

SHOULD
I NSTRUMENTAL MUSIC **C**
BE USED IN THE WORSHIP
OF THE CHURCH



WALLACE-HUNT DEBATE

by

G. K. Wallace

From the library of Andy Erwin

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WALLACE-HUNT DEBATE

Held At
OTTUMWA, IOWA, APRIL 24-27, 1951

Between

G. K. WALLACE, TAMPA, FLORIDA
*Evangelist and Teacher of Bible in Florida Christian College and
for thirteen years Special Lecturer in Freed-Hardeman College,*

And

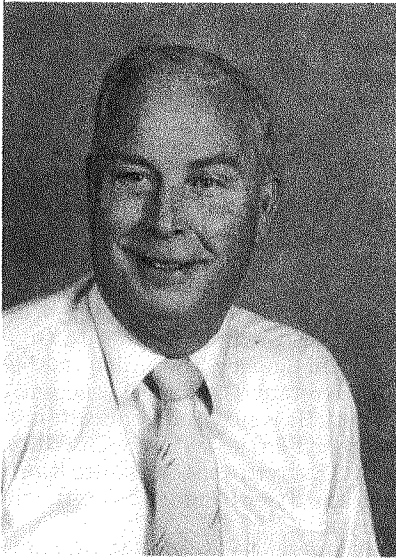
JULIAN O. HUNT, LEXINGTON, KENTUCKY
Minister, Maryland Avenue Christian Church

TAPE RECORDED

Published by
Mary Lois Forrester
P.O. Box 723
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The Wallace-Hunt Debate
has been out of print and is being reprinted
in 1985 through the courtesy of
Freed-Hardeman College.
The profits from the sale of this book
will further Christian education at
Freed-Hardeman College.

In Memory of



A. Wyndell Everett 1923-1984

Aren Wyndell Everett, an elder of the High Springs, Florida, church of Christ, was killed on December 26, 1984, while operating a tractor on property owned by his daughter, Linda, off U.S. Highways 27 and 41 south of High Springs. The tractor on which he was riding flipped over on him as he was pulling logs from the property.

Brother Everett had served for twenty years in the Alachua County School System and at the time of his death, was an assistant principal at Fort Clark Middle School in Gainesville. He taught at Chiefland High School, was principal of Bronson High School and of Newberry Junior-Senior High School, and was assistant principal at Santa Fe High School (Alachua-High Springs) for thirteen years before taking the job last year at the Fort Clark Middle School.

Brother Everett was a veteran of World War II, serving with the paratroopers. He served a number of years on the High Springs

City Commission, including a term as mayor-commissioner.

Although he was much loved and respected for his contributions as a civic and educational administrator, brother Everett's greatest work, and his greatest love and devotion, was to Christ and the church. The new meetinghouse of the church in High Springs was a longtime dream and goal. He, along with the other elders, worked extremely hard to realize its accomplishment. His aspiration, however, was not just for the building but for a large, active, sound congregation to fill it and make full use of the facilities. Approximately one thousand dollars has been donated to the building fund in his memory by associates and friends. He was a hard worker, a good leader, and an excellent Bible teacher. The High Springs church has suffered a great loss.

Brother Everett was born of Mr. and Mrs. A. E. Everett in High Springs on December 17, 1923. His mother was the former Attie Colson, a faithful Christian. He was baptized in 1934 in Blue Springs, near High Springs, by J. P. Prevatt. On September 27, 1945, he married Luell Lindsey. This union was blessed with two daughters, Linda Everett and Lorraine Leslie; and two sons, Ronnie and Jerry Everett. He is survived by his wife and children, and also by his stepmother, Florrie Bell Everett; two brothers, Stansell and Swynson (Britt) Everett; a sister, Sandra Kip; two grandsons, Dustin Kyle Leslie and Tyler Brandon Everett; and many nieces, nephews and cousins.

In 1951 Wyndell and Luell moved to Moorefield, West Virginia, to manage an automobile dealership. The nearest congregation was seventy-two miles away in Front Royal, Virginia. Every Lord's Day the Everetts, with their two young daughters and their first son on the way, faithfully drove across a high mountain seventy-two miles to worship and seventy-two miles back home.

The Everetts soon initiated efforts to establish a congregation in Moorefield. They conducted a series of Bible Studies on Friday evenings at their place of business. Employees were requested to attend, along with others who had been invited. Brother Fred B. Walker drove down from Arlington, Virginia, to teach the classes. This effort resulted in some baptisms. A few members of the church who had moved to Moorefield were located, and soon the Lord's church was established in that city. In 1955, after four years, when the Everetts moved to Sarasota, Florida, they left a congregation of approximately forty-five members and a nice building free of indebtedness.

At Sarasota, brother Everett served for five years as an elder of the Fruitville congregation, which is now the South Trail church of Christ. In 1960 the family returned to High Springs, and soon thereafter, brother Everett was appointed an elder. He served the congregation faithfully and well until the time of his tragic death.

INTRODUCTION

It seems that instrumental music in worship, like the subject of baptism, has to be discussed and debated by each generation.

Brother G. K. Wallace is well known throughout the brotherhood of churches of Christ as an evangelist, debater, and special lecturer on various subjects. He is now teaching in Florida Christian College of Tampa, Florida. *The Wallace-Stauffer Debate* in which Brother Wallace met a Lutheran preacher has been in print for several years. A number of his more recent debates have been published.

The Wallace-Vaughn Debate was with a oneness Pentecostal in which the Godhead and baptism in the name of Jesus only was discussed.

The Wallace-Ketcherside Debate was held in July of 1952 near Paragould, Arkansas with W. Carl Ketcherside who leads a faction built around opposing Christian colleges, orphan homes, and the work of located preachers; and advocating preachers having "evangelistic oversight" to rule and control congregations until elders or bishops are appointed. This debate was on the work of evangelists and Christian colleges.

Another recently published debate is *The Wallace-Barber Debate*. This debate was held in Cedar Rapids, Iowa with Burton W. Barber of the School of Evangelism in Ottumwa, Iowa on instrumental music in worship.

The other disputant in the present debate was Julian Olyn Hunt. On his stationery he is listed as minister of the Maryland Avenue Christian Church of Lexington, Kentucky. This debate was held in the auditorium of the School of Evangelism in Ottumwa, Iowa, which is main-

tained and conducted by a conservative group of the Christian Church. It is run by Burton W. Barber, Donald G. Hunt, James McMorow and others.

Over the years, advocates of instrumental music have shifted their positions a number of times. Some have argued that it was a mere aid. Others have tried to prove that it was commanded and therefore had to be used. However, the only men on record that have taken *both* positions *in the same debate* are Burton W. Barber and Julian O. Hunt — and maybe other preachers of their fellowship.

After consenting to the publication of the debate, Brother Hunt refused to correct and return his speeches. (See appendix for objections.) We had to take the carbon copies and re-check them with the tape for accuracy. I did not want to assume full responsibility so I had Brother Abe Lincoln who was present and heard the debate to also listen to Brother Hunt's speeches and check them. We have worked long and hard in an effort to make a true and accurate transcription. However, we are retaining the tape so if anyone should want to verify the accuracy of the transcription at any time he may do so.

We invite a fair reading of this debate and recommend that it be given a wide circulation. We offered to supply Brother Hunt with copies of the debate at a special price for circulation among his brethren, but so far he has made no indication of distributing any at any price. However, we will still cooperate with him to this end, should he change his mind.

(For correspondence relative to publication, see Appendix.)

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FIRST PROPOSITION

(First Two Nights)

“RESOLVED, that a local congregation of the church of Christ may scripturally, reasonably, and consistently use a song book and tuning fork during the song service; install a microphone in the church building for the purpose of broadcasting the gospel in sermon, prayer and song; use a recording machine to make a recording of the worship service for the purpose of using the record later; use a collection basket in taking the offering; use a communion set in helping serve the Lord’s Supper and use all other aids and helps in the same category in obeying God’s commands . . . AND, in the course of this procedure contend that a piano and other mechanical instruments of music, when used in connection with the singing during the same service is sinful.”

Affirmative—G. K. WALLACE

Negative—JULIAN O. HUNT

WALLACE'S FIRST AFFIRMATIVE

I am especially glad to have the opportunity to appear before you young people and to visit your services. I noted with great interest and approval the zeal that you have. When I see young people with your zeal, I know that only good can come from such a study as this.

You heard the proposition read. I don't believe that it will be necessary to define such items as a song book, tuning fork, or as a communion set. If necessary, I shall be glad to offer any explanation.

By aids I mean, "expedients." By "expedient" I mean, "apt and suitable to the end in view, as expedient solution, hence advantageous." The word "expedite" means "to accelerate the progress of." This is the definition of Webster's Intercollegiate Dictionary.

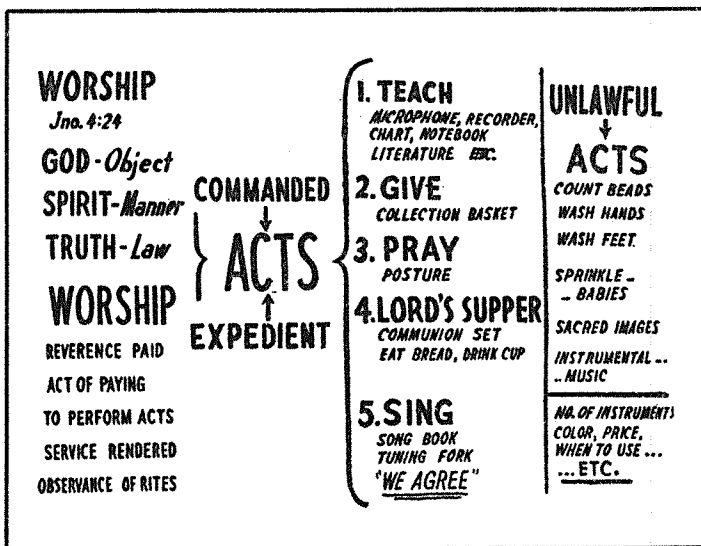
By mechanical instrument I mean an instrument made by the hands of men—"an instrument capable of making a succession of tones having all the features of rhythm, melody, and consonance." By "music," I mean the "art of pleasing, expressive, or intelligent combination of tones. The art of making such combination, especially in composition of definite structure and significance."

By "sinful," I mean a "transgression of the law." (I John 3:4). I also mean unrighteousness. (I John 5:17). And then Mr. Webster says that, "sin is to transgress, neglect, or disregard." A man can disregard God's law, and thereby sin; "disregard a Divine law, depart voluntarily from a path of duty prescribed by God to man: to violate the law by actual transgression, or by neglect." We may sin by adding to the word of God. We may sin by taking from it. We may sin by substituting.

