do what Brother Wallace admits is the will of God? Will the beads aid a man to do what God said when

He said to pray? God has prayer coming spontaneously from the heart, but Catholics use beads to aid them to remember a ritual that they have committed to memory, (the "Our Fathers" and "Hail Marys," etc.) They have a definite set of prayers, each one to be repeated ten times in a cycle. They use those beads to aid them to know whether they have said them the proper number of times. I will admit that the beads will aid the Catholics to say what they call prayers, but it is Brother Wallace's task to affirm and prove that beads will aid a child of God to pray spontaneously from his heart before he uses Catholic aids as parallel with the instrument! I want you to see that. Will the images aid a man to do exactly what God has demanded? Will the sprinkling of a baby aid a man to do exactly what God has commanded? Now, here will be his reply: "Why, yes, God said to pray, and beads help him to pray." Mr. Wallace must affirm that the beads will aid him to do what God says, when God said "pray"; to do what God meant by pray. That is what he must affirm. He must affirm it, and then he must prove it. When he proves that these things will aid the Catholics to do exactly what God said, then let him show why God will allow him the use of his aids, to do exactly what God said, and yet not allow the Catholics to do exactly what God said! I want you to see that. He has thus brought in some aids that he says are lawful. After he proves that they are lawful let him show why God will allow him to use aids to do exactly what God said, but not allow the Catholics to use aids to do exactly what God said. I want you to see that. It is in his proposition. It is his responsibility, not mine. I showed that last night but he hasn't assumed his responsibility as affirmative. Now, I have seen those letters before.

The Bible teaches that all things are lawful that are not revealed to be unlawful. Mr. Wallace hissed at that, but the Bible teaches it, nevertheless! The Apostle Paul, in Romans 3: 20 says, "For by the law is the knowledge of sin." In Romans 4: 15, I read, "Where no law is, there is no transgression." In Romans 5: 13, Paul said, "Sin is not imputed when there is no law." In Romans 7: 7, I read: "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shall not covet." I John 3: 4 says, "Sin is the transgression of the law." How can a man know that a thing is sin unless there is a commandment, an example, or a principle to tell him? How do I know that the moving picture shows are sinful? I know it because I Thessalonians 5: 22 says, "Abstain from all appearance of evil." That doesn't mean anything, does it? But, that is a Bible principle. You should abstain from whatever has an appearance of evil.

How do I know that God has forbidden additions to the essential things? Well, I want to show you in a very simple way. God has given the essential things. These are the things that God has laid down as the essentials. And He has said, "Add thou not, lest thou be reprov'd and

found a liar." The Bible forbids a man adding unto the essentials. Christ said, "They do worship me, teaching for doctrines the commandments of men." (Matthew 15: 8, 9.) The man who teaches the mourners bench adds it by teaching it as a doctrine of God. A man who teaches sprinkling teaches it as a doctrine of God. But, we have what God has commanded as essential, and He forbids us to add anything to His revealed will. We know, then, that we dare not add anything to His revealed will. But, though the Bible forbids us to add to His revealed will of essentials, God Himself has allowed the use of aids. God Himself has guarded the Use of aids by forbidding the things that would add to His essentials.

What, then, is the test of aids? (1) Here it is: A man must first ask: "What is the commandment?" The commandment is to "sing." That is the commandment?" (2) The next thing to ask is: "Will the tuning fork aid a man to obey that commandment? Will the piano aid a man to obey that commandment?" After you find what the commandment is, before you can have a proper aid, you must show that it really aids. And I will be showing that when I am in the affirmative. I am not in the affirmative now. I will be showing that the instrument really aids.

It is up to my respondent to show that there is something in the Bible to outlaw the instrument as an aid, that there is something against its being used as an aid. That is what must be shown, because that is the very heart of Mr. Wallace's assumptions, as I shall notice in a minute.

Mr. Wallace said, "Our limit of aids is the command." Now just stick your foot down on that, Mr. Wallace, and hold on! "Our limit is the command." "God commanded singing, and that's the limit of the aid," he said. Now, if that is the limit of the aid, and the Bible means all that it says and says all that it means, and it cannot mean anything that it does not say then since it does not say tuning fork, but only says, "sing" and not "strike," "sing" and not "blow," then, the commandment is limited to sing, and not the blowing of pitch pipes! I want you to see that thing and never forget it! By what authority does Mr. Wallace bring in the pitch pipe? He has no authority because "sing" is not an authority. He will either have to drag in an authority in a hurry, or abandon his aids as being unauthorized!

Or, here is the way it is with Mr. Wallace. He will be blowing on a pitch pipe, and a man will walk in and say, "Say, what are you doing?" He will reply, "I am singing." Singing is blowing and blowing is singing, I suppose! He says that singing is the commandment. The commandment to sing is his commandment to blow! He will say, "I am blowing, I am singing." I suppose then, when he began to sing and someone would ask him, "What are you doing?" that he would reply, "I am blowing." That is probably the way that Mr. Wallace would do it.

The Bible literally means according to his allegorical system of

interpretation, another thing. To him, the Bible has two interpretations. He reads Ephesians 5: 19, "Speaking to yourselves in psalms, and hymns and spiritual songs," and concludes that when it says "sing," it says "blow" too. To him, it has two meanings, a double meaning, you see, just like the Baptists. The allegorical system of interpretation is the thing by which many innovations have been brought in, and that is the way that he brings in his aids, by no authority whatsoever, by his own admission.

He says, "Pitch is implied. How to get the pitch is loosed." But notice, "Pitch is implied." He said, "In singing, pitch is implied. How to get the pitch is loosed," or, in other words, we are free to get the pitch at our own choosing. Then, since pitch is implied, whether getting the pitch or sustaining the pitch, it is implied. You know that it is, or else you have no right to sustain the pitch. It is either implied, or it isn't. It is either expressed, or it isn't. He said that the pitch is implied. He said it with his own mouth a minute ago. He said with his own mouth that if I could get the pitch without pitch, he would sing without pitch. He admits that you must have an aid to get the pitch, and that he must have an aid to sustain the pitch! You know that he admitted that with his own mouth. Now, since he admits that pitch is implied the means to get the pitch is determined by human judgment. Then, since sustaining the pitch is implied, The means to sustain the pitch is determined by human judgment, or it is "loosed." He kept saying that the pitch is implied, but that the "how is loosed." All right, it is loosed, and we are allowed to do that then. If God will allow him to get the pitch with whatsoever he chooses, then, since sustaining the pitch is as implied as getting the pitch, why will not God allow me the aid that I choose to sustain the pitch? If not, why not? Now Brother, that is the reason why, if I were going to be an "anti," I would just "ante over." I really would! I wouldn't on the one hand, hold to my aids, and on the other hand, condemn another man for the aid that he uses. I speak from my heart, these are my convictions. I believe with all my heart that if God will allow him the tuning fork, He will allow me the piano. I believe that. They are permitted by the same authority, and he has not proved contrary (He proved "contrary" all right)!

He says, "Why not use a little jelly as an aid?" But, you, sir, are affirming the aid for the supper. Will he affirm and prove that jelly will aid him to do what God said, as the piano will aid a man to do what God said or the tuning fork will aid a man to do what God said? "But," he says, "It is another element." I want you to see that the whole point which he is making is in his assuming that jelly will aid a man to take unleavened bread. He assumes that a man needs aiding to take unleavened bread. He uses the plate to take unleavened bread. The God of Heaven has never told us to make it more palatable. He has never

authorized aids to make a thing more acceptable. The issue is not that of making it acceptable or palatable; it is simply a matter of carrying out God's commandment. We heard dill pickles every night last year, until I thought that I was a dill pickle when Mr. Nichols was through.

"He doesn't use Webster," Mr. Wallace says of me. He gave as his only authority Webster and Adam Clarke, and I gave you Bible, an abundance of Bible, passage after passage, and I proved that the only four passages in the New Testament which in any way identifies what worship is, show that worship is not a matter of time and place (John 4: 22, 24). Rather, worship is done in the heart, (John 4: 20-24, Philippians 3: 3). He said that I didn't quote Thayer. I did quote Thayer. (Mr. Wallace: "What page?") I don't remember what page it is found on, but the word for worship is "latruo" and you can look it up for yourself if you want to. You quoted Thayer the other night, Mr. Wallace, you know where it is. I quoted Thayer on that, and you might find it for me, and check it for me, will you Brother Hunt? I want to show you that I quoted Thayer where he specifically cited Philippians 3: 3 to show that worship is in the spirit, the soul. That is where worship is, and Mr. Wallace denies it. He used worship contrary to the way that Thayer used it. I want you to know how Strong puts it. Strong puts it in a stronger form than Thayer. Find Strong on that too, will you Brother Hunt? Now here is Thayer. But first, here is what Mr. Wallace quoted: "To render religious service or homage to worship." Thayer defines it in the broad sense, cites several passages, and then, at the very bottom of the paragraph, he says, "The spirit or soul, Philippians 3: 3." That is at the bottom of the paragraph and it is exactly what I quoted. Do you have Strong on that? On the same word? Now, Mr. Wallace said that I gave "proskuneo," but I did not (That was the definition that he gave). He said that worship is "to do service, worship, render religious homage." That is the general definition. The only definition that Strong gives for "proskuneo" is: "Reverence, adore, worship," and that is what the word worship is. Well, we have threshed through that.

He said that he answered my nine arguments. He did no such thing! He said, "I read them down." Reading is not answering, I'll have you to know!

Again, he quotes Webster. Isn't that a fine fellow? I use the Bible. "A thing is expedient if you have the command," Mr. Wallace says. Let him supply the commandment. Now, he says, a thing is expedient if you've got a commandment. All right, the issue now is: Is the tuning fork expedient? He says, "If you have the command to "sing." He says that before the piano can be expedient, I must have a commandment for playing, then the how of using the instrument will be the expedience. According to that, before the tuning fork can be expedient, he must have the command for the tuning fork and then the how to use the tuning

fork will be expedient! Or, before he can find the pitch pipe expedient, he must have a commandment for it. Then, he says, "When you find the command for them the how to use them will constitute the expedient thing, whether you have one instrument or two instruments, or whether you have one pitch pipe or two pitch pipes or whether you have one song book or a hundred song books, or one pitch pipe or a dozen?" He Said, "Why don't you have more instruments?" I reply, "Why don't you have a dozen pitch pipes?" Your authority doesn't exclude that many. Where does your authority exclude a dozen pitch pipes? You tell me that! Why doesn't everybody have a pitch pipe; everybody sit there and blow? I want him to do that. You can see that.

But, again, he said, "How do you rule out foot washing?" Foot washing has been excluded from the essentials. I do not put it in the essentials of God (such as the plan of salvation, or the Lord's supper). Foot washing has been put in its place. Foot washing is in the religion of God. If you don't believe it turn to I Timothy five and see that it is in the religion of God. But, Mr. Wallace says, "We cannot rule out foot washing according to Barber's rule." Yes, you can. The simple rule is that you cannot add to the essentials. I dare not add a heirarchical system to church government because God has supplied the plan for Church government. I would have to substitute my plan for God's plan. I would have to leave off the plan that God has given, and in its place, put another plan. I would have to leave out immersion and substitute sprinkling. But, I do not leave off singing and put in playing, not at ail!

"We can use only the things for which we have a commandment," he says. That is what he says. "We can only use the things for which we have a commandment." According to that then, since he admits that he has no commandment for the tuning fork he cannot use a tuning fork; no commandment for the song book, he cannot use a song book! If so, how? It is a poor rule that doesn't work both ways!

"He has admitted that I need an aid to get the pitch, and that he needs an aid to sustain the pitch," Mr. Wallace says, that was his little speech that he made awhile ago. You will notice that he didn't reply to that.

He said, "A thing is expedient if you've got a commandment." In other words, an expedient is expedient because it is expedient. That is the vicious circle in which he has been going. You must have a commandment before a thing is expedient.

"He says that the aid that you have as an expedient must expedite," Mr. Wallace quotes me. I said that his use of the word "expedite" is not in the Bible. I am aware of the fact that the words "expediency" and "expedite" are in the same family of words, I am surely aware of that. I am not that ignorant, though he called me a "scientific bungler" and an "ignorant fool" and such handles. Nevertheless, I am aware of that

much. But, his position is: an aid must be expedient before it is expedient. You must have a commandment to make it expedient. Then, when it is expedient, then it is an expedient. It is expedient because it is expedient, and therefore it is expedient. Now it is a circle in which you go round.

Mr. Wallace said, "Barber's doing something that God did not say to, do." Well, when you blow a pitch pipe, you are doing something that God did not say to do. You people can see that, can't you?

Mr. Wallace said, "He says you can't talk about expedience until you find a commandment for the instrument." I have taken care of that one already. (See chart next page)

This chart constitutes the entire class of Mr. Wallace's assumptions. He tried to get out of this one; "It makes a sound." I don't think that he can when we examine the records. He says, "There is a difference between sound and music." He doesn't know that much about music. There are only two classes: noise and sound. A musical tone is a sound; a sound is a musical tone. A tone is a series of regular vibrations, and a noise is a series of irregular vibrations. But, if he wants to, he may go against Nichols, for Mr. Nichols last year used the word "sound" a thousand times. If he wants to repudiate his brother, that is all right. If he wants the same music, that is all right. Let us just say, "one music." But, I know that he didn't say "one music," because he read in II Chronicles where singing and playing went up as "one sound." He can't get away from the record. But, I will just grant him that, and where does he get?

He assumes that God will now allow an aid for which there is no commandment or example. But that outlaws his aid. He assumes that God will not allow an aid that is of a different genus. Then, the commandment that outlaws the tuning fork and the song book outlaws the pitch pipe genus (It takes a genius all right, to make anything out of this. This is a jigsaw puzzle if you ever saw one. There is only one hard thing about debating my respondent, and that is to bring order out of chaos.)

He assumes that God will not allow an aid that is not parallel with the tuning fork. He assumes that the tuning fork is authorized. That is his first assumption. Second, he assumes that the instrument cannot possibly be authorized unless it is parallel with the tuning fork. Mr. Wallace himself is Wallace's authority for the tuning fork, because he selected it with his own judgment. We have no word for it except human authority—Wallace's own word. Thus, the only authority we have for the tuning fork is Wallace's own word for it and his word that the instrument cannot be allowed because it is not parallel! So, God will not allow an aid that is not parallel. That gets rid of the communion set because it isn't parallel with the tuning fork. Well, he assumes that God will not allow an aid that produces another element.

He assumes that God will not allow an aid that aids while you are

WALLACE'S MERRY - GO - ROUND
OF ASSUMPTIONS

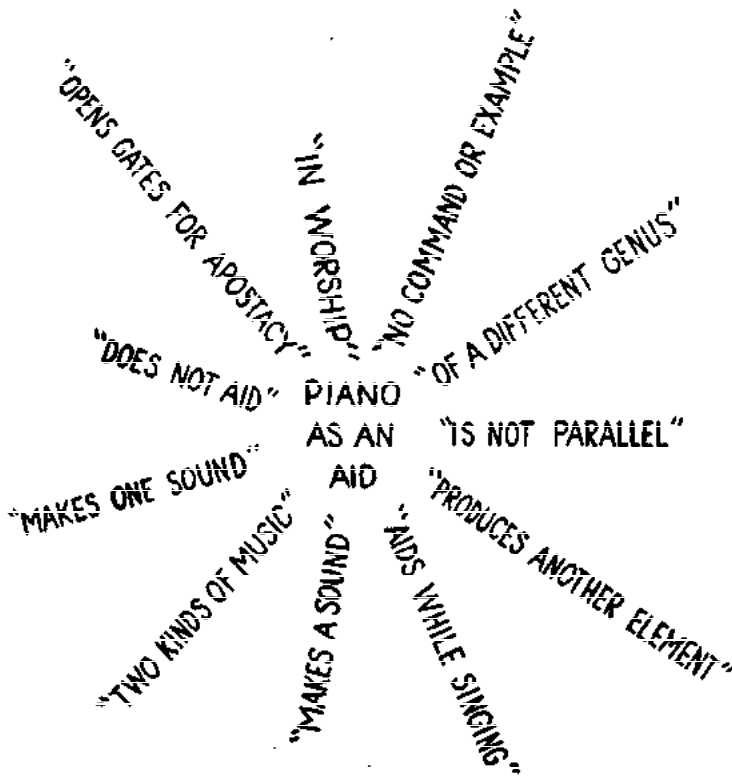


CHART THREE

doing the thing commanded, which will, of course, outlaw the song book while singing and the communion set while communing.

He assumes that God will not allow an aid that makes a sound. He assumes that God will not allow an aid that either makes two kinds of music or that makes one music. These two positions are contrary, opposite, but he will play the middle against both ends when it will serve his purpose! He will take two contradictory statements and, believe it or not, arrive at the same conclusion! How? I don't know. But, leave it up to G. K. Wallace, he is a master at it.

He says, "God will not allow anything that will open the gates of apostasy." Well, we are in agreement there, but how do you know that his aids are not the gates of apostasy? First, we must consider, "Does it aid a man to do exactly what God says without substituting other things?" If it does what God says, it will not allow anything else in. If his authority allows anything in at all, how does it keep out apostasy, according to his aids? That is a thing for him to tussle with.

Then he says, "It is in worship." He has dropped that very solidly. Did you notice that? Do you know why? Because I showed him that he affirmed that he has put his aids "in worship," and therefore, his entire first night, where he tried to establish that instrumental music is wrong because it is in worship, fell to the ground last night because I showed him by the same "trap that he set was his own foot taken."

Now my friend, these are all assumptions. He hasn't proved anything. Take this one, "Produces another element." He hasn't proved to you that God will not allow an aid that will produce another element. He has never proved it to you. He has quoted no Scripture showing that God will not allow anything, as an aid, that produces another element. He cannot possibly do it. When he blow the pitch pipe it produces the same kind of a sound that a piano or a trumpet does. They are of the same genus and produce the same element. When he takes that position, he takes the pitch pipe out!

Now, my friends, I have tried to follow his speeches. It is not my business to affirm instrumental music. In fact, when I stand in the affirmative tomorrow night, the things that I shall be affirming will completely undo all that Mr. Wallace has tried to affirm. You will see what I am talking about then. When we really get into this question, I shall completely cover this ground and set aside anything that he has tried to bring forth.

I realized that when I was to debate Brother Wallace I was to debate one of the best recognized debaters that you have. Not the best, but one of the best, by reputation. I realized that I would stand against a man who was supposed to be tops of them all. I want to make a frank admission that I believe that right here stands a man, though head and shoulders above many debaters, that has by far failed to meet my

arguments in comparison with men of a much smaller calibre. He has talked long and loud about how ignorant I am and how I knew nothing about Webster's dictionary; yet, I am happy to Know God's Word better than Webster's dictionary if I must make a choice. He quoted Webster, and he quoted Adam Clarke, and he quoted other authorities, but he did not quote the Bible. I have quoted passages far exceeding one hundred to one hundred fifty, as my file will show, in substantiation of the things that I have presented. He has used them very little. I have tried to follow him along.

Somebody said last night, "Why you were confused." I said, "Do you know why? I was following a confused man." It is my duty to follow, and when I follow a man, I follow him. I cannot help it if a man arranges his speech in a chaotic order. I cannot help it if a man is confused. But, I believe that you can see that he has side-stepped his duty by not bringing forth his authority. He has not given his authority. He believes that when God said to sing, that He means to blow; that God said one thing and yet means another. That is the only authority that he has.

So, so far as I'm concerned, I lay this into your hands. Tomorrow night, I shall stand here to deliver the first speech instead of the second; the third speech instead of the last. For the next three nights, I shall be happy to affirm. I intend to affirm! I intend to set forth my material in chart form. Thank you.

Wallace's Ten-Minute Rejoinder

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I finally got him to notice Thayer. But I'm sorry to call your attention to the fact that Mr. Barber didn't quote Thayer. He read just a part of a sentence and quit. I want you to come up here and look at this. Listen to what Thayer says—"Phrases related to the manner of worship are these: Theo (so R G) latreuein pneumatii (date of instrument) with the spirit or soul, Phil 3: 3." page 272—Thayer.) I made an argument on God is the object, "spirit" is the manner, and truth is the rule. Barber said that worship is "all in the spirit" and I asked him what does in truth mean? This debate's over and he never referred to it. He never will. Now, what did Thayer say? "Phrases relating to the manner of worship are these, (then he quotes the Greek and says, "with the spirit or soul—Phil. 3: 3." Thayer said,—that—"phrases with the spirit" means 'the manner.'" No wonder he didn't want to quote Thayer. He said "Wallace says let's go by Webster and Thayer, and he didn't quote the Bible, didn't look at my passage." Now you know better than that, Mr. Barber, these people can see the ones here on the chart I quoted. They heard me too. And you say I didn't even quote the Bible. Sorry, Mr. Barber, that I have to call your attention to these things but I must.

Now then, he said this letter (Father White's letter) is not admissible. All right, put it up. Last night in my speech I quoted, and the record will show, from this book, "The Sacraments" by Charles J. McNeill, a priest, which has the imprimatur of the Bishop and he teaches that all these things are, "aids to the individual to render acceptable service and increases devotion, excites good thoughts." Now let me hear Barber debate with him. I want you to debate with a Catholic. Barber says, "Here's the way I'd do it with a Catholic. I'd say, well, first of all, I'd say. 'What's the command?'" All right, that's what I asked Barber. What is his command? I ask, where is the command for the instrument? Now, Barber says, "If the man wanted to use his image I'd say, 'What command does it come under?'" That's the way. You see, if he were going to debate a Catholic he'd take my arguments. I'd just like to hear him debate with one and you watch him. First thing he'd say to the priest is, "What's the command?" What's the command? But with me he says, "I don't need a command, just a principle" and "The principle is you can do anything you want to do if God did not say you ought not to do it." Now, I'd like for you to put that

principle up for debate with the Catholic Priest and he would say, "Where'd God say, thou shalt not do it?" Just try it. He said, "Oh well, if I were going to exclude baby baptism, I'd say what's the command?" "The command is to baptize. And that is to immerse." He said, "well, that excludes sprinkling." The command is to "sing" and that excludes "play."

You can see how he would debate with a Methodist preacher? He'd take my arguments. In debating a Methodist preacher if I wore the Methodist preacher, I'd say, "Where does the Bible say thou shalt not sprinkle a baby?" He said, "The Bible said baptize and that means immerse." Barber would say to the Methodist, "What's the command?" That's the way he'd debate him. But when he debates with me he doesn't look for commands. Now he said he quoted the Bible.

Wallace: "How many passages, Mr. Barber, one hundred and fifty?"

Barber: (silence)

Wallace: "Is that right?"

Barber: (silence)

Wallace: "Just stand up and quote one passage that authorizes your instrumental music. I'll give you time. Come on—quote it. Just one.

Barber: "If you will quote one for the tuning fork. "

Wallace: "That is not what I asked you. I asked you to quote a verse for your instrumental music. "

Barber: "Quote one for the tuning fork. "

Wallace: "You answer my question. You are evading the point. You said that you would ask a Methodist preacher the command, a Catholic priest for the command—so I ask you for the command. "

Barber: (silence)

Wallace: "Where is it?"

Barber: (silence)

Wallace: "I gave you the command for what I do. "Sing" is the command and that is what I do—that is all I do. "

He said, "Well, why don't you have 100 tuning forks?" It's not expedient. He said, "How many song books?" We have a song book for everybody because that's expedient. All you've got to do to start a song is get the pitch so you don't need 100 tuning forks to get the pitch. But if you need a book for a man to sing that's expedient. Can't you see? Now, here's the whole trouble with Mr. Barber; he has assumed that there's a command and in three nights he quoted 150 passages he said, and not one was a command. But he said, "If I were debating a Catholic, I'd say, give me a command." The old Catholic would say, "I want my image," and Barber would say, "What's the command it is to expedite?" But Barber said, "If I were debating with Wallace I wouldn't

look for a command, I'd just so and get me an aid." He said, "If I got into a debate with a Methodist preacher. I'd say, 'Whet's the command?'" But, "if I get into a debate with Wallace, I don't want a command." You see what he is doing? You see how he evades the matter? I have shown you, over and over, and over again the command that God requires, and that an expedient must be lawful, but to be lawful, it must come under the command. He said, "If I were debating a Catholic, I'd ask him 'Where's the law under which it comes?' and if I'm debating Wallace I don't need to look for that, and if I'm debating a Methodist I'd say, that "sprinkling doesn't come under the command and it couldn't be an expedient." But, "If I were debating with Wallace I wouldn't look for a command. I'd just go and get me an aid. "

And I asked him over and over, are you a two music man or a one music man or a no music man? What did he say? What did he say?

Now, I want you to remember,—I want you to notice his rule opens the flood gates of digression. He said, "I can do anything in the worship of God I want to do if God didn't say 'thou shalt not do it. '" So that means I can go get me a piano and put in worship another kind of music. He said, "Oh Brother Wallace, how do you keep jelly off of the table?" I'll tell you how I keep it off. I'd ask for the command. I'd ask for the command. It's another element and I'd ask for the command. Just like you keep sprinkling out of baptism. Just like you'd keep the images out of church. But you don't have any use for the command when you debate Wallace but to debate a Catholic you'd ask for the command. The Catholic would turn around and say, "You don't need a command—just go pick out an aid." Just like you do. The Priest would say, "Oh Barber, you don't need a command because you can just cross your fingers and put it in, talk it out and define it out." He puts it in, keeps it in and defines it out. Before this debate is over I'll show you how Cardinal Gibbons defined it out. Just exactly like Barber. If he debates with a Catholic, he'll say, "Oh Father, show me the command under which it comes." When he debates with Wallace he doesn't need it. Now, I'm asking you over and over did he ever give you a command for his instrument? Oh no, he said, "I'm not in the affirmative now." You watch him. I told him a while ago he'd never live long enough to find it. I gave him the command for what I do and showed that it is lawful and for an aid to be lawful it must come under the genus. It must expedite. I asked him why didn't he put jelly on the Lord's table to aid? What did he tell you? He said, "Why don't you?" Now, I asked him for the command for his instrument and he said, "Well, you give me one for the tuning fork." Why didn't he answer my question? See what he's up against?

Now remember this when you go home—Barber doesn't question these things in my proposition—he says they're right. Barber doesn't

question our practice. This (pointing to chart) is what we do. He says our practice is right. And in spite of it, he'll get up and contend for an additional element, for an element that was once in, and God took out. Barber says, "I'll put it back in even though it's another element." But if Barber wants to put it in he doesn't need a command. Now you see the confusion that's involved? The only trouble with Mr. Barber is he doesn't understand the rule that would permit the expediting of the command. Let him first find the command and then we can decide what's expedient. Let him find the command for his instrument. He never did tell us why he wouldn't have more than one. Maybe he will when he gets up in the affirmative. He's a promising young man, very promising. Let him find the passage that authorizes it and when he's found the authority we'll talk about what's expedient under it. He asked me "Why don't you have more than one tuning fork?" I told him it isn't expedient. Why? Because we sing. "Why do you have 100 song books?" Because it's expedient. Now I found the command for singing so let him find the command for his music and then we'll talk about whether one or two pianos are expedient. And then, in another debate, when a Christian Church preacher comes up and says, "Barber, it's expedient to have a whole orchestra," he'll say, "You don't need that many instruments—you need just one." He goes over here to debate with a Catholic and he'll say, "Mr. Catholic, what's the law?" He goes to debate Wallace and says, "I don't need a law, just so God didn't say 'thou shalt not do it. ' "

When you go home tonight you remember this—he doesn't question our practice. Thank you.

Fourth Evening
Thursday, November 16, 1950

The Proposition

"Resolved, that instrumental music aids the individual to sing, and that he has authority to use it in Christian worship service.

Burton W. Barber affirms

G. K. Wallace denies

1

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1

Burton W. Barber's First Speech

I am glad to be before you this evening, and especially to appear in the affirmative position. I never was a person who relished following around after someone else. I like to plunge out and pioneer into those things for myself, and I always enjoyed the affirmative of a debate where I can lay down my arguments and progress along as I am pleased to do.

This evening, for your benefit, I repeat the proposition that has been read to you and define the terms. "Resolved, that instrumental music aids the individual to sing, and that he has authority to so use it in Christian worship service." Now, surely instrumental music does not need to be defined, for I mean such instruments as the piano. The word "aids" means, "to assist," to "help." "The individual" means the person who does the singing, not the worship, but the individual who does the singing. Concerning authority, of course it is to be presented. By authority, I mean the common conception of the word. Divine allowance, permission, specification, commandment, example, or principle, are all means by which authority has been revealed. "To so use it," means to employ it; that is employ it as an aid. "In Christian worship service," is the service in which men and women gather together to express their worship. That has probably been debated enough not to need analysis or defining, further. It means a service such as this where we are gathered together in an assembly, in a Christian worship service. That is, a service where Christian people gather together in a Christian service and for the purpose of expressing their worship. I think those terms are defined well enough. If they are not, I shall be pleased to deal with them a bit more. They can be brought forth by Brother Wallace if he is not pleased with my definitions.

I shall divide my material into two sections. Because of the time element, I shall not prove in this speech that instrumental music aids. I shall do that in my second speech. I am doing that because in this first speech I have just time enough to set forth my authority in the original draft of it, the original presentation of it. You people can understand that even though it comes first in the proposition, yet my second speech will still be tonight. I shall give my reasons why I believe instrumental music aids then. I shall submit five reasons why I believe that instrumental music aids.

I shall present to you my authority for believing that a man has authority for using instrumental music as an aid. I intend strictly to follow the rules of debate. If we are going to discuss this, we are going to have to stay on the true issues. I shall present my material and the proposition.

Originally, I planned a draft in which I was to handle my material

in just two nights but I have lengthened it into three nights. In later nights I propose to bring forth some additional proof, substantiating why I believe that a Christian has authority for using the instrument. We have been discussing the question, for the last few nights, from the standpoint of instrumental music as an aid, and we shall continue to discuss it as an aid.

I have a chart that is so simple and plain that not a soul will leave without understanding the simplicity of it. I don't say that you will agree with it, I don't say that there will be no objections to it. But, I believe that all objections can be answered.

(See chart next page)

This is not new material to me. Nine years ago this winter season, I discussed this very position. Altogether, I discussed it with men who had a total of one hundred thirty-six debates behind them. A record schedule. To this good present hour, I have heard nothing to defeat it. Since then, I have repeatedly tested it. And so I present in this debate that much I have presented before— my authority for the use of instrumental music.

What constitutes the will of God for man today? That is the whole issue. What constitutes the will of God for man today? Isn't that a very legitimate question? We ask, "What is the will of God for man today?" I have four simple questions to propound tonight, the answer to which, of course, will bring us to the very point of the debate.

Question one: "What reveals the will of God for man today?" Why, the very obvious answer is, "The Bible." There is no doubt about that. People will reply, "The Bible." I walk down the street, and a man says, "Preacher, tell me, what reveals the will of God for man today?" Well, I say, "The Bible." "Well," he says, "that is what I have always believed." What do we mean by the Bible? I mean the sixty-six books. There is no doubt about that is there? That is the Bible, isn't it? That is what I have here; I have sixty-six books, called the Bible.

Question two: "Do all of the commandments, promises, and warnings in the Bible constitute the will of God for man today?" I repeat, "Do all the commandments, promises, and warnings constitute the will of God for man today?" Everything, (except, of course, the records of historical events and happenings) can be expressed in these words: commandments, promises and warnings. Even an example is obligatory, or is prohibitory. An example may prohibit, or it may obligate, but it is still in the form of a commandment either to do or not to do a thing. I use just these three to simplify the discussion, so that we shall not have too many words involved. "Do all of the commandments, promises, and warnings of the Bible constitute the will of God for man today?" The obvious answer is, "No." God told the Jews not to eat catfish! Is that applying to us? Why, not at all. He told them not to eat pork.

WHAT CONSTITUTES THE WILL OF GOD FOR MAN TODAY ?

QUESTION ONE: WHAT REVEALS THE WILL OF GOD FOR MAN TODAY? —
"THE BIBLE."

QUESTION TWO: DO ALL OF THE COMMANDMENTS, PROMISES, AND WARNINGS
IN THE BIBLE CONSTITUTE THE WILL OF GOD FOR MAN TODAY? — "NO."

QUESTION THREE: HOW MUCH OF THE BIBLE CONSTITUTES THE WILL OF GOD FOR
MAN TODAY? — "ALL COMMANDMENTS, PROMISES, AND WARNINGS THAT
GOD HAS NOT REPEALED CONSTITUTE THE WILL OF GOD FOR MAN TODAY."

QUESTION FOUR: WHAT DETERMINES WHICH COMMANDMENTS, PROMISES, AND
WARNINGS HAVE BEEN REPEALED?

1. THE COVENANT GIVEN BY MOSES AT SINAI WAS REPEALED BY CHRIST AT THE CROSS.
2. ALL TYPES AND PROPHECIES ARE REPEALED IN THEIR FULFILLMENT.
3. ALL OTHER THINGS THAT ARE REPEALED ARE SPECIFIED TO BE REPEALED.

IF GOD HAS NOT REPEALED WHAT HE HAS AUTHORIZED, WHO HAS AUTHORITY TO REPEAL IT?

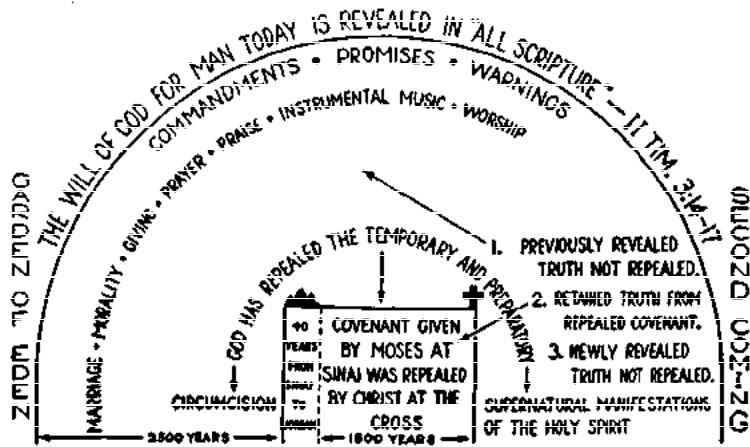


CHART FOUR

Is that applying to us today? No! It is very obvious that their animal sacrifices and their incense and their tabernacle ceremonies are not for us today. That is very obvious.

Question three: "How much of the Bible constitutes the will of God for man today?" I submit to you a principle that I have reduced to a simple statement: "All commandments, promises, and warnings that God has not repealed constitute the will of God for man today." When God reveals a thing, but does not repeal it, that thing constitutes the will of God for man today. Now, somebody says, "Preacher, that is a mighty good idea, but how are you going to prove it?" I shall prove it this way:

Proof number one: The lower part of this chart analyzes the upper part. The will of God for man is revealed in all Scripture, according to II Timothy 3: 15-17. Paul said to Timothy, "That from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation..." "All Scripture is given by inspiration of God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." Paul said, "All Scripture," which means all of it! At the time that Paul wrote to Timothy, all of the New Testament had not been written. When he said, "That from a child thou hast known the Holy Scriptures," little of the New Testament could have been written. At the most, very little could have been written. To what was he referring? He was referring to the Old Testament, of course. But, since he said, "All Scripture is given by inspiration of God" the statement included all Scripture that had been given by inspiration of God. That, we say, referring to the sixty-six books. What is he saying about these Scriptures? That they are good for four things: for teaching a man, for correcting a man, for reproofing a man, and for instructing him in all righteousness. Thus, we have four things that the Scripture will do. Paul says that all Scripture is profitable. Now think of it. He wrote to Timothy and said, "Timothy, all Scripture is profitable for you." For what? "To make you wise unto salvation." He said, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." But Timothy had already been saved. So, how do we account for that statement? It simply refers to the same salvation that Philippians 2: 12 points out, that of working out your salvation with fear and trembling. In verse seventeen, Paul said that the Scriptures were "to thoroughly furnish us to all good works." So, in writing to Timothy, Paul said, "All Scripture is profitable for all good works." He said in substance, "Whether it is teaching a man, or whether it is correcting a man, or whether it is instructing him in all righteousness, it is profitable for him. "

Proof Number Two: God has revealed all things that are sinful.

We have already established that fact. Romans 3: 20: "For by the law is the knowledge of sin." Romans 4: 15, "Where no law is, there is no transgression." Romans 5: 13: "Sin is not imputed where there is no law." Romans 7: 7: "I had not known sin, but by the law." I John 3: 4: "Sin is the transgression of the law." Romans 1: 18, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness." Everything that is a sin has been revealed to be such. God has specified by commandment, by statement, by example or by principle everything that is a sin. Now, that being true, how much more is it true that anything that God has authorized will not be sinful unless He has repealed it? When God reveals a thing, it could never become sinful unless He repeals it! If everything that is a sin has been revealed; if everything that is wrong has been specified in the Bible, then how much more the things that God once revealed and authorized remain authorized until He repeals them? God is responsible for revealing His Word and repealing His Word!

Proof Number Three: God has specifically forbidden us to diminish from His Word. In Deuteronomy 4: 2, God said, "neither shall ye diminish ought from it." In Deuteronomy 12: 32, He said the same thing. Time and time again, God tells us not to subtract, not to diminish. We have God's own word telling us not to diminish. Thus, all commandments, promises, and warnings, that God has not repealed constitute His will for man today. It is up to God to repeal that which He has revealed if He no longer wants it in force! That is the only way that a man can determine the will of God today.

Proof Number Four: God specifically repealed the Old Testament Covenant. God specifically repealed the law of Moses, but the fact that He repealed it is evidence that it was in force until He repealed it. Isn't that right? It was in force and would have continued in force unless He had repealed it. It is up to God to repeal a thing. The fact, then, that the law was in force until God repealed it shows that it was in force and would have continued in force if He had never repealed it! It is up to God to repeal that which He has given.

Proof Number Five: To prove God's will in marriage and divorce now, Jesus specifically said, "From the beginning it was not so," (Matthew 19: 8). He said, "Moses because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so." Jesus identified marriage with the very beginning, as the way that God eternally wanted it. Temporarily, God had allowed a writing of divorcement. What did Jesus do about it? Jesus never repealed that which was original; he repealed the temporary. He repealed the temporary writing of divorcement that was granted under the law, but left marriage exactly the way that God had ordained it in the beginning of

time. That shows, then, that it has never been repealed, nor has Christ Instituted another.

But, common sense will show this. Suppose, for instance, that Brother Hunt owns a store. Now suppose that he writes the price of butter at 72c per pound. Would it be expected that he, as the manager, should rip off the 72c tag every morning and put another 72c tag upon it? Not at all. When he gives the 72c price, it remains that way until he repeals it. It is up to him to repeal the price. It may be that he will use another man to change it, but it is his authority, his word, that does the repealing. Do you see what I am talking about? Any man in authority who gives orders, who gives instructions, who gives directions, has not only the responsibility to reveal a thing, but also to repeal that thing. It remains until repealed, unless there has been a certain boundary placed upon it previously.