In the Old Testament Deut. 12:32, the writer said, "What thing soever," (what ever the thing is)—"what thing soever I command you that shall ye observe to do. Thou shalt not add thereto, nor diminish from it." Then in Prov. 28:9, "He that turneth away his ear from the hearing of the law of God," (and fails to follow the law of God, God won't accept his prayer), "even his prayer is an abomination."

In order to appreciate this, I want us now to think about the word worship, and then the standard or rule of worship.

First, let me call your attention to these things that are here on the chart.



I wish I had a pointer but I don't have; but maybe you can follow. Up here on the chart is a reference from John the fourth chapter and the 24th verse. The Bible says, "they that worship God must worship him

in spirit and in truth." Here are the rules of worship, of our worship. And "spirit" is the manner. When you read in the Bible about "worshipping in spirit" that has reference to the *manner* of our worship, and not to the place. Then, in "truth" is to worship according to the law of God. Jesus said, "Thy word is truth." For worship to be acceptable in the sight of God, it must be in harmony with the word of the Lord Jesus Christ.

Worship in the New Testament church, to be acceptable in God's sight, must comply with the wish and will of Christ. Does it seem reasonable to you to say that, "Jesus lived and died, built a church, went back to the glory world, and left no directions concerning what we shall do in worship? Do you mean, He bled and died and built the church and left us without telling us what we ought to do? Do you mean that God couldn't tell us, that He wasn't able to tell us what He wants us to do when we meet to worship Him? Do you mean to say that we have no instructions about worship? I think that is one of the things around which this whole discussion will center; that is, what is the standard of New Testament worship?

Now, I shall mention some things about aids. Does God leave us free to go out in the world and say, "I'll do just as I please in New Testament worship?"

I have here before me a copy of the Hunt-Inman debate. On page 2, Brother Hunt in his first affirmative, in setting forth the premises to which he holds, and I think this debate represents him, he has this to say: "So the first thing an individual must do, when he goes to worship is to select an aid." Now when you go to worship, he said, "the first thing you must do (now you do it)—"The first thing one must do in selecting aids is to decide whether whatever he uses

can and does aid him." Now that's the first thing you want to do, is to decide, "if it aids you." All right, you go down here to a hardware store. You look up on the shelf. You could then decide if anything on the shelf aids you and, if so, take it off and use it in worship. You may take anything off the shelf in a grocery store if you think it aids you. That's the first rule of Mr. Hunt. That's the thing around which the debate centers. Here, he says, the first thing is to decide if it aids you. "I decide if it aids me," says Brother Hunt.

Now, the second rule of Brother Hunt is, "He must be sure" that the aid he uses is "not wrong within itself." In other words, if it's right within itself, and if you think it aids, take it off the shelf and use it, whether it's in a hardware store, or in a grocery store. Now, I maintain that you do not have a right to go down here and look up on a shelf in a hardware store; or go down here to a shelf in a grocery store, and say, "I think this aids me, and it's not immoral so I may take it and use it in worship. You see, now, how that confusion arises over this and how it all comes about. Now, here is the whole premise upon which the instrument has been moved into New Testament worship. "I like it. I want it. I move it in. It's not wrong within itself and I got it at the music store, so I moved it in."

Now, here is the word worship. They that worship God. What do you mean when you say "worship"? We are to worship God. What does the word "worship" mean? I have a son. He is fourteen years old. When he was just a little fellow, he came in one day and sat down beside my chair and used a word. He said, "Daddy, is that a naughty word?" and I said, "No, son." He said, "Daddy, tell me all the naughty words, so I'll know what words not to say." I don't know why he thought I knew them. Anyway, if you don't know what a word means, how do you know whether it's

naughty or nice? If you don't know the meaning of a word, how do you know whether it's naughty or nice? Jesus said, "They that worship God must "worship." What does the word mean?

Now, I read from Webster. Webster says, "courtesy, or reverence paid," not felt, not felt, it is "reverence paid" to God; hence, it is honor, respect *paid*. Then again he says, "act of paying divine honor to a deity, religious reverence and homage." Then, as a verb, "to pay divine honors, to adore, venerate, to perform acts of homage, adoration especially to perform religious service." Now that's what Mr. Webster says that the word means. He said that the word worship means an act of paying. There's an action involved. There's an act of paying, paying with reverence, paying the honor, paying the respect.

Then again, regarding the word, "proskuneo," (worship) which is found on page 548 of Thayer, Mr. Thayer says that it means "to kiss the hand, to fall down upon the knees, homage shown, homage rendered."

Again there's another word, "Sebomi," which means according to Thayer, page 572, "to rever, to worship" rather a "devout person."

Then there's the word, "latreuo," and Thayer defines that on page 372 "as service rendered, the service of God to offer a sacrifice, to perform a 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 that worship." Now, these are definitions of the word, "worship."

I find that the makers of the Revised Version, about 101 of them, when they translated from the Greek into the English, agreed upon the definition and the meaning of the word, worship. You find it mentioned here in Matt. 2:2 and up here beside the word worship is the little figure 3. Down here at the bottom of the

text is that which they say the word means. What does the word worship mean? The Greek word, they say, (here's the little figure 3 at the bottom of the page, corresponding to the figure three in the text) denotes "the act of reverence, whether paid to a creature, or a creator." So, that is the meaning of the word. Now, when we come to worship, we come to worship God the object of our worship and spirit is the manner. And there is a law that regulates the *act* that is involved in worship. Why, when I go to worship I do not go down here in a hardware store, and say, "well, I'll take this and I'll take that." What do I do? How do I know that an aid is within the limit of the Law?

First of all, I look for the commands that are to be obeyed. Here (pointing to chart) is an act that is in the worship. Here (chart) is what the word means. And in that word there is an authorized act. When I come to worship, I come to perform certain acts that God has required, because that is what worship is. It isn't just an inward feeling. Sometimes somebody says, "Oh, I just sat and worshiped God in my heart." No, that is not worship at all. In order to worship, there must be an expression. Worship is not an attitude. It is an action. There is an action involved. There is reverence, certainly, but it must be paid. There is a desire. Paul said, "My heart's desire and prayer to God." The heart enters in, but the heart prompts an action and this action is the thing that God calls worship. God has specifically said, I want certain actions in my worship service. I'm not left free to go out here and say, "well, I'll act this way, and I'll act that way, and I'll do it this way."

The law of God is set up. Here is the truth of God that directs me in my worship, as to the acts I perform. Now, what I look for is not something that aids me. I don't go down to the hardware store and

look over the shelf and say, "I'll take this." I get my New Testament and start looking for the ACTS commanded. There is the difference between Brother Hunt and myself. He just goes to the hardware store and picks out what he wants, and I go to the Bible and look for the commands that are to be obeyed. Where are the commands that God authorizes. What does God want me to do? What did He say? Now, then here (on chart) is a command, and Paul said, "all things are lawful," the command is the law. All things are lawful but not all things are expedient. In I Cor. 10:23, Paul says "all things are lawful, but not all things are expedient." In other words, in order for a thing to be expedient, it must expedite the act. It must speed up. It must come under the command. I must find the command for the act. Having found the command for the act, *then* I can *expedite* the command. Then, that which I use must be under the command. That is, it must be *subordinate* to it. It could not be a coordinate, because it could not be expedient and be coordinate. It must be a subordinate. So, here are the acts (points to chart) that are to be obeyed.

Now, let's look at some of the commands that Christ has given us to carry out in worship. There are five things we do when we come to a service, five things that God requires of us. He hasn't left us here without any direction. Why, Paul said in the Hebrew letter, chapter 9:1, that even the Old covenant had ordinances of divine service. Yes, even that Old Testament covenant had ordinances of divine service. And God told Moses, "See that ye make all things according to the pattern." And we have a pattern. They had a pattern for the old; we have a pattern for the new. When we come to church, when we meet to worship the living God, we have ordinances of divine service. We have certain

commands to be carried out, that must be obeyed. I am at liberty to expedite a command.

For instance, there is the command to teach. Now I have not placed the scriptures on the chart for these commands because I'm talking to brethren. I'm talking to members of the church of the living God, to boys and girls who ought to know that the New Testament requires teaching. That is the foundation of the Christian religion. "Go teach," baptize and then "Teach"—teach the people that are already Christians. We are to teach. Now, here is a command. The command is here. Now then, I've found the command to teach, and I may expedite the command. Then, if a thing expedites a command, it speeds up the command. It does not *add* another *action*. It is the same action. Now, suppose I install a microphone. What does a microphone do? It teaches. That is all it could do. It only says what I say to it. It won't say anything I don't say to it. It simply expedites. If I preach the Gospel, then it simply amplifies or picks up the message.

What does a recorder do? It records simply what I say. That's all that it records. What do I say? I say what God told me to say. And it is simply recorded. What I say would be the equivalent of a piece of literature, whether I write it or put it over here on a recorder. It simply records the command, or it simply records that teaching. Then what do you do with it? Teach. I can take it out here and teach with it just like you do with a piece of literature. I came in here tonight and I saw books of all kinds around here. What do you do with those things? You teach. What do you do with them when you pick them up? You read what has been said. And there is not another element involved. They are simply expediting the command. Here is a chart. What do I do with a chart? I simply do what God commanded. He commanded us to teach. What

do I do with a notebook? Why, there I simply write what the Lord has said. God bound teaching and He loosed the method. Whether I write or speak, I am doing what God has said. The things I use just expedited the command.

Here is the matter of giving. The Bible teaches us to give. Paul said, "Upon the first of the week, as I gave order unto the churches of Galatia, so do ye. Let each one of you lay by in store as God has prospered him." God bound the *act* of giving, and he loosed the *how* of taking it up. Here (points to chart) is the *binding* of the *act* of teaching. The act is bound. He loosed the method of teaching. He *bound* teaching. He loosed whether I write or speak. He bound giving. He loosed the plate. He did not bind the basket or the plate. He bound the act of giving.

Here (chart) is the *act* of praying. God said pray. He bound the *act*. He loosed the posture. Whether I kneel, or whether I stand, whether I sit, I'm doing what God said if I pray.

Here (chart) is the Lord's Supper. God bound the Lord's Supper. That is bound upon us. Paul said, "I received it from the Lord." In the night He was betrayed, "And He took bread and break it and said, eat." We are commanded to eat bread. We are commanded to drink the cup. Sometimes you say, "Oh, well, what about one cup?" Well, we never use but one cup. No church has ever had but one cup. There never was but one cup used anywhere. All my brethren all over the world drink one cup every Sunday. The cup is the fruit of the vine. God bound the cup. He loosed the container. He never said a word about what to put the fruit of the vine in. In order to have two cups, you'd have to put orange juice or some other juice on the table with the grape juice. As long as you

have just the grape juice, you have only one cup. God *bound* the cup. He loosed the container.

Now, God said sing. Here (pointing to chart) is the command. God said sing. Sing is the act that we do. A song book is an expedient. It expedites. With it we do only singing. What do you do with a song book? You sing. What else? That is all. What did God command? He said, "sing" and I sing. What do you do with a tuning fork? You get the pitch. What did God say? He said sing, and you can't sing without pitch. Now, remember, I didn't say the fork is implied. I said *pitch* is implied. I didn't say the fork is implied. I said *pitch* is; God bound the *act* of singing. And you can't sing without pitch. What do you do when you get the pitch? Sing. Now here (pointing to chart) are *unlawful* acts. Here is instrumental music. That is an action that is separate from singing. Couldn't you go over here and produce mechanical music without singing? Haven't you produced instrumental music without singing? Isn't that music that is produced coordinate with singing?

Can't you go over (pointing to chart) and produce this *kind* of music (mechanical) without this *kind* (vocal)? You may produce them together, *but* God said *sing*. He bound the act of singing. And the instrument is wrong because it adds another element, another requirement. It isn't an expedient. It is another action. You can play without singing. You can *sing without playing*. Let me hear you sing without singing. God commands, "sing." Now, why is mechanical music sinful? It is like washing hands. Suppose Brother Barber gets up here and says, "Now, get a little basin, and everyone get a little water, as we're going to wash our hands." It is not morally wrong to wash hands. You could go down to the hardware store, like Brother Hunt said, and get a wash pan off the shelf. The devil is not in the water, and the devil is not in the pan. You could

wash your hands all right. Would you say that would be an aid to your devotion? What is wrong with it? It would be a sin. How do I know? Turn to Matthew the 15th chapter. You find here that Jesus said in regard to certain people, "why do the disciples transgress the traditions of the elders?" That means that these elders had set up a law that God had not set up. They had commanded *acts* that God had not required. What about it, Lord? Down here in verse 6, He says, "Ye have made void the word of God." If you should put in worship hand washing as an *act*, you'd cancel the whole service. And when you put in instrumental music as an *act* you cancel the whole thing. God doesn't even hear your prayer. "Even your prayer is an abomination in the sight of God."

Further, Jesus said, "But in vain do they worship me." Their worship was vain. "In vain do they worship me teaching as their doctrines the commandments of men." Let Brother Hunt find the command for his instrumental music. When you put in a commandment of men, Jesus says that cancels everything that you do. It makes worship vain. That is the reason that it is sinful. And now you ask, "How can you use these things (pointing to chart)?" I use them because they are expedients. Brother Hunt will agree that they are all right. I have a letter from Brother Barber and he said, "I agree that the things you mention in your proposition are scriptural. You know I do." He said, "You can use such consistently and I agree." Well, there is no need then of even bringing them up.

I don't think Brother Hunt would debate Brother Barber about that. If he does, we'll let them have a debate. Because Barber says he agrees with me, and if he and Brother Hunt want to have a debate, I'll moderate. (Laughter from audience). We'll have one

tomorrow afternoon; let them have it out. Because Brother Barber says we agree on these expedients.

Nichols: "Five minutes."

Wallace: "Thank you."

We agree on this (pointing to expedients on chart). Instrumental music is not in the same category with song book, etc. It is in *another* category. What does my proposition say? "Aids" in the *same* category. Instrumental music is in another category. It is another *act*. You know you can produce it without singing. You can take a song book and produce either kind. Which kind does God authorize? Here (chart) is the command to sing. Now, you say, "Oh, instrumental music is an expedient." That is not true. The very fact that they (vocal and instrumental music) can exist separate and apart shows that they are coordinate terms. But, look, if you want to use your instrument, you might say, "what is expedient under the command to use it. Should you allow one instrument or two." Do you just use one piano, boys and girls? Let Brother Hunt tell us why you don't use more than one piano? Why haven't you an instrument of every kind? Why haven't you got a harp like David had and a pipe like he had? Why don't you use an orchestra like the Christian church does? They say, "Oh, we have a command to use mechanical music. It is simply an expedient, whether we have one or two or a dozen instruments." Let Brother Barber tell you, or let Brother Hunt tell you. Why do you just have one? Why? Why do you just have one instrument?

Now, here (chart) are the *acts* that God commands. May I tell you again, and over and over, that the difference between us, as you'll see as this discussion goes along, is that we are governed by the New Testament law in our worship, and Brother Hunt is governed by—"I'll go down to the hardware store, and if I like it, if

I think it aids me, I'll take it off the shelf, just so it isn't wrong within itself, and I'll use it in worship." "I'll go down to the grocery store and if it looks all right and I like it, and I think it aids me, and it's not wrong within itself, I'll use it." I don't know of anything in a grocery store that is wrong within itself, unless some of your grocery stores up here sell things like they do down in Missouri. In the average grocery store it would be morally right. Hunt says, just take it off the shelf if you like it and worship with it. Now here is the difference, boys and girls, as we come to worship the living God—the object of our worship.

God is the object and "spirit" is the manner of worship. What is, "in truth?" What does it mean to worship *in truth*? What is the law of God concerning New Testament worship? What is the *action* God wants performed in His service? I've given you a *command* for the acts in which I engage, and I've shown you that these things that are used, that are named in my proposition, do not add another *element*, and that mechanical music is another *element*. The collection plate doesn't add another giving. The communion set doesn't add another communion. The posture doesn't add another petition. The song book doesn't add another music. But, the instrument adds another *element*. The instrument is not in the category of song books, etc. It is in a different category. Vocal and instrumental music are coordinate terms. One can exist without the *other*. And when a man takes instrumental music and puts it over in Christian worship, he makes void the word of God. And in vain do ye worship me "In *vain* do ye worship me, teaching for doctrines the commandments of men." The reason it is wrong is that it is a commandment of man. Instrumental music, according to Brother Hunt and Brother Barber, is commanded. Now you watch them. You watch them as this debate

goes on. They'll stand up here, I think they will, they usually do, and say, "God commanded it." Brother Barber did. They'll tell you that the instrument is commanded. And if it is a command you may then talk about what is expedient under the command.

James Nichols: "Time."

Wallace: "Time is up? Thank you."

HUNT'S FIRST NEGATIVE

Honorable moderators, worthy respondent, fellow-citizens of the Kingdom of God. I looked forward to this debate with great anticipation, because I have read much about Brother Wallace. I have a debate by one of his relatives, Brother Foy E. Wallace, a great man and a great debater. I have often desired an opponent such as I have tonight, to meet me in debate on the proposition that we now have for our consideration, for the simple reason that I have met his brethren before in the grand old state of Kentucky—where men are supposed to know what they believe and why. And his brethren in that section of our great country there have not satisfied my soul upon the matter that we differ on. So, I have been told that if I would go further west than the state of Kentucky, that I would find bigger men and therefore, I would find somebody that would offer me something that would satisfy my hungry soul upon this question. But I am sorry to say, by listening to the speech of our opponent that I have not learned anything, that I think would help me or would help you to come to his position at least.

Now, I have but very little to reply to in his speech. He said a lot of good things. Many of them I am in accord with him. We agree with him upon these things. Such as being faithful to the word of God, and those scriptures that he quoted to support that statement. I agree with him mainly upon his position on worship, to some extent, not fully, however. But there is not enough disagreement there for me to at this time, to enter into a repetition of what he said about worship.

But, I am going to notice the things that he said. Many of them are not relative to the proposition that

is in the first part of his speech. We signed some rules that I was not to meet anything that was irrelevant to the proposition and neither is he. Now in case that he brings up these things, I think that I owe him some sort of a response, maybe insomuch that I should mention them without any further remarks. But instead of doing that I am going to pass them by and get to these things which ought to be noticed.

The first thing that I call your attention to is his definition of terms. Now, friends, he defined nearly every thing in our proposition except the three most important words. The proposition reads as has been read: Resolved, That a local congregation of the church of Christ may scripturally, reasonably, and consistently—He did not define these words. What does he mean by scripturally? What does he mean by reasonably? What does he mean by consistently? These words are very important. These words are the foundation of his proposition. It rests on these words. We are entitled to a definition of these words. Why, I understand, of course, why that he did not define these words. Without accusing his motives of being improper, I shall not do that of course, but, the very definition of the word scriptural, my friends, will tie this thing up so tight that Brother Wallace can never get loose. There is not a man living in my opinion, at this present stage of this debate, that can prove this proposition that our brother has set out to prove. That is an impossibility in my judgment at this stage of our debate. And I hope that if I am wrong, that this good brother of ours whose ability that I have a lot of confidence in, will be able to set forth the matter and to show us that he has a proposition here that he can sustain.

Now, I may get back to this word scriptural. I promised my friends here that in case we did not have affirmative arguments, now as the negative speaker, it

is my duty to tear down what he says. It is his duty to build up arguments. It is my duty to follow him. But if he doesn't give me something to handle, I am going to make affirmative arguments, I am going to give counter arguments for the simple reason that I want this matter of instrumental music to be understood. Now, that isn't fair, however, to expect me to do this, but if he doesn't give me something more than he has, I am certainly going to—I am going to promise you something on the subject. Now he said this—he read my book over there the next thing he did—and I must say that I am sorry that he is mistaken about the position that I took in that book.

Now it is not right just to read part of what a man says, he read there where I said it took two things to decide whether a man should have an aid or not. First of all to decide whether it aids you. Well, you do have to decide that. I did say that. You have to decide that whether a thing aids you. God has not decided it for you. God has not decided whether a communion set aids him, has he? Has God decided that a tuning fork aids Brother Wallace? Who decided that? He says it aids. It must be that he is the man that has decided it. Why then should he fall out with me deciding that instrumental music aids me? When he goes right on, on the same hand and decides that a tuning fork aids him. Who does his deciding? Has God? If so where? In the Gospel? In this word scriptural? Where is it found? Now, the thing that I did say in my book was not whether things first of all—decide the thing should aid me. Second to consider whether it is wrong in itself. I have both of those things in the book, and I do not deny that. But, I said more than that.

Now, the principle upon which I justify all aids, which I consider is we might say in interpretation or a principle upon which I have derived from the study

of the law of expediency, is this. That any law or precept—now here is what I said—that any law or precept of the New Testament whether it be a commandment or ordinance, or item, or acts of work, or worship permits the individual to aid himself by the use of any or all aids in obeying the commandments of God. As long as these aids do not change the law or if it does not usurp authority over it, and is not wrong within itself. In other words, my friends, a person can use an aid if it does not change the law, or if it does not usurp authority over it, or if it is not wrong within itself. Now, I say that I go down to the hardware store and pick up something and say, "Well, I decide that this aids me, and it is not wrong—so I will use it." That is the principle that I argued, and I do not justify aids on that principle and that principle alone. I did not use that at all—I stated the principle. It must not change the law of God. It must not usurp authority over it, and it must not be wrong within itself. You will hear much more about that principle.