God can repeal a thing three different ways. (1) God can prophetically say that at a certain time, something will end. Or (2), on the other hand, God can wait until it comes to pass and then repeal it. Or (3), God can wait sometime later, and after viewing it, can look back and can declare that it was repealed at a certain given time. Now, those are three ways or three times that God can repeal something.

Question Number Four: "What determines which commandments, promises, and warnings have been repealed?" If God has repealed something what is it that determines that it has been replaced? A very simple matter:

First: The covenant by Moses at Sinai was repealed by Christ at the Cross. You see that illustrated on the chart. I don't have to argue that case with you. You people realize that Deuteronomy 5: 1-5 says, "The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt..." (Jeremiah 31: 31, 32), and God established another. That is quoted in Hebrews the eighth chapter as applied to the covenant that was nailed by Christ to the cross. There is little need for me to go into that further. You know that it was given by Moses at Sinai, and you know that it was repealed by Christ at the cross. The covenant, then, given by Moses at Sinai was repealed by Christ at the cross. That covenant was in force no less than fifteen-hundred years. It was given over a period of forty years including the elaborations. Strictly speaking, the covenant was given at Sinai, as it affirmed many times in the Bible. It was elaborated upon from the time of Sinai unto Jordan, which brings us to the close of the book of Deuteronomy.

Second: Prophecies are repealed in their fulfillment. There are two ways that God foretold events. (1) There are two types or objects. For instance, the tabernacle was a type of the church and is so referred to in Hebrews eight. Animal sacrifice was a type of Christ. Circumcision was a type of the holiness of life. The flood was a type of baptism. (2) Prophecies were verbal predictions. Thus, there are object predictions and verbal predictions. Both foretold things to come. But, they were repealed in their fulfillment. You ask, "How do you know?" Because Paul so argues. He says, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect." (Heb. 10: 1). Notice now, "Not the very image of the things." Paul shows that the old tabernacle passed with the coming of the new. The old priesthood passed with the coming of Christ, both the high priest and the lowest priests. Thus, we find types and prophecies are repealed in their fulfillment. The prophecies, likewise, were fulfilled, for Jesus said, "All things must be fulfilled... concerning me." (Luke 24: 44) And, thus types and prophecies are repealed in their fulfillments.

Third: All other things that are repealed, are specified to be repealed. The real turn of the debate will be on that one. All of the things that are repealed are specified to be repealed.

In review, we find that the covenant that was given by Moses at Sinai was repealed by Christ at the cross. Types, such as circumcision which were given before the law, were fulfilled in their antitypes. We shall apply that a little more as we proceed into the debate. All other things that are replaced are specified to be repealed. To illustrate, circumcision is specified to be repealed. No doubt about that. Not only fulfilled in the fact that it is an antitype, but also in the fact that it is so specified in Acts fifteen. No longer were they to bind circumcision. Galatians the fifth chapter says, "Neither circumcision availeth anything, nor uncircumcision;" (Galatians 5: 6). And if a man be circumcised he is bound to keep the whole law, (Gal. 5: 3). Yet, Jesus, in John 7: 22 specifically says that "Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;)." So, it was in the law, not because Moses gave it, but because it was given of the fathers. It was given before the law. God specified that circumcision has been repealed.

Now let us move on and see what we find in the entire will of God, in the Scriptures.

First: It is constituted in commandments, promises, and warnings. The will of God reaches from the Garden of Eden to the second coming of Christ. However long it will be depends upon when Jesus comes again. This takes in the entire scope of man and God's revelation to man. God has revealed certain, permanent truths. Of marriage, Christ said,

"It was from the beginning." From the beginning, marriage has stood as an institution of God. Morality has been revealed all through time. Giving has been permanently revealed. Prayer has been permanently revealed. Praise has been permanently revealed. Worship has been permanently revealed. And, of course, instrumental music has been permanently revealed. That will become the point of discussion which we shall apply shortly. Now, those are the things that God has not repealed. Those stand today. That is why the book of Proverbs is just as much for us today as for anybody. Why? The book of Proverbs was not compiled until late in Jewish History. Do you mean that it was compiled for just a mere handful of years for the Jews, and that the Book of Proverbs is no more for us today? Who is going to argue that the Book of Proverbs and the Book of Ecclesiastes are no good for us today? Why not at all. God has not repealed them. And I find preachers all over the land preaching them, and I think that preachers ought to preach them, not as a plan of salvation, but as Paul wrote to Timothy to furnish thoroughly unto all good works the children of God, the people that are of God.

But, notice, God has repealed the "temporary and preparatory." Some things were temporary; those were preparatory. He has repealed them. (1) He repealed circumcision which was given before the law. (2) He repealed the law. (3) In the New Testament, He repealed the supernatural manifestations of the Holy Spirit. This is a substantiating leg of my principle. God revealed in the New Testament the supernatural manifestations of the Holy Spirit, but we do not hesitate to preach to the denominational people that they are not for us today. Why do we dare do a thing like that? Simply because God Himself repealed them and specified that He repealed them. That is the only reason why we have a right to say that the miracles are not for us today, that the Baptism of the Holy Spirit is not for us or the special gifts are not for us today. God has revealed and repealed in all ages, and He did it in the New Testament as well!

What, then, is the will of God for man today?

First: Previously revealed truth that has not been repealed is the will of God for man today. Things that God has revealed that He has not repealed are for man today. No doubt about that. We shall not submit proof for all this now. We do not have time in this speech, but we shall call your attention to a number of things that God has revealed and not repealed. God gradually revealed His will; He unfolded His plan for man. However, some things were temporary and preparatory. Let me illustrate it this way. Suppose that I go out to Washington and say to a man, "I want a job sorting apples." He says, "All right." So he takes me to a bin in which are good apples. There are the apples laid right out before me. He says, "Now, there are just a few bad ones, just pick

out the bad ones, and then crate the rest of them." Isn't that the common-sense thing to do? When there are just a few bad ones and most of them are good just pick out the bad ones and leave the good ones. That is the common-sense thing to do. God has done that very thing. Most of the things that He has revealed through the ages have been permanent truth; have been eternal ever-lasting truth, just as much binding upon us as upon anybody else. So, He just simply said, "I shall pick out the things that I want repealed here and there. "

Second: My employer takes me to another bin and says, "Now, here are apples, but most of them are bad." So, he says, "just pick out the good ones and throw the rest away." Now, because most of the law given by Moses on Sinai was of a temporary and preparatory nature, God simply took the whole thing away and then retained some of the truths. Thus, retained truth from the repealed covenant is part of the revealed will of God for man today. He has, in other words, retained a few of the things, such as nine of the ten commandments.

Third: Newly revealed truths are not repealed. You say, "Newly revealed truths?" Certainly, a thing is not in force until God reveals it! The plan of salvation was not in force until it was revealed. The church was not in force until God revealed it. The Lord's supper was not in force until God revealed it, any more than the law was in force or the Sabbath was in force until God revealed it. But, notice, that after God revealed these things they were in force until God repealed them. In the New Testament, the new covenant, we find newly revealed truths, such as the plan of salvation, the church, and the various things that had never been revealed before. God had previously revealed prayer and praise and many other things, but in the New Testament God revealed new things He had not revealed before. Are all of the things that God newly revealed for us? No! The supernatural manifestations of the Holy Spirit are not for us today, and that will not be argued surely. Thus, today, we have this entire scope that constitutes the will of God for man today. The will of God for man today, is revealed in "all Scripture." That is what the New Testament says, there is no doubt about that. God said, "All Scripture." Romans 15: 4 says, "Whatsoever things were written aforetime were written for our learning." Why? He tells you: "For teaching." God said, "For reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." So, all Scripture can contribute to every good work. You ask, "All Scripture?" Yes, except that which God Himself has repealed! Let God set the boundary for His own will. Let God be responsible for His own will! When God said, "All Scripture," He meant all the Scripture, naturally which He has not repealed. When God said, "All Scripture," that included the New Testament. He doesn't mean to say that the supernatural manifestations of the Holy Spirit are

binding upon us today anymore than circumcision of old is binding upon us today. What do we find? This entire scope reveals the will of God for us today.

I have two minutes left. You say, "Well, what is the point of the whole argument?" It is simply this: Instrumental music was instituted exactly four hundred-forty-nine or four hundred-fifty years after the old covenant was given. It was no part of the law, it was no part of the covenant. I have not the time to show you that now but we shall test it to see whether or not it has been repealed. That it has been revealed, there is no doubt. II Chronicles 29: 25: "For so was the commandment of the Lord by his prophets." It has been revealed. Has it been repealed? (1) It wasn't repealed when the law was taken away, for It was never a part of the law! Galatians three says that when a covenant is given, "no man disannulleth, or addeth thereto," no man disannuls and no man takes away and no man dares to diminish from the Word of God. (2) Was the instrument prophecy? Absolutely not! (3) Was it anywhere else specified to be repealed? Absolutely not! Now, friends, if these are the three tests that determine what things have been repealed and instrumental music is not among them, instrumental music has not been repealed. Now, my time is up. I was going to give you another argument concerning instrumental music, but my time Is up.

G. K. Wallace's First Reply

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I am happy to appear before you this evening. In the reply to the speech that you have just now heard, there are a few questions that I want to ask Mr. Barber before I take up the statements that were made.

1. Does the piano aid one to worship?
2. If singing is not connected with worship—with what is it connected?
3. What do you do in a worship service? Do you sing?
4. If worship is "wholly in the heart" why have a worship service?
5. Is the use of the piano in your worship service a necessity?
6. When the people assemble for a worship service, when does the worship start? And when does it end?
7. What constitutes the whole of your worship service on the Lord's Day?
8. Is the instrument in the church? If you want it in how would you get it in?

Mr. Barber said tonight that he was going to start out and prove that he had authority to use the instrument. Well, I think that's right. If he can prove his authority there won't be any argument about the aid part of it. I thought, when he arranged that proposition that, "It aids an individual to sing, and I can do it with authority," well, if God told us to use it and we are to use in the worship service we'd have to use it whether it aids anybody to sing or not. God told us to eat bread in the worship service and that doesn't aid singing but we have to eat it. If he can prove it aids an individual to sing he wouldn't have proved anything so I don't blame him for skipping it. It doesn't have any connection with the issue anyhow.

I want to say this about one of the definitions. He did not define worship. He didn't quote the dictionary to define the word worship. Now the word worship is an English word—there ought to be an English dictionary that would define it. English words are defined by English dictionaries. He didn't read a definition of worship. Then he talked about the aid, or the authority and not the aid.

Look what we have before Us.

(See chart next page)

He asked himself a lot of questions and then answered them—asked questions of himself and answered them. And lo and behold

WHAT CONSTITUTES THE WILL OF GOD FOR MAN TODAY ?

QUESTION ONE: WHAT REVEALS THE WILL OF GOD FOR MAN TODAY? —
"THE BIBLE."

QUESTION TWO: DO ALL OF THE COMMANDMENTS, PROMISES, AND WARNINGS
IN THE BIBLE CONSTITUTE THE WILL OF GOD FOR MAN TODAY? — "NO."

QUESTION THREE: HOW MUCH OF THE BIBLE CONSTITUTES THE WILL OF GOD FOR
MAN TODAY? — "ALL COMMANDMENTS, PROMISES, AND WARNINGS THAT
GOD HAS NOT REPEALED CONSTITUTE THE WILL OF GOD FOR MAN TODAY."

QUESTION FOUR: WHAT DETERMINES WHICH COMMANDMENTS, PROMISES, AND
WARNINGS HAVE BEEN REPEALED?

1. THE COVENANT GIVEN BY MOSES AT SINAI WAS REPEALED BY CHRIST AT THE CROSS.
2. ALL TYPES AND PROPHECIES ARE REPEALED IN THEIR FULFILLMENT.
3. ALL OTHER THINGS THAT ARE REPEALED ARE SPECIFIED TO BE REPEALED.

IF GOD HAS NOT REPEALED WHAT HE HAS AUTHORIZED, WHO HAS AUTHORITY TO REPEAL IT ?

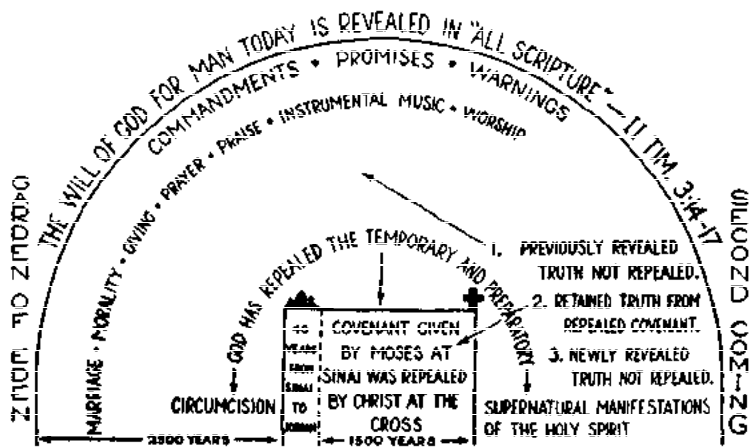


CHART FOUR

before he got through he affirmed the very thing I charged on him in the opening service of this debate. I said, "Mr. Barber, you preach the instrument as an aid, you practice it as an act," and Barber says, "If it's an act of worship it's sinful." And he got up here tonight and affirmed that the law of God commands it and demands it. He surrendered the first three days of the debate. For three days he argued it was just an aid and now he gets up and says that the law of God commands it and demands it. I want all of you brethren to know that. That's the position they take. I want you to know this. I didn't expect Mr. Barber to do that. I knew that's what he believed but I had doubts that he would get up and affirm that the word of God commands it to be used. Last night on his chart he had it under an incidental and tonight he's got it under an essential along with prayer, and praise, and giving, and morality and marriage. Is marriage essential to children? Would you say that's not essential to children? Isn't that (prayer, etc.) essential to your worship service? He's got essentials over here—says that they weren't repealed and are absolutely essential. So what's he going to do with it? Change it? He said, "The other night they tell me I was confused." Well, you're worse confused than you were then. In one breath he says it's just an aid and tonight he gets up and says that it's an absolute essential right along with morality. Now that's what they believe. They think more of their piano than anything in the world and I want to show you how that is. Brother Julian Hunt and I are to have a debate in Ottumwa in April, and we agreed on the proposition over the telephone in conjunction with Mr. Barber. And Mr. Hunt's going to affirm: "Resolved that according to the New Testament the infallibly safe side is for a Christian to use mechanical instruments of music in connection with praises to God. "

He's affirming that you are absolutely unsafe not to use it. And Mr. Barber jumps up and says it's right along with morality. Right along with morality. And then you go out here and talk about it—say it's just an aid. Then these fellows come out here and say, "Oh no, no, we don't have it in worship—it's just an aid." "It isn't necessary, it's incidental," and then get up here tonight and say it's right along with morality. Now I didn't think this debate would be that easy. I knew it was an act of worship. That's the way God put it in. I'll go back and review some statements made in this connection. Barber says, "Here's the music—it was essential right along here with prayer and praise and giving and morality and marriage." You have to use it. You don't have any excuse—Barber says, "God put it in, brought it over, didn't repeal it," and then he said "God commanded it." What's a command? What's a command, please? Now look, the Bible says, "and Hezekiah commanded to offer the burnt-offering upon the altar. When the burnt-offering began, the song of the Lord began also and the trumpets together

with the instruments of David, king of Israel and they all worshipped." (II Chro. 29: 27-28) Now, what's taking place? Here's a man with the burnt-offering, here's a man singing a song, here's a man blowing a trumpet, here's a man using the instruments of David and God says, "all of them are worshipping." They use it as an act and Mr. Barber says "it was back there and God didn't take it out." Back there they worshipped with it. He makes it an absolute essential. You can't go to Heaven without it and then they call it an aid. I'd like to have a debate with some of the instrument people that know what they believe. If they could tell where they belong. One night it's an aid and the next night it is an essential. Here's a book, The Hunt-Inman Debate. This is the man with whom I'm going to debate, if he appears. The introduction—by Mr. Barber, highly praising Mr. Hunt as a great representative. Mr. Hunt starts out to affirm its an aid and couldn't get through his first speech until he affirmed it an essential and made song subordinate, to instrumental music. They put their instrument over and above the songs of God. This is Hunt's first affirmative. Now, I'm showing you I'm not misrepresenting him. This is what they believe, that it's an essential. Where is his aid? Now look, "If one can sing without having an instrument near it's because he's had previous instrumental music training." In other words, singing is subordinate to the playing, absolutely subordinate to it. And then look further. I'm reading now. Mr. Hunt says,

"the apostle Paul commanded us to speak in psalms (Eph. 5: 19) and in the same verse he says, 'singing and making melody in the heart' Surely this is necessary inference to speak with the voice of an instrument in the command to speak to yourselves in psalms. "—Page 6, Hunt-Inman Debate.

Mr. Barber said they had it back over there and that it belongs right along with morality, and giving praise. And then he said God brought it over here and put it over here in the new covenant. Somebody ought to teach him a lesson on rightly dividing the word of truth and tomorrow night, bless your heart, I'm going to show you a few things about this that'll be of help to you in rightly dividing the word of truth. What I want to get before you tonight is this, that he has absolutely surrendered the whole thing. He's raised the white flag, and said,—preacher, we¹ give up. I affirmed it as an aid but I don't believe it. I quit already. It's an absolute essential right along with prayer and morality. Is morality essential? Hunt says over on Page 6:

"Almighty God commanded instrumental music to be used in connection with singing: he commanded the singer to use them; he commanded them to be used during the worship service. " —Hunt-Inman Debate, page 6.

Barber said, "The Apostle Paul commands us to speak in psalms," and he said a while ago that the proverbs were not repealed. Mr. Barber,

in your next speech will you answer this question? Were the psalms repealed? Answer me—were the psalms repealed? Now I'm saying this so you'll remember—were the psalms repealed? I want to know. Now, Mr. Hunt says, "Ephesians 5: 19, and this same verse says singing and making melody in the heart, surely this is a necessary inference." Of course, Mr. Barber says ["have no right" to talk that way—but he's got it in his book and Hunt's got it in his. But, when he gets in a debate it's a necessary inference to speak with the voice of an instrument." He makes it an absolute necessity. Makes it an absolute necessity. Now, I want you to notice that I'm not misrepresenting this because I am reading it. I want to get this before you how they regard this matter of instrumental music to be an absolute necessity. It is so affirmed by these men and now Barber's putting instrumental music in connection with worship on the basis of morality. Mr. Hunt said, "this is a necessary inference" and then here's what Hunt says, (he did quote Webster and he didn't call it a Catholic book—he didn't say, "Oh Webster's just a Catholic book. ") He says, "therefore, necessary inference means a consequence, implication or conclusion derived either by deduction or induction which cannot be otherwise, is essential, indispensable, a thing that cannot be without." (page 93) Mr. Hunt says, instrumental music is essential. He says it's indispensable and you can't be without it. Now, where's all your aid argument? I don't wonder he got away from it. Now, you just remember this, brethren and friends, Mr. Barber is the best they have. I'm not just starting at the bottom—I'm starting at the top. You remember this. He said last night—"Why you brethren have a lot better debaters than Mr. Wallace." Well now, that's true—just any of them out here can do better, you just line up any of these boys, they can do better than I can. But remember this, he's the top, he's the man on top. Oh, he's their big debater and he's the biggest one they have, bless his heart. He's a great debater he is, and that's not all he is. He's the biggest they have. He argued for three days that it's just an aid then he gets up and says, "I'm sorry, I didn't mean it—it's essential." Now, if you'll ever make up your mind what you believe I'll be glad to continue this debate for six weeks with you like you mentioned the other night. But it's mighty hard to continue even six days with a man who doesn't know where he's going. He said, "If I go down the road and the road doesn't say not to go this way I'll go that way." Let me tell you something, when I start home when this debate's over I want to know the road that goes home and I'm not going to go down every road that does not lead home. When I started to Heaven I wanted to go the way God pointed out, I'm not going to stop and turn down every road. Never would get anywhere—no wonder Barber's confused. Never in all my life have I seen a greater confusion. I've had a lot of debates but I've never had a man in all my life before to get up and just completely surrender his whole proposition

—say "I'll just give it up." I knew he made a failure of it but I didn't think that he had the courage to get up and say that he'd quit and start over. Tonight he said—I'll start over. I'll make it essential right along here with morality. Now I thought I'd have to force him out on this, I was going to. I was going to read you his little book some more. You never did bring my brethren any books. They ask every day why you didn't bring them. Won't you bring them, Mr. Barber? Bring some of Donald's charts. Donald, you straighten him out on items of worship and I'll get Julian to straighten him out on some other things. Then I'll get Brother Boatman back here to straighten you out on how many pianos to have and we'll get you fixed up before this is over. Bring my brethren some of these books; they want them.

He said it's like morality. Now then, he said God brought it over here in the new and Christ didn't take it out. Well, what is Barber trying to do with his music? He's trying to get it over here—trying to get his piano in the church isn't he? Trying to get his piano over here in the church. That's what he's after isn't it? Is that right? Is that what you're trying to do, Mr. Barber—get your piano over here in the church? All right, now I ask him some questions but I'll save him the trouble on one of them and I scratched one of them out because he answered it before I got started. I asked him the question "Is your piano essential?" And I scratched it out because he got up and affirmed it essential and I don't think it was necessary to ask it. Well, he said, "The Lord brought it over and put it in." Put it in what? What did he put it in? You say, "He didn't take it out," but what did he put it in? You say, "He didn't take it out," but what did He put it in? Did He put it in the church or out of the church? Where did he put it? What did He put it in? You Just answer that. God had it over "there" and where did He put it? Just tell us Mr. Barber where you put it. You said He brought it over, where did He put it? I asked him several times about this and he wouldn't tell me but I know what he believes. I'm going to read his little book. Please bring some of these books. He said, "The instrument is not in the church." That's on page 9. "The instrument is not in the church." But Barber says God brought it over here, now where did He put it? Mr. Barber, where did He put it? "He brought it over here," you said. He had it over there and He brought it over here—where did He put it? Barber said, "It's not in the church." He said, "To get the piano in the church you have to baptize it." Did you baptize it, Mr. Barber? Tell us, did you baptize it? You brought it over here and put it in, did you baptize it? Of all the confusion. You can understand brethren, why it is that people don't know how to go to church and worship the Living God who don't even know how to rightly divide the word of truth. Where did He put it? Now, on page 9, he said that, "It can't be in the church because you can't baptize it." On page 33—I just don't know what is

wrong with Barber—please bring some of these books. On page 9, he said you couldn't get it "in the church because you can't baptize it," and on page 33 he infers it's in the church. Now look, he makes an argument on I Corinthians 12: 28—"on helps"—that's one of his definitions. I was wondering tonight if he was going to define his aids as helps. Now I know where he was going but I think after this speech he'll let I Corinthians 12: 28 alone. I don't believe he'll ever get around to that again. If he does we'll be waiting. Very accommodating. Now look, four times he says it is just an aid and tonight it's essential. Now in his book he's just out here talking where my brethren can't hear him and he calls them aids. "Aids, where are they?" "In the Church." Where are they? "In the church." Where are they? "In the Church." Where are they? "In the church." Four times. What are you talking about? "You might," says Barber, "be one of many who would say, preacher, do you mean to say that you think the word help means a piano?" Now I want you to watch the shift here. "Did I say I did? A thousand times no." Now you can't stop there because he talks two or three ways. You've seen that from this book, he'll talk one way on one page but usually wait three or four pages before he changes, but he didn't wait three or four pages here. He didn't even wait a line. He said, "a thousand times no. I think it means just what it says. It means all the word help means. Well, what all does the word help mean? Not just a piano, radio, song book, tuning fork, charts, anything that helps." Now he said, I don't mean just the piano in the church, I mean the radios in the church, the song books in the church, the tuning forks in the church. Say, what have you been hollering about that tuning fork for? Did not you put it in the church? You ought not to object to it. Of course he agrees on the aids that we use. Now, I wonder who baptized that piano. Barber said it is in the church.

Now, I'm reminding you, Mr. Barber's the best debater they have. He's tops. The finest they have. There isn't anybody could do any better. I believe that with all of my heart. I think he's the best that they have, in the land. I just want you to remember that as you go home tonight. How much more time do I have brother? Seven minutes. I want to remind you of these things before I sit down. The big trouble with Mr. Barber is that the principles that he sets forth are principles that are unknown to the will of God. I have some of the exact statements copied down here somewhere. If I don't quote them exactly right I shall make correction of them but if I remember correctly, in setting forth principles he says that, "you are permitted to do anything if God didn't say thou shalt not do it." Back here, God instituted foot washing at the same time he did the Lord's Supper. Was the Lord's Supper a part of the Mosaic law? Was foot washing part of the Mosaic law? Tell us, was foot washing a part of the Mosaic law? Did God give a commandment to the Jew to determine the law of foot washing? We'll make a foot

washer of him and we'll turn him over to the hardshelled Baptist. They wouldn't have him because they can't tell which way he's going—they know. I've debated them. When you get into a debate with a hard-shelled Baptist he knows where he's going. He knows where he's going believe you me. He moves in a direction which he knows. Here's the thing I want you to keep in mind tonight. The principle that they've overlooked all the way along—that God didn't leave His New Testament church without a law governing His worship. God is the object of the worship. Spirit is the manner and the law is the New Testament. We worship, when we come to our worship service; we shall worship Him in spirit and in truth, and Jesus said, "thy word is truth." The thing that governs and regulates New Testament worship is the New Testament. God set up laws to govern His people. He didn't leave a loose arrangement as Barber affirms and say, now just start out here and do as you please. That's modernism of the rankest form—that gave birth to digression. That's the thing that split the restoration movement. Instrumental music is an Innovation. That's admitted by Mr. Barber. Here's his book again, bring them over, Mr. Barber, I want my brethren to take them home with them. He said, "why Churches of Christ now?" They didn't then. On his chart, here, he affirmed they brought them over and put them in and in his book he said now not then—they didn't use them then. "Why do they now use instrumental music?" I wish he'd make up his mind whether it's an aid or an essential. One day he affirms it's an aid and tonight he makes it essential. It's hard for me to debate both ways but I will. It will take me a little while to debate both ways but I will. It will take me a little while to get around to it. Bless your heart I'll get around. He said he likes to affirm. That Will be all right with me. But where is the New Testament passage; where did he quote the one that authorized it? Find the passage. You quote scriptures but where are the ones that authorize your music? Here's the rule of the New Testament worship. (See chart next page) God's the object, spirit's the manner. You know, I kept asking him if spirit means simply in the heart, what does in truth mean? The Bible said, the law came by Moses but grace and truth came by Jesus Christ. The trouble with Mr. Barber is, he's not governed by Jesus Christ. He said I just go anyway I please. Grace and truth came through Jesus Christ. Where's the law for your music? If we could get people to realize the thing for which we plead is to take the law of Christ. The Bible says Christ has all authority both "in Heaven and on earth." Go therefore, "teaching all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all things whatsoever I commanded you." But where did Jesus command it? Tell us where did He command it? Where did Barber get it? Back over here from the Jew. Now, I didn't make those statements, he made them. There they are. the will of God for man today is that which they had back there. My time is expired and I thank you.

COMMANDS
EXAMPLE
N. INFERENCE
"ALL LAWFUL. NOT ALL
EXPEDIENT" 1 Cor. 10:23

MUST
WORSHIP
JNO. 4:24

{ GOD OBJECT
SPIRIT MANNER
TRUTH WORD OF CHRIST

WORSHIP
REVERENCE PAID
ACTS PERFORMED
SERVICE RENDERED
RITES OBSERVED

"ACT OF
WORSHIP"
Heb. 9:1:
1 Cor. 11
"IN THE
CHURCH"

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP. IT IS
SINFUL WHEN PRACTICED
IN HIS NAME." Barber

"AT HOME"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

{ TEACH, AUTHORIZED. Acts 20:7, 1 Cor.
14:19; Col. 4:16; Cor. 2:14. "EVERY
PLACE." Blackboard, Chart, Literature.
Radio, Recorder, Earphones, Speaker,
Length of Sermon, Time to Stay, EXPE-
DIENTS.

PRAY, AUTHORIZED. 1 Tim. 2:8; EVERY-
PLACE POSTURE, EX.

{ GIVE, AUTHORIZED, 1 Cor. 2:1-2; C.
PLATE EX.

LORD'S S. AUTHORIZED. 1 Cor. 11:23-24;
Acts 20:1; COMMUNION SET EX.
"Eat Bread" Authorized
"Drink Cup" Authorized
Acts 16:25, 32. Book, No. of Songs, Parts.

SING, AUTHORIZED. Eph. 5:19; Col. 3:16;
How to Get the Pitch, Ex.

"We Agree" Barber

GO, AUTHORIZED
TRAIN, CAR, SHIP, EX.
BAPTIZE, AUTHORIZED.
PLACE, EX.
ASSEMBLY, AUTHORIZED
HOUSE, EX.

MUSIC

{ VOCAL, LEADER, BOOKS, PITCH, TIME,
TUNE, HARMONY; "VOICE PUTS NOTES
INTO MUSIC."

INST. LEADER, BOOK, PITCH, TIME,
TUNE, HARMONY; INST. "PUTS NOTES
INTO MUSIC." HUNT EXPEDIENTS
WITH INST., NO., KIND, PRICE.

Burton W. Barber's Second Speech

Now, he claims for himself to be God. He is going to answer my prayer. He will have me down at his feet worshipping him in his next speech.

Tonight I want to reply to a few things in his last speech. But first, how many of you people want me to abide by the rules? Let me see your hands. That is fine. Did you notice that most of his speech was irrelevant matter that had not one thing to do with the proposition? What does the proposition bind on me as the affirmative and on Mr. Wallace as the negative? The proposition ought to be bound on this man here. He violated the rules when he did not deal with my proposition!

What did he say about the principles? What kind of an answer did he give me concerning the principle? He is the negator. He is the champion debater here. What did he say about the principles that I set forth? What did he say about II Timothy 3: 15-17, in defense of the passage? What did he say about the other passages that I gave. In other" words, not satisfied with the first proposition, he simply returned to redebate it. He is not satisfied with it. He doesn't like the outcome as it was settled last night. He is not satisfied with it, because he went back there.

I charge Mr. Wallace, as far as my moderator is concerned, and in fairness to you people, that he uttered a speech that is contrary to the rules that he signed. But according to a signed letter that I have which he wrote Mr. Aiken, of Oregon, he never intended to follow the rules. for he said that in spite of the proposition he would have to go ahead and debate what he considered the issue was anyway. And, all of the while Baying (by signing the proposition and the rules) that he was not to introduce any irrelevant matter to the proposition. Now, that is the real G. K. Wallace!

His speech was a lot of "bomb-bast." That is what the whole speech was. It took a lot of "bomb-bast." to give irrelevant matter to the proposition. Now, if Mr. Wallace is not satisfied with that proposition, I will turn right around and debate the same proposition over with him. But, we shall stick to this proposition. I shall not notice a lot of his "folderol. "

First, he misrepresented Brother Julian Hunt. He did not read where Brother Julian Hunt gave six arguments to prove that aids are not authorized by inference and tried to make him say that they are. Not only that, he did not read from my book that aids are not authorized by inference. He tried to tell you that they were. Misrepresentation! Now, my friend. I cannot see that that is fair. That is dishonesty when a man knows that book as well as he does. And I say that very frankly. I

say that I want a clean debater, somebody who will come up and debate right. He is not debating Julian Hunt. I am not Julian Hunt. Mr. Wallace did not have anything else to say, so he read books and the debate of Julian Hunt.

Now, we are going to find out how this book deal goes. I have one of his. He will debate against it now, for he has already affirmed against it. I shall be showing that it will be Wallace versus Wallace. In his little booklet, he says one thing, and on the platform he says another. You will find that he is going to be forced to take a position contrary to his belief that he has formerly debated.

I shall read the entire paragraph, and I shall not misrepresent. You can mark that down and call my hand on it if I do. I could call his hand on a dozen or more passages that he has read from my book as complete misrepresentations, but I shall not go into all that subterfuge and balderdash. It is irrelevant to the proposition. It is for effect—that is all that it is for. He is in the negative. You notice that when I was in the negative that the very first night that he offered his material on worship, I immediately countered him with nine arguments. I am prepared to debate to follow the affirmative. I am prepared to do that, and I have taken up his arguments, and I have countered them, whether they are true or false. Whether they are answered or not, I, at least, look them bare-handed, and I did my best with them. And Wallace, did he do his best? I believe that he did. I believe that he did his best.

Well, I shall notice a few things, then I shall complete my argument tonight. He said, "Barber affirmed that the instrument is not an act of worship, now he uses it as a command." I do affirm that it is not an act of worship and I do affirm that it is a commandment, I said so in the little book. I said that I was going to write another little tract showing that it is a commandment of God. This is the very material that I debated prior to the writing of that book. I am showing that it is a commandment. He said, "It is commanded," and it is commanded, and I believe it with all of my heart, and I shall show you that it is a commandment of God, and that it still stands as a commandment of God. He thought that he was going to scare me out on that one. No, sir, that is my proposition, and I shall debate it. This is not the first time that I have debated it, and it probably won't be the last time.

Again, he said, "Last night Barber had it as an aid incidental." I did not have the word "incidental" on my chart at all. I had the word "expedient," and I shall show you here that an expedient can either be named, or not named, and Mr. Wallace admitted that you must have a commandment for a thing before it can be expedient. I have a commandment for it so why isn't it expedient? Isn't that in harmony with my proposition, he being the judge?

Now, he tries to turn it on me. He said, "But, you took it as an aid. "

I argued in the book that it was used as God's own institution, giving the very Scriptures that I gave you tonight showing that it was used as an aid. That is the position that I took in the book. He said that I took one position in the book and another one now. Not so! Mr. Wallace knows this and he is wilfully withholding that. He says, "Bring those books." He is trying to make a play. I think that you good people can understand that I tried to contact the office girl today to get some of them ready, for they are not prepared, but she was gone. I intend to bring them tomorrow. I shall give them to you free. In all of my life, I have never seen a more begging man than this Mr. Wallace. He stands here begging for charts and other things. He wants them as free as the waters. He can have them, I wouldn't charge him a dime for them; I wouldn't have a dime for them. You can have them free.

He says, "Commanded, therefore essential." I am going to explode that thing right now. He says that because instruments are commanded, they are essential. I shall reply to that thus: (1) Every commandment that is dependent upon a man's salvation is essential to its blessings. Now we could put this down like this: You cannot be saved unless you obey the plan of salvation. Of the Lord's supper, you cannot have a blessing unless you obey it. And, thus it is with all of the things that God has commanded. (2) On the other hand, every commandment that God has given to His people, as a people, is not necessarily essential for everyone's obedience. I shall prove it. God has commanded singing. Is it essential that everybody sing? All right mark them down, for I have been watching you people. Some of you people haven't been singing. God commanded it. According to Mr. Wallace, if you don't sing you are going straight to Hell. He says, "If you don't play the piano, you're going straight to Hell." He said that that was my position. It is a commandment all right; there is no doubt about that. All right, what goes one way goes the other also. God has commanded preaching. Is it a sin if everybody doesn't preach? Not at all. It is not a sin. God has commanded giving. Suppose that a man is poor and doesn't have anything to give. Is it a sin? Why, not at all. He has commanded giving hasn't he? Surely he has, and yet if a man doesn't have anything to give, is he going to Hell because he can't flip a nickel or a dime or even a penny? Think about that now. He said that it is essential, and if you don't do it, you are going to Hell. God has commanded assembling, but some people cannot assemble. Some people cannot because they are paralyzed. They couldn't do it if they tried. Now, friend, that which proves too much proves nothing! Shall we conclude that honest people who cannot sing, (maybe they are mutes), and who cannot preach, and who cannot assemble and who cannot give, whom God has commanded to do these things are going to Hell because they cannot do them? If not, then because God commanded the use of instrumental music, it does not necessarily follow

that everyone who does not use the instrument is going to Hell. Now take that one!

I shall in this debate explode this very principle. We shall lay into the principles that cut across the grain of many old "Restoration" principles. But, my friend, the Restoration movement is not the Bible. We are following the Bible and when the Restoration movement follows the Bible, that is good, but we are following the Bible here. Mr. Wallace said that he would show a lot of "old principles." He said, "tomorrow night." He is a promising man, isn't he? Yes, indeed, "tomorrow night." Why not tonight? Tonight is the time when we are dealing with these things. He says, "We are going to show them tomorrow night." Why didn't he handle them tonight? **The** principles that he is going to bring will not be Bible principles for they cannot be contrary to "All Scripture that is profitable." I believe that. I am aware of those Restoration principles as much as G. K. Wallace is, even if I am younger. I have studied them, and am perfectly aware of those principles, but I am aware of the Bible, too, and that is what we are debating. A man could quit debating the Bible here. I have always given more Bible than Mr. Wallace has, and you will notice that I shall continue to give more Bible as we go along. I am making this a Bible debate!

But again, he spent a lot of his time on Julian Hunt. Now Julian Hunt will take care of him in April. You people be down at Ottumwa, Iowa, and you will see that Julian Hunt will take care of himself. By the way, Mr. Wallace said that I was tops. He said, "Barber's the biggest debater that they have," then he turned around and said, "Barber learned everything that he knows from Hunt." Now I don't say that, but if I had, it would only prove that Hunt was the source and I was the stream. Which is the greater, the stream or the source? The source, and Julian Hunt would have to be the greater. The fact of it is, there are men far more competent in debating the music question than I. I do not profess to be the top. I am not, and it is simply a play. He wants you good people to think that I am the biggest man and that if he could do this to me, what would he do to the little ones? We shall see what he can do to Julian Hunt. What is he going to do with Julian Hunt? Well he will find out what he does with Julian Hunt.

Again, he said, "I never before debated a man who surrendered his proposition." He argues that I surrendered a proposition that wasn't mine. You would think that it (first proposition) was mine. He considered me in the affirmative these last three nights all right, because he wouldn't go there. I did not surrender a proposition, for it was not my proposition. He was the one who failed to debate, by reason of which he had nothing better to say. He did not answer my material. He did not answer my arguments. He did not come face-to-face with the Bible. The simple fact is, he is not prepared tonight to deal with the material, and so he says

"Tomorrow night." I knew that he would have to put it off a night. I knew what was going to happen. He was not looking for it, yet he said he knew it was going to come.

He said, "Barber said God brought the piano over into the church." I said no such thing. He is always saying that Barber says this, that, and the other. He says, "Barber says music is as essential as morality or as having children is to marriage." Barber said no such thing. Barber did not say that. It was God who said it. It is time that Mr. Wallace is finding out who is saying things, whether it is God, or whether it is Barber.