Now he says that he does not go to the hardware store. I wonder what kind of a store, Brother Wallace, that you go to for your communion set? And your recording machines? And your collection basket? You certainly go to some kind of a store, and why fall out with me for going down to the hardware store? You go somewhere and get those things as well as I do. And so we have that.

Now, the next thing he says, he says that he goes to the Bible to look for a command. Well, we wonder what commands that he found for his aids. He said that I went down to the hardware store and said that I pick up something, and I say well here I will use this to aid me. But he says I, Brother Wallace, go to the Bible and find the commands of God. Now I wonder where in the Bible (if he goes to the Bible to find

commands) did he find the commands for a tuning fork? He either goes to the Bible for finding his commands or he does not, and we want to know. If we are going to take this man seriously—we want to take him seriously—I believe that he means what he says, and I am taking what he said—and he said that I go to the Bible and I find commands and then I proceed. Brother Hunt goes to the hardware store and finds some kind of an aid and decides that it aids him. Wallace to the Bible!—Hunt to the hardware store! Wallace found the commandments. Well, if he does that then we will take him seriously. I believe the man means what he says. So let's take him at his word.

Where in the Bible do you find the command for a song book? Where in the Bible do you find the command for a tuning fork? If you go to the *Bible* to find the commandments for the aids that you use—please tell us the scripturc. That would have been mighty handy, good stuff for me to reply to. Now, you answer that when you get up. Don't forget it.

Those five things of worship form a tree. Now, Brother Wallace said that in the New Testament that we had five things which comprise a form of worship; and, of course, those five things he did not mention, as I recall. But, my friend, that one thing—our anti-music brethren are wrong on. Now, I believe that God has legislated certain acts and expressions of worship, and I certainly do that. I agree with him. But you cannot limit the number to five. No indeed. For instance, take that statement, rejoice evermore. What is that in the Bible? Take the statement over there of Paul in the 12th chapter of Romans, where it mentions being cheerful. Such things as rejoice evermore, being cheerful, all of those are bound to be some act of worship. You cannot limit worship service to five expressions or acts that we perform on the Lord's day. The worship

program has no form whatsoever. It has acts, but those acts are not—cannot, my friend, be framed into any form and say that nothing else can invade it. It is just this way. No more and no less, these few facts. No more acts can invade these premises that we are now contending for in our services that within itself has become a creed with our opposers. Now, I want that to go down.

Now, the next thing that he said, he wanted me to notice his argument of expediting a commandment. Since he goes to the Bible to find all of his teaching, I wonder where in the Bible he found where he could expedite a commandment. Now, he said that he got the commandment in the Bible, and he said that the commandment gives me a right to expedite. If the commandment gives me a right to expedite, where do you find that in the Bible? That is what I want to know. Now if there is an authority, what is it? He gave no scripture. He did not give a thing. How do I know that he has a right to expedite a commandment. I believe myself that he *does*. I believe that. But Brother Wallace didn't give any authority. What is the authority that I must apply to? What is the principle of the authority? He goes to the Bible to find the commandments. The commandments, says he, give him the right to expedite a commandment, or expedite that commandment. Now if the commandment is expedited by these various aids that he has here on his chart or in his proposition, then, my friend, we ought to have the scripture. And we ought to have the principle that he deals with from that scripture. Now he didn't state any law. He stated a fact. So he claimed that he had the right to expedite the commandment, but failed to state the law.

Now, I cannot reply to something, Brother Wallace, unless you give me the law. What is the principle that you are using? What can I get a hold of? What can

you explain to me from these commandments that you have got a right? I stated my principle. Now, if you want to doubt it, we will argue about it. Let us have yours, that is what we want. Everyone understand that? Now, where did he get expediting the command? Now, since that God bound the cup, but he loosed the container. Now, where is that in the scriptures? You go to the Bible and you say that God bound the cup, but he loosed the container. Where would I go in the Bible, since his proposition calls upon him to justify it from the scripture, where would I go in the Bible to find that God has loosed the container? Is that true or false? Where would I find that? How can I reasonably accept that? What authority has the man given? Can he establish his proposition without giving some authority? That is the thing, my friend, that I am making inquiry about. I may not have much to reply to, but I am intending to make affirmative arguments leading this thing, since I am in the negative—but I am following him exactly where he went.

Now, he said that he spoke to the microphone and then that the microphone, that it was as far as it went—that the microphone didn't do the preaching. Now, he brought this out. Now when I speak into the microphone I am still speaking, my voice goes on there, my message goes on there. Well now listen to this, my friend, after you have recorded your sermon, your prayers, and your singing—when you are recording that in speaking, true enough, it is you doing the speaking. But the second time that it is spoken, you do not speak it, my brother. You do not speak it—the instrument speaks it. It is not you, but the instrument that is speaking. You could go back to Kansas if you wanted to, and we could still be playing these things that we have on these recorders, and it is not you speaking—it is the instrument. If it is you, where in the world

are you? Where are you anyway? (Laughter) It is only the instrument. You can't tell me.

Now, I want to read here a statement: If the objection is offered, because I figured that he would bring this, I wanted it to go on record. I want to record it like this if the objection is offered because the voice of the person is on record. I reply that it is, nevertheless, being reproduced by an instrument the second time and not by a person, or produced rather. Now the piano does not make music by itself. Now get that. If you sing you make music by an instrument, when it is played the first time. All right, now notice this: the piano does not make music by itself. It cannot produce a sound without a person. Now, get that. It is the person that is producing the music. Just like it is the person that produces his voice on this wire. And then the machine the second time plays it. But the piano can never the second time play by itself. The person must always produce the music on the piano. Now, the piano does not make music by itself. It cannot produce a sound without a person, consequently, the sound produced by an instrument is the sound of a person. It is the mind and the work of a person behind the whole thing. He might say well that is my voice still on the record, it is my work and my mind and my message that is still on the record. But isn't that still the same thing true with the piano? The piano does not produce one single sound. It cannot play itself. It takes a person to play that. It is a person that produces that music. It is a person's mind, his feelings, his ability, and his will that is producing that sound. So, my friends, if this recording machine can produce a sound of Brother Wallace or rather reproduce it, then why cannot the piano also—a man reproduces its own sound, or his mind, or his feelings through an instrument? There could not be any difference in that whatsoever.

Now, the next thing that our brother said was this. He said what do you think when I get the pitch? (You tell me when I have about ten minutes left).

He said when I slap a tuning fork, what do I have? I have a pitch. And he says that you have to have a pitch before you can sing. Now he says that when I get the pitch, I sing. Well, what does he do when he strikes the tuning fork? Does he sing? No, the tuning fork doesn't sing. And neither does he sing. He might sing as the result of getting the pitch from the tuning fork. But, when he strikes a note on the piano you get the pitch, and we use the piano for about the same reason as he uses the tuning fork. Only the piano is a much better aid. If he strikes the tuning fork and it gives the sound, and the sound goes zuumm and he gets the pitch for his song. And I strike a note on the piano and it goes puumm, and I also get the sound for the pitch of that song. And then the tuning fork has one note—he cannot deny that. He has got to give me one note on the piano. If he gives me one note, why cannot I take a second note? He is going to reply that the simple reason that the second note would be in the worship service. Then, my friend, I want to say this, supposing that a person was having a service, and he sings one song. At the beginning of that song he strikes a tuning fork—that tuning fork produces a sound. It produces a note of music just as much as one note on the piano would produce. Then, suppose that we sing a second song. The first song we will say is "The Old Rugged Cross." We strike the tuning fork and then we sing the song.

Then the second song is "When the Roll is Called Up Yonder." We strike the tuning fork, and there we have a second note, and then the third song, and the fourth, and the fifth, and sometimes maybe ten songs. And struck the tuning fork in between these songs,

we would certainly have ten notes in the worship service. Now, listen to this, he is going to take the position, at least H. Leo Boles took this position, that the space in between the songs was not in the service. Now, I want to ask you this, suppose that we have two brethren (we have a congregation here, and we have some that are praying) and this is the case quite often in my congregation—I have people sometimes to pray while other people sing. I don't know whether he does that or not, but it is a mighty good thing to do. And between those two songs these persons continue to pray. Is the service of the congregation still going on? You cannot say that the space in between the songs are not in the service, because here are some people that are still praying, and the service is still going on. Therefore, my friend, that is in the service.

Now, listen to this. The tuning fork is either in the service of God, or it is on the outside. If it is not in the service of God, let's locate it. Where is it? It is on the outside. And if you strike the tuning fork you must go on the outside of the service of God to strike it. It cannot be struck any other place except, my friend, inside the services of God. That is the thing that I want to bring to you. Now, he wanted to know why we did not have plenty of instruments. He said if we are going to have instruments why didn't we have plenty of them? We could bring the same objection to the tuning fork. Why don't they have plenty of tuning forks? Why doesn't each of his brethren get a tuning fork? If he demands that each of us get a piano, why then cannot all of them get a tuning fork? Why it would be just as idiotic for all of us to get an instrument as it would for all of them to get a tuning fork. Now, that is what he said, and I have replied to everything exactly as he said it. And if there is one thing that I

did not reply to let the man mention it, and I will be glad to reply to it.

The chief objection along all of this simply boils down to this—that this brother claims that these aids here that he uses are not an addition, they are a means toward an end. He claims that they are subordinate to the commandments of God, that they are not linked up with them. But is the objection, in comparing the difference he says to the instrument is this—that it is coordinate to the singing. It is a different kind of music and is coordinate to the singing. That is the difference that he makes. But, my friends, in reality there is not any difference whatsoever. For the simple reason, how can a man prove that instrumental music is coordinate with singing? That it stands just as high as singing does? Does just as much? Another act, indeed all together, and still at the same time, contend that the tuning fork is not coordinate, or that the broadcasting station, or a recording machine. Any aid—the only thing that we do with the piano as far as this proposition is concerned—that we are trying to find out what the piano does. It simply aids us. We do not use the piano, my friend, as an act of worship. That is the thing that we are discussing in this proposition. And suppose that we do not use it, even though I may assume that it is an act of worship. It does not have any thing to do whatsoever with this proposition. I am making an inquiry here. Is it an aid? Can it be used along with these other things?

Now, I want you to notice what this brother is actually saying. And we will hear more about this when we have a definition of these words. He is actually saying that he can use a tuning fork, can use a song book, can use a recording machine in the service of God, a mechanical instrument—an instrument that does preaching, an instrument that does praying, an instrument that does singing, that instrument does the whole thing. That

God will accept machinery, that mechanical instrument, and at the same time reject instrumental music. To me, that is not consistent. That does not harmonize with my way of thinking. I cannot conceive that to save my neck. If I could, I would shake hands with the brother and come over to his side. I am honest about this thing, this thing is a division in the great church of the Lord Jesus Christ, has broken a thousand tears, nearly, from my eyes, has broken my heart strings, has discouraged every young minister in the ministry. And it is high time that we are getting down and having this material analyzed, and having these authorities submitted, so we can consider them and find out who is to blame. Somebody, my friend, is—and we want to find out. I felt like when I started in the ministry that I had a message for the sinner. I had a message for the backslider. I had a message for the man out there in denominationalism. But now, from the rankiest modernist, now to the most fanatical anti-instrumental music believer, my friends, there is a great number of divisions and factions among us. Many of his brethren deny that he can use the tuning fork. They deny that he can use the collection basket. They deny that he can use a broadcasting station—that he can use a recording machine, or, my friend, that he can use his communion set. Then his brethren are all divided along this issue. This is a terrible, terrible accusation against the great body of the Son of God and His great church for us to be divided in this way.

Do I have time to enter an affirmative argument?

Burton Barber: "You have five minutes."

Five minutes. Now I am going to introduce a counter argument. First of all on the song book. The same logic, argument, or principle that justifies the use of the song book, justifies the use of instrumental music. It takes three things to sing. It takes words, pitch, and the

tune. We have three aids, really, in our proposition. We have a song book to give the words. We have a tuning fork in the proposition that will give the pitch. We have the piano that plays the notes and carries the tune. I and my wife can sit down at a piano to play a song that I have never heard of in my life, she can play that song over a time or two, and I can sing the tune to that song. Why, how do I do it? I learn it by the tune that was played by that instrument and transformed into sound. Now, my friends, we might say this, that there are two ways, at least, by which man takes learning back to his brain, that is as far as this argument is involved. One is through the eyes, and the other is through the ears. Now, a person that knows music may open a song book, and there are the notes. There is no command in the scriptures for them.—But they are there. Those notes contain the tune of that song. If you know music, you can look at those notes and see what those notes contain. You, perhaps, can go up the scale and get the tune to that song by singing those notes, if you know music. If you don't know the notes, you don't know what they mean; you cannot. If you do know the notes, you can.

Now, suppose that Brother Wallace knows the notes. He looks at the notes in the songbook, and he sees what they contain. He understands the tune, and he sings those notes first; then, consequently, he sings the words and gets the tune from those words. His eyes carry that meaning from those notes back to his brain. He has the whole thing that those notes contain in his mind. Suppose that I don't know music, and I call upon Brother Wallace to go over and play those notes and transform them into sound. By the notes on the piano, then, through my ears; I listen to those notes. The only thing that the piano is doing is transforming those notes into sound, and I hear those notes. And through the ave-

nue of my ears, the meaning of those notes are recorded on my mind, and consequently, I have got the pitch and I have got the tune and the meaning of those notes. So, I argue this, my friend, that the same argument that will condemn the instrument will also condemn the notes in a song book, because the notes in a song book is one aid, and the piano is another aid. The tuning fork is another, and they all come in obeying and exercising a commandment of God.

Now, this song book has had some objection to the introduction into the services of the living God. If you want to turn to my book on page 142, you will find in that book where I quoted a passage that was put out by R. J. George, who put out a pamphlet against song books, the introducing of song books, and singing from them. Now this brother tonight, if he is going to use a song book, he is going to say that there is no opposition whatsoever to these song books. But there is. A pamphlet that I have in my possession and a quotation from it in my book there showing that there is objection and opposition to even using the song book. This fellow contends that we should sing the Psalms and Psalms only—that song books are an innovation that have come in later into the service of God and have no place whatsoever in the service of God. So they have been introduced, my friend, into the service, according to him, in spite of the fact God legislated just what we ought to sing.

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WALLACE'S SECOND AFFIRMATIVE

Let me have your attention, please, and we will begin our study. First I want to pay my respect to the speech that you have just heard. And I want to say that it is as good as I have ever heard. I think that you have selected a fine representative. I have heard many good things about Brother Hunt. I have heard about his polemic ability. I'm surprised that any man could do as well as he has done, under the circumstances. When a man is trying to put something into the worship of God, something that God does not want, it takes a good man to even make half a showing. But I want you to remember that he is as good as you have. I don't say that he is the best, not at all; but he is good.

Now, he got up and the first thing he said, was you wouldn't know from my speech what we believe. He said, "I didn't know," but YOU know. You caught on even if Brother Hunt didn't catch on. You know exactly what I was talking about, and you got the point. He said, "I did not learn anything," but you did. And you won't forget it. He will get up here in the next thirty minutes and he will not erase these things from your minds and even when you go to sleep tonight, you will remember that I gave you God's commands. I read to you word for word, out of the Bible, every commandment. You remember it. He said, "I did not catch on," but you did. I'm sorry, Brother Hunt. These young people caught it.

Now, he said that, "you did not define 'scriptural'." I told you "scriptural" meant a Bible right. Now, let me ask you this, as he said that I did not define "reasonable and consistent." Young people, did not I show you God's commands? Do you think that I need to stop.

if I find a command, and argue that that command is reasonable? Now, let's not be silly. Do I need to stand here and say if I find God's command, and show that God's command is consistent? Let's not be silly. This is a religious discussion. If God gives a commandment, certainly His command is reasonable and consistent, isn't it?

Now, he said that he didn't have anything to do, "so I will affirm." You've got plenty to do if you will just try it, but I don't blame you. I would have gotten in the affirmative, too. I would have left just as quick as I could have if I had been in your position.

Then, he talked about, and gave us *Hunt's laws* of worship. Then he talked about "any law or precept in the New Testament, whether it be a commandment, ordinance, or act of worship, and so forth." He said, "God permits the individual to aid himself by the use of any or all aids, in exercising the will of God, as long as the aids do not change the law, or precept, or do not usurp authority over it, providing the aids are not wrong within themselves." Well, that does not say much more than what he said over here in the front of his book (Hunt-Inman Debate). He read from the back part of the book about page 46 and 47. It just simply says the same thing. He says, providing it doesn't *change* the law. You never heard him say anything about *adding* to it.

Now, let me ask you, Brother Hunt, you talk about scriptures, where is the scripture for all the rules you got up here and read? What verse did he quote? Any of you remember? What chapter and verse did he give for Hunt's rules of worship? He quoted no scripture at all, not a one. The rules were made by Brother Hunt. And the rules fall short of God's rules. He said, "provided it does not change." What about *adding*? What about adding? Does not the Bible teach that it is wrong to add? Hunt's rule falls short. God gave the law for

us to follow. He even gave a law to the children of Israel, and said, "What things so ever I command you, observe to do. And ye shall not add thereto nor diminish from it." That is what Hunt does. He adds to the law. He adds to it. Now he did not have space in his rules for that. If he had gotten down to that point of "adding to" he could have quoted scripture, but, for his rules, he could not find any scripture. Now, if he brings up his rules again, we will notice them. I hope that if he brings them up again that he will at least try to read something out of the Bible about them.

Now, he says: "Where does God command your aids." He doesn't, Mr. Hunt. I never did claim that God commanded an aid. Get it, "Where in the world did He command your aids?" God did not command them. All right, you say, "Where did he command aids?" I did not say that He commanded aids. If He commanded them, I would have to use them. If He commanded me to use a song book, I could not sing without it. I would go to hell if I didn't use it. God does not give me any choice about obeying commands.

Then, he got off on the *form* of worship. Brother Hunt, if you will stick to the subject, we will have a debate. Don't take off on the *form* of worship. I'm not necessarily in the negative. I'm in the affirmative. If you want to get off the subject and argue about the form of worship, just go ahead, but I'm talking about *acts* of worship. We will get around to this *form* of worship in due order.

Then, Brother Hunt said, "Well, he talked about the meaning of worship." And he said, "Well, I think that is just about right, Brother Wallace." Thank you, Brother Hunt. Young people, Brother Hunt said, "I think Wallace is just about right." He is right. Yes, he is right. God gave us the commands. Now, he asks, "Well, where is a command about rejoicing, about being

cheerful." Being cheerful is not an act. That is an attitude. Do you know what James said about that, Brother Hunt? He said if any man is cheerful let him *sing* songs. Did you ever read that in your Bible? Turn to James 5:13—"Any cheerful let him *sing* songs." How are you going to express that cheer? Sing songs. Hunt says, "No, I will pound the piano. If I'm cheerful, I will play a piano." You see what Hunt did? He left the subject altogether.

Now, he said, "Where do you find anything about expediting?" I hope that he is not like Brother Barber. Brother Barber said that I could not use the word expedite. He did not say that I *couldn't* use it. You remember, over yonder at Cedar Rapids, Barber said, you did not have any *right* to use it. When I came to this, I quoted I Cor. 10:23. You young folk remember it even if Hunt doesn't. He said, "Oh, I did not learn anything." But you remember it. I told you that God said that, "All things are lawful but not all things are expedient." I Cor. 10:23. Paul says in teaching that the lawful things may be expedited. That is the passage. Put it down, all of you, in your notebooks, I Cor. 10:23.

He said, "You talk about *binding*." Did you ever read Matt. 16:19 where the Lord said whatsoever you *bind* on earth I will bind in heaven. And Paul said that I am not one whit behind the chiefest of apostles. And Paul bound. Do you mean to tell me he did not bind eating bread? Where did he bind it? You find the law of binding in Matt. 16:19. Don't they teach you that in the Mid-West School of Evangelism? If not, why not? God bound it. In I Cor. 11, Paul said that I received it from the Lord and I gave it to you. And he bound the bread and the cup. That is what he bound. Certainly Paul bound eating bread and drinking the cup.

Then he got off on the recorder. I showed you what a recorder does. Wasn't that a grand speech? I marveled

at it. Of all the wisdom. "Recorder, an instrument speaking." You know what it does. It *reproduces* all right. Well, he said, "You have a person preaching. Who is that person? If he is not there where is he?" Then we had a great speech about "a piano can't produce music without a person." Did you hear that? Say, don't let Brother Hunt hear you, but answer me. Did any of you kids ever see a player piano? Brother Barber, did you ever see a player piano? Did you? Call Hunt off tomorrow and tell him that they have player pianos over in Kansas. "Where is the person while the player piano is going? *Where is he* if he is not there?" says Hunt. Isn't that wisdom? Great! Thank you, Brother Hunt, you are a lot of help. (Laughter).