But, again, "Barber said, God brought it over into the church." I never said that God brought it over into anything. God didn't "bring over" anything except retained truths from the law. Instrumental music was brought over, for the reason that it was never replaced. When God commands a thing, it stands, doesn't it? Why is it then, that when the God of Heaven tells men to do a thing, or gives a promise, or gives a warning, that that thing does not stand? Tell me today? Look back to the very beginning, when God made a covenant with Noah that He would not destroy the earth any more by flood, isn't that still for us today? Did God have to bring it over into the New Testament? Did he have to bring it over? Not at all! When God made a covenant with the woman that she would bring forth children in sorrow and suffering, did He bring that over into the New Testament? Did He have to? No, not at all. Though he referred to it He did not bring it over. It has stood as something that has been eternal, permanent truth. The same thing with man earning the bread by the sweat of his face. Did God have to bring that over? God doesn't have to bring anything over. He has not had anything to bring over, over what? That is like "praying through the mourner's bench"—"bringing a thing over"—over what? Over a stump? Bring it over what? That may be restoration language, but it is not Bible language—"bringing things over. "

When God speaks, He speaks. He says of marriage, "From the beginning it was not so." (Matt. 19: 8). Thus was marriage laid down by God from the beginning, and Jesus didn't have to bring it over or reinstate it. He just left it and said, "In the beginning." God left it right there! God said, "Do not diminish from the Word" (Deuteronomy 4: 2). Mr. Wallace has put his hand upon it to diminish it!

But, again, he asks, "Is it in the church?" Why I won't hesitate to affirm that the instrument is not in the church. How can it be? What is the church? Tell me, what is the church? "People," that is the church, isn't it? Is it the building? Well, what is the church? Is Jesus the church? No, He is the head of the church. Why the church is people, and you can no more put a piano into people than you can put a tuning fork into

people. It is not out of harmony with that which I taught in my booklet. Why, how foolish and absurd that would be!

By the way, most of the questions he asked me tonight are on the proposition that we just finished. I shall answer the ones that are relevant, and the rest of them I shall decline, preferring to abide by the rules. You good people said you wanted me to abide by the rules, and I shall do it. I shall debate him again on that proposition with which he is dissatisfied. We shall take it on again.

He said. "Barber said we could do everything for which God didn't say thou shalt not." I said no such thing. I have never taken a position like that. It is a matter of "thou shalt not," but a matter of God prohibiting by a commandment, "thou shalt not," or an example, or a Bible principle, (Like, abstain from all appearance of evil"). That is not a "thou shalt not" on individual items. That is a class, a category of things, a "genus," if you please. I do not take that position. Everything that is wrong is revealed to be wrong in the Scripture. This man is actually denying the Bible. The Bible says, "Sin is the transgression of the law. Mr. Wallace said, "Oh no, It isn't the transgression of the law. Sin is anything you do that God hasn't specifically commanded." But the Bible said, "Sin is a transgression of the law," "and where no law is, there is no transgression." Where there is no law (an example, principle, or commandment) against the instrument, it is not a sin. I don't care what you say. The Bible says, "No!" It says, "Sin is not imputed when there is no law." Mr. Wallace would impute the sin of the instrument on me. It is not imputed if there is no law against it. He has only been arguing with the Bible. I know that there is a vast difference among non-instrument people and us. I know that there is. I want to go by the Bible. I do not care for the tradition which you have been hanging onto for years, and years. I stand with the Bible, and when the Bible says, "Sin is the transgression of the law" (I John 3: 4), "sin is not imputed when there is no law." (Romans 5: 13), "for where no law is, there is no transgression" (Romans 4: 15), "I had not known sin, but by the law" (Romans 7: 7), "the wrath of God is revealed from heaven against all ungodliness and unrighteousness," then that settles it for me! When God says that He has revealed everything that is a sin; when God says that a thing is not a sin unless He has given a law about It, that settles It then and there! Now, my friends, G. K. Wallace notwithstanding, he can stand up here on the platform and slur, and be cunning, and misrepresent, but I stand on the Bible!

I have noticed that in debates the man who is opposing the Instrument simply debates to his people in order to get laughs and giggles out of them. I do not worry about my brethren who come with me. I am not concerned that they give up the instrument, or that they take the wrong position. I believe that I have the truth, and just debate and do my best

to get people to see the truth about the instrument that I will not have to bolster up their "backbone" for fear that they are going to throw the piano away! I do not have to do that. Well, so much for Mr. Wallace's speech.

He asked me a question, which I shall answer. But, before I answer that question, I want to bring us up to that place. I want again to call your attention to this question: "How much of the Bible constitutes the will of God for man today?" I submitted, for your consideration, seven arguments that have been untouched, to prove and substantiate the principle. This principle stands as far as the debate is concerned, until it is replied to and countered. And if it is a truth of God, it will stand after the debate is over!

Well, if all that has not been repealed constitutes the will of God, then what determines which commandments, promises, and warnings have been repealed? (1) The covenant given by Moses at Sinai was repealed by Christ at the cross. That takes away animal sacrifices. That takes away the incense. That takes away all things that were contained in the law, for it was nailed to the cross, the Sabbath day and all such things! No doubt about that. (2) Then, all types and prophecies are repealed in their fulfillment. (3) So, God's will stands today, as it did then, all that has not been specified to be repealed. God specifies that circumcision has been repealed and it is not in the law. God specifies supernatural manifestations of the Holy Spirit to be repealed, and they are not in the law. Anything else that God has replaced He has specified to be repealed. How could God deal honestly with mankind when He said on the one hand that He wants none to perish, but that all should come to the knowledge of the truth, and on the other hand He would reveal something, saying secretly, "I have repealed it, and I am not going to tell you anything about it, but you can go ahead and practice it to your soul's damnation if you want to, but it has been repealed." I say, is that fair dealing? No, and so God has said, "I will do the repealing, and diminish thou not from it." Now Nichols, two weeks ago, quoted that very passage (Deuteronomy 4: 2), but he forgot the last half. He quoted, "add thou not," but he forgot the "diminish" part didn't he? He forgot the diminish part. Why don't these preachers preach the whole counsel? It was from the twelfth chapter, verse 32 of Deuteronomy that Brother Wallace himself quoted that Scripture the other night. He used the "Old Testament" as he calls it! He went back there for proof! He wanted that. As far as he is concerned, that passage is binding today. Deuteronomy 12: 32 is as much for us today as it was back there, and he tried to use it over my head. Well Brother, it is still there, and it says, "Do not diminish." Now, he is using the "Old Testament," as he calls it, for proof. Mr. Nichols used it, and Mr. Wallace used it! If these Scriptures are binding today, then, my friend, why are not the other things back

there binding? Have Deuteronomy 12: 32 and 4: 2 been repealed? No, they have not been repealed, and thus, these men feel perfectly free to use them!

Then, Mr. Wallace said, "But Barber, you can't have the instrument." Has it been repealed? That is up to him to prove. It is up to him to show that it was in the law, and not given four hundred forty-nine or four hundred-fifty years after the law.

The instrument was given in Jerusalem, not at Sinai. It was given to the prophet David, not Moses. It was given four hundred and fifty years after the law, and not the forty years period of the giving of the law. Instrumental music is not the law, not a type, not a prophecy, and not any place specified to be repealed, and thus, if God has revealed it and has not repealed it, it stands today!

But he read the Scripture where it says that there were both animals and instruments. Yes, but the animals have been repealed, and instruments have not. The animals have been repealed, and the instruments have not. In fact, I have the writings of non-instrument people, wherein they freely admit that instrumental music was never a part of the law, never a part of the covenant. I have debated with them all over the land, who admit that very thing. We know the covenant was taken away but they freely admit that instrumental music was never a part. The animal part was taken away.

Somebody says, "Well, you have animals and instruments in the same connection." Yes, and in James the fifth chapter, you have two things; singing psalms and elders anointing with oil. But, these men hold the latter is a supernatural work. They have in one verse a supernatural work, which they say has been repealed, and just about two or three verses above, they have the psalms which are still abiding! They will take one element in the same context and say, "This is for us, but that is done away." Mr. Wallace gets over in II Chronicles 29: 25 and says, "Well, if one is done away, the other is done away." Be consistent. Why is it not so with James? Read the same thing in Corinthians. Read the same thing in Romans the twelfth chapter. One time Paul is talking about the supernatural gifts of prophecy, and the next time he discusses the ruling of elders. Mr. Wallace says that the ruling of elders still stands, but that the prophecies are taken away. He will cut and divide at his own pleasure, and then go back to the Old Testament and accuse me of saying that if one is abiding, the other has to abide! Not so. God has repealed the animals, but He has not repealed the instrument. Now that is a thing that you can never hurdle, Mr. Wallace. You can never meet that. That is incontrovertibly the truth of God.

He asked a question, then, "What about the Psalms?" Well, I do not hesitate to tell you that Psalms are just as much for us today as for the Jews. Surely, they are for us today. I want you to know that. I want you

to know that the Psalms are for us today. Somebody said, Preacher, how do you know?" Because James 5: 13 says, "Is any merry? Let him sing" What? Psalms? What is the Scripture that Mr. Wallace has been quoting (Ephesians 5: 19)? "Speaking to yourself in psalms." What does Colossians 3: 16 say? It says, "Teaching and admonishing one another in psalms!" And thus, my friends, the word "Psalms" is literally brought over into the New Testament. You cannot get away from it. Oh, of course, I know what he is going to say. He is going to say that those are not the one hundred and fifty psalms. I just challenge him to say that. Just let him argue that those are not the one hundred fifty psalms. I shall show him if he takes that position, that they are the one hundred fifty psalms, and that a man is sectarian or denominational to the core to take any other position. I am prepared to do that—to do that from any standpoint that you might want. I am prepared, I say, to do that in this debate, and I intend to do it. Even if the psalms were in the law of Moses, they would be classed as "retained truth from the repealed covenant," because we must place it in the New Testament. If not, why not? Now brother, you cannot get away from the teaching of Instrumental music and Psalms. I intend to give you some of it, as to what it is.

Somebody says, "Well, what about animal sacrifice and Psalms?" You need not worry about that. That will be taken care of as a thing contained in the covenant. God has taken care of His revelation. God has shown in II Timothy 3: 15-17 that "all scripture" is given by inspiration of God.

But, my friend said, "Oh no, preacher, you cannot do that; it is just the New Testament." I want to show you something. I want to show you that Wallace versus the Word of God. Mr. Wallace is guilty of doing the very thing that God told him not to do. God said, "Diminish thou not from it." He quoted a Scripture the other night that said it. He used it; he believes it; he holds that it is binding today. And, now, lo and behold, he has reached out to diminish, when God says, "Do not diminish." "Diminish" is another way of saying "repeal." He is doing the very thing that God told him not to do. Let God do His own diminishing! Let God do His own repealing. Let God do His own "taking away. "

Wallace, like the Jews of old, has rejected the commandments of God so that he may hold to his tradition (Mark 7: 9). He has a tradition, a "no instrument" tradition. It has been handed down through the centuries as a "no instrument" tradition. I do not hesitate to tell that it is a tradition. I do not hesitate to tell you that I believe that it is a tradition. And considering the Word of God it is anti-scriptural, not just unscriptural. What has Mr. Wallace done? Why this very man has done the same thing that the Jews of old did—he rejects a commandment of God for no cause! When God commands a thing and has not repealed it,

why does Mr. Wallace reject it? Why does he turn it down? Why does he sectarian-like choose what he wants to choose and reject the rest of it?

But, again, Mr. Wallace claims, on his stationary, that "where the Bible speaks, we speak; where the Bible is silent, we are silent." Now, do not let him fool you people. We have learned in this discussion that he doesn't mean that! He does not mean that. He means, "Where the New Testament speaks, we speak; where the New Testament is silent, we're silent." He says "Bible," but he does not mean Bible. Do you know what the Bible is? Mr. Wallace, you told me a moment ago that is sixty-six books. He means, he says, that "where the sixty-six books speak, we speak; where the sixty-six books are silent, we are silent. "

But, he says another thing in debate. He says that the New Testament solely is for us. You know that is that "only" doctrine, the "New Testament only." You cannot prove in a thousand years "New Testament only." You cannot prove that the New Testament is the exclusive rule for us today; that it is the exclusive thing that reveals the will of God today. God says "All Scripture." but Mr. Wallace says "No, God, you don't know. The thirty-nine books have nothing to do with us, unless I want to reach back and get the one in Deuteronomy to serve my own end, then I may do that! But Barber can't have it, I won't let him have it." But listen, friend, that is not so. He means that where the New Testament speaks, he speaks; where the New Testament is silent, he is silent. But the Bible, the sixty-six books, speak about instrumental Music, and Mr. Wallace is silent! The Bible is silent about instrumental music being repealed, and Wallace speaks; therefore, where the Bible speaks Mr. Wallace is silent, and where the Bible is silent, Mr. Wallace speaks! I want you to get that one. You have something to tussle with here, Mr. Wallace. No doubt about that. You have something to work on. We are just getting started in this debate.

But, again, any exception that Mr. Wallace may try to introduce, only obligates himself. Suppose that we can reveal something in addition to that? Suppose that he can show that there is something that has been repealed. Do you know what I will do? I will praise God! If he can show me that instrumental music has been repealed, I will thank God for him. You people might laugh like they did in Hutchinson, Kansas. Some unspiritual people do. I don't know, but I hope and pray that you are spiritual. Well, I have prayed hours and hours in this debate, as I have in every debate, that if I am wrong that God in Heaven will use something to show it to me. I said that down in Hutchinson and they just laughed, and hissed, and booed, and made all sorts of noises. Mr. Wallace can tell you that. He was down there. They know all about it. I am glad that you are not taking that attitude. I appreciate that very much. It shows that you are a spiritual people. But, if Mr. Wallace can show that

God authorized It, and then repealed It, that Is fine with me, **for** It simply adds to my knowledge of the Word of God.

This is an infallible position. It is God's position. God says, "Let me do the diminishing. When I reveal a thing I will do the repealing of that thing." If God has repealed instrumental music, nobody knows about it! Mr. Wallace, thus tried to know the mind of God apart from the revealed will of God! In Romans 11: 33 Paul said, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and the ways past finding out! For who hath known the mind of the Lord?" No man can know the mind of the Lord, except as He reveals it to us. I Corinthians the second chapter shows us that the Spirit of God, who knows the mind of God, reveals it to us. And If instrumental music is repealed, Mr. Wallace will know about It, and will be able to show you from the Bible that it has been repealed.

He says that I take an Adventist's position. Not at all. I know that in the "Old Testament dispensation" as he terms it, (the word "dispensation" does not mean what he thinks it means) they used it as an aid, and I so show that in my book. I hold the same position now, namely, that they used it as an aid as I use it now. It is not a different position. It is identically the same position that I set forth in the book. My time is up. Mr. Wallace has the last speech tonight. Be here tomorrow night! I have just started to introduce more material. I know that it will be a blessed night.

G. K. Wallace's Second Reply

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I'm pleased to continue this discussion. I want to follow Mr. Barber just as near as possible. One of the things, is, he said I violated the rules. Well, I thought that instrumental music was related to the subject. He says it's irrelevant. I actually thought it had some relation to the debate, to the proposition—instrumental music aids the individual to sing, that he has authority to use it. So he went off to prove his authority. Do you mind if I use your pointer? He went out to show his authority to use it in Christian worship, in Christian worship. So I followed him. He wanted to get it in Christian worship and went way back over here and got it, put it on equality with morality. I didn't make him do this. Put it up here along with prayer. I thought prayer was in Christian worship and essential. I thought praise was in worship and essential. As a preacher I kind of like to make giving essential and yet he gets up and says, "Wallace is clean off the subject—it's irrelevant. How would I get off the subject? Mr. Barber, that's no excuse to quit, just stay with us. He fixed all those rules and I wondered why he put that rule down there; he fixed it so he could get out. (See rules about quitting debate in first part of the book.) Now don't run away—stay with us. And then after all that speech about how fair he is about the rules lo and behold, he said that Wallace is dishonest and dirty. He said he's dishonest, mishandled and misrepresented, he's all just bomb-bast. I don't resent that Mr. Barber, I know you are under pressure. That's perfectly all right, I'm not the least resentful because I sympathize with you. I know you must suffer. I just imagine that under those circumstances that he just felt like saying a lot of things. And he might have said them if—I don't know that he would—but I heard about a man who wrote a letter once and he said, "My secretary, being a lady, she can't take what I want to say and I, being a gentleman, can't say it, but you being neither you'll understand." If you think that I'm dishonest you come up here and read these books. I read it to you word for word. He said, "You misrepresent." I read it. Surely, Mr. Barber knew what he wanted to say. I read what he said and you heard what I read. I didn't—I didn't just get up here and talk, I read. I read what he said and you heard me. He said, "That misrepresents me." How would you represent yourself? If that doesn't represent him it doesn't represent us. Whom does it represent? If this book doesn't represent him whom does it represent? And if he didn't say what he wanted to say how would he say

it? I think he could. I don't think his trouble was the trouble of a man, who went to see an optometrist and the optometrist started to test his eyes, and put up a little "a" and said, "Tell me what this is." The fellow said, "I don't know." He put up a bigger one and said, "Tell me what that is." He said, "I don't know." He said, "It's education you need and not glasses." Now, if Mr. Barber didn't say what he meant I wish he'd write it over. I think he meant what he said and said what he believes. I didn't misrepresent it. I read it. I did not misrepresent him nor Mr. Hunt. I read what they said. I know that's a bitter pill. And then, lo and behold, last night he affirmed it was an aid and, of course he'd like to forget all about that. I wouldn't bring it up except it's still instrumental music. He'd like to forget last night but I won't let him because he's going two ways. He went one way in the first half of the debate and he is going another in the last. Why he said, "I affirm it's a command." A thing can't be both. If it's a command it's not an expedient. If it's an expedient it's not a command. Now you see the confusion that's involved in Barber's crowd. In regard to worship you remember these things. God told us to worship Him. This is a law, "They that worship God must worship Him in spirit and in truth." Grace and truth through Jesus Christ. Now the difference between Barber and myself is that I go by what the New Testament teaches and he goes by what it doesn't teach. We go by what the Bible says and he goes by what it doesn't say. That's the difference between us. In this connection you will note that he said music can't be an essential command, or he said, "I affirm it's a command," and then he said "a command is not essential." I'm asking Mr. Barber where did God command a man to do something he couldn't? Talked about a paralyzed man. Hasn't he learned the first rule of life that where there is no responsibility there is no accountability? A man is not supposed to be baptized if he can't is he? A man is not supposed to take the Lord's Supper if he is not able to take it. Did you ever read the parable of the talents? Christ gave them talents according to their ability. Where does God require a man to do something he isn't able to do? Haven't you learned those principles?

Look at this chart a little. He said I didn't notice it. I noticed everything on it. Mostly he asked himself some questions and answered them and I just let him alone. If he wants to talk to himself just let him talk to himself. That's all irrelevant anyhow. What he was supposed to affirm is what is required in Christian worship and I thought Christ gave a law of Christian worship. I thought the Lord Jesus Christ made a new man. (Eph. 2: 15) Paul says Christ made a new man and "break down the middle wall of partition that he might create in Himself one new man so making peace thereby." Did Jesus give any law about His church and about His Worship? He said now you've got to show the instrument wasn't taken out. Let him first put it in—he's in the affirmative. I don't

ask you to prove my teaching's wrong nor my practice is sinful. Let Barber prove his is right. You show where Christ put instrumental music in His worship. Barber wants me to show where it was taken out. That is silly. How can you take something out that has never been put in? I'll affirm my practice and my teaching is right. But, he said, you please affirm mine is wrong. You affirm it's right. I'm under obligation in that regard. But a thing cannot be a command and an expedient at the same time. He has surrendered every argument that he makes on expediency. That's one thing we learned tonight, he just gave up. I knew he wasn't doing any good, I could tell that. He got up himself and said, "I was confused." You could tell it. Of course, he was confused. And I have about got him straight on the law of expediency. Tonight, after about three nights debate he gets up and says—I've changed my mind, "The instrument is commanded." A command cannot be both an expedient and a command.

I gave you commands for every act of worship. And under the act "teach," (that's the law) Paul said, "All things are lawful but not all things are expedient." Here's the act. Here's the law and we may expedite the act. Is it all right to use expedite or must I stick to adjectives? May I use verbs all right? Must I stick to adjectives in my preaching? Here (pointing to chart) are the acts. Remember God set up rules concerning His church. He gave a law governing the New Testament church.

Now listen—God commanded baptism. Will a man go to Hell if he's not baptized? I'd like to hear him debate with a hard-shelled Baptist. The hard-shell would start crying and say, "Well here's a poor old paralyzed man, he couldn't be baptized." Doesn't that sound like Barber! Mr. Barber, I expected better things of you. I really did. I'd like to hear him debate a Baptist. He's going to have a debate with some Holiness down there at Ottumwa and that Holiness is going to say, "Here's a poor man over here and he can't be baptized—or he starts on his way to be baptized and a limb falls on him and kills him before he gets to the baptistry, what's going to become of him? He dies before he gets there." He will say, "Here's some poor old heathen woman over here who can't be baptized." Barber knows how to answer him. Then when Barber gets to debating with Wallace he'll argue like a Holiness. He even got off on divine healing tonight. Is that related to the issue? Why didn't he stand up here and quote the New Testament law regulating Christian worship? The best he could do was to go over there, back there in the Abrahamic covenant and talk about that. Said he got this instrument out of David's covenant. David's instrument. Did you notice that? You ought to designate that it is David's. He said, "The covenant under which David lived was taken away." Thank you, Mr. Barber. Where did Barber get his instrument? He got David's instrument. That's where he got it. I

tell you I never had a man to help me like Barber does. He's the nicest fellow with whom I ever debated, He can just help me so much. Why he gets up here and says, "Why, preacher, it wasn't taken out." I asked him where he got it. Got it back over yonder. Where'd he get it? Got it from David. Now where does David belong? Which one of these circles? Where does David belong? He belongs in the circle that was taken away. You just look at that on his chart. He said I didn't reply to this chart. Let me tell you, if that's not a reply what is? He got it from David. He said David was all taken away. He can't even fix his chart to represent him. I think he'd better stick to the Bible and let somebody else make his charts.

He said I didn't notice II Timothy 3: 15-16—why that's not his passage. Does that passage say anything about instrumental music? Let me get —(To Bro. Nichols) "Hand me that book there and open it up to II Timothy 3: 15." Let us look at that passage just for a moment. Now he's affirming that instrumental music is authorized. He said you didn't notice this passage. Now look, he says II Timothy 3: 15. All right, let's see, "and from a child thou hast known the Holy Scriptures." Does that say anything about an instrument of music? Does that say it's authorized? "which are able to make thee wise unto salvation through faith which is in Christ Jesus." Does this prove the use of David's instrument? So you're getting off here a little. That's not your passage, Barber, that's mine. Now you see if you can get your instrument from Christ Jesus... not David. He is always wanting you to hold up your hands. I'd hate to ask you to hold up your hands to see if you thought he found the instrument in that passage. He said "I'm going to give the authority." What is it? If I'm not mistaken that's the only passage on this chart. Anybody see another one? Any of the rest of you see a passage on the chart? Anybody see another one? Any of you see a passage on the chart? Is that the only one that's on there? He said he'd quote scripture. He came here tonight and spent a whole hour trying to prove... that instrumental music is authorized and just put one verse on the board, on his chart, and look what it says,—"and from a child thou hast known the Holy Scriptures." Is the instrument in there? "Able to make thee wise unto salvation?" Is the instrument there? "All Scriptures given by inspiration of God." Does that say the instrument is authorized in Christian worship? Tell us, does that say the instrument is authorized in Christian worship? "For it's profitable for doctrine, for reproof, for correction for instruction in righteousness." Does that say anything about an instrument as an aid or an act? "That the man of God may be perfect, thoroughly furnished in all good works." Does that say anything about an instrument as an aid or an act? That's the best he could do. That's the best they've got. He's the best debater they have.

Now, he said you don't have to obey commands. Will a man go to

Hell if he's not moral? I asked him in connection with the instrument, "Does God require a man to do something he can't do?" I don't think God would require an idiot to preach. Will a man go to Hell if he does not worship? Somebody back there whispered, "some of them do." I think that's right. I think that's right. Now, he said—

To Bro. Nichols: "How much more time do I have?"

Nichols: "You have ten minutes. "

Oh, yea, he said, "Mr. Wallace is a begging man." Yes, I'm begging for just one verse authorizing the instrument in the New Testament worship. Now, he said, "The Psalms," if I understood him, "are no part of the law." That's what he affirmed—that the Psalms of David are no part of the Old Testament, no part of the law. No part of the law that's taken away. I think that's the argument he's made. Well, in this connection let us note John 12: 34—Jesus quotes Psalms 110 and he said, "The people answered, 'we have heard out of the law that Christ abideth forever; and how sayest thou The Son of man must be lifted up?'" John said, Psalms was part of the law. And again in John 10: 34, Jesus answered them, "Is it not written in your law I said, Ye are gods? If he called them gods." Jesus quoted Psalms 82: 6, and said it's a part of the law. Then again, I read in John 15: 25, "But this cometh to pass, that the word may be filled that is written in their law, They hated me without cause." Here Christ quotes Psalms 35: 19 and 69: 4. Now, Mr. Barber said the Psalms wasn't a part of the law. Why, John said, Barber, that's not so. Mr. Barber said Psalms is not a part of the law and Jesus Christ says—that's not so. He quoted Psalms and called it their law. He quoted Psalms 82: 6 and called their law. Now Barber is so anxious to get David's instrument that he just divides things up like he wants to. He just wants David's instrument so badly. Let me tell you, God just didn't take away the law piecemeal—he took it all away. I'd like to hear him debate an Adventist. He'd have some trouble. He fixes him a moral law—he puts morality over there and sacrifices over here. He puts the Sabbath over there where Barber puts morality and the piano, and then puts the Sabbath over here in the new covenant and he says that it is no part of the law. Barber would get along with him not even as well as he does with me.

Now, I want to observe this. He says in regard to his principles. He said, "I didn't say what you said about that—that you can do what you want to if God didn't say that shalt not." Well, maybe he didn't use those words. That is the principle he stated anyway. He says, "God didn't legislate against it." Now I'm going to read you his exact words as we took them off the tape. "Since the Bible could not contain all the things we could or should do it specifies all the things we can't do." God couldn't tell you what you ought to do but he could tell you everything you couldn't do. Jesus couldn't tell you what to do when you

worship but he could tell you what not to do. That's the principle that made the digressive church. We are governed by the Bible. We don't go by what it doesn't say. Where did the Bible specify you couldn't wash feet in a religious service? I asked Mr. Barber that. I asked him if foot washing was a part of David's ritual. He got his piano there. He said, "Well Wallace said that Barber brought the piano over here and put it in worship," and then he said, "Well, Barber didn't do that, God did." Well, if God did you've got an essential. He gave up his aid argument, surrendered the whole thing and the best he could do is quote a passage that doesn't mention the instrument, doesn't mention worship, doesn't mention the piano, doesn't mention a thing on earth which he contends. Doesn't say anything about an aid in Christian worship, doesn't mention instrumental music, doesn't mention worship, doesn't mention the worship service, doesn't mention anything used as an aid in the worship service. One passage in a whole hour which has no more connection with the proposition than the North Pole has with the Goose's nest—absolutely, it is wholly unrelated to the issue. And I'm reminding you that's the best they can do. Yes sir, that's the best they can do. I asked him "Where did the Bible say thou shalt not sprinkle babies?" Are you going to affirm that baby sprinkling was over there and God took it out? Are you going to say that baby sprinkling is not used today by Methodist preachers? The Methodist preacher says he got it over here under Abraham. He would ask you to show where Christ took it out. When it's baby sprinkling the Methodist would, like you, start over there where you get your piano. You would have to change for that debate. If he'd get into a debate with them he'd try to teach them that we're governed by the New Testament. That we worship by the law of Christ. I don't say the Old Testament has no place. Paul said, "These things are written for our instruction," but he did not say that they were written for our New Testament law of worship. Now, Barber didn't even get into Christian worship — he's been over here hobnobbing around with Abraham and David. Our proposition says Christian worship. Now if anything I've said is irrelevant that's because I've followed Mr. Barber. Because actually David and Abraham are not related to Christ's worship as to what they did. That's the best Barber can do.

Where does the Bible say thou shalt not count beads as an aid to prayer? Where does the Bible say thou shalt not count beads as an aid to prayer? Where does the Bible say thou shalt not bow down to the image as an aid. as an aid to devotion? Tell us—as an aid to devotion? He says, "nothing is sinful unless declared so by a principle—an example or a command." That's what he said. Nothing is sinful unless declared so by a command. Where'd God declare it's sinful to put jelly on the Lord's table as an aid? Where did He? I'll just put a little on as an aid. Did He say that's sinful? Did He say thou shalt not do it? Did He? Tell

us, did He say thou shalt not do it? He said, "If God showed by an example a thing's sinful—you can't do it." I asked him to find me an example on how it is done. And he says, "Nothing is sinful unless declared so by principle or example." Where's the example on how not to sprinkle a baby? I tell you if I could just get Mr. Barber and his brethren, and they are fine people to go by the New Testament.

I think sometimes, because you laughed as you did, you were not being irreverent towards Mr. Barber. He is amusing I do say that. Sometimes I can hardly keep from laughing but I don't mean to be disrespectful. But when a man'll spend an hour affirming that God authorized instrumental music in Christian worship and couldn't even read one verse either in the Old Testament or New that connects it with Christian worship that would make anyone laugh. The best that he could do was to go over here to David's harp and bring it over. That is the best he could do and there's one passage, just one, on the chart, and it doesn't say a word about his proposition. The trouble is they do not recognize that worship—Christian worship not Jewish worship, has been ordained by Jesus Christ. That we as Christians meet to worship the Lord, Jesus Christ. Do you mean to tell me that Jesus didn't know what he wanted us to do? Was he unable to tell us? Did he leave us to go about this life without any plan, without any rules, without any law governing us. Did he just say, let your conscience be your guide just so I haven't said somewhere not to do it? Christ told us what to do. "They that worship God," God is the object, "in spirit" that's the manner—the right attitude and "in truth," is the how. The worship of the New Testament must be according to truth. Jesus said, "Thy word is truth." What's the will of Christ? Our proposition or his proposition calls for Christian worship. Let him find the regulation for Christian worship. It is all over tonight and Barber did not even get to Christian worship. I thank you.

Fifth Evening
Friday, November 17, 1950

The Proposition

"Resolved, that instrumental music aids the individual to sing, and that he has authority to use it in Christian worship service.

Burton W. Barber affirms

G. K. Wallace denies

Burton W. Barber's First Speech

Friends, I am happy to be in the affirmative, especially in this next to last night. I shall again call your attention to the proposition. Mr. Wallace mentioned that I have not defined "worship." I think surely that worship has been defined. If we could not in three nights and if he would not accept the definition that I gave two different times, surely he would not accept it again. And I would give the same definition that I gave before, not from Webster and Adam Clarke, as he did, but I gave it from the Bible. I gave it from four Bible passages in the New Testament; in fact, the only four Bible passages that in any way shed light on what worship is. I would simply repeat what they already have on record, and I think that there is no need to give that again. If there is, I shall be glad to repeat it for their benefit, but surely there is no need of it after having spent one whole night and great portions of two other nights in trying to determine what worship is. But, we are not so much concerned about what worship is. It is the "worship service" in which we have the instrument, and that is what I defined, a "worship service," not "worship," but "worship service." We are not talking about just worship, but a worship service, and that is what I defined.

First tonight, I submit for your consideration the five arguments that I shall give to show you that instrumental music aids. For my proposition actually obligates me to do two things: (1) I must show that the instrument aids, and (2) I must show that I have authority for the use of the instrument as an aid. I shall submit five simple arguments to show that it is an aid. And past this, I am not going to quibble. If this is not strong enough, then, as far as I am concerned, we shall just let the matter go. I think that these are surely convincing enough.

Argument number one: The fact that the tuning fork and the pitch pipe aid is evidence that the instrument aids too. If not, why not? The fact that the tuning fork can aid a man to get the pitch or the pitch pipe can aid a man to get the pitch is surely convincing enough that the instrument can help you to get and to sustain the pitch. If not, why not?

Argument number two: The fact that the anti-instrument people often use the instrument as an aid in their homes and for practices shows that it aids. You ask, "Well, do anti-instrument people do that?" I could present testimony tonight, if I were of a mind to do it, that would show you that anti-instrument people do use it in preparing for broadcasts, use it in the home. Somebody says, "That is just in the home." Do you mean that the instrument can aid in the home, but that it cannot aid in the church building? Do you mean that it makes a difference what building you have the instrument in as to whether or not

It can aid? But, I have authority right here, which is one of the greatest authorities among non-instrument people. It is G. C. Brewer who wrote in the May 19, 1949 Gospel Advocate, page 309, in which he admits "that it aids nor do we believe that it would be wrong to learn hymns by the aid of an instrument," says he Not only that, he repeats himself saying: "We do not hold the conviction that it is sinful to learn an air or tune by the aid of an instrument." Now, see that he admits, very plainly, that it aids. And I could give you other testimony. That, surely will rest enough for tonight.

Argument number three: The fact that songbooks aid proves that the instrument aids. You ask, "How can that be?" For the simple reason that the instrument transforms the notes of the song book into sound. One man can look at a song book and can tell with his eyes what the tone is supposed to be. But, many people cannot read music. So, we have the instrument to help the man, as an aid to the song book. In other words, the instrument literally transforms the notes that are written in the song book, so that they will appear to the ear, so that the ear can detect what the eye cannot! So, surely, if the song book aids, how much more does the instrument? Thus, the notes are a means in helping a person to sing, and the instrument is an aid in helping a man to use the song book.

Argument number four: The fact that most congregations use the instrument only as an aid, only while they are singing, certainly is testimony enough. There are great numbers of congregations that use it solely and altogether while they are singing. Now, if it did not aid, why else would they use it? Is it for the beautiful tone? If so, those same congregations would use it otherwise!

Argument number five: I submitted one last night, but I am just presenting five tonight. The fact that I know that the instrument aids me certainly convinces me that it aids. Many people have told me, "Well, preacher, the instrument does not aid you." Well, I cannot help it. Now suppose, for instance, that I were to walk down the street, and someone were to say to me, "Why do you wear those glasses?" I would reply, "Because they aid me." Well, the fellow would say, "No, Barber, you are silly; you are not telling the truth. You think that it is a fad to wear glasses nowadays. You think that you look better wearing glasses. That is the reason why you wear those glasses. It is simply because you think that they are more appealing and you like the looks of yourself in the mirror better with glasses." But, friend, that is not so. Someone asks, "If the instrument aids, why can a man go through an entire song service and never even know that the instrument is there?" Now, many people say that. Well, so it is with the glasses. I wear glasses, and I forget about the glasses being on me. I do not think anything about them. But, friend, suppose that I get up in the morning and begin to

go about my work and do a little studying, eye strain begins to be felt. Immediately, I can detect that I do not have the aid. I can know that the Instrument aids me Identically the way that I can know that glasses aid me! If not, why not? I tell you that it is a personal insult for a man to tell me that the instrument does not aid me just as it would be a personal insult for him to tell me that I wear glasses merely because of the fad or the fashion. I wear glasses because they aid me. I can know that glasses aid me, and I am the only one. You cannot tell me that glasses aid me but I can tell that they aid me. Nor can you tell whether or not the instrument aids me but I can tell. I say it from my heart as Paul wrote, "The Holy Spirit bearing me witness," the instrument aids me. Now, as far as I am concerned, in this debate, that settles it for me, the matter of the instrument aiding.

Now, we have something else to introduce. (See chart next page) For the benefit of you people who are new tonight, I shall submit for your consideration, the chart that we presented last evening. We wanted to start at the very beginning. We shall not take much time with the first part of it. But, we want you to see simply and fairly the issue as it now stands.

First, what constitutes the will of God for man today? I have submitted four simple questions:

Question number one: What reveals the will of God for man today?" The very obvious answer is, "The Bible." People will say, "The Bible." All right. People say, "All of the Bible for me, and nothing but the Bible." We are learning in this debate, however, that Brother Wallace does not take that motto. "All of the Bible, and nothing but the Bible." It is one thing to preach it, it is another thing to stand up in a debate and actually defend it.

Question number two: Do all of the commands, promises and warnings in the Bible constitute the will of God for man today? Why, "No." It is very obvious that there are some things in the Bible (for instance, we have many things given in the law of Moses such as animal sacrifices) that are not for us today. And that is simple enough for us.

Question number three: If it is a fact that the Bible reveals the will of God for man today but all of the Bible is not for man today (as is revealed in God's will), then there is the very pertinent and important question, "How much of the Bible constitutes the will of God for man today?" Here is my simple principle that I submitted last evening: All commandments, promises, and warnings that God has not repealed constitute the will of God for man today. And then, for your benefit, you remember that I gave you certain proofs for your own understanding.

Proof number one: We learn from II Timothy 3: 15-17 that Paul said to Timothy, "that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is

WHAT CONSTITUTES THE WILL OF GOD FOR MAN TODAY ?

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"THE BIBLE."

QUESTION TWO: DO ALL OF THE COMMANDMENTS, PROMISES, AND WARNINGS
IN THE BIBLE CONSTITUTE THE WILL OF GOD FOR MAN TODAY? -- "NO."

QUESTION THREE: HOW MUCH OF THE BIBLE CONSTITUTES THE WILL OF GOD FOR
MAN TODAY? -- "ALL COMMANDMENTS, PROMISES, AND WARNINGS THAT
GOD HAS NOT REPEALED CONSTITUTE THE WILL OF GOD FOR MAN TODAY."

QUESTION FOUR: WHAT DETERMINES WHICH COMMANDMENTS, PROMISES, AND
WARNINGS HAVE BEEN REPEALED?

1. THE COVENANT GIVEN BY MOSES AT SINAI WAS REPEALED BY CHRIST AT THE CROSS.
2. ALL TYPES AND PROPHECIES ARE REPEALED IN THEIR FULFILLMENT.
3. ALL OTHER THINGS THAT ARE REPEALED ARE SPECIFIED TO BE REPEALED.

IF GOD HAS NOT REPEALED WHAT HE HAS AUTHORIZED, WHO HAS AUTHORITY TO REPEAL IT ?