Then he talked about the tuning fork. All right, but he agrees on that. I don't know why he wants to bring that up. Why not argue about things on which we disagree? We agree on that. Then, he got up here and said well, "You strike a note and the pianist strikes a note." Do you wait a little while and strike another and sing it? Is that the way you sing with the piano? Then you strike another note and sing it? Is that the way you do? Is it? All right, now what are we doing with the tuning fork? We do not produce music with it. The singing is a result. The singing is a *result* of getting pitch. You get the *pitch*. And then when you use your piano (if you want to get the pitch on it, I don't object), but when you get the pitch what do you do? You say, "I sustain the pitch." No, you don't. You produce another kind of music, another *element*. That is what you produce. You get the pitch. Certainly you get it, you have to. Why, you have to have the pitch, and you get the pitch and then you turn right around and do the very thing that God Almighty has forbidden.

He had mechanical music back there under the Mosaic law and took it out. It was a part of the Old Mosaic

worship and God took it out. Hunt says I'll put it back. I'll get it back in there to suit me. He said, "I sustain the pitch." No, you don't. You get the pitch and produce another music. Oh, he said that is just an aid to the eye and an aid to the ear. Brother Hunt, where does God set up aids to eyes and ears? We will have more to say about that. Hunt said, "Oh, God set up an aid to the eyes and to all parts of the body." No, He didn't. Let him produce the facts and then I will show you something. Let him talk about it if he wants to.

Now, but he said, "You talk about music being coordinate." Hunt does not believe vocal and instrumental music are coordinate. He puts the instrument up here (command on chart) and makes singing subordinate to it. Why? These people want their music so badly they even make singing *subordinate* to mechanical music. Listen to this from this book of his. He says, "If one can sing without having an instrument near, it is because he has had previous instrumental music training." Why, you can't even sing, he said, unless trained with an instrument. He makes the singing *subordinate* to the instrument.

Then, furthermore, for Hunt to get up here and talk about an aid embarrasses me. I was actually embarrassed to hear him talk about "the instrument is an aid." "Instrument is an aid." Brother Barber, straighten him out; tell him that, "it is a part of God's commands and a part of the righteousness of God." Brother Barber stood up over yonder at Cedar Rapids and said that, "instrumental music is part of the righteousness of God." I would like to have a debate with one of you brethren who could make up his mind as to what he believes.

Now, let me show you something. Now, I will show you something about this "aid speech." Here in his book. Watch me read it. (Laughter) Listen to me, too.

Brother Hunt said, "Almighty God commanded instrumental music to be used in connection with singing." "Almighty God commanded it," he said. If it is a command, it is not an expedient. You will go to hell if you don't use the instrument and during this debate Hunt is going to affirm that is the only infallible safe thing to do. And you are making this a test of fellowship. Talk about a test of fellowship, you are saying that if we do not play the piano when we sing we are going straight to hell. That is the thing that is involved.

Look, Hunt says, "Almighty God commanded it to be used during the *worship* service." Then you hear him talk about expedients. Talk about going down to the hardware store and you take this and I'll take that. He does not believe it is an expedient. He has even affirmed that it is a requirement. Brother Hunt, I expected better things of you. I know that these young people are disappointed in a man that would come here and get up one minute and say that it is *just an aid* and then turn around before this debate is over and affirm that it is the infallible safe thing to do. Yes, that's the thing. Right here (his book) he said that it is a commandment and a requirement. It is a commandment, "commanded it to be used." Then talk about aids! We'll have some more use for this before this debate is over.

He said, "we do not use it as an act of worship," but you said that you used it like the Jews did. That is what you taught here. That is the way that the Jew used it. Yes, that is the way the Jew used it. The Bible says that when they used it, they all worshiped.

Now, let me go a little further. He talked about, "Oh, I don't know, as it is hard for me to keep up, but the instrument puts notes into music and the voice puts the notes in music." Yes, but what kind? Oh, he said that "the instrument puts the notes into music." What kind? He said, "that the voice puts the notes in the

music," but we ask what kind? Vocal music is the kind that God said use. And this shows you that vocal and mechanical music are coordinate and that mechanical music could not be an expedient. Because it is an act. Hunt himself says mechanical music is a requirement and commanded of God to be in the worship service. And all that talk about, "an aid!" Here (Hunt's book) Hunt says it is a command of God.

Then he got up here and said, "Wallace will say nobody objects to song books." You had better let me do my affirming. We will get along a lot better if you will let me do my affirming. I did not say that and I won't say that. I did not say that no one objected to song books. And I won't say it. You just better let me affirm for tonight and tomorrow night. (Laughter) Certainly so! I just did not say it and I won't say it. That is all that I need to say about that.

Now, I want to get the truth of God before you. What is involved in this? We, as members of the church of the Living God, believe that here (in New Testament) is the rule of worship. "They that worship God must worship." You don't have any choice. When you come to worship God, you *must* worship him in spirit and in truth. We must follow the law. We must do in His service what He wants us to do. And, "they that worship!" What does the word worship mean? It means reverence paid, act of paying, there is an action in the word worship. It is not a sentimental attitude. It is not simply saying, "Oh, I just feel so cheerful in my heart." You have to *pay* it. If any be merry, let him *sing* songs. We are to perform acts, to render service, observe rites. Now, God did not leave me free to go out here and say, "well, I'll do any kind of rite that I want to." That is what is the matter with religion today. Now, you go over here and the Catholic says, "Well, I have reverence in my heart and I will just count some beads to express

it. I will count my beads to express my reverence and my devotion and thus pay homage." Let me tell you, girls. Beads are not wrong within themselves. If you decide they aid you, Brother Hunt says that it is all right. If you say, "Oh, it is just an aid to my prayer," then Brother Hunt would approve. The Catholic says, "I pray and counting beads is an aid to my prayer." He says, "I just count the beads so that I will know how many times I have hailed Mary. So I will know how many times I have prayed. It is just sort of a record." Don't you see that counting beads is another *act*? You see what is involved?

Here (pointing to chart) is a matter of washing hands, here is a matter of washing feet, and let Hunt come up here and deny that the Lord said wash feet? I never could get Barber to talk about foot washing. Maybe we can get Hunt out on it tomorrow night. We will see about it. Why don't you wash feet in a worship service? Why don't you come up here and wash feet as a religious *act* in worship. Didn't Jesus give us an example? Didn't He tell us to do it? Now, let him express himself. If I can get him to talk, tomorrow night I will show you why. But, here (chart) is the matter of sprinkling of babies. Why, the Christian Church in a lot of places sprinkles babies. Now, with them, it is not a substitute. You need not get up here and "holler" substitution for they don't believe it is. I have talked to some of their preachers and they say, "Oh, it is not a substitution." Why do they do it? "We sprinkle the babies to aid the parents," they say. They decided that a little water was not harmful and not wrong within itself and is used to aid the parent. They liked it and decided that it aided them so they sprinkle the babies to aid the parents to rear the child. Here is a parallel to your instrumental music as an aid.

He said, "Where did you get your tuning fork, or

the right to do what you do with it?" What do we do with it when we use it? We do what God says.

What did God say do when we use a communion set? God said to "eat" the bread and "drink the cup." He bound the supper, and He loosed what to put the bread on. Let me see you drink the fruit of the vine without putting it in something. Are you going to just take it out of the air? What are you going to put the cup in? Now, cannot you see that we have here a commandment, and the command requires an *act*? Now, that command may be expedited, which Hunt says is all right. On all this, he said, "I agree with you." But I want to show you the difference. The instrument is in another category. With the communion set, we don't add another bread. The plate does not add another bread. The instrument adds another *element*. An element God had in and which He took out.

The instrument is not an expedient, it is an addition. It adds another element, and Hunt will bind that upon the Church of the Living God, and thus divide God's house. And I thought a moment ago, when he was shedding crocodile tears about the church being divided—Thou art the man. We can get together, since you say that we agree on these expedients. Certainly we can get together if the instrument is left out. But he says, "I will put it in and I will make it an absolute requirement, and it's the infallible safe way." So, if that is the safe way it would be unsafe to do anything else. He says, preacher, you are going to hell if you don't use it. "God commanded it (mechanical music) in the worship service," says Hunt. Then he gives us a speech about aids. I tell you over and over that the vast difference between us, between Brother Hunt and myself and Brother Barber (we are good friends even though we get a little warm sometimes), the difference is simply over what does the law of God require. Did Jesus leave

us here in the world to go through the world without a guide, to go down here and say, "I will do this and I'll do that?" No, He told us *what* to do. Anything that is used as an expedient must come under the genus. It must come under the command. Take the command to teach and there are two ways to teach. I may write or speak. I choose to write and I know that it is expedient because it simply teaches. It does not add another Gospel. I take a chart, what do I do? I teach. If I talk in the microphone, it simply picks up the voice. And the amplifying system simply amplifies what I say.

Now, take a recorder. There is no difference in that and a piece of literature. You say, well, now that is not Mr. Hunt but that is what he teaches. The way he puts it is—that that is Brother Hunt teaching. That is Brother Hunt teaching that is all. There is no difference in putting teaching on a piece of paper and putting it on a piece of wire. It is the same teaching. Maybe he will tell us about his player piano, if he gets back to that. Take these other things; collection basket, etc. God bound the act of giving. I like to think it is bound, anyhow. I like to think that it is a requirement. I think that Brother Hunt believes it is. The act of it is. I believe that he will bind on you the old Jewish law of tithing. That would be my guess. He will bind tithing. If Brother Hunt doesn't Brother Barber will, won't he? At least he will teach it.

Hunt: "Not the Jewish law."

Wallace: "Not Jewish law," he will bind tithing on us, won't he?

Barber: Nods, yes.

All right, we have tithing bound. See we have it bound, haven't we? (Laughter) Now what did He say put the collection in? What are you going to put it in? Now, here is your binding and loosing. Here (pointing to chart) is your binding. They say, "Oh, you bind

and loose." All right, there it is. There is your binding and loosing and Hunt's got giving bound right here. Now, I proved binding and they have admitted it. They admit that the giving is bound. Now, what are you going to put it in? Now, let me tell you, if that collection plate added another kind of offering, I would be opposed to it. But it doesn't. What do you get out of the collection plate? You get what you put in it. Whatsoever the offering is—God bound it. The collection plate does not add another element but an instrument does. It puts in another *element*. A thing that God once had in and God took out.

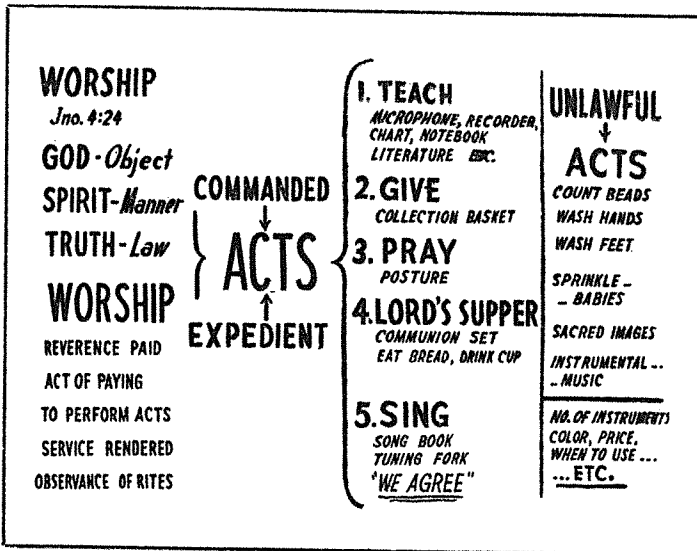
If I could just get these brethren to realize that we worship in truth, that when we worship we must be governed by the truth of God. We must look for the commands, and anything that is used as an expedient must not add another element. That is the trouble with your instrument. It is an addition, another *kind*, another *element—that* which God had in and that which God took out. We come to the services of the Lord Jesus Christ to do what He says. What do you do with a song book? Do what the Lord said. You sing. I did not say that God commanded the use of one, either. It is an expedient. It is not a requirement. We sing, that is the thing that is commanded. Whether you sing with a book or without it, whether you sing tenor, alto, base, or soprano, is an expedient. If you are singing, you are doing what God said. When you get the pitch, what do you do? You sing. When you get the pitch on your piano, what do you do? You produce two kinds of music. You get the pitch to sing and get the pitch to play, and you produce two kinds of music.

This (pointing to instrumental music on chart) is an *element* that God had in and that God took out. That is the difference. That is the reason that I oppose this (point to chart) because this instrument is not in the

same category as song books. It is in the category of counting beads, washing hands, sprinkling babies, and using sacred images. All are unlawful acts. And sin is a transgression of the law. Let him find the command for the action or the *act* that produces that kind of music. When he finds the command for that kind (mechanical) music, then you may talk about what is expedient under it.

Well, he asks, why don't you use more than one tuning fork? It is not expedient. A tuning fork is an expedient, not a requirement. Well, "that is why I don't use but one piano," Hunt says, "as it is an expedient." But, he says in his book that it is a commandment. Then he said in his proposition that it is the only way to be safe. The only way to be safe.

James Nichols: "Five minutes."



One time Hunt says, "God requires it" and the next time he says it is "an expedient." It can't be both. Here

(chart) is the command, here is the expedient, it can't be both. That is the trouble with Brother Hunt. That is the trouble with him. He tries to take an expedient and make it a law. Now when he finds a command for that kind (pointing to chart) of music, we may talk about what is expedient. I find the command for this kind (vocal). "Let the word of Christ dwell in you richly, with all wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs singing." There it is, there is the command for singing. I find the command for sing and I may expedite that command. Let him find the command for mechanical music and then we will talk about what is expedient under it. You see the difference? He says, "now, I didn't learn anything," but *you* learned. You learned, and you see it, and you get it, and you know it. Here is the command for this act (chart). Here is worship, here is an action. "Is any cheerful, let him sing." Here is the command, the *act* of expressing the reverence, the desire, the command, is to sing, Eph. 5:19. That is the command. Now that we may expedite the command. Let him find the command for that kind of music (points to piano). All that lecture about *sound* and *music*! I think some of you ought to call him off tomorrow and tell him the difference between sound and music. It won't do him any good to give us a lecture about sound. You remember the definition, of the proposition, about rhythm and melody?

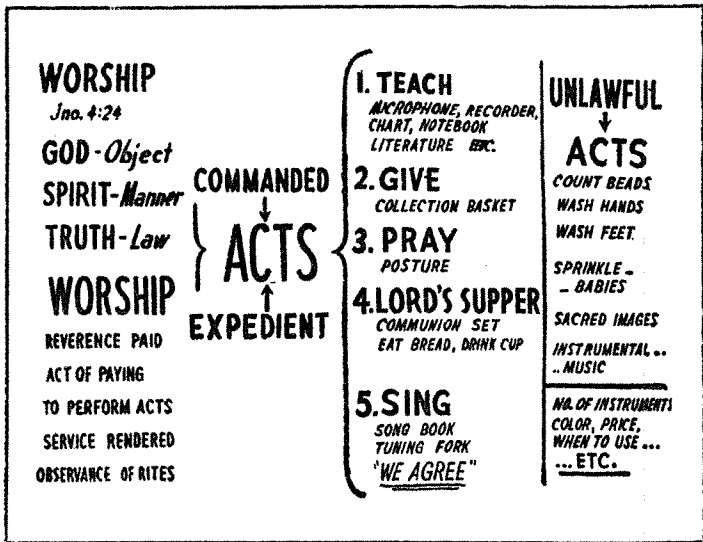
Hunt turns around and puts in an *act*. It is just as much an act as the counting of beads, washing hands, or sprinkling of babies. And that is what has divided the church of the Living God. If I could just get Brother Hunt to accept the law of Christ and to start looking for the command and when he has found it to stop there, he would make a fine gospel preacher. But when

he turns around and says, "Oh, here is another element, another kind of music, I'll add," we have trouble.

Now remember this. These things that I mention on which we agree do not add another element. These things don't add another Gospel, it is the same thing. A collection plate does not add another offering. Posture does not add another prayer. The communion set does not add another communion service. The plate does not add another bread. The container does not add another cup. Just one cup—the fruit of the vine. The commandment *act* is to "eat" and to "drink." Putting the bread on something just expedites eating it. But on that we agree.

Here is the thing that he puts in, the element of mechanical music. He then assumes, jumps up and says that it is just an aid, too. That I pointedly deny. It is an addition. It is absolutely an addition, another element. One that God had in and one that God took out. Remember that when you go home tonight. And you remember when he is talking about aids that he even makes singing a subordinate to mechanical music, because he said that, "if one can sing without having an instrument near it is because he has had previous instrumental music training." He couldn't even sing. I guess the fellow down in Africa couldn't even sing, couldn't even sing. Then you talk about it being just an aid. On the very same page (in his book) he puts it down as a requirement of God. Hunt says "The Almighty God *commanded* instrumental music to be used in connection with singing." It is then a requirement and couldn't be an expedient.

Look here (see chart next page) commands-expedients, command at the top and expedient is at the bottom. They can't both be at the top and bottom at the same time. Here are the *acts* to be expedited. Hunt puts command and expedient at the top and bottom at the same time.



One minute he says it (mechanical music) is expedient and the next minute he says it is a command. And then the next minute a command and then an expedient. It cannot be both. If it is an expedient, it is not a command. If it is an expedient, it is not a command. If it is a command, it is a requirement and not an expedient. That is the issue. The whole issue is over the requirements of the law of God to carry out the acts that He wants. I have found the commands. I gave chapter and verse for the commands and that is all we do. That is the limit of the commands and that is the extent of our practice. He says that our practice is all right. That is the limit of the command and the extent of our practice. That is all that we do.

James Nichols: Time.

Brother Wallace: Thank you and good night.

HUNT'S SECOND NEGATIVE

Honorable moderator, worthy respondent, fellow-citizens of the kingdom of God. Looks like I am going to have to go farther west than Kansas to find a man that can meet the arguments that has given our opposer so much trouble, of course over the nation not only in our section, but over the nation, mainly, of course in our section. Because I have been unable to find someone to meet me up there for some time.

I want to say this, my friends, I hate to complain always. I don't want to do that. I want to do the right thing in a debate, and I don't want to nag at my opponent. I had rather, much rather, spend my time meeting some arguments that he would submit. But over and over the same thing, and I presume that we will hear the same old hash and rehash throughout this debate that we heard in the second speech. I don't think that he added a single thing. If he did, I didn't catch it. I am going to reply the second time to the things that he said.

Now, Brother Wallace, we have invited you to this school. The good brethren of this school have invited you here before this school, and showing you that we were not afraid of the things that you had to offer. Not trying to compliment ourselves, but I think that we ought to be at least considerate in so far that we have made an effort. We have offered you an opportunity here to do something—to show us whether we are wrong or not. And it is up to you to do something about it. And I am going to expose you and show what you have done. The sophistry that you have used is very prevalent of a man that doesn't have a thing in the world to offer.

Makes it hard on me, makes it sound like I don't have anything to offer. But I have replied to what he says.

I had much rather be in the affirmative as I would the negative. Always rather affirm than to deny. I like to build up rather than tear down. So we are offering you a chance here, and we would like for you to do something about it, a good chance. I have come down here with an open mind. My mind is not closed on this subject. I don't think that my arguments on the aid can be met. I don't think that it can. I have never found a man yet that could meet it, at least make me see it. If I could see that he is right, I say that I would change and I am honest about the matter.

Now, he has continually referred to our proposition that is to come. You know that he seems to dread the proposition that has cast a shadow before. And I am going to promise you this much: since he has mentioned the proposition that is to come, that he is going to be the worst surprised that ever he was in his life. I think that I have arguments, if I may claim so, on this proposition, perhaps that Brother Wallace has never heard—at least I have not heard them. They are in the Bible; going to give you book, chapter, and verse. And I am going to show you where a thing can be both expedient and commanded. He said it could not. We are not arguing about that tonight. It shouldn't be in this proposition at all. I did not have to write that affirmative that I did: to prove that instrumental music, the use of it, was on the infallibly safe side. I wrote that myself. I did it voluntarily. I did it because I was honest and wanted to find all that could be said in favor of it or could be denied, whatever the case might be. I came here to investigate every approach.

Now, for a man to say that you cannot approach a subject from two points of view, to me is like some of the Baptists that I recently met, one of them. He thought

that he had a grand argument fixed on baptism. He said that baptism cannot be both a burial and a birth. What absurdity that would be to think that a baby could be both born and buried at the same time. My, isn't that something wonderful!

Well, now baptism is both a birth and a burial. The old man is buried and the new man is born. The Bible approaches baptism from two figures, from two points of view. You can approach the church from the standpoint of a bride, and the standpoint of a wife. This same Baptist brother contended that we had no right to wear the name Christian because the marriage of the lamb had not taken place—that we were the bride and He was the bridegroom, we couldn't wear the name Christian until we got to heaven. What is wrong with that? Just the same thing that this brother is offering tonight, basicly speaking, hypothically speaking.