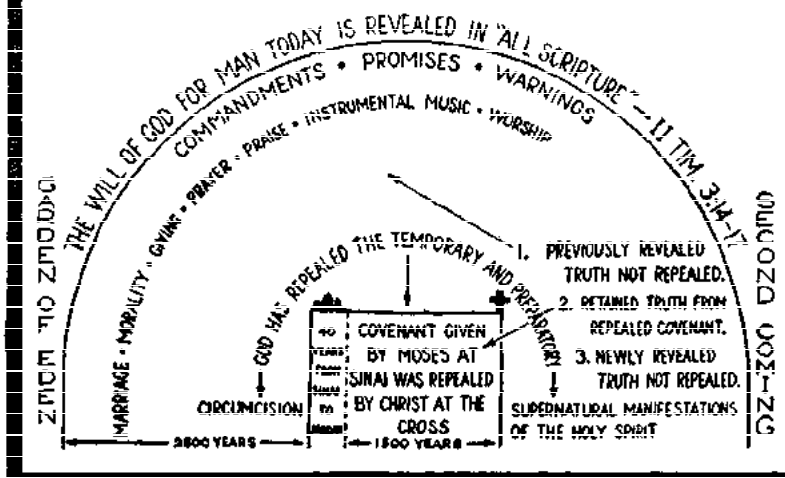


CHART FOUR

in Christ Jesus." Then, "All Scripture is given by inspiration of God, and is profitable for doctrine, (that is for teaching) for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Thus, we have it. He says that all Scripture is given by the inspiration of God. How much is that? The word "Scripture" is used, such as "It is written in the scripture" ("grapha," meaning "I write"), and so forth. Thus, we have the word sometimes translated, "written" or "writing." Of course, it is not always translated "Scripture," but it is the same word. We find this word, then, refers to the Old Testament. "Scriptures" (the thirty-nine books which my friend calls the "Old Testament Scriptures." The fact that it says, "All Scripture" in this passage brings in everything that is Scripture inspired of God. Are the twenty-seven books of the New inspired of God? All right! Are the thirty-nine of the Old? All right! What is he saying? "All Scripture given by inspiration of God." We say we have sixty-six books given by inspiration of God. What does he say about them? These sixty-six books are profitable for "teaching" a man, for "reproving" a man, for "correcting" a man, and, then, notice, "instructing him in righteousness." These sixty-six books are capable, profitable, if you please, for instructing him in righteousness. Why? So that the man of God—what man of God is he talking about? Is he talking about Moses? Is he talking about David? Is he talking about Abraham? Not at all. He is writing to Timothy, and he says, "from a child thou hast known the Holy Scriptures." "They will make you (he is a Christian) wise unto salvation." Those Scriptures are able to make Timothy, a Christian, wise unto eternal salvation, referred to in Romans 5: 9, 10. That is the eternal salvation. But listen, friend, he specified "the man of God." Are you a man of God? If you are a man of God, then he said, "All Scripture is profitable" for you.

But, somebody objects, "Preacher! all scripture?" Well, all Scripture that God Himself has not repealed. Let God be responsible for revealing the truth, and let Him be responsible for repealing the truth. "All Scripture," God said. Now, since it is true that every Scripture is necessarily qualified by all other Scriptures bearing on the same object, it follows that when God says, "All Scripture," He has reserved the right in this place and that place to repeal here and there making his own qualifications as He is pleased to do! That is proof number one to substantiate this principle. That, in heart, in essence, is exactly what Paul says.

Proof number two: God has revealed all things that are sinful by statement, by example, or by principle. Romans 3: 20 states that very thing, when Paul says, "For by the law is the knowledge of sin." You do not have knowledge of sin except as God has told you what sin is. Romans 4: 15 says, "Where no law is, there is no transgression." No man ever transgressed and sinned where God's law has not circumscribed the

boundary. And again. Romans 5: 13 says, "Sin is not imputed when there is no law." No law! Now, notice that, "Sin is not imputed" (no man ever sinned, or God never imputed sin), when He had not given a law prohibiting what a man does. Again, Romans 7: 7 says the same thing, "I had not known sin, but by the law." No man knows what sin is except as God has identified it. God has linked the proclaiming of His word with what sin is, thus, revealing sin either through a statement, or through an example, or through a principle. That being true, how much more is it true that when God authorizes a thing it could not be sinful unless He has repealed it? When God authorizes a thing, how could it be sinful unless God repeals it? Am I going too fast for you people? You keeping up? All right. Notice this statement: If God has not repealed what is authorized, who has authority to repeal it? Ask yourself that question, "If God has not repealed that which He has authorized, who then has the authority?" Well, if God repeals it, don't you know that He will tell you about it? He will say so, or you will find out about it, some way or another. That is my second proof:

Proof number three: God has specifically forbidden us to diminish from His word in Deuteronomy 4: 2 and Deuteronomy 12: 32. In those two passages, God says, "Diminish not." If God diminishes, if God repeals, that is well and good, but no man has a right to repeal when God gives a commandment. When God gives a promise or warning, it stands until God Himself repeals it.

Proof number four: The law of Moses was in force until God repealed it, which proves that it would have remained in force unless He had repealed it. "Until" means unless. The fact that the law was in force until God repealed it proves that it would still be in force until He had repealed it, for God is the one to repeal what He has once authorized. That was four proofs. I shall give you one other.

Proof number five: To prove God's will in marriage and divorce now, Jesus said in Matthew 19: 8 that "From the beginning it was not so." And, thus, it is that we have followed this law of marriage since the very beginning of time. Jesus established the authority of marriage. "From the beginning" was when God authorized it, and He has never repealed it. God temporarily allowed a writing of divorcement during the Mosaic dispensation, and then what did He do? Why He simply repealed it, but that was the only thing that He repealed. Christ appealed back to the beginning to God's original law. And thus, we find again our principle is established.

Common sense illustrates this. If a man has, for instance, been selling automobiles, someone says, "How much is this Ford?" He says, "Nine hundred dollars." Well, does he have to say nine hundred dollars every day? That is the price of the Ford. No employee has the right to change it until the boss comes around and says, "Now, I have repealed

that price, and I am either going to raise it, or I am going to lower it." You see that it stands. That is in every realm, and so it is in God's realm. Now, if this principle is not true, then nothing that Jesus taught could possibly be true. I am throwing that one in.

I want you to notice a matter that will do no damage to my principle up there. In other words, according to Brother Wallace's position that he advocated last night, "Nothing that Jesus taught that was not specifically named on this side of the cross could possibly be in force." Do you know what that would mean? That would mean that for the communion service, we would now know what to put in the cup for it was on the other side of the cross that He told us what was in the cup. On this side, the Bible does not once so much as name what is to be in the cup. We would not know what to put into the cup.

Now only that, we would not know the procedure for church discipline, which Jesus gave in Matthew the eighteenth chapter. He gave the procedure that is to be done in the presence of the church. The church was not established at that time, but, He gave it at that time. According to Mr. Wallace, when Jesus went to the cross, everything that ever went before it was nailed to the cross. Do you know what that would mean? I just looked at the poor old Bible when he got through last night, and you know what I found? Look what he had done to it. (Old Testament section loose) See that thing? He preached that thing out of the Bible. I am not insulting him. You will understand that. I want to be very kind, but to my mind here is his exact position. His position is that only the twenty-seven books are authoritative today. Of what good is that part back here--the thirty-nine books? Why it is no more than an accurate history book, or a book of illustration, no more than that. He says that there is nothing back there for us. The Book of Proverbs compiled not too long before the Jewish nation was taken captive would not serve any good for the Jews and thus the Book of Proverbs would be a useless book! Accordingly, the Book of Ecclesiastes is a useless book! Why does my friend even bother with the thirty-nine books? Why doesn't he just leave them home?

Last night, Mr. Wallace claimed that what isn't found in the New Testament is no good for the Christian today, as far as his faith, as far as his conduct, is concerned. Do you know what that means? If you cannot find it in the New Testament, then it is no good so that you do not need the Old Testament. If it is found in the New Testament, then you do not need the Old Testament for if it isn't found there it isn't true for us. Thus, there is not one single reason for using the thirty-nine books, according to that position which Mr. Wallace has taken.

Now friend, I take the simple position that of "all scripture." I want to stand upon God's Holy Word! It was the Holy Spirit who said, "all scripture." And there is where I take my stand!

But, now the question comes, "What determines which commandments, promises, and warnings have been repealed?" I submitted three simple principles last night. You notice that last night Mr. Wallace never handled my principle. He never answered my six and now seven arguments I presented to establish it. He never once began to tussle with them. The three principles were: (1) The covenant given by Moses at Sinai was repealed by Christ at the cross. (2) All types or prophecies are repealed in their fulfillment. (3) All of the things that are repealed are specified to be repealed, (named and specified to be repealed).

Well, we tested them relative to instrumental music. When God had given instrumental music, was it part of the law? It couldn't be a part of the law as I shall affirm a little bit later tonight in replying to some of the things that Mr. Wallace said. It could not be a part of it. Why? Instrumental music was given four hundred forty-nine years after the law was given at Mount Sinai, and Paul, (in Galatians 3) say that when a covenant is given, no man addeth thereto! When it was given, it was given. Now, he said that no man addeth thereto. Either the Holy Spirit knew what He was talking about when He said, "It be confirmed, no man disannulleth or addeth thereto," or the Bible is a falsifying book! There - is no clearer statement in all the Bible than that. But, again, is instrumental music (since it is not of the law of Moses) a type or prophecy? Well, certainly not. It is specified some place to be repealed? Certainly not. Therefore, friend, along with marriage, along with morality, along with giving, along with prayer, along with praise, along with worship, we find instrumental music in addition to many, many other things. I ran out of space on my chart to establish the fact that those things are still God's revealed will for mankind today.

Oh, Mr. Wallace poked fun last night. He said, "Barber got clear back over here with David." I stand with God. It is God who says, "All Scripture." If I can get you people to see that tonight, and then tomorrow night, that is the one thing that I shall nail down. It is in the New Testament, if you please. It is God Almighty who said, "All Scripture." Let Him be responsible for it! And there it stands. What is the will of God for man today? Here you have it: (1) Previously revealed truth not repealed. If it is given, it is given. Mr. Wallace said, "Well, Barber tried to bring it over." "Bring it over?" That is not Bible language. The Bible never said anything about "bringing over" anything. It is not a matter of bringing anything over, for when God gives a thing it is given. When God speaks, He speaks. Let God be responsible for the boundary of His own will. Previously revealed truth that He has not repealed. (2) Retained truth from the repealed law. God repealed the law, yes, but He retained that which He was pleased to retain. (3) Newly revealed truth not repealed. God not only repealed circumcision given before the law, God not only repealed the law that was given, but God likewise

repealed supernatural manifestations of the Holy Spirit. That is one that you can never hurdle, because, even in the New Testament dispensation, God has repealed things.

I shall now notice some of the things in my remaining minutes, that Mr. Wallace gave last night. As you people who were here last night know, there wasn't a great deal to notice. "A thing cannot be both a command and expedient." Now that is what he said two times last night. But, he argued with me the first and second nights that I had to find a commandment for instrumental music, and then when I found the commandment, then the number of instruments and the kind of instruments would be the expediency of that commandment. He always talks about "expediting the command." Now, he has switched his position, friend, and I want you to see it! He is doing so in hopes of refuting me.

He says, "I go by the Bible, what the Bible says, but Barber goes by what it doesn't say." I go by what it does say, for the Bible says "All Scripture." I want you to see that. That is the Bible, if you please. That is in the New Testament, given by the inspired apostle Paul, and whatever Scripture was given by inspiration that is the thing by which I go, if you please!

Again, he says, "Let him show where God put the instrument in." Well, Mr. Wallace struggled three nights to find where God put the tuning fork in and where God put the pitch pipe in. It ill behooves a man who was in a death-struggle to put his aids in and could not get them in (by admitting that there was no commandment, by admitting that there was no example, by admitting that there was not even so much as an implication or inference), to say, "Now Barber, find where you put the instrument." I think that it ill behooves a man to do that. What do you think?

But, again, he says, "Spiritual gift." He laughed at this reference to the chart. He looked at it, and said, "Spiritual gift!" He says, "Why doesn't Barber find where the New Testament gave the order of worship?" I am going to ask Brother Wallace this question: In I Corinthians the fourteenth chapter, where Paul was discussing their regular assembly, when he discussed tongues and prophesying and the order of their tongues and prophesying, was that the New Testament order of worship? Yet, God repealed that very order! In that very same passage, He repealed it. That is a new Testament order, but God repealed that order. The question is: If "all scripture" gives the order of God's worship, whether it be found in Genesis or Revelation, isn't it of God? And, if God says in Romans 15: 4 that "whatsoever things were written aforetime were written for"... Abraham? is that what it says? Did it say, "The things that were written aforetime were written for David?" Is that what it says? Did it say, "The things that were written aforetime were written for Moses?" No! "the things that were written aforetime were written

for our learning." What God wrote back there was as much for my learning as it was for their learning. If not, why not? Of course, with the exception of the things that God has repealed. God says that it is for me. It is either for me, or it isn't. My time is slipping by, and I must move on.

He said, "Barber got his instrument from David." Oh, no, Barber did not get any instrument from David. II Chronicles 29: 25 says, "For so was the commandment of the Lord by His prophets." Where did Mr. Wallace get this tuning fork and pitch pipe? He didn't get them from even David. He got them from the sensual court of England! That is where he got his tuning fork. But, friend, I got the instrument from God! That is what I am showing here.

But, again, he says, "The Psalms are a part of the law." That is the thing that I want to bear down upon tonight. He claimed that Psalms are a part of the law. I shall give some arguments to counter that. Suppose that the Psalms were a part of the law? Suppose that he could prove that they were a part of the law, so what? He quoted several passages wherein the Psalms were quoted, saying, "As it is written in the law. "

Argument number one: When Mr. Wallace debates the Adventist he argues that "the law" was the general use of the word, but not always referring to the Mosaic dispensation, such as Psalms 19: 7: "The law of the Lord is perfect, converting the soul." Mr. Wallace wouldn't debate the Adventists. He just recommended Canright's book as the best thing that is written. Let him get Canright out and see what he says. When he debates the Adventist he will say, "the word 'law' doesn't always refer to the Mosaic law." The word "law" is a word that simply means "law," regardless of what law it is. You have to identify the law. We read about the "law of Christ," we read about the "law of God," we read about the "law of Moses." Why, there was law given even before the law of Moses was given.

But, even if Mr. Wallace could prove that the Psalms were in the law, it would simply constitute retained truth from the repealed covenant. Why? For in the New Testament God says, "Teach and admonish with Psalms." He said, "If any is merry, let him sing Psalms." I ask you: "Don't you think that our preaching and practice ought to be identical?" Mr. Wallace said that his preaching and his practice went along. You imagine singing the one-hundred-fiftieth Psalm, "Praise the Lord with the harp, praise the Lord with the psaltery" and then getting up and preaching, "If you do, you will go to Hell." Now' that is not preaching and practicing the same, is it? No sir! But, our preaching and practicing ought to go together. The New Testament specifically enjoins the Psalms upon us. There is no doubt about that. God states time and time again, "the Psalms," "the Psalms," "the Psalms." All right,

if God was pleased to put Psalms over here, let Mr. Wallace be pleased to do it.

Argument number two: "The law was given by Moses." Time and time again, that is repeated, "the law was given by Moses." I have down sixteen passages all the way from II Chronicles and Nehemiah and II Kings over into the New Testament. Sixteen times in such passages as, John 1: 17, "The law was given by Moses." No, friend, you cannot get around that. Since the law was given by Moses, then the law was not given In David's day. The law wasn't given in David's day.

Argument number three: II Chronicles 33: 8 says that Moses gave "the whole law." Brother, you can't get around that. If Moses gave the whole law, then, friend, what part of the law was it that David gave In the Psalms? You can never bury that thing. It is true that from the time of Sinai to Jordan under Moses' leadership, the entire law was given. The Bible said "The whole law. "

You say, well, why the law then? Well, let us take it a little farther—but I cannot finish that argument. That is where I wanted to finish, but I am not going to get to it. I shall show it to you in my next speech. (I have just about a minute left.) I shall prove by Mr. Wallace himself, in a little booklet of his, that he has agreed with me that not everything said to be in the law was in the law; that not everything said to be in the law was nailed to the cross. I am going to prove that, I am going to show that to you. He admits that very thing in this little book. I don't have time to finish that. That is just a little more lengthy.

Here is my last one: Christ distinguished the difference between the law and the Psalms in Luke 24: 44: "All things must be fulfilled which are written" in what? Why, "the law of Moses, and in the prophets and in the Psalms." He made the distinction between law and Psalms. John 10: 34 says, "Written in your law" all right, but there are a lot of other things said to be written in the law. That is evident.

And my last one is this: Every New Testament passage that says anything about the law being nailed to the cross, everyone of them, identifies it with that which was given between Sinai and Jordan. Not' including the Psalms or anything else. I am going to have to leave that other argument.

G. K. Wallace's First Reply

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

It's a pleasure to appear before you to continue this investigation. Mr. Barber said in one of his arguments (I notice he didn't quote any scripture and I watched very carefully)—he said, "I believe his aid, when he gets the pitch on the tuning fork, aids just as the piano does." He said, "One gets the pitch and the other sustains the pitch." You have to have pitch for both of them. Does your piano ever get out of tune? Does it have to be pitched? Look down here, here are two kinds of music, vocal and instrumental. You have to have a leader for this, you have to have a leader for that; do your leaders always start together? You take a pitch pipe and you strike it and you listen for the first note—is that the way you play the piano? Do you sing that note and stop and somebody gets another and then sing it? Then wait? You are doing it at the same time. You're not sustaining the pitch, you're doing it simultaneously and making another kind of music, another element. You're adding another element.

God explicitly commands singing and implicitly left instrumental music out. You have to have a book to sing, you have to have a book to play, you have to have pitch to sing, you have to have time and tune and harmony for both and to try to make a parallel between the song book and piano is simply a dodge because you use the song book to produce either kind or both kinds. God said sing. That's all there is involved in that. He said, "Well, you use it to teach at Home." I tell you we object to its use in Christian worship because it adds another element. If something aids you at home would that necessarily prove it would be right to put it in a worship service and offer it to God? Would jelly aid you to eat bread at home? Would that mean it's right to put it on the Lord's table?

Now I mention the matter about the song book. I've already mentioned that. There is his proof number two and number three. He then said, "I know it aids me." His proof is his own tongue. I can give as many references or as many testimonials for Hadacol, maybe more. The Catholic church puts in images, they put in all these things and here's their proof, page 146, "Faith of our Fathers," by Cardinal Gibbons. Gibbons says, "it is not in worship because it's outside of you." On page 165 he goes back to the Old Testament and gets his brazen serpent. On page 169 he says, "you have them (images) in your homes. If you

can have them in your homes I can have them in the church." Mr. Barber says, "It you have your piano in your home I can have it in the church." And then he says,—Mr. Barber says, "The song book aids the eye." That doesn't prove its authority. Listen to Mr. Cardinal Gibbons, the Catholic, talking about how these, all these things, aid—the images and their statues and stations of the Cross and their paintings and Catechisms and so forth. He said, "They spoke more tenderly to the eye than his word to the ears of the audience." I'd like to hear Mr. Barber debate a Catholic with his aids. Gibbons says, "I know it aids me." That's what he said. Gibbons says they aid the eye. If he makes any more references to this I'll answer him.

Now he goes to his chart. I want to pull this down. (See chart on page 190).

You know it's all right for a man to talk to himself but when a man starts answering back I get worried about him. Now, I want you to look at his chart. Mr. Barber says, "What reveals the will of God for man today?" Oh, he made a great play about the Bible. What's the answer? "The Bible." "Wallace doesn't take all the Bible." You remember that? "Well he doesn't take all the Bible." You remember that? "Doesn't take all the Bible." But we do. Then he asked himself another question and says, "We don't take it all." Now there's a flat contradiction. He said, "You don't take it all," "we take it all," and then turned around and asked himself another question and said, "We don't take it all." You couldn't reconcile that in a hundred years. Mr. Barber, I think next time you'd better let Donald make the charts. I believe even if he were talking to himself he wouldn't contradict himself.

Now, he goes and talks about principles. There's some things I'd like to get before you as we progress tonight. I asked him repeatedly for the chapter and verse that authorizes the use of a mechanical instrument.—what was his answer?

He said last night, "Why you asked about the order of worship." No, I asked about the command for the act of worship, Mr. Barber, I said that I can find a command for every act. Here are the acts, "teach, pray, give, sing, the Lord's supper. These are the acts. Here's the law. (See chart on page 191).

This is the command, to teach, and here are things that are expedient under it. Here is the example of the Lord's supper, here is the command for it and these things expedite it. You find the command for the instrument and then we'll talk about what's expedient under it. But he gave up his expediency argument and said, it's not an expedient, it's a command. Now here is the commandment to "teach." Here's the commandment to "pray." Here's the commandment to "give." Here's the commandment to eat the "Lord's Supper." Here's the commandment to "sing." I have, and I gave, the command for singing. Barber says, "I have

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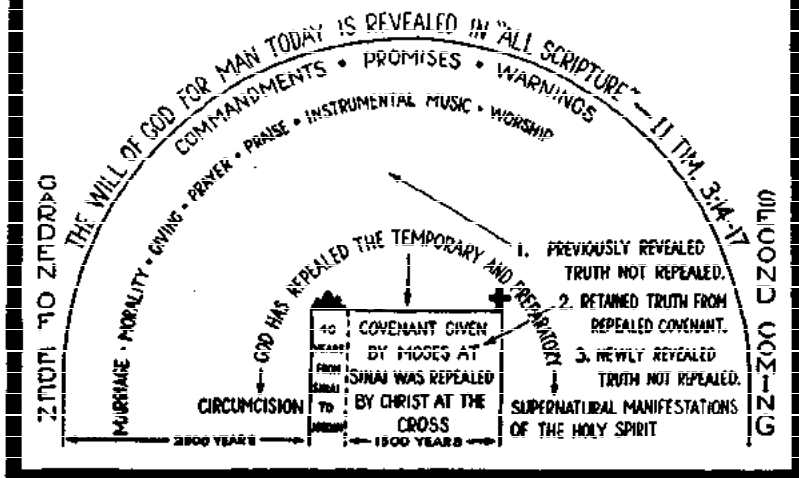


CHART FOUR

COMMANDS
EXAMPLE
N. INFERENCE
"ALL LAWFUL. NOT ALL
EXPEDIENT "1 Cor. 10:23

MUST
WORSHIP
JNO. 4:24

GOD **OBJECT**
SPIRIT **MANNER**
TRUTH **WORD OF CHRIST**

WORSHIP
REVERENCE PAID
ACTS PERFORMED
SERVICE RENDERED
RITE OBSERVED

"ACT OF
WORSHIP"
Heb. 9:1;
1 Cor. 11
"IN THE
CHURCH"

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP, IT IS
SINFUL WHEN PRACTICED
IN HIS NAME," Barber

"AT HOME"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

TEACH, AUTHORIZED, Acts 20:7, 1 Cor. 14:19; Col. 4:16; Cor. 2:14. **"EVERY PLACE,"** Blackboard, Chart, Literature, Radio, Recorder, Earphones, Speaker, Length of Sermon, Time to Stay, **EXPEDIENTS.**

PRAY, AUTHORIZED, 1 Tim. 2:8; **EVERY PLACE POSTURE, EX.**

GIVE, AUTHORIZED, 1 Cor. 2:12; **C. PLATE EX.**

LORD'S S. AUTHORIZED, 1 Cor. 11:23-24; Acts 20:1; **COMMUNION SET EX.**

"Eat Bread" Authorized

"Drink Cup" Authorized

Acts 16:23, 32, 39; No. of Songs, Paris.

SING, AUTHORIZED, Eph. 5:19; Col. 3:16; **How to Get the Pitch, Ex.**

"We Agree" Barber

GO, AUTHORIZED
TRAIN, CAR, SHIP, EX. **MUSIC**
BAPTIZE, AUTHORIZED,
PLACE, EX.
ASSEMBLY, AUTHORIZED
HOUSE, EX.

VOCAL LEADER, BOOKS, PITCH, TIME, TUNE, HARMONY; "VOICE PUTS NOTES INTO MUSIC."

INST. LEADER, BOOK, PITCH, TIME, TUNE, HARMONY; INST. "PUTS NOTES INTO MUSIC." HUNT EXPEDIENTS WITH INST. NO., KIND, PRICE.

a command for instrumental music." Where is it found in the New Testament? Let him find it in Christian worship—that's what we're talking about. Let him find it in Christian worship. Let him find the New Testament command. But you know the way he argued the other night, he said, oh, "it isn't a command, it's just an aid." Now I don't say these things (charts, etc.) are commanded, I say they're expedients. You're not commanded to use a blackboard. But he said you're commanded to use the instrument. You remember the big speech that he gave about, "Wallace's judgment vs. Barber's judgment." Barber says, "I'll take a piano and Wallace says he'll take a tuning fork," and "It's Barber's judgment and it's Wallace's judgment." Barber now takes it out of the realm of judgment and said, "God Almighty selected it." Now he has surrendered his aid argument. I want you to remember that he has taken it entirely out of the realm of expediency, he has put it into the realm of essentials. He has said it is a thing required of God, that God commanded it. Now I have repeatedly said this. I didn't ask for the order of worship, I asked this—Where did God command it? I find the exact command for every act that I perform in religious worship. I'll give you chapter and verse for it, I'll give you the command. Let him come up with the verse of scripture that commands in New Testament service the use of an instrument. Let him find it.

Now, let's go a little further with this. He said, "Well, I want to talk to you about principles." Well, you know if a man can't find the law of God he'll try to invent him one. I'm going to turn to those passages in Romans he used and look at them. I thought at first that it would not even be necessary, that they were so far fetched and so unrelated to the issue. He says these rules of his establish, that "God has revealed all things that are sinful." That's what he's starting out to prove. "God has revealed all things that are sinful"—that's what he's starting out to prove. "God has revealed all things that are sinful" and Barber says that he goes to the Roman letter to prove it. Here's what Paul's talking about. He starts out here in chapter 3 and says, "what advantage then has the Jew, "—he's comparing the Jew and the Gentile. The Jew had been given the law—the Gentile was outside of the law. "What then, are we better than they? No, in no wise: for we before laid to the charge both of Jews and Greeks that they are all under sin." (Romans 3: 9) Why, the Gentile was under sin before the law, even though the law of Moses wasn't given to him. He was not accountable to the law of Moses. Now, the thing he's talking about here is the law of Moses. He goes a little farther. "Now we know that what things soever the law saith, it saith to them that are under the law." (Romans 3: 19-20)—the Mosaic law—"because by the words of the law shall no flesh be justified in his sight for through the law cometh the knowledge of sin." These Gentiles outside of this covenant—why they were under sin, but they just didn't

know about it. It doesn't say that because they were not under the Mosaic law they were not doing wrong, they were under sin, sin was in the world, and had been there since Adam. But the Gentile just didn't know about some of these principles. That's all in the world it says. But now look what Paul says down here further. "But now," in this age—in the Christian age, "apart from the law. The righteousness of God has been manifested, being witnessed by the law and the prophets, even the righteousness of God through faith in Christ Jesus unto all them that believe." (Rom. 3: 21) Now if you believe the Bible—remember, here is what Paul taught: Here's the law under which both Jews and Gentiles have been placed and because the Gentile wasn't under the Mosaic law, and just because he didn't have the knowledge of sin doesn't mean he was not under sin. Now, to take passages like these and to try to make them teach—"That God has revealed all things that are sinful," is a misuse of the Bible. It doesn't even say and it doesn't even hint at Mr. Barber's rules. No wonder he tried to make him a rule when I asked him for chapter and verse. I gave him chapter and verse. I didn't have to invent some rule. God didn't make any such rule as Mr. Barber made. And then down a little farther, "For the law worketh wrath"—(This is Rom. 4: 15) "the law worketh wrath but where there is no law neither is there transgression." He just simply said that the Gentile was not subject to the law of Moses—not subject to a law that was not given to the Gentiles. And then Paul says in Rom. 5: 13, "for until the law, sin was in the world." There was sin in the world before the law of Moses was given, "but sin is not imputed where there is no law." In other words, the Gentiles were not held accountable to the law of Moses. God took away the law of Moses and now apart from the law he makes them both subject to the law of Christ. Now you come down a little farther to chapter 7: 4-7 and that takes in the whole of Mr. Barber's so-called rules. Paul says, "wherefore my brethren, ye also," you Jews, "were made dead to the law, through the body of Christ; that ye should be joined to another, even to him who is raised from the dead." "But now we have been discharged from the law. We've been discharged from the law. Wherein we were held so; that we serve in newness of the spirit, and not in the oldness of the letter." "What shall we say then? Is the law sin? God forbid. But I had not known sin except through the law; for I had not known coveting except the law had said, Thou shalt not covet." But didn't people covet before Sinai? Didn't people covet before the law was given on Sinai? That just simply says some of these people didn't know God's regulation. And Mr. Barber gets up and makes a statement that has no connection whatsoever with it. Listen young people and others, there's no such rule in the Bible as Mr. Barber lays down. These passages don't even hint at it, they're taken out of their

setting, they're misrepresented, they're clearly stated, they have not one connection with his principle.

Now, let him find the passage that commands instrumental music in Christian worship. I don't ask you to take just some far fetched principle. I gave you chapter and verse for every act of worship. Now, Barber took the piano out of the realm of expediency and said it's a requirement, it's not an expedient, it is a command, an act. Mr. Barber said, ': If you'd use an act which God didn't authorize it's sinful." "If God does not command an act of worship it's sinful when practiced in his name." Let him find a New Testament passage for it. Now, he makes it an act of worship and he affirms if it's an act of worship it's sinful. Of all the confusion—the worst I've ever seen in my life.

Now, let's go a little further with this. His principles that he sets up, that he tries to deduct sounds like an Adventist preacher trying to make up principles. Why, the Adventist would get over here and say, "there's a moral law and a ceremonial law and God took away the ceremonial law and left the moral law," and then he'll take off on a bunch of passages that have no connection with his principles. Barber would ask the Adventist to find a New Testament command for Christians to keep the Sabbath and he'll say, "I can't find one but I'll get you a principle." Now, that principle Mr. Barber thought up is not taught in those passages, they don't even refer to such a principle and don't teach anything akin to it.

Now he said, "God commanded the instrument back over here."—and "where did God repeal it?" He said, "Well it wasn't a part of the law of Moses because it's given after the covenant on Mount Sinai." Now he sounded like an Adventist there. The Adventist says, "All there is to the law—the Old Covenant is the ten commandments or what was given on Mt. Sinai." But, do you know that Jesus didn't have a knowledge of these things like Barber and the Adventists. In I Corinthians 14: 34, the whole book of Genesis is called the law. The book of Exodus is called law, Leviticus, Deuteronomy and Numbers, these entire books are called law. The Psalms were called the law by Jesus Christ. Barber gets up and says, "no, that's not right." But Jesus had a different conception of that than Mr. Barber. Now, what became of the law? He said, "Well, the instrument wasn't put in until 400 years later." Let me ask you something. Are the amendments to the Constitution of the United States any part of the constitution? When we as the people amend the Constitution of the United States, are the amendments any part of the law? When we go to pass them, do we say, well, man does not add thereto. God added to his law. God commanded that instrument, David's instrument, by law. God told the Jew to use them. You heard Barber say, "God told them that," God added to that. Now, are the amendments to the Constitution any part of it? Are they any part of

the Constitution? Mr. Barber said, "Oh, if it wasn't in the original draft drawn up over yonder by our forefathers, it's not part of the law." Are the amendments to the Constitution any part of it? Well, he said, "Man can't add." Of course he can't. God can. God put those instruments in the old Jewish worship and they used them as an act of worship—they praised God with them, they worshipped God with them. That's what they did with them. The Bible says they did. Here's a man offering the sacrifices, here's a man singing, here's a man playing the instruments and God said, "all of them worshipped." Now Barber said, that's where I get them. That's what they did with them. That's what he does.

Now, I want to go a little further to help you to realize some things about this. I thought I came here to discuss with a man who believes that Jesus Christ was Supreme Authority. I didn't know that I was here to meet a man that didn't recognize the Son of God as the Supreme Authority in matters of religion. I thought, why anybody knows that. Hebrews 1: 2, "God having of old times spoken unto the fathers by the prophets, hath in these last days, spoken unto us by His Son." God has fully revealed His will to the church of Jesus Christ by His Son. Is the revealed will of God in the New Testament of higher authority than the Old? Is the New Testament to be made to harmonize with the Old Testament? Or, are the precepts of the Old Testament to be modified to harmonize with the Gospel? In other words, does the New Testament stand up higher than the Old or the Old higher than the New? Is Moses bigger than Christ? Which is the greater? I thought I was here to talk with a man who believes that Jesus Christ is the Supreme Authority in religion. Listen to this, "the Old Testament must be received as the inspired word of God." Why, of course we believe that. We believe it's the inspired word of God and for him to make a play and say, "I take it all and Wallace doesn't," and then get up and say, "no, I don't"—is confusion at its worst. That's just a play. Let me help you to understand how to rightly divide the word of truth. The Old Testament must be received as the inspired word of God but it must be studied in the light of the New Testament and modified by it. To use an act from its contents it must be required in the New Testament. We do not do what's left out, we do what's put in. We're governed by what the New Testament says and not what it does not say. We're governed by the law of Christ, by what He says and not by what He does not say. Jesus said, "Moses said," and "I say," "Moses said" and "I say." Christ made requirements that Moses did not make. (Matt. 5: 21-47) Christ took Peter and John and went up on the mountain and was transfigured before them and there appeared Moses and Elijah (Matt. 17: 1-8)—wish he could have had Barber there too—It would have saved this debate. He said, 111 build three tabernacles, one for thee, one for Moses, one for Elijah. God said,

"hear ye Him." But Barber said, "I'll take Moses." Well, I'll get back to that in a little bit.

But I want to know what the price of butter is tonight. Help me here a minute, (uncovers chart—see chart next page)

You heard that speech about the price of butter. It's automobiles tonight. What's the price of butter? Here's Barber's law. He said, "If God just didn't say anything that is what he meant." I go down here where Mr. Hunt's running his butter store—we're keeping him in the butter business—and ask, "What's the price of butter today?" "72 cents." Now, if I come back tomorrow, and if he didn't say anything, it's the same price. In other words he goes by what's not said. Take the patriarchal age, what's there? Animal sacrifices. What's the price of butter? There it is—animal sacrifices. But when God made the Jewish law why did he restate animal sacrifices? Why didn't He leave a blank? The price of butter hadn't changed, had it? There's the parallel—animal sacrifices. They offered them back there in the Patriarchal age. Here's the Jewish age—why did not God leave a blank? The price of butter hadn't changed had it?

Here's the altar back here. Here it is over here. Why did God say anything? The price of butter hadn't changed had it? Why didn't He just leave a blank? That's the way Barber runs his business. God doesn't operate that way. Here's another. Tithing was back here in the Patriarchal age. Why didn't God just leave a blank in the Jewish age? Why did He say anything?

Here's another. Infant membership was back here. Why didn't God just leave a blank in the Jewish age? The price of butter hadn't changed, had it?

Back here in this old law they sing, use instrumental music, pray, teach, give and now you come on down here in the New Testament and see what we have. Here is the Christian Age. Why Barber says, that "if you have a blank that means that you can go by the blank." You can put what you want in the blank unless God legislated against it. All right. Let's come on down here with your instrumental music. Now if God wanted it in, you say "He'd just leave a blank," but if that's so why did He not leave blanks in the Jewish age? That shows his rule is in reverse. I tell you the way it is. When God wanted it in the Patriarchal Age He said so and when He wanted it in the Jewish, he said so. But, you come down here in the Christian Age and he's going out of the butter business—doesn't have any. Just took it off the market—He is clear out. Didn't change his price, just took it out of the store. Left it out. What is the price? He's out of it—doesn't have it any more. He has gone out of the butter business. That's the thing about it. Barber is not fair to God. God took it out. Barber puts it back. Now, remember his argument is that, "if God wanted it in He'd be silent," but He wasn't

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2500 Years
(Abraham)

JEWISH
1500 Years
(Moses)

CHRISTIAN
(Christ)

ANIMAL SACRIFIC.
Gen. 4:4; 8:20

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Lex. 1:15; 8:21

"**ALL**
SCRIPTURE"

ALTAR
Gen. 22:9; 26:25

ALTAR
Ex. 27:1; Deut. 12:27

CIRCUMCISION
Gen. 17:23; 21:4

CIRCUMCISION
Ex. 12:44; Deut. 10:16

TITHE
Heb. 7:2

TITHE
Heb. 7:5

PRIEST
Gen. 14:18

PRIEST
Ex. 19:6

ALL PRIEST
1 Pet. 2:5

INFANT
MEMBERSHIP
Gen. 17:10-23

INFANT
MEMBERSHIP
INCENSE
Ex. 13:2
Deut. 33:10

SING
Ex. 32:18

SING
Eph. 5:19
"Psalms"

INSTRUMENTAL
MUSIC
2 Chron. 29:35

PRAY
Gen. 20:7

PRAY
Num. 21:7

PRAY
Acts 2:42

TEACH
Lev. 10:11;
Deut. 17:11

TEACH
Matt. 28:19-20

GIVE
1 Chron. 16:28

GIVE
1 Cor. 16:2

LORD'S
SUPPER

here (in Jewish age) for when He wanted animal sacrifices, He said He wanted it. When He wanted the altar, He said He wanted it, when He wanted circumcision He said He wanted it, when He wanted the tithe, He said He wanted it, when He wanted the praise, He said He wanted it, when He wanted infant membership He said so. But God did not put instrumental music on the shelf in His new store.

Now, I'm going to tell you about this whole discussion—the thing around which it revolves. We just don't agree on what we should accept as authority. I believe that Jesus Christ is the Supreme Authority and he doesn't. He thinks Moses is.

Now, let's go a little bit further. "Bro. Nichols help me here—bring my chart. Is it all right? I don't know whether I've got time or not. Bring it in, I've got about ten minutes if you'll hurry." Now, look, Barber says, "All commandments, promises and warnings that God has not repealed constitute the will of God for man today. "—"God has not repealed." Here it is down here, "All types and prophecies are repealed in their fulfillment," If fulfilled it is repealed. All right, I want to turn now to the 3rd chapter of the Book of Acts, and when I get to the 3rd chapter of the Book of the Acts I want you to look at this statement up here that Mr. Barber made. God told what He did with the law. He took it out of the way, nailed it to the cross. (Col. 2: 12) Here it is—"Moses indeed said, a prophet shall the Lord thy God raise up unto you from among your brethren, to him shall you hearken in all things." Barber says, "Oh no, no, I won't." Now what about the Prophets? He said, "and all the prophets from Samuel and them that shall follow after us have spoken of these things." Every prophet of old taught that Jesus Christ was to be the Supreme Authority. "Ye are the sons of the Prophets and of the covenant," and of the seed of Abraham. They have the promises, they have the covenant. And Peter said, "Moses spoke of these days." The days, now, in which they were preaching in the New Testament church. Now let Mr. Barber come up here and set before us whether or not he believes that Christ is our law giver, or Moses. Who's Supreme Authority in matters of religion? Here are the prophets, here is the covenant, here's Abraham, here's the law, here's the whole and Peter says, "To him" to Christ, "must ye hearken in all things whatsoever He shall speak unto you." (Acts 3: 22-23) Peter says we are to go by what Christ says and not by blanks.

I'll get Abraham Lincoln, now, to move over just a little, (referring to a young preacher) so I can use the chart.

(See Chart next page)

Therefore David's, Moses', and Melchizedek's authority repealed. He talks about types. David, as king, was a type of Christ and Barber said, "If the type's fulfilled it's repealed." David as King was a type of

DAVID—KING and CHRIST—KING
MOSES—LAWGIVER and CHRIST—LAWGIVER
MELCHIZEDEK—HIGH PRIEST and
CHRIST—HIGH PRIEST
"ALL TYPES REPEALED IN THEIR
FULFILLMENT" Barber
THEREFORE DAVID'S, MOSES' AND
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Christ; the type is repealed when fulfilled. So David's authority is repealed.

Moses as the law giver was a type of Christ—the law giver. He said if the type's fulfilled it's repealed, then Moses as the law giver is repealed.

Now look at Melchizedek—that's your Abrahamic promise. What has Barber done there on his chart? Where did he try to get his instrument? To save his life he can't go back yonder in that Abrahamic covenant and find anybody using an instrument in their worship service. Yes, Melchizedek represents the Abrahamic covenant; he was a type of Christ, he was the high priest, and that was fulfilled, therefore repealed. Now, don't you wish you hadn't hung up that chart? You see what a man does when he makes laws God didn't make? Yes Sir, you see what he does when he makes laws that God didn't make? David, the type of Christ being fulfilled in Christ, repealed David as authority, Moses the lawgiver as a type of Christ was repealed when fulfilled. Melchizedek, as a type of Christ, was fulfilled, therefore, repealed.

Now then, Mr. Barber says, "take it all." Yes sir, I take it all and I take the part that teaches that Jesus Christ is the Supreme Authority in religion. The Bible teaches that in both the Old and the New. Why, for me to say I don't take Moses as God's law giver today doesn't mean

that I don't believe the Old Bible—that means I do. That means I do believe it. I couldn't believe the Old Bible and not believe Christ is Supreme. Mr. Barber goes out here preaching on the two covenants and when he says, "God took away the Old Covenant," some Holiness will jump up and say, "You don't believe the Old Bible." Well let me tell you something, the whole issue is this: we believe that in the New Testament church that we should hear Jesus Christ in all things. Even Moses said, "To Him shall you hearken in all things." He said, "Brother Wallace, are you afraid to use the instrument?" Yes Sir, "to him shall you hearken in all things." In all things, "and it shall be that every soul that shall not hearken to that prophet" to Christ, "shall be utterly destroyed." When I go to worship in the New Testament church I want a command for the **act** that I perform. God gave commands to be observed in his worship service. He permits that command to be expedited. Even Barber takes the piano out of the realm of expediency and makes it a command. Barber so made it—he gave up his whole aid argument and all that he said about the aid is irrelevant. Now you remember this when he talks about his principles and the passages in Romans—they just don't teach what that chart teaches. I can see why that he puts a lot of things like that up there. Instead of giving chapter and verse, he makes some rules. He puts them up there because he can't read them in the Bible. Where do you read in your Bible about such rules as Barber makes? Paul wasn't talking about anything of the kind. That's wholly a fabrication of the imagination of Mr. Barber.

Now, when I sit down you keep these things in your mind: First, his whole theory is based upon a false definition of worship. He puts the instrument in and defines it out. Now, you talk about going along with Bro. Waters—the one copper. If I were going to take the instrument I wouldn't stay with you fellows, I'd go along with a regular Christian Church. I'd go along with them. They are consistent at least. They teach that God commanded it. They say, "We put it in, we worship with it, and we'll use as many as we please." And Mr. Barber says, as he talks one night, "It's just an expedient, and you can only use it as an aid," and then he jumps up and says "God commanded it." If he will make up his mind on which side he's on we'll have a debate. If I could ever get him located. I believe I will by tomorrow night.

(See chart next page)

Now, remember this. God has legislated what should be in His service. When God wanted circumcision in the Abrahamic covenant He said so. He said what He wanted in the Mosaic covenant. He said what He wanted in the New Testament church. If He wanted instruments in His worship He would have said He wanted it. Barber said, "I know He wants it in because He didn't say He didn't. He said, "If He wanted priests in the old law He would have said so. And then if He wanted

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**INFANT
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Gen. 17:10-23

**INFANT
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Ex. 32:18

SING
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**INSTRUMENTAL
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PRAY
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TEACH
Lev. 10:11;
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TEACH
Matt. 28:19-20

GIVE
1 Chron. 16:28

GIVE
1 Cor. 16:2

**LORD'S
SUPPER**

priests in the New He would leave a blank." Now didn't he? God put infant membership here, (Genesis 10: 23) and Barber said if He wanted It over here (Jewish age) He'd have left a blank. But He didn't. He said He wanted it. If He wanted instrumental music (now, look, he said I didn't quote any scripture—there it is—II Chronicles 29: 25) there's where God said He wanted it. He did not leave a blank. "Oh, you didn't quote a scripture," he said. Can't you read it? There it Is, I quoted it and showed you. It was put in, God said it. Now then, Barber said because He left a blank in the Christian Age He wants it. Now look at "sing." He said sing in the Jewish Age and He said "sing" in the Christian Age. Why did He not leave a blank? That shows you that his rule is wrong.

The scriptures all teach that Moses was the law-giver of the old; that Jesus Christ is the Supreme Authority in the New. The New Testament was not in force until Jesus died and you must come to the New Testament to find the will of Christ concerning His worship. (Heb. 9: 15-17) Barber forsakes Jesus Christ—he goes to Moses. Where has he found one New Testament passage? He's abandoned the Lord, Jesus Christ and gone back yonder to Moses. But he said, "Oh, that was given after the law of Sinai." I ask him repeatedly—do the amendments to the Constitution belong to the Constitution? They do. Now let me tell you. God put that in there. Man didn't add it and he abused and misused the passage in Galatians. The use that he made of it has no connection on earth with the argument that he made. If you'll turn to the Galatian letter, you'll find there that Paul said, "Brethren I speak after the manner of men; though it be but a man's covenant, when it hath been confirmed, no one maketh it void, or addeth thereto." (Gal. 3: 15) Now, the Lord has confirmed His covenant today, and you can't add to it, you couldn't even add to a man's covenant, but Barber said, since God left a blank I'll add to it and I'll fix me a rule so I can. Now, you come on down further and he says, "and to thy seed, which is Christ." "What then is the law? It was added because of transgression until the seed •should come." This was given till Christ came. Paul said, "We're no longer under the law." "Is the law then against the promises of God? God forbid; for if there had been a law given which could make alive then righteousness would have been of the law." "But before faith came we were kept in ward under the law, shut up unto the faith which should afterwards be revealed. So that the law would become our tutor to bring us to Christ." We couldn't get Barber over here with Christ. He stayed with Moses, couldn't get him over here. Paul said, "The law was to bring us to Christ." It was to bring us to Christ. Barber stayed with Moses.

Now, you say, "Well, all scriptures are to teach." Yes, every scripture in the Bible teaches that Jesus Christ is to be the Supreme Ruler. Every

one of them, In the Old and the New Testament, all scriptures teach it. II Tim. 3: 15 is not his passage, it's mine. The passage doesn't teach what Barber said it teaches. Surely every word of God is inspired. "Inspired of God" and they instruct us, "in righteousness." And all those scriptures in the Old and the New teach that Jesus is the Supreme Authority in religion. I tell you the whole issue is this: Mr. Barber has rejected the Lord Jesus Christ as the ruler in New Testament life. If I could just convert him to Christ he'd make a good preacher. He has a lot of ability, he's a likeable fellow. We get pretty warm in a debate but we're good friends. And, oh, how I wish I could get him to accept Christ. How I wish I could get him to say, Brethren, from now on out I'll hear Him in all things. Barber says, I just hear Him in some things and if He doesn't give me something I want I'll fix me a rule, so I can go back and get it from David. The Adventist fixed himself a rule so he could go back to David and get the Sabbath. He divides the law between a moral and ceremonial law to get his Sabbath. Barber invents a rule to go back and get his piano, and lo and behold, one minute he says, "It's just an aid" and the next minute he says, "God requires it" and puts it on the basis with morality. I didn't fix Barber's chart. Look at it—"Morality"—"Instrumental music." "Morality—Instrumental music." He says you'll go to Hell if you don't have it. Thank you very much. Good night.

Burton W. Barber's Second Speech

The Bible says that "all scripture" is "profitable" for "instruction in righteousness." Are commandments instruction in righteousness? Are promises and warnings? They certainly are. Paul said that warnings are for "correcting," commandments are for "reproving." Instruction in righteousness covers the entire field (so does teaching). Mr. Wallace did not so much as deal with that Scripture. And, yet, he is supposed to be in the negative following me. That was one of my arguments that he left alone completely.

I have been wanting to get over there on his charts. I want to show you what he did with my arguments on the aid. He said, "Barber quoted no Scripture." How much Scripture did he quote to prove that the tuning fork and the pitch pipe aided? Now, you tell me that. And last night I did quote a Scripture to show him. He admitted, in the little book, that the Scriptures show that the instrument was used as an aid. He did not answer that one. He did not deal with that either last night or tonight.

Again, he said concerning my first argument, "The piano gets out of tune." Well, suppose that it does get out of tune. Your variable tuning forks do, too. I conducted a revival over in Kentucky in a small congregation where they had no instrument and a man had a tuning fork, a variable tuning fork, and he had to get it just right, or he would get the wrong pitch. You can get that thing out of tune, too. Now, that is all that he said.

Relative to argument number two, he said, "Well, is it right? Would that make it right in the home?" These arguments were not used to establish the rightness of the instrument. They were used to establish the fact that the instrument aids. You notice how he turned that. One of the debating tricks in a little book that I have at home says this: "Take the argument, give it a little turn, and argue against your own turn." He gave it a little turn and argued against the turn. Yesterday, I gave seven arguments to establish the principle, that the instrument was scriptural. (I am going to show you that he did not deal with a single one.) I gave five more to establish the fact that it aids. He gave it a turn, and argued against the turn.

Argument number three was concerning the song book and the fact that the instrument aids. Well, he just simply made a few passing remarks on that, but it still stands. Since the instrument puts into sound the notes of the song book, the man who can be aided more through the ear than he can through the eye is thus aided, or the song book cannot aid.

Argument number four. He passed that one on by completely.

Argument number five, he passed that one on by except to say,

"Well, a man could just say anything about his glasses he wanted to. Cardinal Gibbons says, "all these things aid," and talked about the images, and he talked about the relics, and he talked about the beads. But, my friend, notice this. Those things were never authorized by Almighty God. The beads were never authorized by God, the idols were never authorized by God, but rather according to your own teaching, I John 5: 21 says, "Keep yourself from idols. "

Again, he said, "Now those things were never authorized by God, but instrumental music was." He hasn't denied that. He says that I didn't give any Scripture, but he knows better than that. He knows good and well that I gave Scripture on instrumental music. ! did but he didn't reply to it! He had time last night, but he didn't use it!

Now, again, he said, "Take it all or don't take it." He said, "Barber says on the one hand, I take it all. In the next question he takes none of it." He said that I contradicted myself. Anybody can understand that Question one has a general answer and Question two has a specific answer. That is the way that I usually teach it. I did not think that I would have to do that for Brother Wallace's benefit, but I suppose that I am going to have to act out every little thing for him.

Again, he said, "he surrendered the aid argument." How can I when that is the very thing that I am debating with? I gave five arguments, and he didn't answer them. I also showed that in the Old Testament, the instrument was used as an aid. He hasn't dealt with that.

He said, "Let him find it in the New Testament." I showed you the passage that says, "All Scripture" is "profitable" for "instruction in righteousness." Is that in the New Testament? If it is in the New Testament, then all that that Bible verse includes is also in the New Testament! If not, why not? You tell me that one now. I don't understand this business. If Mr. Wallace wants to use the language "bring it over," then the thing that God did was "bring it over," if that is what he wants to call it. Let us bring it over, then.

But, again, he said something about amendments being part of the constitution, and he quoted Acts the third chapter and Hebrews the first chapter, and then said that I do not believe that Jesus Christ is the supreme authority in matters of religion today. I do. Listen, Jesus said in Luke 10: 16, "He that heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." Again, Jesus promising the Holy Spirit said, "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26) "Ye have not chosen me, but I have chosen you, and ordained you that ye should go and bring forth fruit." (John 15: 16) When Jesus sent the Apostles out, they spoke the things that Jesus taught. The Lord Jesus Christ, through the Apostle Paul, said, "All Scripture." I want you to look at that and never forget it. The Lord

Jesus Christ, through the apostle, said, "All scripture." If not, why not? You see, people, there is no excuse for a man to stand up here with all of the things that Mr. Wallace has been having to say and steal a simple Bible passage. He has said nothing whatsoever about II Timothy 3: 15-17 unless he has reserved it to his last speech and hoped that some of you good people would be here tomorrow night to hear my reply. And he is going to "bowl me over." But he has said nothing about it to the present hour, and three or four speeches have slipped by, and I introduced it in my first speech. Three or four speeches, exactly one and one-half hours up to now, just talking.

He said last night, "Barber just used one Scripture." Is my friend of the school of thought that one must have ten passages to establish a thing? My school of thought says that one Bible verse is enough, and he has not even answered that. Why submit others to him until he deals with the one I did submit? My friend, that is enough. He should deal with the one that I did give. You would think that he is in the affirmative now. You wouldn't think that he is supposed to follow me.

Now, let him deal with his Hebrews passage: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son only." Now, he put the word "only" in there. He did not actually put it there, but I mean to say that that is his argument. "Only" he said. In his last days "God speaks only." Now, who is the authority? Jesus said, "the word which you hear is not mine, but the Father's which sent me." Whether God used the prophet, or whether He used the Lord Jesus Christ, the prince of the prophets, what is the difference, when God says "All scripture"? What is the difference, tell me that? Why surely it is God speaking whether He used the prophet or whether He used the Lord Jesus Christ. He simply said that He employed the prophets in times past, but now He employs Christ. But, he really employed the apostles, too. By the way, did you know that the church was built upon more than just the apostles? The Bible said the "prophets," too. The Jews classified all the writings, except the law, the first five books, as written by the prophets, even the poetic books. Yes, the church was built upon the prophets. You cannot get away from that in a thousand years. That is where the church was built. Look at it in Ephesians 2: 19, 20. That is in the Book.

But, again, he brought up Acts the third chapter. Yes, my friend, it is true from the quotations of Deuteronomy 18:15, 18, that Moses prophesied that Jesus was going to come forth, and "Him shall ye hear in all things whatsoever he shall say unto you." But, Mr. Wallace adds "only." He is of the "faith only" group. He is of the "only" doctrine. He believes the New Testament only, when the Bible says "All scripture." He says, "Jesus only." Jesus said to His apostle Paul, "All scripture. "

Now I have heard of these "Jesus only" people, and he has found himself among the number.

"Brother Barber goes by what he has not said, and I go by what is said," Mr. Wallace said. You heard him say that! I go by what God did say that He has not repealed—instrumental music. I go by what God did say. He is trying to get you to believe by those blanks that he had on his chart, that silence is the religion that I follow. I go by exactly what God did say. Now, he very shrewdly and adroitly tried to get you people to believe that. Do you see through that? You good people can see that, can't you? I go by what God did say. When God says a thing, it is enough for me. "All scripture" is enough for me. I am going to analyze these charts now. Pardon the expression, but I am going to "pick them like a Thanksgiving turkey." Now, first of all, relative to my second principle: "All types and prophecies are repealed in their fulfillment," I quoted a number of passages last night to prove it and he didn't deal with those passages. No, he left those strictly alone, trying to make an appeal and a play. He said, "David as king was the type of Christ, and if that type was fulfilled, then Christ is not now king." He does not know what the word "fulfilled" means. What do we mean when we say that someone is "full of faith"? Why, "fulfilled" is filled full. Has Christ ceased to be the antitype? As long as He is the antitype, that long is the antitype in the process of being fulfilled. I want you to see that. God does not mean that a Scripture fulfills a type instantly. The Bible does not use the idea in any place. When Jesus said in Luke 24: 44 that "all things must be fulfilled... concerning me," what was He talking about? All things concerning Him that had been spoken of in the law of Moses, and in the Psalms, and in the prophets. Every prophecy in these divisions must be fulfilled. What was He talking about? "fulfilled," of filled to the full. Instantly? No!

But, my friend, if Mr. Wallace wanted to take that principle away, if I wanted to say, "All right, Mr. Wallace, I will just let you have this principle, I will let you have it, and I will concede it," would that take away instrumental music? No, because it is not a type or prophecy. You see, all of the time that he spent on that does not in any way affect instrumental music. The thing that he needs to do is to tie it down.

But, again, he said, "Barber says that Moses the law-giver and Christ the law-giver, Melchizedek the high priest and Christ the high priest, are all types and are repealed in their fulfillment." Yes, in their fulfillment, but that will be at the final end when they are filled full. When the antitype is to the full. The Scriptures concerning the church and Isaiah too are in the process of being fulfilled. Now, maybe I have gone to the wrong school (that is the Bible, the Bible, sir). Maybe I have attended the wrong school by sitting at the feet of Paul when he is talking about "fulfilled." But, friend, that is all that the word means.

It means filled to the full. Christ is still in His office; it isn't filled to the full. He will be King of Kings and Lord of Lords until He comes and turns the kingdom over to the Father, as I Corinthians fifteen says.

I want you to notice this second chart now. He was saying here, "patriarchal," "Jewish," and "Christian." He has several arguments on this. First of all, we find the New Testament teaching that animal sacrifices ceased. No doubt about that, two ways. First of all, it ceased in the fulfillment of its type. Christ was sacrificed for us, and that has been fulfilled because He says "once for all" in Hebrews the ninth chapter. Christ is the altar in Hebrews the thirteenth chapter. Circumcision (Acts fifteen) has been done away with, plus the fact that Colossians 2: 11 says that now holiness of life is the antitype.

And tithing, well, we are not going to enter into that because that involves some of the things in the New Testament. Both what Jesus uttered, and what the apostle in Hebrews the seventh chapter said. But, we will treat it the same way.

He mentioned priests. No, Melchizedek the priest has not yet been fulfilled, for Hebrews seven shows that "Christ is a priest after the order of Melchizedek." It only temporarily ceased, while the Levitical priest served its time, and then it became an antitype, but not being fulfilled until in Christ who is now our high priest.

He mentioned infant membership. All right, infant membership and circumcision. Why? Membership of what? Not membership of anything as yet, but membership later on. God made a covenant from which they were cut off if they failed to be circumcised but it wasn't established as yet. At that time it was simply a family, that was all. Later, it was broadened into the whole nation.

Now, we say, what over here? We find animal sacrifices were fulfilled in what? The entire Jewish law was taken away, and everything in it was taken away. He includes instrumental music. He has not proved that instrumental music is a part of the law. Anti-instrument people are noted for denying that it is a part of the law. Now, he turns his back upon them and says, "It is a part of the law." He must prove that it is a part of the law." He must prove that it is a part of the law. That is what he must do. That is his task. He cannot classify it where he has until he rightfully classifies it.

I have a thing or two I would like to notice which he brought out tonight. He brought out the fact that "because a thing was instituted in the period before Christ (that is, according to me), that it did not need to be reinstated." Everything that was in the period before Christ was not necessarily reinstated, though certain forms had to be reinstated. Concerning priests, Melchizedek was a priest for awhile, then the Levitical priests took over, and then (Hebrews seven shows) the

Melchizedek priesthood continues now in the antitype of Christ. And, thus it is with the rest of these.

Now let us review my chart and see what little Mr. Wallace did say. There were temporary, and preparatory things. For instance, circumcision, or we could say the sacrifice of the altar. But, the New Testament specifies that those things are repealed. Not only are they fulfilled as a type in the antitype, but the New Testament specifies that they are repealed. It specifies that it is no longer animal sacrifice. It specifies that it is Christ now, "once and for all" instead of animals. No doubt about that. Therefore, what happens? Well, God has repealed the temporary and the preparatory. Now, what do we have? We have reduced the will of God to "previously revealed truth," since that which has not been repealed stands.

He did not deal with my principle. Let me notice the principle to see exactly how he dealt with it, to see whether it was dealt with. I showed that even if the Psalms were in the law, yet they were specifically placed into the twenty-seven books by the inspired Apostle Paul! What did Mr. Wallace say about that? Suppose they were a part of the law?

But, again, since the Apostle Paul said, "All scripture," and since at the time that he wrote to Timothy and said, "From a child you've known the Holy Scriptures, Timothy was but a child, and the New Testament had not been written because even at the time that Paul wrote to Timothy, much of it had not been written. At the time that Timothy was a child, figuring from the Roman dates (from childhood unto youth, from youth unto manhood), none of the New Testament could have been written. At the most, not more than one or two books. In all of the places where "the Scripture" is used, it refers to the Old Testament. Thus, when Paul wrote to Timothy and said, "AH Scripture," when he said, "From a child you have known the holy scriptures," to what did he refer? He referred to this period before Christ. Paul told Timothy, "The scripture you have known from a child is able to make you wise unto salvation;" "they will thoroughly furnish to all good works;" they are 'profitable.'" What ones was he primarily speaking about? Those back of the cross! Paul says that the scriptures back there, the thirty-nine books, are profitable; thirty-nine books can "instruct you in righteousness." Paul said "The scriptures," there's no doubt about that. Yet, Mr. Wallace says, "All this has been repealed." How could all of it be repealed from the cross back when Paul specifically says that it is profitable? It will instruct you in righteousness. It will teach you. They were written for our learning. How can you harmonize the two positions? "Now, I do not need to pull out my little book," he says, "because the New Testament shows why the Psalms were written." I want you to get this one "because the New Testament (like the passage in John) referred to the Psalms as in the law, it provides that they were a part

of this law." Now, that which proves too much proves nothing. In the opening paragraph of his book, Mr. Wallace says: (and this is a full paragraph I read too; I am not picking here and there like he has in my book) "There is no law in Genesis relative to the Sabbath nor any indication that it was observed for the first twenty-five hundred years of the world's history." (And awhile ago, you heard him say that the entire book of Genesis was within the law, and now he says that it wasn't even given for twenty-five hundred years). Notice that he said "The Book of Genesis," is in the law all right. That is what Paul in I Corinthians 14: 34 says, "For thus saith the law," and he quotes Genesis 3: 16. Mr. Wallace says that the whole Book of Genesis was in the law. But in his book, he says that "the law was not given for twenty-five hundred years." What law? The law that Jesus nailed to the cross. The law that the Bible said that Moses gave was not given for twenty-five hundred years, and though he admits that the law that was repealed was not given for twenty-five hundred years he still has Genesis in the law. What does that mean? It means that even his position supports the fact that just because a book is said to be "in the law" does not make it a part of the law. He admits that Genesis was in the law, but he says that it was not the law that was nailed to the cross. Do you know that the Jews used very loose terminology, in reference to the law? Sometimes, they called it "law" and sometimes they called it "prophets." Time and again, the New Testament says, "The law and the prophets." Time and again, the New Testament says, "The law and the prophets." Jesus, then, gave the following three-fold breakdown; the law, the psalms, and the prophets. Exactly, what was it? Sometimes they referred to the law in loose terms. But, we know, by what Jesus said, that He made the final distinction between the law and psalms in Luke 24: 44. II Chronicles 33: 8 says that Moses gave the whole law. The only thing that was nailed to the cross was "the whole law," and God said that Moses gave it. I showed you sixteen times where the Bible says that Moses gave the law. Now, if Moses gave the law, Mr. Wallace has forfeited his position. He has to forfeit his position that the Psalms were in the law, because David gave about seventy of those Psalms. How could you say that David gave part of the law, and then say that Moses gave the whole law? Did the Bible say that Moses gave the whole law plus what David gave?

And, then, Mr. Wallace talked about the amendments to the constitution. "No amendments to the constitution," he said. It is true that when the United States says that we have a right to amend the Constitution and add to it, people have a right to do so. God would have the same right too, but the fact of it is in Galatians the third chapter God affirms the very opposite to that. God denies that very thing in Galatians the third chapter. You might just open your Bibles to that. Paul, using an

illustration relative to the covenants that were given to Abraham and Moses, said in verse fifteen, "Brethren, I speak after the manner of men; Though it be but a man's covenant," (though it is just a man's agreement) "yet if it be confirmed, no man disannulleth, or addeth thereto." The apostle goes on to apply that by showing that when God gave the agreement to Abraham and then gave another covenant (the second covenant) it did not disannul the first. When God gave the first, he said that the second was not added to it. He argues that God did not add this law to the covenant that was given in Genesis 12: 1-3. Mr. Wallace knows all that. What does it mean, then, when God added not to the law? Moses gave all the law and God added not to it, nor did anybody else. Mr. Wallace says, "Well, God did it." Well, God did not do it! God says that Psalms was added to the law no more than Genesis was added to the law! Mr. Wallace said that Genesis was in the law, but his little book says that the law, the Sabbath law, the law given at Sinai and taken away at the cross, was not given for twenty-five hundred years after. "Twenty-five hundred years after," that is a long time.

I call your attention to my next argument that was made, which is number three. Not only did Moses give the entire law, but I am going to show to you that actually the apostles in the Bible, according to the principle that I have presented, often used the writings of the Old Testament as proof of the religion in the New Testament. I am going to show that to you. I am reading from Romans 3: 10, "As it is written." Paul is proving that there is "none righteous" and he quotes from Psalms fourteen. Again, in I Corinthians 1: 31, Paul said, "That, according as it is written, He that glorieth, let him glory in the Lord," and quotes from Jeremiah the ninth chapter. He is using the Old Testament writings to prove it, not to sanction it, not to approve of it, but to prove the New. I could read in II Corinthians the sixth chapter, "Wherefore come out from among them and be ye separate, saith the Lord," where Paul quoted the Old and showed the fact that what God has legislated back there is still binding in the New. I could give you about sixteen different passages, that I know of where the apostles used the Old Testament writings to prove the New. Why? When God once speaks, He has spoken.

Now, Mr. Wallace had a very keen dodge, didn't he? You remember what he read awhile ago about the Scriptures that I gave in Romans 3: 20 and the fourth chapter? You know what his argument on that was? It is simply reduced to this: His argument is that all things that are sinful cannot be specified to be sinful because, he said, "Barber picked it out of its context." I did no such thing. He said, "That was written to prove that the Gentiles were not subject to the law of Moses." Just substitute "law of Moses" in that passage and see how it comes out. Just apply his rule. For instance, let us apply that rule to the fourth chapter, verse 15: "For where no law is, there is no transgression. Let us put

in "the law of Moses." "Where no law of Moses is, there is no transgression." If that is so, he has not proved his point. "Where no law is," that is present tense. "Where no law is (now), there is no transgression." Romans 5: 13 says the same thing: "Sin is not imputed when there is no law." Mr. Wallace says, "law of Moses." All right, then, "Sin is not imputed when there is no law of Moses." Then, when there is no law of Moses, there is no sin, and the Adventist's claim is right. But again, in 1 John 3: 4, "Sin is the transgression of the law." Well, he says, "That means law of Moses." All right, 1 John 3: 4 then says, "Sin is the transgression of the law of Moses." Now, isn't that something?

Think of what a man will do when he begins to involve himself. Mr. Wallace didn't handle those scriptures barehanded, because to do so would naturally, by the context, disprove the very thing that he was talking about.

I want to sum this up tonight. I have gone through Mr. Wallace's arguments as plainly as I need to. If I have missed anything, I know that he will not let me by. I will get them tomorrow night; you need not worry about that.

Thus, you see that he has not dealt with my principle. The principle is simply a statement of the Scriptures, "All Scripture." Notice, "All commandments contained in all scripture, all promises contained in all scripture, all warnings contained in all scripture that God has not repealed constitute the will of God for man today." Why? For God says that they are "profitable" for "the man of God" to "thoroughly furnish him." Now, "all?" Well, all that God Himself has not repealed, of course. When God repeals that is His business. Let God put His own limitations, His own boundary. But, let God do it. When the Bible says, "All," it means "all. "

Mr. Wallace poked fun at this. He said, "Good people who have been reading the Bible never discover those." Maybe not in the same words, but do you know what directed me to it? I would teach somebody, and they would say, "Brother Barber. I can't see what is wrong with instrumental music. Why do these fanatical people (that is what they called them) say there is something wrong with it?" I have said, "Well, they say that it is in the law of Moses. They say that if you bring the instrument over, bring the lamb also." Then reply: "They ought to know better than that." They ought to know that the law was taken away, but that instrumental music was not a part of the law." Thus, people, by the understanding of the Bible, have arrived at these things. They say, "Why, when God once gives a thing, isn't it His business to repeal it?" I say, "Why, yes ma'am, yes sir, that is the truth." I tell you of the common people, there are hundreds and thousands whom I have contacted who have come to the simple truth. Why, they are not about to bring in a lamb. They are not about to bring in incense. They are not

about to bring in any element of the law of Moses. What are they about to bring in? Not one thing, friend They let God speak, and they say, "Well, isn't all Scripture for us?" Yes, my friend, except the thing that God has repealed and taken from the Book. And I don't care what slamming may be done on the platform. I don't care what talk may be had; I don't care what Mr. Wallace might say, he will never expunge this from the Bible when the Bible says "All Scripture." Brother, you don't take that out of the Bible. It is there.

A man quoted Acts 2: 38 and after his opponent had read his books and Webster's dictionary like Mr. Wallace has been doing, and had tried his mental gymnastics, he ascended the platform and said, "It is still there!" And II Timothy 3: 16, 17 is still there. It is still there, my brother. The Psalms are still in the New Testament, by specification. I do not hesitate to tell you that I would not care to stand on the platform with the greatest debater that the non-instrument people could muster, and debate this very issue because, my friend, you cannot get around the Word of God. It says, "All Scripture." That passage still says, "All Scripture. —"All Scripture," my friend. I want you to know it. God said that they were written "for our learning." Mr. Wallace said, "Define Christian worship." I want you to notice that Paul said, "All scripture" is "for the man of God." Is that a Christian? And, then, Paul said, "for instruction in righteousness." Isn't worship righteousness? How could that be anything but "Christian worship?" When the Bible says, "They were written for our learning," it refers to Christians and they were "for instruction in righteousness." Isn't that, my friend, "Christian worship service"? That is debated. That is in the Book. I want you to remember these things. You cannot get away from them.

Mr. Wallace constantly said, "Barber goes back to Moses." You know better than that. All that, he said in contrast to the law and gospel. I know the law is done away with. I am aware of the fact that when he says I go back to Moses, he knows better than that. He knows the law, that was a covenant, was given by Moses and has been repealed, and I know it. But, friend, do not get away from "All scripture." You cannot! It is in the Book! And thank you.

G. K. Wallace's Second Reply

"I believe that the aids you mentioned in your proposition **are** scriptural, and you know I do.

I believe you can use such consistently, you agree. "

Mr. Barber, moderators, ladies and gentlemen, as we continue our discussion we shall notice the speech to which you have listened very carefully and will reply to all matters in order.

Brother Barber said, "He admitted that the little book shows that the instrument was used as an aid." I did not make any such an admission. I did show, however, that his little book said that he used the instrument just as the Jew used it. The Jew used the instrument to worship. If it is used by Barber as the Jew used it, it is used as an **act** of worship and not as an aid.

Brother Barber then reviews for us the assertions he made about the instrument being used as an aid.

His first argument was, as he states it, "the fact that the pitch pipe and tuning fork aids prove the piano aids." The difficulty here is that the piano and pitch pipe are not parallel. Music is a succession of tones; the pitch pipe only produces one tone. Further, pitch is implied in the command to sing. You cannot sing without pitch. How to get the pitch is expedient. Getting the pitch does not add another kind of music to the worship. When the musical instrument is used, you produce another kind of music simultaneously with that made by the human voice. To sing and use the instrument also, is to praise God with two kinds of music where God Himself has chosen one.

Brother Barber then asserts "if the song book aids, so does the piano." We have repeatedly shown that the song book and the piano are not parallel. Both the pianist and the singer use the same song book. There is the same aid to the singer and the player. If the song book is an aid just as the piano then you have an aid aiding an aid.

It is then asserted, "the anti-instrument brethren use them to aid in the home for practice." We reply that there are some things that are morally right that are religiously wrong. In I Corinthians 11, the Apostle Paul teaches that it is religiously wrong to eat a common meal in the worship service. In verse 18, he talks about what is right "in the church." In verse 34 he says the common meal is to be "at home." "In the church" and "at home" is another way of saying in the worship and out of the worship. It is morally right to eat a common meal; it is religiously wrong. In this same chapter, the Apostle says that we are commanded to "eat bread" in the Lord's Supper. Would it be wrong to put a little jelly on the Lord's table to aid one in eating the unleavened bread? If not, why

not? We eat bread with jelly in our homes and if jelly aids us to eat bread at home why would it be wrong to use it as an aid at church? There are many things that can be done in the home that are morally right but that does not prove these things may be done in a worship service.

Brother Barber states "that since most congregations use it as an aid that proves it to be an aid." We reply that all congregations use it as an act of worship and not an aid. The Methodists, Baptists, Presbyterians, and all other organizations say that instrumental music is a part of their worship. The very fact that they have music, and much of it, and there is no singing at all proves that they do not regard it as an aid. If you are right in your assertions, "that most congregations use the instrument as an aid," please tell us why they have their music when there is no singing? Your statement, Mr. Barber, about this does not represent the denominational world.

Mr. Barber's fifth and the last argument is this: "I know it aids." His greatest authority is his own tongue. We would like to remind you that the criterion of Christian worship is the Bible and not our hearts. However, if this matter is to be settled by human testimony, we can prove anything under the sun is right just so a man feels in his own heart that it aids him. There are 340,000,000 Catholics in the world and each and everyone of them will gladly testify that their images aid them to worship. You will please remember that they too will claim that images were once authorized. They will gladly point to Numbers 21 where God authorized Moses to make a fiery serpent and set it upon a standard. Their testimony nor the testimony of Brother Barber, is no proof at all; what we need from Brother Barber is not his own word but a passage from the New Testament scriptures that authorizes his instrument.

Concerning this question of the instrument aiding, we would like to ask some questions. How do you sing? Where are the tones formed? Is it possible for the extraneous instrument, organ or piano—to aid the vocal cords to form tones? A piece of music written in the key of C may call for a note too high or too low to be reached by some voices. In such instances, no man made instrument can aid or enable the voice to register that note, or notes. Some voices are harsh—cracked. How can a man-made instrument soften a harsh voice or restore or repair the cracked voice? It may make enough music of another kind than singing to drown out the cracked voice. You may have better music by drowning out the discords, but not better singing. "Sing" is the limit of the command and the extent of our practice.

I deny that the use of the instrument can in any way fulfill, or aid to fulfill, the God-given requirements of true worship. We have repeatedly said God is the object of our worship; "Spirit" is the manner and

"Truth" is the law of our worship. We have asked over and over, "What does it mean to worship in truth?" and to this good hour, we have had no reply.

Brother Barber comes now and gives us another long dissertation on what constitutes the will of God today. Let's look again at his chart. We note first:

Question 1. WHAT CONSTITUTES THE WILL OF GOD FOR MAN TODAY?

Ans. The Bible.

Question 2: DO ALL THE COMMANDMENTS, PROMISES AND WARNINGS IN THE BIBLE CONSTITUTE THE WILL OF GOD FOR MAN TODAY?

Ans.— No.

Now, look what you have. In Question No. 1, Brother Barber says, "I take all the Bible" and in question No. 2, he says "No." Make up your mind, Brother Barber. Do you take it all, or don't you? You stated in the last speech that you did not contradict yourself. You said, "Anybody can understand that's a general answer and this specific." You cannot escape this contradiction by simply declaring one answer general, the other specific. They are both specific. To the first question you give a specific answer by saying, "The Bible." Is not "the" a definite article? Is not the answer to question No. 1 specific? Look at it—THE BIBLE. Is not the the answer to question No. 2 specific? Do you mean to say that "No" is a general answer and not specific? They are both specific and your chart flatly contradicts itself.

Again our attention is called to II Timothy 3: 15-17. This is the only passage on the chart and it says nothing at all about an instrument being used in the worship service in any way whatsoever. It has no connection at all with his affirmative. No one denies that all Scripture is inspired of God; no one denies that Timothy knew what the Old Testament taught. He had known the Scriptures from childhood; however, the Apostle Paul had to teach him how to become a Christian and how to worship Christ although he had the Old Testament Scriptures. Brother Barber says that this passage implies that the instrument was brought over from the Old Testament and placed in the New Testament church and yet Brother Barber denies the instrument is in New Testament worship. We wish you would make up your mind, Brother Barber. You say God brought the instrument over and we ask, where did He put it?

To infer that I do not accept all the Bible as the inspired word of God is prejudicial. Looking again at Brother Barber's chart, the word "repealed" is used repeatedly. Again we ask, "What use do you make of repealed Scriptures?" Brother Barber asserts that I do not under-

stand what the word "repeal" means. Do you suppose he knows? Just look at this statement on his chart. "ALL TYPES AND PROPHECIES ARE REPEALED IN THEIR FULFILLMENT." In this Barber says that fulfillment is the repealing of a Scripture. Now he gets up and tells us in his last speech that the Scriptures were not fulfilled but are in "the process of being fulfilled." I do wish he would make up his mind. In one breath he says "fulfilled and repealed," and in the next he says, "not fulfilled but in the process of being fulfilled. "

The statement over here on his chart says, "All types repealed in their fulfillment." With that in mind, please note again this chart to which I have already called your attention.

DAVID—KING and CHRIST—KING

MOSES—LAWGIVER and CHRIST—LAWGIVER

MELCHIZEDEK—HIGH PRIEST and
CHRIST—HIGH PRIEST

"ALL TYPES REPEALED IN THEIR
FULFILLMENT" Barber

THEREFORE DAVID'S, MOSES' AND
MELCHIZEDEK'S AUTHORITY
REPEALED

From this we see if Barber is correct, then when Christ fulfilled the type of David as Lawgiver, David's authority ceased. Moses as the last lawgiver ceased and Melchizedek's authority ceased. At the bottom of Brother Barber's chart, he has the big half-circle in which he shows that during the first 2500 years of the world's history, some things that God required of men: (however, instrumental music was not used in worship during this period) and his only authority is Moses and Melchizedek. At the top part of his chart he says that when Christ fulfilled these types, He repealed them. So according to his chart, Barber himself has repealed the only authority to which he appealed.

We have been reminded again of a rule which Brother Barber says he himself discovered by which we are to be governed in the New Testament church. He says, "God has revealed all things that are sinful" and that in view of this, we are permitted to use anything in a divine service that has not been declared to be sinful. To substantiate his theory, he greatly abuses the Roman letter. The first passage to which he refers is Romans 3: 20—"For through the law cometh a knowledge of sin." This passage does not say there was no sin before the law was given. Paul here refers to the law of Moses. If you have doubts of this, just turn to Romans 7 where Paul says the law about which he is talking is the law that says, "Thou shalt not covet." Thou Shalt not covet, is one of the Ten Commandments. Just because some people didn't know they were sinners, does not prove they were saints. Then in Romans 4: 15, Paul says, "Where there is not law, neither is there transgression." The context shows he is discussing the condition of the Gentile before grace came. The Gentile was not the subject to a law that was not given to him. Then in chapter 5, verse 13, Paul says, "For until the law sin was in the world; but sin is not imputed where there is no law." Paul does not teach that there was no sin in the world until the law of Moses. In verse 12, he says, "Therefore, as through one man, sin entered into the world, and death brought sin; so death passed unto all men, for that all sinned." Sin was in the world before the law but sin was not imputed where there was no law. The Gentile was not held accountable to the law for to him it was not given. These passages that Brother Barber misuses and abuses do not teach his principle. They simply teach that no one was subject to the law of Moses until it was given. In Romans 3 and 21, Paul says, "But now apart from the law a righteousness of God hath been manifested, being witnessed by the law and the prophets; even the righteousness of God through faith unto all them that believed; for there is no distinction." These passages in Romans simply teach that Jews and Gentiles are alike subject to the law of Christ. They teach that the Gentile was not subject to the law of Moses. They teach that sin was in the world but it was not imputed to those who were not subject to the law.

Even if Brother Barber could find any proof at all for his so-called rule it would in no wise establish his proposition.

We have been asked repeatedly where is the Scripture that repealed the use of the instrument in the worship service. In order to answer this question, we simply call your attention to the fact that instrumental music was a part of the Old Testament law. Also that according to Col. 2: 14, the law was nailed to the cross. Christ nailed the whole law to the cross, not just a part of it.

Brother Barber comes now and says, "Instrumental music was set in 449 or 450 years after the giving of the law is therefore no part of

the law." It just seems that there is no limit to the confusion in the mind of my worthy respondent. You will note on his chart that he puts instrumental music in the worship of God's people from the Garden of Eden. Just look at it—over here in the first 2500 years of the world's History, he lists the following commands, promises and warnings: "Marriage, Morality, Giving, Prayer, Praise, Instrumental Music, Worship." Thus, according to his chart, instrumental music was set in by the authority of God 2500 years before the children of Israel were delivered from Egyptian bondage and now he gets up and says, "Instrumental music was set in about 500 years after the giving of the law on Mount Sinai." In one speech it is 2500 years before the law and in the next it is 500 years after the law. Such confusion. I do wish Brother Barber would make up his mind for certain what he believes. One day he argues the instrument is just an aid; the next day he argues it is a part of the righteousness of God. One time he argues, instrumental music was used by God's people hundreds of years before the law of Moses and the next day he says it wasn't set in until 500 years after the law.

The truth of the matter is: Instrumental music was authorized by Jehovah through his prophets as a part of the Jewish worship. It belongs to the law of Moses and the law of Moses was nailed to the cross.

To try to make a distinction between the law of Moses and the prophets and the Psalms as does Brother Barber, is to misuse Luke 24 and 44. When Jesus said, "All things must needs be fulfilled which are written in the law of Moses, and the Prophets and the Psalms concerning me," He simply referred to the three great divisions of the Mosaic law. The Jews divided their law as follows: the law of Moses, the Prophets and the Psalms. The law was their constitution. The Prophets prophesied and taught according to their constitution. The Psalms were the songs of National Israel. The Old Covenant, composed of the Law, the Prophets and the Psalms was superseded by a New Covenant. Paul says, "For if the first covenant had been faultless, then would no place have been sought for the second." Then he says, "I will make a new covenant with the house of Israel and with the house of Judah." The Jews divided the Old Covenant into the Law, the Prophets, and the Psalms. When God took away the Old Covenant he took away the only law that authorized the use of instrumental music in worship.

Brother Barber comes before you now and reads from a little book that I wrote concerning the Sabbath Day. This is a good book; I would like to recommend it to you and it will help you to understand the difference between the Old and the New Testament. In it I state, "There is no law in Genesis relative to the Sabbath nor any indication that it was observed for the first 2500 years." The book of Genesis was written by Moses. In the book of Genesis, we are told of the history of the first 2500 years of the world. This history does not show that God's people

observed the Sabbath nor did they use instrumental music in their worship. Both the Sabbath law and the right to use instrumental music were given after the Jews were delivered from Egyptian bondage. Brother Barber agrees with me that the book of Genesis is a part of the law; however, he could not disagree because in I Corinthians 14: 34 Paul Quotes Genesis 3: 16 and says that Genesis is a part of the law. If you look again at his chart you will find that the first 2500 years of the world's history is in the book of Genesis. The book of Genesis is the first book of the law and it contains the history of the people of the world before the law of Moses was given. This history is not authority for the use of instrumental music in Christian worship today.

Moral principles have always been right. It did not take a law to make moral principles. Instrumental music is not a moral principle. Brother Barber to the contrary notwithstanding.

This whole discussion resolves itself into what constitutes authority in Christian worship today. I maintain and confidently affirm that Christ is the Supreme authority in matters religious. To jump up and shout "He is a Jesus only man!" does not move me in the least. I do accept Christ as the Supreme authority in religious matters. Paul says in Col. 1: 18 that Christ is to have the preeminence in all things. Peter said in Acts 3, "Moses indeed said, a prophet shall thy Lord God raise up unto you from among your brethren, like unto me; to him shall you hearken in all things He shall speak unto you and it shall be, that every soul that shall not hearken to that prophet, shall be utterly destroyed from among the people." To reply that the church was built upon the Apostles and Prophets as well as upon Christ, does not alter the truth of what Peter said. The church was built upon the foundation of the Apostles and the Prophets. All the Apostles and all the Prophets taught that Jesus Christ was to be supreme authority in the Christian Age. Peter says, Christ must be heard in everything. Please tell us where Christ or the Apostles ever authorized the use of instrumental music in the worship of God. Moses said if a man does not hearken to Christ, he shall be cut off from among the people. Peter quotes what Moses said and then says all the prophets taught the same thing. Acts 3 and 24. It is clearly seen from these Scriptures that Christ, not Moses, is our lawgiver. Furthermore, Peter states in this same discourse in Acts 3 that we have in Christ today all that God promised through Abraham. Abraham represents the period before the law. Moses represents the period of the law. Peter states that Abraham, Moses and all of the prophets taught that Christ was to be supreme. I am not ashamed to acknowledge Christ as supreme in every way in my life.

Brother Wilson: "Brother Wallace,, I wish you would deal with II Timothy 15 and 17 some more. "

Brother Wallace: "You sit down. "

Second Timothy 3: 15-17 has been dealt with over and over. It has no connection whatever with the subject. It does not mention instrumental music as an act or an aid. It does not have any connection with the subject under consideration. This passage deals with the inspiration of the Bible. If one were preaching on the inspiration of the Bible, it would be a good text; however, if one is preaching on instrumental music, it will afford him no proof. I believe in using all Scripture; I use all Scriptures just as Paul said use all Scriptures, Romans 15 and 4. I use repealed Scriptures just like Brother Barber uses them. I have repeatedly asked Brother Barber, "What use do you make of repealed Scripture?" To this hour, he has not answered. I make the same use of repealed Scripture that he makes. I do not charge him with not accepting all the Bible says because he says some Scriptures are repealed. I use repealed Scriptures just as Paul said use them. The law that authorizes instrumental music has been repealed.

It is again asserted that the Psalms were no part of the law. This is not a debatable question. Jesus said the Psalms were a part of the law (John 10: 34). John says the Psalms were a part of the law (John 15: 25). The Jews said the Psalms were part of the law (John 12: 34). To deny that the Psalms were a part of the law is to flatly deny what Jesus Christ said.

In conclusion, we wish to emphasize the all-important fact that we should accept Christ as our guide in religion today. Christ is our High-priest and not Melchizedek. Melchizedek, Paul says, was "without father, without mother, without genealogy having neither beginning of days nor end of life." In this he is simply saying there was no priest before Melchizedek of his kind nor did he have a successor. So it is with Christ. Christ is a priest who had no one like him to precede Him nor to follow after Him. Christ is supreme and the authority of Melchizedek has ceased. The Aaronic priesthood also ceased. For the priesthood being changed there is made of necessity a change also of the law." Hebrews 7: 12. Since the priesthood was changed, the law had to be changed. Since the old law was taken away, we must of necessity look to the new law for God's requirements in His church. The law of Christ was not and could not have been enforced until Jesus died, for Paul says, "And for this cause he is the mediator of a new covenant, that a death having taken place for the redemption of the transgressions that were under the first covenant, they that have been called may receive the promise of the eternal inheritance. For where a testament is, there must of necessity be the death of him that made it. For a testament is of force where there hath been death: for it doth never avail while he that made it liveth. "

It is evident from this statement from the Hebrew letter that the Will of Christ was not in force until the death of Christ. The question

naturally arises, what did Jesus put in His new will? When a man dies, his will must be probated. The court accepts his will as his last wish. When Jesus died, His last wish was announced to the world by the Holy Spirit. The Holy Spirit said his wish for music in the New Testament church is to sing. Singing is the only kind of music that can be found among the disciples in Apostolic days. Surely they knew what the will of Christ contained. You have a copy of the New Testament—the last Will and Testament of Jesus Christ and in it you find authority for singing. Singing is the limit of the command. Singing is the limit of our practice.

Brother Barber is a fine man; he has a lot of ability and could be of great service to the church if we could get him to respect the authority of Jesus Christ. Brother Barber, I plead with you to accept Christ. Christ is our authority in religion and not Moses. We are to follow Christ and not David. The new covenant or the New Testament is a rule of New Testament worship. Paul says the New Testament was not in force until Jesus died. Paul says for "It does never avail while he that made it liveth." His will was put into force, the record of which we find in the New Testament. Why not come to Christ and the New Testament to find the rule of New Testament worship?

The New Testament provides a command for every act of worship in which we engage. There is no act that is permissible in the worship of God today for which we do not have a "thus saith the Lord." This whole qu day. We believe that Christ must be preeminent, Brother Barber, just like the Jew, still clings to Abraham and Moses.

I thank you.

Sixth Evening
Saturday, November 18, 1950

The Proposition

"Resolved, that instrumental music **aids the individual** to sing, and that he has authority to use **it in Christian worship** service.

Burton W. Barber affirms

G. K. Wallace denies

Burton W. Barber's First Speech

Again this evening, I trust that we shall have a good session. I shall take up the arguments that were set forth last evening (I might say the "counter arguments" that were put forth by my respondent).

Noticing now the principle that I submitted as expressed in II Timothy 3: 15-17, I shall show you that to this good present hour, this passage has not been dealt with. I was pleased by the brother who stood up last night and wanted him to deal more with it. Now, somebody says, "That is out of order." It is out of order too, for a man who has stood on the platform for two hours and has not noticed my material, not to notice it. That is out of order. It is out of order for a man to sign a proposition and an agreement that he will notice the arguments, and then fail to do so. Frankly, I believe that when a debater fails to deal with it, that it is the part of the audience to stand up and see that he does it. You came out here to hear it, didn't you? Are you going to waste your time? And I frankly feel that that is the thing to do. If one would stand up and request that I do my duty, I wouldn't tell him to "shut his mouth and sit down." I would tell him very kindly that I would do it, and I would stand by my word. I would do it, or else I would relegate it to the time that I had planned to do it. I would do it in a kindly manner, too!

I want us to notice that in II Timothy 3: 15-17 God said, "All Scripture is given by inspiration of God, and is profitable" (now notice that when God said "All Scripture," that includes all commandments in the Scripture, all promises in the Scripture, and all warnings in the Scripture which, of course, God has not repealed.) These constitute the will of God for man today. Why? For he said, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Is not the will of God all righteousness? If not, why not? And that, my friend, is an equivalent statement, a parallel statement, a paraphrasing statement, of the very Scripture that I have before your eyes.

Mr. Wallace said, "Barber made his own rule. Barber said, 'I'll make me a rule to get the piano in'." That is nothing but a fabrication of an untruth. I made no such statement. He knows that I made no such statement. It is a cover-up. It is a subterfuge. It is balderdash, and he has used it for the supreme purpose of fogging up the minds of people. I have taken no such position as he states. What is my position? It is God who put the principle down! Mr. Wallace has not even dealt with the Scripture. He has not dealt with the elements of the Scripture, and you will find at the very close of the debate that he will not have done so either. It is "All Scripture." except, of course, the things that

God himself has repealed. Let God be responsible for His word. When God said, "All Scripture," that is general and entire in its scope and sweep. Then, when God here and there specifically repeals part of it, that is His business, and for that He is responsible. Thus, the will of God for man today is revealed in "All Scripture," or else the Scripture teaches not one thing.

There are many things, as we have called to your attention, that have been everlasting truths, that have not been bound by any dispensation, by any age. However, there are other things that are temporary, and these God has repealed. He specified that He repealed circumcision, given before the law. He specified that He took away the law that was given by Moses. No doubt about that. I showed that every passage (all twelve passages in twenty-seven books of the New) that show that the law was taken away, that in every instance they specify that it is this law that Moses gave. And, I called your attention to the fact that sixteen Scriptures specify that the law was given by Moses. One of them specifies that Moses gave the "whole law" which was nailed to the cross. It took care of animal sacrifice. It took care of incense and those things.

Thus, in the twenty-seven books, we have certain things that are repealed, like the supernatural manifestations of the Holy Spirit which God repealed. Thus: (1) God has repealed certain things that were before the law. (2) The law was repealed. (3) The supernatural manifestations of the Holy Spirit were repealed. In every part of the Bible, you will find that God gave things and repealed them, which leaves all else for man.

What determines what God has repealed? It is very simple. You will notice that this covers all that God specified. But, some of them are in classified form. For instance, the entire law of Moses was taken away. The entire class of types and prophecies are repealed when they are realized in the anti-type, when they have come into existence. On the other hand, there are certain other things that God specifies to have been repealed, that were never contained in the law, that were not given as a part of the law, such as circumcision. We shall notice that again later this evening.

Thus, what is the will of God for man today? (1) Previously revealed truths not repealed. Why? For God says, "All Scripture," "All Scripture." At the time that Paul wrote that, it could refer only to the Old Testament Scripture, for that was all that was written (the New had not yet been written). When Paul further said, "Thou hast known from a child the Scripture," none of the New Testament was written, and it would have to refer to the writings before the cross. Paul said that those writings that Timothy had studied, those writings that Timothy had learned, were profitable. For what? To instruct in righteous-

ness, to teach a man what to do. Last evening, Mr. Wallace laid his hand upon the Bible and turned it ever and said, "None of that for me." (2) Retained truths from the repealed covenant. (3) Newly revealed truths that have not been repealed. Mr. Wallace brings those objections to the latter; which I shall notice.

I shall deal with the chart that Mr. Wallace has presented. I shall reproduce his argument and deal with it tonight. Now, his argument was this; that God in the patriarchal dispensation gave certain things; then in the Jewish dispensation God gave certain things; and in the Christian dispensation God gave certain things. Now, the first part is supported by two arguments. The first one is simply this: God gave animal sacrifices, the altar, etc. He said, "Barber takes the blanks." He said, "We take what is placed in there." His argument was very subtle. He said, "We speak where the Bible speaks, and Barber speaks where it is silent." That was what he was getting at. He said "Barber takes it from where the Bible is silent. He fills in the blanks." He used something very shrewd there concerning the price of butter. Now, I want us to notice and see what the New Testament actually does teach. Now, really, it teaches "All Scripture." That is exactly what Jesus said. He said "All Scripture." You say, how do you know? Because in Luke 10: 16, Jesus said, "He that heareth you heareth me." Well, I say, was it an inspired apostle who said, "All Scripture"? Christ said, that when a man hears an inspired apostle he hears Me. Was it an inspired apostle who wrote II Timothy 3: 16? It certainly was. You know that that is the truth, and, therefore, it was Jesus who said that. He said last night, "Barber takes Moses, and I take Jesus." He is the one who won't take Jesus. It is Jesus who said, "All Scripture." Mr. Wallace turns his thumbs down and says, "It is not all Scripture." He is not going to take all Scripture. It is this man sitting right there. He has refused to follow Jesus! He wants to take part of what Jesus said. He is a "part-of-the-Bible man. But, Jesus said, "All Scripture." Mr. Wallace said, "Barber takes the blanks." Now we are going to see whether or not Barber takes the blanks.

Animal sacrifice has been repealed. There is no doubt about that. If anyone denies the fact that it has been repealed, when the Bible specifies that it has been repealed, then I shall be glad to give that to you. Surely, no one will deny that. Does the Bible speak on that? Does the Bible speak and say that it has been repealed? It certainly does. I go by what the Bible says. The Bible says that it has been repealed. The Bible says "All Scripture" (naturally, that which God has not repealed).

And, then, we come to the altar. The Bible says that Jesus is our altar in Hebrews 13: 10. And, so do you know what I am going to do? I am going to take what the Bible says. It is the Bible that says that the altar has been repealed. I speak where the Bible speaks, and I remain silent where the Bible is silent. The Bible speaks here.

Then, we come to circumcision. Circumcision has been repealed. Since it has been repealed, we shall put the word "repealed" up there. Why? Because the Bible says that it has been repealed.

Then, we come to the next, one, the tithe. The tithe has not been repealed. You say, why do you say so? In Hebrews the seventh chapter, the very Scripture that he has down here, the apostle is trying to show that Christ, as our high priest, is greater than the Levitical priest. How does he do it? He shows that Christ is better than the Levitical priests because He is the priest after the order of Melchizedek. Well, how does he show that Melchizedek is a greater priest than these? He shows that Melchizedek received tithes from Abraham, the father of these priests. The fact that Melchizedek received tithes from Abraham, the father of the Levitical priests, makes Melchizedek a greater priest than these. But, listen, friend, since Christ is a priest after the order of Melchizedek, He could not be greater than these priests if He did not receive at least a tithe from His people today. You saw the argument. If Jesus received less than these priests, then Paul's argument would have turned against him, would have undone the very thing that he was trying to prove, and, thus, tithing has not been repealed. There is not a man living who can prove that tithing has been repealed. Why? Because of Paul's application in the New Testament. Well, I could give you more on that, but we have more to do than quibble about tithing. (If there are God-robbers here, you will like it when Mr. Wallace denies tithing. God-robbers like that kind of thing because they are always wanting to rob God. So, if you are a God-robber, I do not expect to appeal to you. If you are covetous, you are a thief, and you have been stealing God's tithe, and I will expect you to get mad and to like what he has to say about it, but I am trying to stand up and speak for Almighty God. Where the Bible speaks we speak.)

We come down to incense. Why, that has been repealed. It has been taken away in the law, and thus, has been repealed.

We come to infant membership. That, too, has been repealed. Someone says, "Oh preacher, how do you know that infant membership has been repealed?" Nobody reading Jeremiah 31: 31-34, and having read the citation in Hebrews 8: 11, where God said that in the New Covenant, they will not longer "teach every man his neighbor, and every man his brother, saying, Know the Lord: for all (in the New Covenant) shall know me." No longer babies! You do not have to teach babies any longer. Why? Because in the New Covenant they will already know the Lord, and God shows that infant membership has been repealed. Infant membership was based on circumcision. If circumcision is taken away, then infant membership is taken away, and thus has been repealed.

Now, someone says, "What about instrumental music?" Well, my friend, Mr. Wallace has placed it in the law. The Bible teaches no such

thing. I have called upon him to prove that it was ever a part of the law. His brothers everywhere, and probably he himself, have contended that instrumental music was never a part of the law; but, he says that it was a part of the law. That is not a thing to be assumed and asserted; it is a thing to be proved. And he tried to put it into the law but he has never found Scripture for it. Therefore, instrumental music does not belong there. It was, my friend, given, but not as a part of the law, and, therefore, Mr. Wallace got it out of place.

I want you to see that the New Testament says something else. It says, "Sing." But, sing what? I want you to notice it now. It said to sing Psalms. Mr. Wallace has never noticed that. Do you know what that does? It does one of two things: (1) It either places the Psalms in the New Testament, or (2) it makes a man sing one thing and practice another! Mr. Wallace is the man who has been telling us that they have been preaching and practicing the thing they preach. But, now, friend, are you going to sing the Psalms? Are you going to do what the Bible says? Are you going to be Bible people? It is the New Testament, if you please. Jesus said, "He that heareth you heareth me." It was the Apostle Paul who said, "All Scripture." Where did Paul get that? He got it from the Lord Jesus Christ. In Galatians 1: 11, 12, he said, "I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul, where did you get it? He replies, "I got all Scriptures from the Lord Jesus Christ." Paul, where did you get the Psalms? He replies; "I wasn't taught them by a man, I wasn't taught them by Moses, I was not taught them by David." Well, where did you get them? He replies, "I got them by revelation of the Lord Jesus Christ." And, brother, as far as I am concerned, that is that.

That isn't where I stop, though. I have another one here. Mr. Wallace took the position that everything after the cross is the only rule that we have. He said, "Prom here on out, the law of Christ (as he called it), is always God!" Do you know what the law of Christ is? The law of Christ is everything that the Lord Jesus Christ authorized. We say that He authorized all Scripture that He Himself did not repeal. He authorized the Psalms. Do you know that the Psalms are In the law of Christ? Why, certainly they are. Mr. Wallace tells us that he goes to the law of Christ. He says, "We are not authorized to take anything from the cross back." He said, "only from the cross forward." That is an assumption! He said, "We cannot have anything but what is found in the New Testament." Well, he cannot even find his own rule in the New Testament! You cannot find any place in the Bible where it says that you cannot have anything except from the cross forward! Where did Mr. Wallace learn that? The Bible teaches no such thing. It is simply man's assumption. It is Mr. Wallace's own invented theory. He inherited certain restoration

principles; he inherited them from man and he is trying to defend them. You cannot put your finger on it in the Bible. There is no place from cover to cover where the Bible teaches that the law for us is from the cross forward. You cannot find it in the Bible. That is anti-scriptural. That is unscriptural, friend, It is pure, bare assumption; that is all!

But, that is not all, because that position of Mr. Wallace forces him to say that Romans 15: 4 is wrong. Why? For the simple reason that it says, "The things that were written aforetime were written for our learning." Paul was writing to the "saints" (Romans 1: 7). He was writing to the saints when he said, "They were written aforetime for our learning." Now, do they teach us anything? Absolutely so!

You find that the apostles oftentimes quoted Scripture for authority. Do you remember in Romans 3: 10 how Paul quoted from Psalms the fourteenth chapter, "As it is written, there is none righteousness, no, not one"? "As it is written." He used the things that were written aforetime to teach the Romans a truth of God, for they "were written for our learning." But, again, in II Corinthians 6: 18 Paul wrote relative to God, and "I (God) will be a Father unto you, ye shall be my sons and daughters, saith the Lord Almighty." He appealed to the Writings that were beforehand. Why? For our learning, for proof, for authority! The apostle wasn't just trying to confirm what he said, but he was citing that for authority. Jesus did the same thing in Matthew nineteen, concerning marriage, when He said, "From the beginning." Christ appealed to the things that were written aforetime for our learning, and He gave it to the apostles as right off of the very altar of the Word of God. And then, we give you other Scriptures: I Corinthians 3: 19; "The wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." It was just as true back there as it is now, and he said, "As it is written," "According as it is written," These apostles appealed to the Old Testament for authority. They appealed to the things "aforetime." God says that they were written aforetime for our learning.

I shall refute his objection that all we have is from the cross forward. His position causes him to take an unscriptural view of II Timothy 3: 15-17. Why? Because it says, "all scripture." Now, brother and sister, you cannot get away from it. People around here have been telling me, "I do not know. Look what 'All Scripture' will let in." I don't care what it will let in. Don't worry about the consequences. That is denominational! That is sectarianism, asking, "What will it do?" Somebody says, "If I pay a tithe, I will starve to death and die." Well, don't worry if you starve to death; do what God said. Somebody says, "Oh, preacher, what will this mean? It will mean that if I renounce denominationalism, why look what it will do to my mother, and look what it will do to my father!" Don't you worry what it will do to your relatives. Don't worry about the consequences. When God said, "All Scripture," accept it. That is the

thing that is troubling Mr. Wallace. He is worrying about the consequences of accepting "all Scripture." Somebody says, "Look what it will let in. I don't care what it will let in. Whatever God puts in is His business! He put instrumental music right in the New Testament, if you want to call it that. He placed the Psalms in there, and woe be the man who will put his hand forth to take them out! Jesus put them in, for he told His apostles, "He that heareth you heareth me." I hear Paul, and, therefore, I hear Jesus. No doubt about that.

Again, Mr. Wallace's position causes him to disobey Deuteronomy 4: 2 and 12: 32. Two weeks ago, Mr. Nichols, in a radio broadcast, quoted Deuteronomy 4: 2. Now, it was just the other night that Brother Wallace then quoted Deuteronomy 12: 32. Now, that was good for them, wasn't it? They quoted this authority, "Do not add and do not take away." But, they did not say anything about "taking away." They said, "Don't add to it," and then accused me of adding the piano. We found that instrumental music has been authorized by Almighty God. But, listen, friend, when he takes this away, he has done the very thing that God told him not to do. He says, "Nothing from the cross back." He says, "Only from the cross forward." He said, "Barber, don't you add!" My friend, do not worry about that adding deal right now. We are concerned about diminishing! We are concerned about that repealing! He has done the very thing that God told him not to do. He is trying to lay his hand upon the Bible and repeal it. He is trying to diminish from it. I want you to see it. He is the man who said that the only law that we have is from the cross forward. You cannot read about that in a millennium of time. That is not in the Bible. It isn't taught by any principle. It isn't taught by any example. It isn't taught by any statement. It just is not there, friend.

But, listen, there is something there. The Bible does say, "Don't you dare diminish. Don't you dare repeal." And, behold Mr. Wallace has placed his hand upon the very Scripture that he has used for authority and has not only disobeyed the Word of God, but he has proved to be inconsistent! That Scripture seems to be all right for him to quote to me, but he said, "Barber, it is no good for you. Nothing past the cross is any good." He will quote that as authority for his own ends, then he comes to me and says, "Barber, 'All Scripture' does not mean what it says." Now, that is inconsistent. Well, I shall let that go because I have something else to notice.

Mr. Wallace made certain observations of II Timothy 3: 15-17. After one hour and a half on the platform, he was pressed to it. He said, "Why, Barber, you don't find instrumental music in II Timothy 3: 15-17." Well, you don't find prayer; you don't find the Lord's supper; you don't find anything. According to that theory, that Scripture is just so much sawdust put into the Bible! What does it say? Well, "If it doesn't say anything about instrumental music," he says, "Then it has nothing to do

with it." It doesn't say anything about prayer. According to that, that Bible verse would not be worth anything in the world. Mr. Wallace is completely destitute of anything called a Bible principle. He knows nothing about a Bible principle. He has no understanding about a Bible principle. When God says, "Abstain from all appearance of evil," doesn't that include everything that has appearance of evil? Yes! When God says, "All Scripture," doesn't that mean all Scripture inspired of God, the sixty-six books? All right then, if I can find instrumental music in the Scriptures, do not the Scriptures, then, include instrumental music? Well, answer me, does it or doesn't it? (Audience; "Yes. ") All right. There it is! Now, isn't that a fine argument for Mr. Wallace to put forth? And this man knew all that when he put that forth!

But, again, Mr. Wallace said, "Jesus Christ, not David," Well, who said anything about David? But, listen, friend, if the Lord Jesus Christ included something in His will for us today that was revealed through David, a prophet, then isn't it the Lord Jesus Christ doing it? Doesn't Christ have the authority to authorize something that God caused David to write? If Jesus wants to place the Psalms in the gospel dispensation, isn't it all right?

He says, "The Psalms were written by David." Yes, my friend, but anyone whom the Lord Jesus Christ authorizes has His stamp of approval, and it is, therefore, Christ instead of David. But, the Bible says, "For so was the commandment of the Lord" (II Chronicles 29: 25), and not David at all.

But, again, he says, "Give one Scripture now for the piano." All right, you just give me one for the tuning fork. He says, "The New Testament does not have the piano in it." It doesn't have the tuning fork, either. We have been begging him for just one Scripture for the tuning fork, but you have never heard it, have you? You never did hear that one about the pitch pipe, and yet, Mr. Wallace says that it is authorized. Something authorized that you do not read about in the Bible?

He said, "Now, you have just one verse on the chart, preacher." But, he hasn't dealt with it, yet. Why give him any more until he deals with it? Isn't that enough? One Bible verse, friends, is enough for me! If it takes ten for you, all right; let it take ten for you but one verse, one time of God's speaking, is enough for me. That is enough for me.

Mr. Wallace said, "Barber teaches Christ, while I teach that Christ is the Supreme Authority, and that the Scriptures are not Christ." That is what he said last night. He said, "Paul wasn't saying anything about what Barber was talking about." He said, "This Scripture (II Timothy 3:15-17) teaches that Christ is the Supreme Authority." It has not one word about it. I would like for him to enroll in my Timothy class. He needs to do that. I believe that Brother McMorrow is teaching Timothy this year, though. Well, let him enroll in Brother McMorrow's Timothy

class. He needs that. Mr. Wallace said that Paul was just trying to teach that the Scriptures are inspired. Paul was teaching no such thing. Get your Revised Version out and read it: It reads: "All Scripture" (writing) ... How written? "Inspired of God"... Are what?... "Are profitable for teaching." Paul was not trying merely to show that the Scriptures are inspired; he was showing rather that the Scriptures that are inspired are profitable to teach a man, are profitable to instruct him in all righteousness. He was not trying to show the inspiration of the Scriptures there, but was trying to show that the inspired Scriptures are profitable for man. Now, wasn't that a dodge of his? Mr. Wallace still hasn't read the Scriptures. The Scripture is simply this: "All Scripture," (naturally that God Himself has not repealed) is "profitable" to instruct us in all righteousness. David said of God's word, "All thy commandments are righteousness" (Psalms 119: 172). Whenever I find a commandment, I know that it is righteousness. Is instrumental music a commandment? "For so was the commandment of the Lord" (II Chronicles 29: 25). "For so was the commandment of the Lord" made instrumental music a commandment. Psalms 119: 172 said, "All thy commandments are righteousness," and therefore, the commandment of instrumental music is righteousness, and the Word of God will instruct me in "all righteousness." If instrumental music is a commandment, then it is part of righteousness, and, my friend, that then, becomes a part of "all the righteousness" found in all of the Scriptures. Why, brother, you cannot get away from that fact in a thousand years.

Now, Mr. Wallace will say a lot of fancy things. He slurs, he ridicules, he laughs, and tries to make me appear inconsistent. Someone said to me, "Don't you know what he is trying to do to the people? He is trying to make people think that you are inconsistent, and that you are this, or that, or the other." I said, "I know it." I said, "Every 'anti' that I ever debated did the same thing." I said, "I have my choice. I can use his tactics of sophistry, and follow him around to correct him which is exactly what he wants me to do, or on the other hand, I can just forget about those bemeaning things that he says, those belittling things, those slurs and those slams, and I can set forth the riches of Almighty God, and hope that people will accept it. I have my choice of the method to debate. I choose the latter." I know that a lot of people may think that I am silly, and inconsistent, because he has misquoted me, and slurred me, and slandered me, but I can't help that at all. He said the other night, "Barber, you are just under pressure." He knows what it means to be under pressure! That is why he said it.

I have a little more time, so I shall notice one more thing. I want you to notice his chart. His position is that anything given in the patriarchal dispensation, and Jewish dispensation, naturally ended when the Jewish law was given. I need only one Scripture to show that to be

false. In John 7: 22, Christ said, "Moses therefore gave you circumcision; (not because it is of Moses, but of the fathers)". Why did Moses give circumcision? Christ says, Not because it is of Moses, but of the fathers." when the fathers gave It (that is, when God instituted circumcision with his father Abraham), then Moses did not have to give It. The Jews observed circumcision, not because Moses gave it, Jesus explained, but because God gave it, and hence, it stood once and for all. And Paul denied Mr. Wallace's contention. In Galatians 3: 17, Paul said that when the law was given, it did not disannul the promises given to Abraham four hundred and thirty years before. It does not disannul. Paul said that when the covenant was given, it had nothing to do with the promise previously given. It went right ahead, and the promises didn't end with the giving of the law. It is simply Mr. Wallace's own Imagination that says, "When a covenant is given, everything that went before it is annulled." Well, I have some more material to give, but my time is up, and I have another speech yet. Thank you.

G. K. Wallace's First Reply

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I am thankful for this opportunity of appearing before you and I'm sorry that I punched a hole in Mr. Barber's chart. I went to him and apologized to him and I told him that I would repay him and that it was purely an accident. I didn't mean to injure it, however, he said that would not be necessary and was gracious about it but I shall be glad to remunerate him for it or to replace it.

Now this is the closing night of the discussion. Mr. Barber's affirming that the scripture's authorize, "or that the instrument aids the individual to sing and that God so authorized it." He has one more speech. The rules of honorable discussion say that you cannot introduce new material in the last speech. So then, that part is over, and you've gotten before you his authority. And I know he's an honorable man. Of course he said that I lied, that I was ugly and all that but I don't resent that brethren and friends. He said Wallace was dishonest that he misrepresented and he was ugly and slurred and slandered. Mr. Barber, I don't resent that. I think Mr. Barber's a nice fellow. I believe that if he were not so pressed, that he would speak more kindly. I believe that with all my heart. I think those of you who know him down at Ottumwa have a high regard for him and I don't resent it at all. I would resent it if he were not excited. He got so excited that he doesn't remember what his classes are, doesn't even remember what classes he teaches.

Now he says that I did not notice his rule. Those of you that were here remember that the first night of his affirmative, when this chart was here, and this is all we've had, the first thing that I did was to take this passage (II Timothy 3: 16-17) and open my Bible and read it and observe it and noticed it and he surely remembers that. Maybe he doesn't, I think he's badly confused, I shouldn't say that he remembers. I think that if he remembered it he wouldn't say he didn't. But you remember it, you remember that and if Mr. Barber doesn't remember what class he teaches, surely he wouldn't remember what I said about II Timothy 3: 15-17. Now his whole play on this is prejudicial. There isn't a thing in the world involved in this, except to make you believe that Brother Wallace doesn't believe all the Bible. He says, "We take all the 66 books." Well, so do we. "These Scriptures are profitable for doctrine, for reproof, for correction in righteousness," but right up here on his chart he says some of the Bible is repealed. Let me ask you, Mr. Barber, is that which is repealed of value?—Is that which is repealed any good for instruction? Is that which is repealed any good for righteousness?

Now you see that is the difficulty in which he involves himself. He tries to prejudice you so as to move you away from his principles. I know that the law was repealed and I still believe that law is good for instruction in righteousness. That's exactly what Paul taught. Paul taught that the use of the Old Testament scriptures were for our instruction in righteousness, for examples of how God dealt with men, but as a law to direct them it's repealed. Mr. Barber, is the law of Moses given at Sinai good for instruction in righteousness and profitable for doctrine? If not, why don't you tear it out of your Bible? Does he tell you down there in your class, "we just skip this because it's no good for instruction, it's no good for righteousness?" Now you see what he's trying to do? What he ought to be doing is standing up here and giving you his authority for the use of the instrument to be used in Christian worship, its use in any sense of the word. Let him address himself to that and not try to prejudice you. Why, I know the old law was repealed. I affirm that the law is still good, is still scripture, that it is good for righteousness, for instruction. Mr. Barber infers that he doesn't believe that a repealed statute is good for anything. If it's good for anything what's it good for, Mr. Barber? Now you tell this audience what it's good for if it's good for anything? Now remember, he said, "I take it all," and then just look at the word "repealed" over and over on his chart—"repealed," and what's Barber repealing?—A part of the word of God, and yet he said Wallace doesn't take it all. Now I don't say Mr. Barber doesn't take it all. I know that there is a place for a repealed law. It is for instruction in righteousness that a man may see how God deals with his people. That's wholly prejudicial.

Now I want to go a little further with some of these rules and then we'll come back to those things maybe. Well, he says, that "Wallace got mixed up on the chart." Do you know we almost got Brother Barber converted. We'll just about make a gospel preacher out of him —. Now watch his shift in his argument. You remember his argument on the price of butter? You remember his argument, the first night it was butter—the next night it was automobiles; now watch him shift it and change it. He says that "if God ever mentioned a thing once then he wouldn't mention it again unless the thing had been changed." He said here is the butter on the shelf. Mr. Hunt had a store with butter on the shelf. Would he go down there every day and take off the price tag and put it on again? He said not as long as the butter's the same price—he wouldn't say a word. That as long as God wanted a thing in he wouldn't say it. If he said it once he wouldn't repeat himself. So I ask him, if God said animal sacrifice back in the Patriarchal Age why did he say anything in the Jewish Age? If Barber's rule worked he just wouldn't say anything. Why did he repeat? And I said that God would speak on it if he wanted it and lo and behold, Barber jumps over here and said, "Well now. I take Wallace's rule and God did speak." Why, certainly God spake out about

the sacrifice that he wanted. "If God wants butter up on the shelf he'll put the price on it." But remember back there Barber said that if God wanted it he wouldn't say anything. Now, lo and behold, he jumps up and says well I changed over on Wallace's side and I think he would. Well, Brother Barber, you are getting close to the truth. We'll make a preacher out of you some of these days. Now you're coming right along. He started out to affirm instrumental music was an aid and gave up in the middle of the debate and turned over and said it's righteousness. Can a man go to Heaven without righteousness? Did you hear him say instrumental music is righteousness? Can a man go to Heaven without righteousness? I told you he put it on the basis of morality. How could it be an aid? Where's all your aid arguments? They don't believe it's an aid. They believe it's absolutely essential and indispensable. Now look again at the price of butter. God said altar, why did he say anything? Barber said according to his price of butter, he couldn't say anything. But he got excited and abandoned that like he did his first proposition and said, "God spoke about an altar." That's exactly right. God spoke on his altar, in the New Testament. But the point is if he had circumcision back here (Patriarchal Age) why did he ever mention it again? He would not according to Barber. Then he said, "Yes, he would say so if he wanted it." You see how he got over on the truth? Now just come on Barber and we'll make a preacher out of you yet.

Now here's the right principle. What God wanted in His worship, in Christian service, He said He wanted it—He said He wanted it. Hear it, what God wanted He said He wanted. He told us the kind of sacrifice, the kind of an altar and the kind of circumcision—of the heart. And look at Barber's chart.

See chart next page).

Mr. Barber where'd you get your tithing? The law of Moses was repealed, was that a part of the law of Moses? Did tithing belong to the law of Moses? Did God put it in the law of Moses? Did he? The law of Moses is repealed. And yet Barber will bind tithing on you. No wonder he doesn't know which class he's teaching down at Ottumwa. God told us what to do. Now look at infant membership. God said have it in the Patriarchal Age. (Gen. 17: 10-23). And he said have it in the Jewish Age. (Ex. 13: 2) If Barber's rule is right and the price of butter didn't change he wouldn't say anything. Why did he say something. But Barber jumps up now and he says he did. Now you're getting over here with us Barber. I showed you where God regulates the membership of the church. I showed you where he regulates the music in the church. He regulates his music. He said, "sing." That's the limit of the command—that's the extent of our practice.

In the New what do you do about baby membership? Practice what the Bible teaches—the command to baptize believers excludes babies. What do you do about an altar? Draw nigh to the throne of Grace. What

PATRIARCHIAL
2500 Years
(Abraham)

JEWISH
1500 Years
(Moses)

CHRISTIAN
(Christ)

ANIMAL SACRIFICE
Gen. 4:4; 8:20

ANIMAL SACRIFICE
Lex. 1:15; 8:21

"ALL
SCRIPTURE"

ALTAR
Gen. 22:9; 26:25

ALTAR
Ex. 27:1; Deut. 12:27

CIRCUMCISION
Gen. 17:23; 21:4

CIRCUMCISION
Ex. 12:44; Deut. 10:16

TITHE
Heb. 7:2

TITHE
Heb. 7:5

PRIEST
Gen. 14:18

PRIEST
Ex. 19:6

ALL PRIEST
1 Pet. 2:5

**INFANT
MEMBERSHIP**
Gen. 17:10-23

**INFANT
MEMBERSHIP**
INCENSE
Ex. 12:2
Deut. 33:10

SING
Ex. 32:18

SING
Eph. 5:19
"Psalms"

**INSTRUMENTAL
MUSIC**
2 Chron. 29:35

PRAY
Gen. 20:7

PRAY
Num. 21:7

PRAY
Acts 2:42

TEACH
Lev. 10:11;
Deut. 17:11

TEACH
Matt. 28:19-20

GIVE
1 Chron. 16:28

GIVE
1 Cor. 16:2

**LORD'S
SUPPER**

do you do about a priest? Go to Christ, the high priest. What do you do about music? Do what God said. What do you do about prayer? Do what God said. Now then, Brother Barber's getting over here with us. If I can get him over here in the Christian Age and get him to give us a scripture, a New Testament scripture for a New Testament worship we will take him.

Mr. Barber, I think you are a fair man, in some ways, certainly. Do you know at the outset, the first speech you made, I handed you a list of questions and to this good night you haven't answered those questions or returned them? When he gave me a list of questions I wrote out the answers, read them to him and gave them to him. Until this very hour, five speeches, two hours and a half, not one single word. I asked him what do you do in your worship service? What do you do in your worship services? Do you sing? He wouldn't even answer. I tell you why he wouldn't answer—he knows it'll backfire. He's afraid to answer. Five speeches and yet he fixed up a rule and in it he said if you don't answer it in two speeches you forfeit the debate. He has now made five speeches and has not answered them. Maybe he's saving them until he thinks I won't have time to reply.

He's come out here in this debate and hasn't even tried to make his aid arguments. I know what they are but he hasn't even tried to make them and he can't now because he can't introduce new material.

Now, I want you to notice a few other things that the man had to say. We've got him converted now. He says, "Brother Wallace, I used to think that if God didn't say not to do it, I could, but I've changed my mind, and in regard to all scripture and I'm going to find what he said about it." Now he's got over on our side on that point so if we can just get him to respect God's order of worship on this we'll take him. If he'll just respect God on worship we'll take him into fellowship. Now watch his argument on Psalms. He talked about the Psalms as a rule of worship and said the Psalms are no part of the law. I asked him if there is any part of the law that's good for instruction in righteousness that's been repealed. Certainly the Psalms is good for instruction. But that's not the law of New Testament worship, it's been repealed and here's how I know it. Listen in John 12: 34 the people answered him, "We have heard out of the law," "The law" and Barber said the law is repealed, "the law, that Christ abideth forever" and he quotes Psalms 110. John, the Apostle John, said that Psalms belong to the law. Then again, Jesus answered—"It's written in your law" (John 10: 34 and He quotes Psalms 82: 6). The Lord, Jesus Christ, said Psalms belong to the law. Now that's not an argument but a statement from Christ. Barber just plainly denies what Jesus Christ said. Remember Jesus Christ said Psalms is a part of the law, that John said Psalms is a part of the law, that God said Psalms belongs to the law, that the Holy Spirit, who directed those who wrote, said Psalms is a part of the law. Yes, Christ said Psalms is a part of the

law and Barber jumps up here and says, "it's not." Now, you can take Barber if you want to but I'll take God, the Holy Spirit, the Lord Jesus Christ, and the Apostle John. He says "oh, if it's repealed it's no good." Let me ask you Barber, if you say something is repealed are you going to cut it out of the Bible? I don't cut out that which is repealed—it's still good for instruction in righteousness. It's not a law, it's a matter of example of how God dealt with His people. The laws that govern New Testament worship are in the New Testament. Now he's getting over here and saying, "Well I'm going to find the law for it over here now." Just come on Barber and when we get you converted enough to respect God's music then we'll take you.

Now look again at his play on the Psalms. I want to turn to a Psalm. He's argued that instrumental music is an aid—is just an aid. Let's see how they used it over here in the Psalms. Here it is, Psalms 150, God said, "praise Him with the trumpet." Barber said "aid him." God said, "Praise him" with the psaltery. Barber said, "aid him." God said "Praise him with the timbrel, praise him with the dance." Do you have dancing in your church? Do you? Now that's in the Psalm and he said that is the law. There it is. Now you say you think music is essential. Is the dance essential. That's the way Sally Rand got her start, dancing in the Christian Church, over here at Columbia, Missouri. That's exactly it, exactly it, that's so. God said, "Praise him with a stringed instrument, praise him with a pipe, six times." God said, "Praise." And God named six instruments—and Barber said you can't have but one. But Barber said, "Psalms is my law" and Psalms names six different instruments and six times they are used and not as an aid but an act. "Praise" is a verb of action. It was an act. Psalms belong to the law. Jesus Christ said they did, and Barber said the law was taken away, and Jesus Christ said the Psalms was part of the law. And to deny that is to deny what the Lord Jesus Christ had to say. That's all. Flatly contradicts the teachings of the Bible.

Mr. Barber continues to assert that the command to sing psalms requires the singing of the psalms of David. It is true that in Ephesians 5: 19, Colossians 3: 16, and James 5: 13, that the singing of psalms is enjoined. Who said these psalms were the psalms of David, Mr. Barber did, and he is no authority whatsoever!

It is indeed amusing to hear Bro. Barber affirming that we are to sing psalms in our worship service when in the first part of this debate he emphatically denied that songs had any connection at all with worship. In his little book to which we have made reference so many times, he says on page 8 that songs were not sung in the Lord's day assembly. He says, "There is no record where any of the apostles sang in such an assembly," and then he avows that Ephesians 5: 19, Colossians 3: 16, and James 5: 13 refer to home duties. Which time is Mr. Barber

correct? If singing psalms is a home duty, why do you bring a song book to church to do your home work?

When we are told to sing psalms, hymns, and spiritual songs, we are advised as to the kind of songs that we are to sing. A psalm is a type of song. It is a poetical composition used in the praise of God. A hymn is an ode of praise, and the word song or spiritual song suggests that any words that we sing in praise to God must express truths emanating from God.

The psalms of David are not sung by Mr. Barber, and a lot of them he wouldn't sing. In Psalms 137: 9, David talks about the vengeance that should come upon Babylon and said, "Happy shall he be that taketh and dasheth thy little ones against the rock." David prayed that someone would take the little ones of Babylon by their heels and dash their brains out against a rock. Wouldn't that make a nice prayer-meeting song? I am ashamed of you, Mr. Barber, for saying that God commands of us that we sing the Psalms of David in our worship.

J. W. McGarvey, who was without peer as a Biblical scholar, said in Short Essays in Biblical Criticisms, No. 116, the year 1910, that "If any man who is a preacher believes that the apostle teaches the use of instrumental music in the church by enjoining the singing of psalms, he is one of those smatterers in Greek who can believe anything that he wishes to believe. When the wish is the father of the thought, correct exegesis is like water on a duck's back.

God does not now, nor did He ever require the singing of the Psalms of David in Christian worship. The Psalm of Eph. 5: 19, Col. 3: 16, James 5: 31 are not the Psalms of David.

Now let's go a little further with some of these things. He made up a rule. He said, "I didn't make it up," but the other night he said he did. He said, "anti-instrument people would come around to me and say well, if you can have the instrument, if you go back over to David to get your instrument, why don't you accept his animal sacrifices?" He said, "well, I got to thinking about that and I decided on the rule." I didn't misrepresent him and here's his rule. "If God did not repeal it, then it belongs in the New Law or, where there's no law, there's no sin." And he turned to the Roman letter and tried to justify it and the Roman letter doesn't teach it—Barber's rule. The Roman letter teaches here the relation of the Jews and the Gentile to God. That the Gentile, before Christ, was not accountable to the Mosaic law. Then sin, he said was not imputed. Sin was in the world, the giving of the law on Mount Sinai didn't create sin, sin was back here before the law of Moses, but the Gentile was not accountable to the law of Moses. To the Gentiles these things were not imputed—he was not responsible for the Sabbath day and for the tithe and to him these things were not imputed. You see, the Roman letter does not teach his rule. Barber hasn't even found one scripture that commenced to begin to get ready to look like,

the rule that he made. The Roman letter doesn't teach it, not in any sense of the word.

Now, I want you to notice a little further about these rules. You have your Bible, turn to the Hebrew letter. I want to teach a class over at Ottumwa in Hebrews. I'd like to come over and teach one for you. I'd like to come over and teach a Hebrew class. Now look at chapter 9 in Hebrews—got your chapter? Verse 15. Do you know that if you have a Will, when you die that Will's to be probated and that the beneficiary under that Will must be named in it? The Will of Christ is the full law for us. Now look what became of the law, all of it, including the Psalms? "For this cause he is the mediator of a new covenant." Why, Brother Barber we have a New Covenant, we're not living under the Old Covenant. We have a new one and the Old Covenant, including the whole Judaistic system was abolished. (Eph. 2: 15) We have a new Covenant, "for the death having taken place for the redemption of the transgressions that were under the first covenant they that have been called may receive the promise of the eternal inheritance. For where a Testament is, (that's a will)—there must of necessity be the death of him that made it." Jesus had to die before his Will could come into force. "For a Testament is of force where there have been death, otherwise it's of no force at all while he that made it liveth." Why, the Apostle Paul said the Will of Jesus Christ could not be in force until Jesus died. When Jesus was here he kept the passover, he kept the rituals that were performed by the Jews, he kept the Sabbath day. But when he arose from the grave he gave us a New Testament. He gave us a new day, new ordinance, a new church, and bless your heart, Jesus put in it what He wanted in it. "Sing" is the act specified. Barber said, "oh no, if the price of butter was not changed he wouldn't say anything." And the other night, he said, "Brother Wallace converted me and I decided that I better find a law for the animals and a law for the altar and a law for the circumcision and on down." He said, "I'd better get me some scripture for it." Certainly God repealed animal sacrifices and he repealed everything that pertained to the Mosaic law, everything including the instrument. It all went together, every bit of it. When God took away that law wherein they used the instrument He took it all. He nailed the Psalms to the cross. Now let him get up here and say, "Oh well, you're repealing some scriptures." Now let me ask you, Mr. Barber what use do you make of repealed scripture? I make of it the use Paul said to make of it. (Rom. 15: 4) I learn by it. I see how God dealt with His people but let me tell you God gave us a rule for New Testament worship. The Old Testament must be studied in the light of the New. But Barber puts the Old above the New and I have repeatedly tried to get you to see that the rule that Mr. Barber sets up. that if God didn't legislate against it, proves too much and proves nothing. I have repeatedly said, over and over, that if Mr. Barber's rule is right

then all the Catholic aids can be brought in—(Somebody says that's prejudicial)—let me tell you something, if a rule proves too much it proves nothing. It proves nothing. Mr. Barber says, "I believe some scriptures are repealed but I can still use them. But if Wallace has some repealed he can't use them." I use them just like he does. Tell me how do you use them? How does he use the repealed law? How does he use it? He says some scriptures are repealed. And then for him to get up and say Wallace doesn't believe the whole Bible is prejudicial. Barber made a rule and said, "I won't be governed by what Jesus said, but if He didn't say it then I can do it." Now his rule proves too much and proves nothing. And here's the way the Catholic proves his aid. He makes a definition; he defines it, and he says, "I can put my image in and I use it only as an aid to worship." Barber says your image is wrong. And the priest says, "oh no, no, no, Brother Barber, oh no, no, no, no. You go back and look at the image—the brazen serpent. Why the Brazen serpent? It originated in the mind of God and God put it in." So Mr. Catholic puts in his image and defines it out. He says, "the image couldn't be in worship because you couldn't get it on the inside of you." Doesn't that sound like Barber and his piano? Again the priest says, "You can have an image right in your home. You have pictures in your home." He'll go over in the Book of Revelations and find an image, he'll go back in the Old Testament and find where God set up a brazen serpent. And, if you say, "oh you're substituting," he'll say, "oh no, that's not a substitute—just an aid, just an aid."

And then Cardinal Gibbons talked about experiences, testimony and common sense. There are 40 million Catholics in the United States. They will say, "I know it aids me." Now the rule that proves too much proves nothing. Barber's rule opens the flood gates of digression. Here's (Jno. 4: 24) the rule of New Testament worship. We do in the worship of the Living God what God says. What God says. Help me turn this one (chart) over here for a moment.

(See chart next page)

I have just a few minutes and I want to keep this before you. Mr. Barber started out with his instrument as an expedient and made it a matter of righteousness. Now look, I have repeatedly shown you that for every act in which we engage—God's given a command or an example. The thing to be used under the command must be lawful. The command may be expedited. Somebody will say, "Why don't you sing every song?" God said sing, the number of songs you sing is expedient—that's a matter of expediency; How many you sing is expedient. God said "teach." What do you do with your blackboard? "Teach." What do you do with your collection plate? "Give" Now these things (charts literature) don't add another kind of gospel. Posture doesn't add another kind of prayer. The plate doesn't add another kind of giving. The communion set doesn't add another Lord's supper—another element to

COMMANDS
EXAMPLE
N. INFERENCE

"ALL LAWFUL, NOT ALL
EXPEDIENT "1 Cor. 10:23

MUST
WORSHIP
JNO. 4:24

GOD OBJECT
SPIRIT MANNER
TRUTH WORD OF CHRIST

WORSHIP

REVERENCE PAID
ACTS PERFORMED
SERVICE RENDERED
RITES OBSERVED

"ACT OF
WORSHIP"
Hab. 9:1:
1 Cor. 11
"IN THE
CHURCH"

TEACH, AUTHORIZED, Acts 20:7, 1 Cor.
14:19; Col. 4:16; Cor. 2:14. "EVERY
PLACE," Blackboard, Chart, Literature,
Radio, Recorder, Earphones, Speaker,
Length of Sermon, Time to Stay, EXPE-
DIENTS.

PRAY, AUTHORIZED, 1 Tim. 2:8; EVERY-
PLACE POSTURE, EX.

GIVE, AUTHORIZED, 1 Cor. 2:1-2; C.
PLATE EX.

LORD'S S. AUTHORIZED, 1 Cor. 11:23-24;
Acts 20:1; COMMUNION SET EX.

"Eat Bread" Authorized

"Drink Cup" Authorized

Acts 16:25, 32, Book, No. of Songs, Parts,

SING, AUTHORIZED, Eph. 5:19; Col. 3:16;
How to Get the Pitch, Ex.

"We Agree" Barber

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP, IT IS
SINFUL WHEN PRACTICED
IN HIS NAME." Barber

"AT HOME"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

GO, AUTHORIZED
TRAIN, CAR, SHIP, EX.
BAPTIZE, AUTHORIZED.
PLACE, EX.
ASSEMBLY, AUTHORIZED
HOUSE, EX.

MUSIC

VOCAL, LEADER, BOOKS, PITCH, TIME,
TUNE, HARMONY; "VOICE PUTS NOTES
INTO MUSIC."

INST. LEADER, BOOK, PITCH, TIME,
TUNE, HARMONY; INST. "PUTS NOTES
INTO MUSIC." HUNT EXPEDIENTS
WITH INST., NO., KIND, PRICE.

it. Sing is the command. God bound singing, pitch is a necessary inference. How to get the pitch is an expedient. Now I never did try to find chapter and verse for the tuning fork. I say I Corinthians 10: 23 is the rule of expediency that governs it. Now you say what's the difference between a tuning fork and a piano? I'd hate to send you to town to get a piano. I'll show you the difference. You look at the office which they perform. What do they do? With the pitch pipe you get the pitch and then you sing. There are two kinds of music—instrumental and vocal. You could get the pitch with the piano but when you get the pitch you produce another element, you add another element. You put in an element that God had in and cancelled by the new law. Let me tell you, when Jesus died on the cross He blotted out the handwriting of ordinances which was against us, which was contrary to us—and He hath taken it out of the way—nailing it to the cross. (Col. 2: 14) When Christ came forth from the grave He said I have "all authority both in Heaven and on earth." Didn't He know what He wanted in His service? Couldn't He talk? The other night Barber said, "O no. if the price of butter didn't change I wouldn't say anything." And then jumps up tonight and says, "oh no, I'll find you the scripture for it. ' The other night Barber goes by the blank pages in the New Testament and tonight by what is written. Brother Barber, if we could get you straightened out enough to respect His law on singing we'll take you.

We've made a lot of advancement. He started out with an aid argument, gave it up, and took off and said, "it's a matter of righteousness and essential." Then he said, "I go by the blanks," and then came back tonight and said, "I don't go by the blanks." I'd like to have a debate with Barber if he could ever make up his mind what he believes. If he could just ever decide for certain just what he believes. Jesus said, "Moses said, but I say, "—"Moses said, but I say." And when he goes to find the authority for his music, he goes back here where Moses used it, he goes back here where under the law of Moses it was used. Jesus said, "Moses said, but I say." One time Jesus took with him Peter, James and John, and went up on the mountain and was transfigured before them. There appeared Moses and Elijah. "Elijah," said the Jew, "was the most romantic and outstanding of all the prophets." He was the representation of the prophets—Moses was the law giver. Here's Moses, Elijah and Christ. Whose is the authority? God said, "Hear ye Him." Barber says, "Oh no, Lord, let me keep Moses, let me keep Moses." Now here's what I'm saying: I say there's a place for the teachings of Moses, but repealed law, repealed scriptures are not a law. They can be used as Paul said. You turn to Romans the 15th chapter and the 4th verse and he'll tell you how to use the Old Testament scriptures. Barber says, I'll make them law. And for him to get up here and say the Psalms is no part of the law is to deny Christ. I don't need to debate that point, Mr. Barber, because Jesus Christ just says that's

not so. Listen In John 12: 34, the Apostle John says, that the Psalms are a part of the law. He quotes them and says they are law. In John 10: 34 Jesus quotes from Psalms 110 and says, "Is It not written In your law?" Jesus said the Psalms were a part of the law and Barber says the law was taken away—the Psalms therefore, could not be authority In New Testament worship. I thank you.

Burton W. Barber's Second Speech

I want to say a word or two about these questions. I did not ignore these questions. I said the first night when he gave them to me that they were irrelevant, and that I would answer the ones that were relevant, and I did that. There was no question on this paper but what has been answered, and abundantly. No, I asked him questions and here is one of them. I asked, "When people assemble for worship service, when does the worship start, and when does it end?" He replied, "It starts when it begins and ends when it ends." Now, does he want that kind of answers? Does he expect me to be more fair with him than he was with me? That answer didn't tell me a thing. He was just trying to act smart about it. Actually, there is not a question here, any of them, but what I have answered. Not only that, but every question that he asked me, with the exception of two that I answered very clearly (they are right here before me), are the answers that he gavel. Now, if that is what you want, your own answers, then go ahead and take them. It is up to the moderators to decide whether or not those are relevant. They are irrelevant, and have nothing to do with the thing that the proposition affirms. And I told you good people when I brought those questions up that I intended to abide by the law, and I had your full confidence. You wanted me to stick by the rules. But Mr. Wallace didn't tell you that.

Now, I want us to notice several things that Mr. Wallace has brought up. He said that I said he lied. I did not say that! That will be shown on the record. I did not say that. I do not know what makes a man say a thing like that. I am just sorry that a thing like that has come up, but I did not say that. And you good people know that He said the other night that I said that he was "dirty." You know that I did not say that he was dirty. The paper will show that. I did not say that he was "dirty," and I did not say that he "lied."

Again, he said, "What God wants, He specifies." Well, the whole dispute tonight is, how does God specify? I agree that He specifies what He wants. There is no doubt about that at all. For the instrument we read, "For so was the commandment of the Lord," (II Chronicles 29: 25). But, the question is, how does God specify it?

Mr. Wallace said, "Where did you get the law of tithing?" I showed you exactly where I got it. I showed you in the book of Hebrews that the Apostle Paul, in his argument to show that Christ as a priest is better than the Levitical priests, was so because He was after the order of Melchizedek. Why was Melchizedek greater? Because he received tithes from the father of the Levitical priests. If that makes Melchizedek greater, Christ could not be greater than the Levitical priests unless He also received at least a tithe. That was Paul's argument. You could not

say that Christ would be greater if He received less. I could take you to another passage or two to establish that. But, we are not discussing tithing here. He would like to get off on that.

Then, he said, "The Psalms are a part of the law." He tried to give the quotation from John where Christ quoted, "Is it not written in the law." Now, we went over that the other night, and I showed you that even if Mr. Wallace could show that the Psalms were a part of the law that the Psalms are still specified in the New Testament! God said. "Teach the Psalms," "admonish with psalms," and "everyone of you hath a psalm," and "if there is any merry, let him sing psalms." Since they are in the New Testament, and are so specified, how could they come under this category of repealed things? If they were a part of the law, they would be retained truth from the law. You good people can see that, can't you? Even if they were a part of the law, still, it is a fact that they are so stated and so specified by the inspired apostle, and we are told to teach the Psalms and to admonish (that means to warn men what will happen if they do not do what is taught), we are to teach men the Psalms, and warn them what will happen if they don't do what the Psalms say. Make your practice according to your preaching and your singing. What were the Corinthians doing with the Psalms? Paul said, "Everyone of you hath a teaching, a revelation, hath a Psalm." What were they doing with the Psalms? If, my friend, they had nothing to do with teaching us, what would God expect us to do with them then? We have them? Why teach men with the Psalms, and why admonish with them (warn them what will happen if men do not do what the Psalms say)? You see that? So, there it is.

It makes no difference if he did prove that they were part of the law. But, were they a part of the law? Not at all. II Chronicles 33: 8 says that Moses gave "the whole law." He has never noticed that to this present hour. This is about the "Nth" time that I have given that. It says that Moses gave the whole law! Get your Bibles open to that now, Brother Wallace, and get up here and deal with that. If Moses gave the whole law plus the fact that the Bible sixteen times says that "Moses gave the law," plus the fact that the Bible says, "And no man addeth thereto" after a covenant is confirmed—then, my friends, how could Psalms ever have been added to the law? If they were, why did Jesus say, "It is written in your law? It was "law" to the Jew, but it was a loose use of the "law," and I showed you abundantly how that the term "law" had a general use which did not always refer to the law given at Sinai. And, furthermore, I have shown you, according to Mr. Wallace's own theology that he does not even believe it himself, because the other night, he quoted I Corinthians 14: 34, 35, which refers to Genesis 3: 16 as being in the law, and yet his little booklet said that the law was not given until the occurrence at Mount Sinai. I want you to notice the second paragraph: "There is no law in Genesis relative

to the Sabbath." What kind of a law was given at Sinai? Wasn't it the Sabbath law? He argues with the Adventist that the law wasn't given for twenty-five hundred years, and he says this, "Nor is there any indication that it was observed for the first twenty-five hundred years of the world's history." And, then, on page five, "The covenant including the Sabbath command was given to Israel, only it was taken out of the way and nailed to the cross when Jesus died." Thus, the covenant given at Sinai, according to Mr. Wallace, was nailed by Christ to the cross. He told us to look at Genesis as being in the law. The very thing that he said was in the law (Genesis), he admits was not in the law. Now, he has invented "two laws." According to his theory, he has invented "two laws." That is his own doctrine in his own little book. We have the statement in the New Testament about Psalms, and you cannot argue them out. God said, "Teach the psalms," He said to "admonish with the psalms." Early Christians used the Psalms, and we are to use them.

But, again, notice the one hundred fiftieth Psalm. Get your Bible dictionary. All that you need is a Bible dictionary, and look up that Word "dance." It is listed in the sixth classification as "an instrument." The "dance" was a sort of trumpet, a fife, if you please. That is all that a "dance" was. I see some nods in the audience. Why, just get your Bible dictionary. Look up the cross references in the Bible and see if it isn't the truth. But, my friends, my position is this: Since God put Psalms into the New Testament, suppose that it did bring into practice the kind of dancing that they had? If God says, "Dance," then do it! Don't worry about the consequences. But, of course, we know that he Was not talking about the thing that we call a dance!

Then, Hebrews 9: 16, 17. Mr. Wallace quoted that: "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." What testament is he talking about? He continues by saying, "And Moses took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." And what testament is that? It is quoted from Exodus 24: 7, 8 where he took the blood of animals, and he sprinkled on the book of the covenant. That is it! That is the covenant that Hebrews 9: 16, 17 says was done away with. It was at Sinai when God gave the law (Exodus 24: 7, 8) and when Moses took the blood of a heifer, and ashes, and sprinkled it upon the book and upon the people saying, "This is the testament which is joined unto you." What testament? The testament that was given at Sinai. That was what was taken away. Surely, I showed you that that covenant was taken away. But that is not the whole Bible—not the whole Bible. Mr. Wallace says, "Everything in the law was taken away." Right! But, the thing that must be determined is what was the law? Everything in the law was

taken away, but what was "everything?" II Chronicles 33:8 says that Moses gave the "whole law." That is what was taken away, "the whole law." Was any more than "the whole law" taken away? That is the thing to be dealt with.

"If Barber's rule is right, it will bring in Catholic images and beads," Mr. Wallace said. Notice this: "All commandments, promises, and warnings that God has not repealed constitute the will of God for man today." Again, "If God has not repealed what He has authorized." Now, listen, were the images ever authorized? No, but they were always condemned. Were the beads ever authorized? He says, "This rule will let in Catholic beads and images?" Well, suppose that it did, friend; it is possible that the Catholics have some truth. But images and beads have never been authorized by Almighty God. Now, he can see that! No doubt about it. He knows better than that when he says a thing like that.

"They cannot both be a commandment and an expedient," he says. Why, listen, every commandment of God is an expedient. "Expedient" simply means "profitable"; it means "beneficial." I showed in the very beginning of this discussion, at his own admission, that a command is expedient. He admitted that at the very first of his chart. He went over his chart and said something like this: "You must have a command. Barber, you must find the command to use instrumental music, then when you find the command, the number and the kind of instruments will be the expedience." Commandment and expedient at the same time! He admitted that singing is the commandment and that the tuning fork underneath will become the expedient. He said, "What is the authority for the tuning fork?" He said, "The tuning fork is an expedient. What is the authority for it? The command to sing." Then, he said, "You must have a command, then it is expedient." That is what the Bible teaches. Look over there at his chart and see if it isn't so. Look at the passage wherein expediency is taught. A commandment is expedient, because it is beneficial!

But, Mr. Wallace is not satisfied with the first three nights of the debate. That is why he has spent the last of his speech on the first proposition, because he is not satisfied with it. That is irrelevant to this proposition!

But, again, he says, "Moses, Elijah, and Christ." Yes, Moses, Elijah and Christ stood upon the mountain, and what happened? Well, we find that the law given by Moses was repealed. We do not listen to him anymore. We find that the prophecies concerning Christ were fulfilled, and so we do not listen to those prophecies any longer, but we find that the Lord Jesus Christ said, "He that heareth you, heareth me," (Luke 10: 16) and we find that He gave "all Scripture." I shall notice that in a minute, but, I want you to notice that the Lord Jesus Christ got behind this principle! The Lord Jesus Christ literally specified the Psalms in the New Testament! Mr. Wallace can say, "Well, Moses." He can say, "Da-

vid." He can say, "Elijah," or anybody else. Do you people understand and realize that we have the Lord Jesus in the New Testament sanctioning the Psalms and telling us to teach and admonish with the Psalms? Well, that is the Lord Jesus Christ there! That is the Lord Jesus Christ of whom Paul said that he learned it "by the revelation of Jesus Christ" (Galatians 1: 11, 12). The Apostle Paul said that the Lord revealed to him the Psalms. The Lord Jesus revealed Psalms and that is the thing with which I want him to deal.

He said last night, "Barber said that I go by the blanks." I want us to go back to the blanks. Mr. Wallace said last night, "Barber said, 'I will go by the blanks'." Now, you good people know that I never said a thing like that. When Mr. Wallace has wanted to attribute something to me, he puts words into my mouth and says, "Barber said that." I said no such thing. You good people know it. Do I have to follow along and correct him in all of these misrepresentations? I never said that at all. Rather, I said the opposite. He accused me of saying that, and I replied, "I do not go by the blanks; I go by what God said." God has either authorized a thing, or God has repealed that which He has authorized; and so, I go by what God said; And I showed you what God said. He has repealed animal sacrifice, but that, my friend, is repealed in the law of Moses. He specifies that it has been repealed. All types and prophecies are repealed in their fulfillments. Christ is our sacrifice, and Christ is our altar, and holiness of life takes the place of circumcision. Christ is your high priest, and we have the prayers of the saints instead in incense, and so on. I showed you these things. We are living in the antitype of those, not in the types. I am not living by blanks, I am living in something greater than animal sacrifices. I am living in something greater than the old stone altar. I am living in something greater than physical circumcision. I am living in the sunlight and the reality of that which the Lord Jesus Christ has brought into fulfillment. I have showed that to you. I showed you that God repealed the types and prophecies. I am not going by the blanks, and Mr. Wallace knows that I am not. I corrected him on it, but he doesn't have anything else to say, so he brought it in again.

Now, I want us to consider the passage of II Timothy 3: 15-17. Mr. Wallace's counter argument was this (I have been waiting for him to come to it, but he hasn't come to it before now): He said, "Barber goes by all Scripture." He said, "Barber goes by the things that have been repealed." It was Mr. Wallace, not the Apostle Paul, who made a distinction between how the thirty-nine books profited and how the twenty-seven profited. What is Paul's statement? It is this: "That from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation" (verse 15.) Now, think of that. Paul told Timothy exactly how they profit. Then, he adds, "All scripture given by inspiration of God is profitable. ' He says that they instruct me in all righteousness. Paul says,

"all scripture" instructs in righteousness. I want you to notice what Mr. Wallace did. He very shrewdly stepped up here and pointed out the word "repealed" and then claimed that "all Scripture" has been repealed. Since the Bible says, "all Scripture, ' then it is Mr. Wallace's business or someone's business to show what has been repealed. If the thirty-nine books have been repealed, then let Mr. Wallace show that they have been repealed. The Psalms have not been repealed. The Psalms are literally stated, specified in the New Testament, which includes the one-hundred-fiftieth Psalm.

He said, "Barber has changed his argument. He said he no longer believes that it is an aid." (1) I have shown you that in ancient time, the instrument was used as an aid. That there was a difference between the singers and between the players and between the trumpeters, is set forth in the Bible (II Chronicles 29-28.) The instruments were made "for singers." The singers used the instruments to aid them (I Kings 10: 12). (2) Then, there were the players who used them to praise God. (3) The trumpeters used them in service for God. That is the distinction that the Bible makes in the use of instruments. "The Book of Psalms says, 'Praise the Lord'," Mr. Wallace says. All right, if the Bible says, "Praise the Lord with the harp," then let us start praising the Lord with the harp; that is what I say. But, I want you to know that they used the instrument for two purposes. (1) They used it to praise the Lord, and (2) they used it to aid them too. I have not changed my position. I have debated this same position nine years ago. I have not changed my position. I have held to this position as long as I have been debating. There has been no change in my position at all. I think I can know my way around.

It is Mr. Wallace's task to show what has been repealed. I showed you how the apostle used II Timothy 3: 15-17. Romans 15: 4 says that these things "were written for our learning." The apostles used the thirty-nine books for proof, and for authority to substantiate the things that they taught. All right, I shall go by the example of the apostles. If they used the Old Testament for authority, then I shall use it for authority. They used it for authority, and not for mere examples. You know that Mr. Wallace said, "All the thirty-nine books were just for record, a book of illustrations." Think of it, "Just a book of illustrations!" But, the Bible doesn't say that. We have the Psalms specified in the New Testament. So specified and placed there, and it is Mr. Wallace who made the distinction of how they profit. It is not the Apostle Paul, for he does not say how they profit. How would Mr. Wallace have a commandment to profit a man today? Actually, he asked me the question, "How do those things profit you?" When I teach a thing that has been repealed. I teach it as a thing that has been repealed. I use it as a mere illustration. That is all that a man can possibly do, showing how God has treated man in times past. But, friend, when I teach to instruct a man

in all righteousness, when I teach the Psalms, then, my friend, I teach it exactly as that. That is exactly how I teach.

I would like to notice another thing or two. Here was an objection that was introduced, that I replied to, but I want to repeat it, although I have answered it two or three times already. Mr. Wallace asked the question, "If the instrument was authorized in the Old Testament, we don't have an example in the New Testament, and since we don't have an example for it, why surely we are not to use it. Now, I want to ask Mr. Wallace this question: "Do we have to have both a commandment and an example before a thing is authorized?" I repeat, "Do you have to have both a commandment and an example before a thing is authorized?" Now, would you answer that one? Just jot that down, Brother Wallace, and answer that when you get up! Do you have to have both? Mr. Wallace claims that we have a commandment for congregational singing. Do we? NO. There is no commandment or example for congregational singing. You cannot find it. Every instance is of a personal song, like "Speaking to one another" (Ephesians 5: 19), and "Teach one another (Colossians 3: 16). It is always on the basis of a solo. Like I sing a solo to Brother Frederick, and he sings one to me. Wouldn't that be fine? But, that is what the Bible teaches, friend. But, there is no example, there is no commandment, for congregational singing. Now, Brother Wallace says that we have, in the New Testament, five things which we are to do: sing, pray, teach, give, observe the Lord's supper. There is not a commandment or an example for congregational singing on the first day of the week, in the assembly, friend. Not one! Yet, you practice congregational singing. Congregational singing! Does the New Testament specify a definite form of service? If it hasn't been put into a Bible commandment or an example, then what do you sing it for, friends? Let us get our preaching and our practicing together!

But, again, Mr. Wallace claims that we have a commandment to lay by in store our money on the first day of the week. Do you have an example of that? Not one! Not one! No example! A man says, "I Corinthians 16: 1, 2." That is no example! That was a special offering taken for charity for the hungry people in Judaea. It was not a contribution for the on-going of gospel work. But, friend, that is no example. You have no example. Someone says, "Well, I have a commandment." Yes, and friends, look at the "Psalms," that is a commandment. He says to teach Psalms (Colossians 3: 16). Mr. Wallace read the one-hundred-fiftieth Psalm to you. so he knows that it is in there. That is a New Testament commandment, too, friend, just as much as any commandment. But,, again. God has instructed the church to settle troubles between church members. There is no example of doing that. Again. God has instructed the erring church members to confess their faults before the brothers • Matthew 18). We have no example of that. God commanded the church

to withdraw fellowship from members in the body (II Thessalonians 3). There is no example of that. In fact, we have dozens of commandments for which we have absolutely no example. That which proves too much proves nothing. That thing will settle for me as well as for him.

He brings the objection that "when a covenant was given, all preceding covenants ceased." He brought that up again. That is, that when a covenant has been introduced, it causes all others to cease. We gave a reply to that, but I want you to notice the very argument. He says, "Whenever God commands a thing, everything before it is undone." But, the fact that God commands a thing institutes it. Mr. Wallace brought an objection like this: He said "Why was it that God said animal sacrifice here? Why he said it because it was undone there. Why did God say altar there? Because it ceased here. Why did he say circumcision here? Because it ceased here." But that would not follow, that would not prove anything for this reason: If that is true, then the second giving of the law (Deuteronomy 5) would have repealed its previous giving (Exodus 20). But, Deuteronomy five is not as complete as Exodus twenty, therefore, Mr. Wallace's principle would greatly reduce the law! According to him, when a thing is given, it repeals everything that went before it. In the new covenant, the New Testament, Paul often speaks about various things. Does it follow that every time that he commanded a thing, that all previous references are repealed? No! There is a difference between instituting a thing and repeating a thing. Inspired writers repeated commandments over and over. Does it mean, then, that because a thing was repeated, that all that had gone before came to an end? No! Now, notice this; a covenant was made with Noah that the world should never be destroyed by water. Now, when the law was given, did it repeal that covenant? No, the law did not undo the covenant made with Noah. I could not undo that covenant. Why? For the simple reason that that covenant is still kept by man. God still has not destroyed the earth with water. Again, God made a covenant with woman that with pain, suffering, and sorrow, she should bear children. Well, is that thing still happening? Yes. When God gave the law, it did not repeal that covenant. It did not take away the pain and suffering in childbirth. The same with earning "bread by the sweat of your face." Is that still in force? Why, you hard working people know that it is the truth. You still have to work hard to make your living. That means, then, friend, that when God gave a covenant, it did not repeal that which was previously given, as Mr. Wallace has claimed. Paul specifically said, in Galatians 3: 17, that when God gave the covenant to Israel, it did not disannul that which was given to Abraham before. It did not disannul it. Nothing is disannulled, nothing is repealed, nothing is diminished, unless Almighty God has disannulled it, diminished it, repealed it. I called your attention to John 7: 22, and the fact that circumcision was given to Abraham. Now, why was it given also to the

Jews? Mr. Wallace says that it was given to them because it was done away at Sinai. No! That is not true. It was given to the Jews, Jesus said, by Moses, "not because Moses gave it, but because it was of the fathers." It continued on in spite of Moses and all else. Then, finally it was repealed. That does away with his claim that when Jesus gave the New Covenant, everything before it was repealed.

Mr. Wallace claims that nothing except that which is this side of the cross, nothing except that which was specified in the New Testament, is for us. If that is true, then you do not know what to put into the cup of the Lord's supper because there is nothing specified this side of the cross. It was the other side of the cross where Jesus specified, "Fruit of the vine." You do not know the procedure of church discipline of this side of the cross, for it was the other side of the cross where Jesus Instituted that.

If all before the cross has been repealed, then, friend, you will know about it. It will be in the Bible. If God has not repealed what He has authorized, who has authority to repeal it? If God has not repealed it, who has authority to do so? Since Moses gave the whole law, then, friend, nothing was taken away with the law but what Moses gave. Besides that, the Psalms are specified in the New. You people can see that, can't you? Let him tussle with that passage that says Moses gave the "whole law." "The whole law" was given by Moses, and you cannot get away from that fact in a thousand years. Sixteen times the Bible says, "The law was given by Moses." Time and again, the Bible says that the law was given at Sinai.

Well, Mr. Wallace brought up the amendments again. If you specified the "whole constitution," that would include, not only the basic constitution, but all of the amendments too, wouldn't it? The whole constitution, as of this present hour, is the sum total of all of its parts, all of its amendments, all of its charges, everything! Hundreds of years after the law was given, God said that Moses gave "the whole law." The whole law is sum total of all of its parts. When God said, "whole law," you have Moses giving that very thing that is called "law," and that is the only thing that Jesus nailed to the cross. Mr. Wallace cannot, in all of his lifetime, find a passage in his Bible that will show that Jesus nailed anything to the cross, except the law, the whole law that was given by Moses.

When God used the word "law" in reference to Psalms (John 10: 34), He used it exactly as He did when He used it in reference to Genesis (I Corinthians 14: 34, 35). Mr. Wallace admits that though I Corinthians 14: 34, 35 refers to Genesis 3: 16 as being in the law, it was literally in the book of the law, as I showed you the other night. Still, Mr. Wallace admits that the law, which Jesus nailed to the cross, was not given for twenty-five hundred years later, and, therefore, my friend, twenty-five hundred years later, the law was given that Christ nailed to the cross.

While Genesis is in the book of the law, and while the Psalms are in the book of the law, they were not in the law that Jesus nailed to the cross! The book of the law, so called because the law was the predominant part of it, but the law was not the whole part. My friend, Moses gave "the whole law," and no man addeth thereto, Paul affirmed. No man added thereto when it was confirmed. When the law was confirmed, and we read that it was, then no man added thereto, for that is exactly what the Bible says.

But, even if the Psalms were a part of the law, you still have them specified in the New Testament. I wanted Mr. Wallace to deal with those Psalms. It is his business to deal with them.

I have tried to keep this discussion very simple. I have tried to present my material in a very simple way. I hope and pray that God will really burn it into your hearts,

I have a ten-minute rejoinder shortly, in which I shall just notice the things that Mr. Wallace brings in his half-hour speech. And that will bring it to a close. I have some very important things to say in that ten-minute rejoinder. I thank you.

G. K. Wallace's Second Reply

"I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

I believe you can use such consistently, you agree. "

I appear before you for the last time on this occasion to discuss these principles with you. Mr. Barber said, "I didn't say that you lied." Well, I'm glad that he didn't because the Bible said if you call your brother a liar you're in danger of hell fire. But he said "Wallace is dishonest." Do you know what that means? Do any of you know what the word dishonest means? What's the opposite of it? If he didn't mean that then I accept his apology. He repeatedly said Wallace is dishonest, but he said, "I didn't say that he lied." Well, I told you I don't resent that, I think Mr. Barber is a nice fellow. We're going to have another debate out in Oregon, and maybe by the time we get out there he'll know whether he believes the instrument is essential or an aid.

I want to call your attention to this before we take up some of the things he said tonight. We came here, in this proposition, to debate the instrument as an aid and he just barely mentioned it. Now he has a lot of argument that he can make on the aids, but he wouldn't make them. I have them, I have them outlined, but he wouldn't make them. He is afraid of them, so he changes his position in the middle of the stream and made it essential.

I asked him some questions. Now he asked me some questions and I wrote out the answers and gave them to him and he didn't even refer to the answers I gave. We wonder why? Then I asked him some questions and he gave back to me the ten he asked me, and since the fifth and sixth of those are identical he said that's the answer to all of them. Now, I asked him a question, that he asked me, and I gave him an answer and he said I'll give you the same answer. Well, that will be all right for two of them, that's what I asked you. Now, why didn't you answer the others like I did yours? Too late now, Mr. Barber. But you remember this, that he didn't dare read the answers to these questions. He didn't answer them and he need not pretend that he did. Why didn't you write out the answers and give them to me like I did for him? He didn't come to them. I'll pass that by because that's a matter which the record will show.

Well, he said he agreed about tithing or he said tithing was not a part of the law. And I asked him repeatedly was it put in the law here, was it put in the law? Did God require the Jews to tithe? Now it's not enough for him to just deny that. Did God put it in? Was it a part of the law of the Jews? Then he said God repealed the law and yet he still tries to bind tithing on you.

Well, then he talked about the Psalms again. Do you teach all the Psalms? Say, Brother Barber. Tell us, do you teach all the Palms—say? Is that a law to you to do everything the Psalms require? I use the Psalms—and how do you use them? I use them like Paul said to use them—to teach. Now let me read to you from the Roman letter. Division 15, verse 4. Here's the use I make of the Psalms. Now he says that Wallace says that you can't use them. But I use them exactly like Paul used them. What's the use of these repealed scriptures? What's the use of the repealed law? And there's no need to argue with Mr. Barber about whether the Psalms are a part of the law or not, Jesus Christ just said they were. To deny that is to deny point blank the Lord Jesus Christ. And I gave you the references. Paul says "whatsoever things were written aforetime." Did you know Timothy was about 14 years old when he met Paul and his mother was a Jewess? He'd known only the Old Testament scripture until Paul came along and taught him the gospel and baptized him and took him along as his helper. Timothy had known the old scriptures but he was not a Christian—neither could he worship Christ by the old scriptures. What use do we make of the Old Testament scriptures today? Here's what Paul said, "For whatsoever things were written aforetime were written for our learning." That includes everything that is repealed and for Mr. Barber to get up here and make a play about that won't accomplish anything. I asked him repeatedly, "What use do you make of a repealed scripture? What use do you make of a repealed law?—Tell us, what use do you make of a repealed law?" And you know he never did tell us what the law is. Now let me go ahead with this. "Were written for our learning, that through patience"—we learned how to be patient—"and through comfort"—we learned how God comforted his children, "of the scriptures we might have hope." We learned these things, how God dealt with, led, comforted his people and how they were to be patient, but, the law under which they lived is not a law under which we live.

Now, he talked about the passage in II Chronicles 33: 8 and said Moses gave the whole law. I wonder if he knows how much Moses law is. Turn to II Chronicles 33. The passage to which he referred to so many times. Begin with verse 8, "neither will I any more remove the foot of Israel from off the land which I have appointed for your fathers if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses." That simply simply says I want you to do all that Moses told you to do. That's all that says. I want you to do all that Moses told you to do. How much did Moses write? How many books did he write in the Bible? Did they teach you that down in the Midwest School? Genesis, Exodus, Leviticus, Numbers, Deuteronomy. Is that right? Begin with Aniens, is that right? Did you know in I Corinthians 14: 34 Paul referred to Genesis and says it belongs in the law. In Luke 2: 22 Jesus

referred to Exodus and said, that's the law. In Matthew 22: 36 and 39 Leviticus is called the law. In 17: 14 and 16 Deuteronomy is called the law, In II Chronicles 35: 12, Numbers is called the law. Genesis, Exodus, Leviticus, Numbers and Deuteronomy all were written by Moses. Now he said, what Moses wrote is repealed. Why don't you cut the first five books out of the Bible? Now if you can keep the first five books and use them, Why can't the Psalms be repealed as a law and I still use them? He said how do you use the Psalms? Just like I use Genesis and Exodus and Leviticus and Numbers and Deuteronomy and just like Mr. Barber uses them. How do you use them? Just like Paul said over here in Romans. Now he said, "Wallace made that law." Now you get your text and look at Romans 15: 4. "For whatsoever things were written aforetime were written for our learning that through patience and through comfort of the scriptures we might have hope." He said what Moses wrote was repealed. Look, now, how did Paul use Genesis, Exodus, Leviticus, Numbers and Deuteronomy? How does Barber use them? Now all those big speeches that Mr. Barber made about that were simply prejudicial. I make the same use of a repealed law that he makes. The Psalms were the songs that the Jews sang under their government. In the United States we have a Constitution; in the United States we have prophets like Drew Pearson and he's not inspired. In the United States we have histories of this nation. In the United States We have psalms that we sing like the Star-Spangled Banner. They're under our law. The Jews had a law. They had prophets. They had history like II Chronicles that tells of their activities. They had psalms that they sang. God required of the king, and David was king, to keep the law by him at all times. David expressed the principles of the law and that expression was inspired. Do you mean to say that David didn't write God's will? Those were the psalms of national Israel. How do you use them? Just like he uses what Moses wrote. How do you use them? Just like Paul said to do it in Romans 15 and 4. That's the use I make of them. Now you can't stand up here and say, "Brother Wallace doesn't take all the Bible." Yes I do. How do you take Psalms? Just like he takes what Moses wrote. Does he cut out what Moses wrote and throw it away? I could expect better things than that from Brother Barber. Remember this, he said some scriptures are repealed and some are retained. What do you do with the repealed part? He said, "Oh well, if a Psalm's repealed you couldn't use it." What does he do with the repealed part? I've shown you how God classified these things. That is What God Almighty said. I gave the scriptures where He calls Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Psalms the law of God. Jesus said the Psalms belonged to the law. How do you use the repealed scriptures? If you use them like Paul said you won't have any trouble. Barber says, I want my piano so badly that I'll let Christ take

away the law but he can't put the Psalms in the law. He can't put the Psalms in it.

He read in my little book about the Sabbath. I wish you'd give your brethren some of those because that'll show them the difference between the Old and the New law. It is a good book and I'll recommend it to you.

Then, he talks about a command and an expedient. Brethren, for the first part of the debate he said that the piano was a matter of human judgment—an expedient. Only a matter of human judgment. You remember all the play about. "Wallace takes this" and "I take this," "Wallace takes this" and "I take this"? Now he takes it out of the realm of human judgment. Are commands left to human judgment? If God gives you a command do you say I haven't decided yet whether I'll do it or not? I'll make up my mind later, Lord, and I'll let you know. Is that the way Barber talks? God tells you to pray and you say, I'll think about it, Lord. God tells you to be pure and you say—well, I'll study about it, it may be expedient as I'm going out for the night. Just be a night out and if it's expedient it will be all right. Does God leave it up to human judgment as to whether you'll do what he says or not? Christ is the mediator of a new covenant and the Bible said he's the author of eternal salvation of all them that obey him. If God commands you to do something you better do it. If He tells you to do a thing, commands you to do it, you'd better do it. You don't have any choice in the matter. All the way through his affirmative Barber has placed right here morality, giving, prayer, praise, instrumental music, all together. Can you go through life without prayer? Do you have any choice in morality? Then talk about it being an aid. Now brethren I hate to embarrass Brother Barber like this but that's the position in which he's gotten himself. And when you hear him talking about "we use the instrument as an aid," you remember that he abandoned the whole thing and put it on the basis of the righteousness of God. That's been the whole burden of his argument.

Well, he said he couldn't find any example of singing and so forth. The Bible said, "speak to one another in psalms and hymns and spiritual songs. ' I asked Mr. Barber, if you sing in your services, because in his book he says that "singing is homework." "That Ephesians 5: 19 refers to home matters." So why then do you do it in church? Why do you get a song book and go to church to do your homework? "Speak to one another in psalms and hymns." Where? Are you singing telegrams and meeting one another on the street and singing, "Good morning to you"? Is that the way you do it? Now look, if there are 500 of us here, should we get up and sing 500 songs or would it be expedient for all to sing at once? God said sing and if there are 500 of us here which would be expedient, just sing one at a time and sing 500 songs or 500 people sing the same song at the same time and thus speak to one another? I expected better things of you, Brother Barber, than that.

Now, if you'll turn to I Corinthians the 11th chapter, you'll find they have the Lord's supper and they come together "in the church"—"in the church." And later he talks about "in the home". In the same chapter "in the church" and "at home"—that's—Brother Barber's metonymically speaking, "in the worship" and "out of the worship." Now what did they do when they came together? Paul here discusses the assembly and he continues this discussion of the assembly in Chapters 10, 11, 12, 13, 14 and 16. I find when assembled they take the Lord's supper. When they came together they edified one another. Verse 15, they prayed. Verse 15, they sang. You come down here, "if the whole church be assembled together," they taught, they exhorted, they sang. I Corinthians 16, I find upon the first day of the week let each one of you lay by him In store, yes each one of you. When? First day of the week. I asked him, do you have a meeting on the first day of the week? What do you do? Now if you'll take these chapters you'll find in their assembly they did just what we do. Help me here, Brother Nichols, (turns chart) (See Chart Next Page.)

You'll find they taught, they prayed, they gave, they had the Lord's supper, they sang—they are all concerned with the assembly. There is singing mentioned, singing is mentioned, prayer is mentioned. Where is it mentioned? When they came together. They have come together, and in that assembly Paul mentions the singing. Now, I asked him, why do you sing? If singing is all a matter of homework, why do you sing?

Well, he used an illustration about work, about birth, and the flood. These are in the realm of nature. Do children come into the world by spiritual birth or physical? Was the flood a matter of Christian service or was it something in nature? Is the matter of work, physical work, is sweating a part of the service rendered to God in Christian worship? Those things, Barber, are not a parallel but an adroit dodge. It has no connection with the subject.

Now, he said that, "instruments were made for the singers." Well that passage (I Kings 10: 12) doesn't say that they were made to aid singers. And I noticed that Brother Barber stayed off of that til he got right down to the last minute and never did even quote the passages. "Made for singers," as if the reason the instrument was made proves that it ought to be used in Christian worship. Let's leave it that way with him if he wants it that way. Turn, now, to Numbers as a reply to what he said. Numbers 10—got your place? I want to give you time. He said, "Why were they made?" The reason an instrument was made is not the authority for its use. That's off the issue. What did they do with them when they got them? Now begin with Numbers 10: 1, "And Jehovah spake unto Moses saying, Make thee two trumpets of silver, of beaten work shalt thou make them and thou shalt use them"—as aids in singing? No. Note what it says, "Thou shalt use them for the calling of the congregation and for the journeyings and when they shall blow

COMMANDS
EXAMPLE
N. INFERENCE

MUST
WORSHIP
JNO. 4:24

GOD OBJECT
SPIRIT MANNER
TRUTH WORD OF CHRIST

"ALL LAWFUL, NOT ALL
EXPEDIENT" I Cor. 10:23

WORSHIP

REVERENCE PAID
ACTS PERFORMED
SERVICE RENDERED
RITES OBSERVED

"ACT OF
WORSHIP"
Heb. 9:11;
I Cor. 11
"IN THE
CHURCH"

"UNLESS GOD COMMANDS
AN ACT OF WORSHIP, IT IS
SINFUL WHEN PRACTICED
IN HIS NAME." Barber

"AT HOME"
WASH HANDS
AND FEET.
EAT BREAD
PLAY PIANO

TEACH, AUTHORIZED, Acts 20:7, I Cor.
14:19; Col. 4:16; Cor. 2:14, "EVERY
PLACE." Blackboard, Chart, Literature,
Radio, Recorder, Earphones, Speaker,
Length of Sermon, Time to Stay, EXPE-
DIENTS.

PRAY, AUTHORIZED, I Tim. 2:8; EVERY-
PLACE POSTURE, EX.

GIVE, AUTHORIZED, I Cor. 2:12; C.
PLATE EX.

LORD'S S. AUTHORIZED, I Cor. 11:23-24;
Acts 20:1; COMMUNION SET EX.

"Eat Bread" Authorized
"Drink Cup" Authorized
Acts 16:25,32, Book, No. of Songs, Parts.

SING, AUTHORIZED, Eph. 5:19; Col. 3:16;
How to Get the Pitch, Ex.

"We Agree" Barber

GO, AUTHORIZED
TRAIN, CAR, SHIP, EX.
BAPTIZE, AUTHORIZED,
PLACE, EX.
ASSEMBLY, AUTHORIZED
HOUSE, EX.

MUSIC

VOCAL, LEADER, BOOKS, PITCH, TIME,
TUNE, HARMONY; "VOICE PUTS NOTES
INTO MUSIC."

INST. LEADER, BOOK, PITCH, TIME,
TUNE, HARMONY; INST. "PUTS NOTES
INTO MUSIC." HUNT EXPEDIENTS
WITH INST. NO., KIND, PRICE.

one, all the congregation shall gather themselves together." If they blow one that means to come to Moses, if someone over here blows the trumpet that means those on the east side should go, some one over here means for them to go, they were made to call or for signals for the children of Israel. And in I Corinthians 14 when Paul talks about pipes and harps he refers to this very passage. This very passage as an illustration, exactly so. Now look, come on down here further. Here's another use they made of them and Barber's going to use them like they did. Verse 10, "And also on the day of your gladness in your set feasts."—now they had a set feast that they observed, in religion, "and in the beginning of your month you shall blow the trumpets over your burnt-offerings." Over your burnt-offerings and over your sacrifice. When you offer your sacrifice, toot the horn over it. Do you blow your piano over your offerings? When you're taking up your collection do you run your piano? Do you? The Christian Church does. Why that's a predominant part of their service, while they're taking the Lord's supper they're using their instrument and they'll say God told them to blow it over their offerings. While they're taking their collection they'll toot their trumpet over their collection. Now you see why Mr. Barber wouldn't bring these things up until his last speech? Why didn't he get them out here where I could deal with them? He thought oh, "I'll just take a lick," and run, right here at the last. That didn't do you any good, Mr. Barber, because these people are going to start reading their Bibles, they'll start reading their Bibles. God said, "blow it over your offering." Do you play your piano over your offering? Do you? I asked him over and over in this debate why do you have just one instrument and not a dozen? He then referred to David, over here, and David names the six instruments with which he said to praise God. But Barber said David said you can't have but just one, the piano, just the piano. Isn't that right? Isn't that what he teaches? I got it in his letter. I'm sorry you can't hear it—I can't introduce it now but I know it's so. He said you know that's not my practice. Maybe he doesn't teach it because I found out in this debate he's teaching one way and debating another. But God said, "praise" not aid.

Now then turn to II Chronicles 29 and you'll see how God used the instrument; if you want to know the use they made of them. That's the use that we have had up in this debate over and over and over. Look at II Chronicles 29. You got it? II Chronicles 29 begin now with verse 25, "and he set the Levites in the house of God with the cymbals, with the psalteries, with the harps." Why doesn't Barber have a cymbal and a psaltery and a harp? Why did he just stop with the piano? "And with the harps according to the commandments of David, of Gad the Icing's seer and Nathan and for the commandment of Jehovah by his prophets? And the Levites stood with the instruments of David and the priests with the trumpets, and Hezekiah commanded to offer the burnt-

offering—and there's the burnt-offering—upon the altar. And when the offering began, then the song of Jehovah began also. And the trumpets together with the instruments of David, king of Israel, and all the assembly worshipped." Now all of them are worshipping. "And the singers sang, and the trumpeters sounded and this continued until the burnt-offering was finished." Now while the offering's going on, one man offering, one man blowing a trumpet, one man singing, one man playing the instrument David made and God said they all worshipped. They all worshipped. They used their instruments as an act of worship unto God. But Barber says if it's used as an act of worship it's sinful. Did David sin? David is Barber's pattern. He's surrendered Jesus Christ and gone back to David. Did he sin? If you do it as an act of worship, it's a sin. Barber will say, "I don't believe it's an act of worship," and yet he said I think it's on the basis of morality.

How much more time do I have, Brother Nichols? Thank you.

I want you to realize in conclusion that the big difference between us is what constitutes authority, today, in the house of the Living God. We make the same use of repealed scriptures. The only thing then is that Brother Barber wants his piano so badly that he won't let the Psalms belong to the law even though God said they did. Christ and the Holy Spirit said they did. Jesus Christ said it's your law but Barber says, "Oh no, no, no, Lord, that's where I get my piano—I just can't have it that way because the law was taken away, and if you put the Psalms in the law I'll lose my piano. Lord, you just can't do that." We make the same use of repealed scriptures and all these arguments you've heard here such as, "Wallace doesn't accept the scripture" are to prejudice you. I told you how I used repealed scripture. I use them just like Paul said to use them in Romans 15: 4. That's the way I use them. That's the use Paul said to make and that's the use I make. Now remember, Mr. Barber doesn't question our practice. Over, and over again, in this debate, he said Brother Wallace "I know that those things you use are right and you know I do." He said that's right. "They are right." He does not question the practice of the church of the Living God. There's no question at all about the practice, there's no doubt. Then he turns right around and says instrumental music is the righteousness of God. Can a man go to Heaven without the righteousness of God? One moment he affirms that it's an aid and then he makes it absolutely essential to the salvation of man.

May I, in these closing remarks, remind you that "where a testament is," and this is the language of Paul, "there must of necessity be the death of him that made it," and that Jesus put in his Will the regulations of the New Testament church. Do you mean Jesus died and left the church and the New Testament and told us to go by the blanks? Barber's authority for his instrument is the blank pages of the New Testament. Barber'll never get away from his butter argument

as long as he lives. We got him converted and he said, "now Brother Wallace, I'll quit going by the blanks and start going by scriptures." Do you mean Jesus established the church and left no rule or regulation concerning it? Are we to go through life having to wait until Brother Barber makes some kind of rules? He made a rule. He said, "my brethren kept asking we why I took the music and left the animal so I fixed me a rule." You can't take the book of Romans, and to save your life, find such a rule as Barber made. You can't even remember Barber's rule unless you had it written out before you. If you're reading the book of Romans you'd have to have it written out to remember it! You ask the average man out here on the street, or farmer or a worker and he couldn't tell you Barber's rule to save his life. All he could say is this "we go by what the Bible doesn't say. We go by the blank pages." God regulates the church. Neighbors and friends when you go away from this service remember God Almighty sent His Son to this world to die and that He gave us a new church with a new day, with a new feast, with new ordinances, with new commands. God regulates His worship. He has told us what He wants us to do. For music He told us to sing. That is the extent of the command, that's the limit of our practice. Barber says, "I don't even question your practice. No, I don't even question your practice." Then for the peace of the church why can't we march together, as one great body of people, pleading for a "thus saith the Lord." Let us do His biddings and His will. You know, that if you have a Will that when you die, all the people ever know about your wishes is said in your Will. Jesus said, "I have all authority." God said, "Hear ye Him." Paul said Christ had to die before His Will was in force. We have it, and in that Will He told us to sing and that's the kind of music God wants. Instrumental music was back yonder, in His worship and He took it out. There's no reason on earth to use it in Christian worship, or worship services, as you explain. Either way you want it, it's a violation of the will of the Living God. I've shown you, over and over, in this debate that it's a matter of respect for the regulations of God and not some rules that Brother Barber has fixed up. Now down our way, we didn't know about Barber's rules. We just hadn't heard of them and we have the Book of Romans too. My dear old mother who passed away recently had been a faithful member of the church and never heard of Barber's rules and she'd read the Book of Romans. She knew what Paul taught in Romans. You can't find such a rule there. That's a convenient arrangement, wholly of his own. When Barber stands before you, in these final minutes, you simply remember that you have a New Testament and that you can go home and you can find the will of God for his children on how to worship. The law of worship is in his new Will that He made. There is no need to say that "Wallace doesn't believe all the Bible," because I used the repealed part just as he uses it. And may God bless you. I bid you good night.

Burton W. Barber's Rejoinder

I have been happy to be in the affirmative half of this proposition.

I want to notice a few things which Mr. Wallace gave in his speech. He mentioned that I did not dare to answer his questions, but he did not show that they were relevant to the proposition. I showed you that the two that I did answer were relevant to the proposition and that the others were irrelevant.

Then, Mr. Wallace mentioned something about Genesis through Deuteronomy being in the law. There is no doubt about that but here now is what that does. Mr. Wallace, thus, forfeits his entire argument. I am aware of the fact that the Bible shows that all four of those books are in the law because they were written by Moses and were in the Book of Moses, which is called "the Book of the Law of Moses," and "the Book of the Covenant of Moses." You will see about that in I Kings and II Chronicles. Mr. Wallace argued two nights ago that the Book of Genesis which the Bible says is in the law did not contain the law that was given at Sinai. According to Mr. Wallace's little book, the law was not given until twenty-five hundred years later. Why does the Bible say that Genesis was in the law? Simply because that which contained it was called "the Book of the Law." The law was predominant in the five books written by Moses, that is why they are called "the Book of the Law." Thus, also, the "Book of the Prophets." The New Testament refers to each as "the Book of the Law" and "the Book of the Prophets." The Psalms were contained in the Book of the Prophets, or sometimes more generally in the loose term called "the law." Why? Because the prophets were predominate in the Book of the Prophets, and the law was predominate in the Book of the Law. Yet, everything in the book of the law was not law any more than all in the Book of the Prophets was prophecy! You see that? All in the Book of the Prophets was not prophecy, all of the Book of the Law was not law. Mr. Wallace agrees in his book that this law given at Sinai was not given until twenty-five hundred years later, despite the fact that that excludes the entire book of Genesis. Mr. Wallace is against himself.

Mr. Wallace's counter argument does not do away with what we showed you in II Chronicles 33: 8. Mr. Wallace read from the Revised Version, which is all right with me, the passage in verse eight which says, "if only they will observe to do all that I have commanded them, even all the law and the statutes and the ordinances given by Moses." He comes to the word "all" which is entire in its scope ("all" means complete), and shows that the Jews were to abide by what? Why, "all the law," "all" of "the whole law," the "statutes" and ordinances," making the three-fold division that Exodus 20: 1-23: 33 makes. Now that was referred to as written in "the Book of the Law." That is exactly what

you have in the book of the law. Thus, when the Revised Version says, "all the law," or as the King James says, "the whole law," what is the difference? Were the Jews to abide by anything else? Why, that was the entire scope of the law. Were they just to abide by the law that Moses gave, and then say goodbye to the Psalms, and to anything else that God gave? No. Why? Because "the law" was the entire scope of God's will for the Jew at that time. And that is why they were to go by that. Now, that is exactly it, and it cannot be avoided.

But, again, "Barber argued that the piano is a matter of human Judgment" said Mr. Wallace. I did not! I met him on his ground that if instrumental music is selected by human judgment, then he also undermined his own foundation, for he chose his aids by human judgment. Instrumental music is a matter of expediency, but there is, sometimes, a difference between expediency and human judgment.

Again, he said, "Barber claims that instrumental music is as essential as morality. Is instrumental music as essential as marriage? Yet. God ordained that we get married." "Now, he says, "if you are not moral, you will go to hell!" That is right. Some things are indispensably essential. But, will you go to hell if you don't get married? You people who are not married as yet, you had better get married before you die, because according to Mr. Wallace, everything that God has commanded is essential. God commands us to sing, but if you are a mute will God send your poor soul to hell just because you cannot sing? God commands us to give, but, friend, if you are poor, and don't have a dime, will God send you to hell, because you don't give? God has commanded preaching. Will God send your soul to hell if you do not go out and preach? Now, you people can see that. You understand that very clearly.

Now, he mentioned something concerning the examples. He said that we have no commandment to sing, and then went to I Corinthians and read something in there about the Lord's supper in the eleventh chapter and singing in the fourteenth chapter. Paul said, "I will pray with the spirit, I will pray with the understanding, I will sing with the spirit, and I will sing with the understanding also." That was individual, Paul gave orders that each man was to do it individually, "in order," he said. Everyone of you hath a Psalm, hath a doctrine, hath a tongue." Is Mr. Wallace going to speak in tongues? Is that the order of worship? Let him speak in tongues now. Let him have a revelation. But, listen, Paul said, "hath a Psalm," why? We ask, "Why teach the Psalms like Paul did?" He closed that verse, after referring to Psalms, and said, "Let all things be done unto edifying"—building up. The early Christians used Psalms to edify. Is that why anti-instrument people use Psalms?

Mr. Wallace said, "We use the law exactly as the early church did. The whole object of II Timothy 3: 15-17 is to teach that fact. There is no doubt now, that Mr. Wallace admitted "All Scripture." How will we

treat Scripture? Simply this: We are to teach repealed things as repealed things and unrepealed things as unrepealed things. To this Mr. Wallace has agreed. He has tried to say, however, that everything but the New Testament is repealed. That is his test and verdict. Psalms have not been repealed, because Paul said that they are for "edifying." You can teach the Psalms, and you can warn a man what will happen to him if he does not do what they teach (Colossians 3: 16.) The repealed law does not do away with that. It is up to Mr. Wallace to show what has been repealed. Surely, I do the same thing that Mr. Wallace does, I teach a repealed thing as a thing that has been repealed, and an unrepealed thing as a thing that has been unrepealed.

He says, "Barber says, 'I don't question your practice.'" I never said any such thing. I do question his practice. I have been questioning it here for six nights, and he knows it! He lifted a whole passage out of my speech. I showed to you how he did that. He did not give justice to what I said. He turned it around from what I really said. He misrepresented that. I haven't said a thing to any of you about his practice, have I? It is to his own end that he has distorted something that I said. It is in the letters. Incidentally, one of the things that Mr. Wallace said was in one of my letters, is not in my letter at all. It is not in my letter. I have the carbon copies with me.

Now, I want to bring this speech to a close. I have set forth, very simply and plainly, the principle as is expressed in the Scriptures. We consider everything that has been repealed as repealed. The covenant given by Moses at Sinai was repealed by Christ at the cross. All types and prophecies are repealed in their realization or their fulfillment. All other things are repealed that are specified to be repealed. But, can we know that a thing has been repealed, unless God said that it has been repealed? Now, if God has not repealed what He has authorized, who has authority to repeal it? Remember that now, "Who has authority to say. 'That is all done away?'" If everything from the cross back has been done away with, who knows it? The Bible does not say that. Who knows it? Since God gives many commandments, and He has not repealed them, who knows it?

Someone says, "But, preacher, you are prejudiced." I am not prejudiced. I started out preaching among the anti-instrument people. I have preached many, many sermons among the anti-instrument people, much of the time exclusively anti-instrument. I had every reason to be an anti-instrument man. I stepped cut of denominationalism wanting to do the right. Anti-instrument people said, "Instrumental music is a sin." I said, "If it is, I want you to show it to me." I started out preaching among them. It was in my third year of preaching that I picked up all of the debate books upon the subject of instrumental music which had been written by some of the greatest anti-instrument men. That was the thing that drove me farther than anything else from anti-ism.

Brother Julian Hunt has done the same thing. For one month he, half-believing that the instrument was a sin, studied, reading the debate books published by the anti-instrument people. And that turned him against anti-ism. That showed him that God Almighty authorized the instrument. I did the same thing. I came out strongly for it.

This man over here, Brother Donald G. Hunt, has been rescued from anti-ism. There was a time in his life when he was going to throw away the instrument and start debating everybody that used it, but he studied the Bible, and Almighty God rescued him. Russell Boatman, with us tonight, went the same way. It was anti-ism that turned him against it. I could name you many, many more preachers. I get letters and have them on file, where people ask for my booklet. I have sent them the little booklet, and what do they say (I have them on file) ? They say, "Thank you. That book is helping. The instrument has been a problem, a trouble, for so long, and I think the book is a big help. "

I don't expect a man to give up anti-ism over night. I don't expect you to do that, because if you are a thinking person, you ought to study it through! But, I know that by studying the Bible, the answer will come completely clear. A lady said, not very long ago, "I gave up anti-ism simply because I got my Bible down and read it." I could give the testimony of many, many people who have done the same thing, for that has been my experience. I gave up anti-ism because, my friends, I studied the Bible. There has been every reason to cause me to oppose the instrument in trying to do the will of God, but the more that I have studied the Bible, the farther I am from giving up instrumental music. I want to stand upon the Word of God as devoutly as I know how. I leave with you the things that I have set forth, all of the while realizing that we have not been able to cover everything, and I ask that God will really bless you as you study. Thank you.

Again we say, "Thank you for your attendance. "

APPENDIX

March 25, 1950

Dear Mr. Wallace'

It is quite evident that you are trying to get out of the debate or are threatening me in hopes you can drag me into what you consider is a trap. "But I am not ignorant of your devices." These "tricks" I want to expose.

1. "I believe that the aids you mentioned in your proposition are scriptural, and you know I do.

2. I believe you can use such consistently, you agree." But did it ever occur to you that that is not the issue? I would not deny what your proposition says, but I would deny what it should say. The issue is not whether or not you can use these aids, but whether or not you can use those and consistently exclude the instrument when it is also used as an aid.

3. Why do you not debate such a proposition with those who oppose the use of such aids? I'll tell you what I will do. I will debate you with another brother who opposes those things. You debate your proposition with him and then I will debate my proposition with you. How about that?

4. You say, "What right have you to try to write my proposition?" Even so I say, "What right have you to try to write my proposition?" But, you have tried that very thing. Physician, heal thyself!

5. And then, you were licking your own wounds when you said, "Of course, you took a severe licking and I don't blame you for not wanting to debate them again, but I feel that this is a compromise to the situation." If I were afraid why is it that I would insist upon even closer propositions and why would I insist upon debating the same issue when you try to get me to debate another? You are the one trying to take advantage, sir!

6. You displayed your true spirit when you said: "But I feel that this is a compromise to the situation and will give me sufficient chance to expose your sophistry." If you are seeking what you call a "compromise to the situation," why do you refuse to sign those propositions that state both of our practices? Why do you insist upon debating a proposition that you admit is not satisfactory to you or me either? The answer lies in the fact that you feel the end justifies the means and you mean

to trick me into signing a proposition that you feel will give you the advantage you need to "expose my sophistry." Now isn't that a fine spirit for one professing to be a Christian and one in your position, entrusted with children? Yes, all you want is a "chance to expose." As you wrote your brother in Oregon: "I am anxious to meet him in debate either with propositions or without propositions." I cannot harmonize this with your final statement: "You may sign the enclosed propositions or the ones you and Roy Osborne debated. If you are unwilling to so do, so far as I am concerned you may consider the incident closed." Yes I can, too. You wrote one thing to your brother for a front, and another to me as a scare or to get out of the debate.

7. You want a "sufficient chance." Why? Because you feel your need of it, of course.

8. You claimed that the propositions I tendered you "included both an affirmative and a negative." Not so. All you do is affirm that you can use your aids with an authority all the way through. You just have one task—justify your practice. But, your practice does not stop with your use of your aids, but it goes on to exclude and condemn my use of the piano. All you do is affirm that your practice of using the aids you choose but refusing me the right to use the aids I choose, to be both scriptural and consistent. You know this, so you are trying to avoid the signing of a proposition that puts you to a real task.

9. You tell me that the proposition I ought to sign if I "want to be fair" is... Who says? Who is trying to get who to sign propositions of their own making?

10. But you agree that I "correctly state" that to have a clear debate we must have clear propositions and to have clear propositions we must have them to "state EXACTLY the position and practice of the participants." Then you criticize me for wanting a clear proposition by saying "You can make your aid argument in the debate." Further, "Let the argument be made in the debate and not in the proposition." A proposition is a concise but complete statement of what is proposed to be proved. I made no argument in the proposition. I am contending for a proposition, but you want to cut it down until there is no proposition to it. Of course, it is evident to all who know "anti-ism" that you are wanting to get me to sign a proposition that does not represent my position. But, you do not want to debate my position; you want to build a straw man and then take joy in ripping it down again.

11. Then you said: "You went away and claimed it was the most clear cut victory you ever had." Do you know why? Simply because there were several people who attended the debate who came to me personally and told me that they had never heard a discussion on it

before, but since hearing it they were confident that I represented the truth and Osborne vainly argued for what was error. Further, I was told by some that they went there feeling that maybe Osborne's position was right and mine wrong, but after hearing the debate, there was no doubt but that my position was right and Osborne's wrong. I speak this not boastfully, but truthfully. By the way, these people were not members of the South Hutchinson Church of Christ either. God granted the victory not in spite of Osborne's refusal to debate his PROMISED proposition, but because of it.

12. Now I am going to point out what I believe to be pure debating tricks of your proposition. I do not seek to misjudge you, but I believe you have been in the "game" long enough until you know how to avoid the truth in propositions.

(1) You bound upon me the word "authorize" but you avoided the use of that word in your proposition. I know what the anti sect tries to do with this word.

(2) You put "Christian worship service" in my proposition but not the one you framed for yourself. Why not?

(3) You tried to get me to affirm a plurality of instruments within one single service. You know this is not my practice, so why not come clean?

(4) You avoid in both propositions naming the instrument as an aid, and yet you know what my practice is.

(5) You avoided every issue in your proposition, knowing there was nothing that you would affirm that I would deny. What you need to affirm is that you can scripturally and consistently use your aids while denying me the use of the instrument when used as an aid. But this you see, and refuse to meet.

13. You say, "These propositions clearly state the issue." They do not. The issue is not whether or not you have authority for the aids you use, but whether or not you can scripturally and consistently use your aids and exclude my using the instrument as an aid. The second proposition does not even hint at the issue. The issue is: Will the Scriptures allow me to use the instrument as an aid to help me sing?

14. Now, to keep you from losing all interest in the debate, I have reproduced the propositions that I debated with Osborne with the exception of the words, "as an aid." Surely you are not afraid of your ability so that you are afraid to allow these three little words in there that actually express the **part** of my practice that **you** deny. You would

deny that I have a right to use the instrument as an aid, so let us see you sign these without delay.

I am not losing patience with you. I have dealt with your brethren enough to know that it takes patience to come to an agreement.

"I feel sure that I will hear from you within the next few days, and that you will sign the propositions," that you want me to debate.

Sincerely yours,

(Signed)

Burton W. Barber

* * * *

Mr. Burton W. Barber

Box 431

Ottumwa, Iowa

Dear Mr. Barber:

It is so good that we have settled the first half of the debate by mail. You said: "I believe that the aids you mentioned in your proposition are scriptural, and you know I do. I believe you can use such consistently, you agree." Thanks for this admission. On this we are agreed, so let us move to your proposition. You do not deny my practice. I deny yours. You use instrumental music. The issue is over the use of the mechanical music. It is your practice that is under question. I have signed your proposition and you can use as many nights as you like to affirm it.

I think it is so nice that we could agree on most of this before the debate opens. This is the first rule of good discussion. We should always agree on as many things as possible. There is only one thing between us now and that is the music question. The use of the instrument is your practice. You have written your proposition and I have signed it, so the Lord willing I shall be present to take care of you.

I am writing by brethren that we have reached agreement on propositions. You accept mine and I deny yours. The rest can be brought out in the debate.

Yours truly,

(Signed)

G. K. Wallace

Box 844

Wichita, Kansas

GKW/vo