For the simple reason that he says that instrumental music cannot be approached from a standpoint as an expedient and from a standpoint of an act of worship. Both doing the same thing. We are married to Christ now, because we are the wife and He is the husband under one figure. We will not be married until the second coming of Christ under the figure of the bride and the groom. And you have to get these points of view and to handle them separately and independently of one another to really teach the Bible.

Now, I want to say this: I want to point out mainly right now, the main fallacy of my brother's contention. Now, listen to this carefully. The thing that he is doing here, congregation, is this: he has come here and pointed and says that I have got the commands, I have got the commands, I have got the commands. And that is about all he has. We have got the commands, that is his affirmation on that. But that is dodging his responsibility. His responsibility is not to find the

commandment such as sing and teach and to take the communion, the Lord's supper. We are all aware those commandments are in the scriptures, certainly he has the commandments in the Bible. So have I. That is dodging his responsibility as the affirmative speaker. His part in this debate is simply this: is to find the commands for these aids, to show us where they are scriptural. He has failed to define the word scriptural. He did not define that word.

By the way, I have a question written out here. Now, here, does a commandment, an example, and necessary inference of the word of God constitute every thing scriptural? Now you answer that. Does the commandment, example, and inference (I will hand it to you) of the word of God constitute every thing scriptural? I want to find out. You will find out why he will not define the word scriptural. I know why, and I am going to tell it on him tomorrow night if he doesn't do it.

Now, here is his responsibility. He is dodging the whole thing. We all know that the word of God has commandments; but the thing that he has done is to take certain commandments and use aids to help him obey those commandments. And turn right around and deny me the same privilege, the same courtesy, to take aids to expedite the other commandments. For instance, we have two commandments: "Go," "preach," (Mk. 16:15). All right, we have the commandment to sing, (Eph. 5:19). "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." Now, we have two commandments. The one to preach and the other to sing. All right, we are going to have two aids. We have the radio as an aid to help us and to expedite us in obeying the commandment to preach, and we have the commandment to sing and we use a piano to expedite us in obeying God's commandment to sing.

Now the thing he is trying to do is this. He is trying to say that since God commanded to preach, that he can expedite himself, or rather let me correct this thing right here, Brother Wallace. You went all through your other speech, and both speeches, and claimed that the commandments of God could be expedited. You cannot aid a commandment of God. Why, the commandments of God are not cripples. They don't need crutches. They don't need aids. How in the world can the man aid the commandments of God?

Now, here is the thing that I want you to notice. When I first came in contact with our opposers, it really did knock me off my feet. Being a young boy in my teens and with an open mind and honest heart; I wanted to take a stand on this subject. I ordered me six debates on this subject. I read them all, not only read them, I studied them. I found just numerous arguments made by both sides that wouldn't stand the test. And the chief thing that had them wrong was this. Simply there are usually two positions taken on instrumental music.

Now I add the third position because it is the correct one. Usually a man will contend that instrumental music is in worship, that is, that is what most of them say; I state it an act of worship. Another one is that instrumental music aids singing. In reality as far as this position is concerned it does neither. Instrumental music, or any other aid, aids the person not the commandment. How can you aid a commandment of God? According to him, my friend, God's commandments are not perfect. James calls it the perfect law of liberty. Yet Brother Wallace will get up here and say that I have got the commandment, I am going to aid God's commandments. The thing he needs to do is aid himself. He is the man that is weak and not the commandments of God.

Now, let me go on with this and show you that the

individual needs aiding in every thing that he does. I will make that argument. I hate to be in the affirmative; but I must make it anyway. I had it here in my notes and I am going to make this argument and show how the aids aid. I think it is important to get that straight because the man is dodging the issue. He is not showing how the commandments aid him. He is saying that the aids aid him, but they aid the commandments of God, which is absolutely incorrect. Now, that is dodging the issue.

The thing that he must do is to show how that these commandments, if they do permit these aids to be used, permit him to use them. He said that he could expedite himself. He gave no authority. He referred to I Cor. 10:23 where it mentioned the law of expediency, but what in the world is that law? You turn there and read that verse, that verse does not say this: that Brother Wallace or anybody has the right to expedite a commandment. That does not say that. It only mentions the word expedient. All things are lawful, said Paul, unto me but not all things are expedient. Now, what does it mean by the word expedient? What is the principle involved, if there is one? Why doesn't this man state the principle? Is he afraid to let me have a chance at his principle? Ah, my friend, is he afraid to let me analyze it? What authority does he have? He has the commandment, yes, but what do those commandments do? He showed no authority.

Now, I am going to show you how aids aid. All right now, in this argument. I make an argument on Romans 12:1, because it states this. Paul says, "I beseech you therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." According to this commandment then a man must present his body holy, acceptable unto God. Now, the thought of

this argument is this: our bodies must be presented holy, acceptable unto God. But how can they be presented acceptable? Answer: by obeying God's commandment. That is the only way that a man's body can be presented acceptable is by obeying the commandment. That is the only way that a man's body can be presented acceptable. I can present my ears acceptable by obeying the commandment that God gave to my ears. I can present my eyes acceptable by obeying the commandment that God gave to my eyes, and my feet, then on down the line.

Now, my friend, my argument is this: that every part of the body is imperfect and is subject to need an aid in order to be presented acceptable to God, and God will accept these aids and will be pleased with them. The argument is this. Now, I am going to show you that every part of man's body—God has given a commandment to nearly every part of it. For instance, the ear, here is the scripture, he says that I don't give scripture. In Revelation 2:7, it says, "He that hath an ear, let him hear . . ." Now, God gave a commandment to the ears. Now I may present my ears acceptable unto God by obeying the commandment to hear, but suppose that in my ears I have defect, and they do. I had an ear drum burst here while back. Now suppose that this ear becomes deaf, and I decide to get an ear phone as an aid to my ears to hear. Can I present my ears holy, acceptable unto God and use an ear phone as an aid to my ears? You do not aid the commandment to hear, but you could aid those ears that became imperfect. It is the individual, my friend, that you aid.

All right, take for instance the eyes. In I Thess. 5:27, here is a commandment. Paul said that I charge you, my brethren, that this epistle be read among all the holy brethren. Now, there is the commandment for the eyes to read the word of God. Now, if I cannot see with

my eyes, if they are imperfect and defective; may I present my eyes holy, acceptable unto God and use eye glasses as an aid to my eyes? Brother Wallace accepts that fact. He knows that to be true.

All right, in II Tim. 4:2, Paul said to preach the word. I use my mouth at least to preach the word. May then I use a broad-casting station and broadcast that gospel, and use it as an aid, my friend, in spreading the gospel and in aiding my mouth; or, if you want to put it as a little better aid, use a loud speaker? A loud speaker aids your voice or aids your mouth to express out your voice there and amplify it—is a direct aid to that sound that comes forth from your mouth. Now that, a person can present his mouth holy and acceptable unto the Lord and use that.

Or, for instance, our hands. In I Thess. 4:11 Paul gives the commandment there, "work with your hands." Now there is a direct commandment in there to a man's hands. Then if a man works with his hands, how does he do that? I can take food out here to a widow and be in the service of God. I could build a building and so on. Now, can I take my hands—for instance, Noah built the ark. He was commanded to build the ark and that involved his hands. Could he take tools and use those tools to aid his hands in building that, and present his hands holy, acceptable unto God? Those aids did not refer to the commandment of the hand at all. They absolutely involved the individual—to help the person not the commandments. They are not crippled. I am surprised in my brother in saying that aids expedite the commandments of God. Not the commandments at all, but the person!

All right, in Luke 14:23, Jesus talking to His disciples, "As ye go walk. . . ." Now, there is a commandment for a man to walk—out in the hedges and byways as the context shows. Then, my friends, to my

legs, if I am crippled (I am taking this in all of its setting, in its possibility, and probability) now may I use crutches, canes, or anything that helps me to go and helps my legs as I walk? If my legs are deformed, I may use crutches to aid me. Then the commandment aids the person not the—I mean the aid aids the person not the commandment. You take in Lk. 24:17, Jesus mentions there about using our feet, may a man then put on shoes? and aid his feet as he walks? Can his body be presented holy and acceptable unto God?

For instance, in Heb. 10:25, Paul said not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another and so much the more as you see the day approaching. Now, here is a commandment to the whole body to assemble. May I then use seats, houses, tents and so on in which to assemble to present my body holy, acceptable unto God? May I do that? Brother Wallace in the affirmative will say yes. He will not deny that. Why? Why, he has the commandments in the Bible that tells that he can do those things; that is why. But notice this. In Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." Now here I have a commandment to use my voice to sing. Now, my friend, may I not use a piano to aid me, to aid me? Now notice: I may explain this a little bit here. Now, the thing that I contend for the piano, that the piano, as I said a few minutes ago, transforms the notes of the song book into sound; and that sound is taken into my ears, and my ears through the medium of my ears, the sound of those notes are recorded on my brain. And my brain, my friend, has the pitch and has the tune of that song. Then, my friend, directly my voice—I can begin to sing because I have in my mind the pitch and the tune and I can aid my voice that way. Yes, indeed.

Now, what is the difference, my brother? If the commandments of God will permit and allow and, if the commandments of God, these commandments according to Brother Wallace, can be expedited every one that I mentioned in I Thess. 5:27; II Tim. 4:2; I Thess. 4:11; Lk. 14:23; Lk. 24:17; and Heb. 10:25? Why in this world then in Eph. 5:19 that we cannot expedite ourselves in obeying God's commandment to sing? Where is the consistency? Where is the reasonableness of that? Why any body ought to know better than that.

Now, I am going to go on and answer a little bit more of his material. I only stopped right there and made that affirmation, which if I do say so myself (you know I compliment myself sometimes); it is nothing more than courtesy to the affirmative for the negative to make an affirmative argument. I am extending my brother that courtesy. In behalf of truth, in trying to find out what is right; I am not going to just negate all the time and tear down. I can pick you to pieces when I take a notion; but I don't want, my friend, to do that, but I want to have this thing to stand out. If you have anything worth while, I want it to stick in the ears and the minds of these young boys and girls here in this school.

All right, now, he says that God gave him some commandments. Well, God gave another commandment to me. And so I am not arguing that God did not give commandments. I am arguing this: that you have no right to expedite yourself in obeying God's commandment to preach and use a broadcasting station and a recording machine and these various other aids in your proposition; and deny me the privilege of expediting myself in obeying God's commandment to sing. Sure we have got commandments. My, my, instrumental music

involves a commandment as well as these other things. Well, we are both together on that. Now, let me go on.

He said if I would find a commandment—if I find God's commands should I argue them reasonable? Ah, he said, now listen folks, if I find the commandment here in the word of God, why should I argue them to be reasonable? I did not ask you, my brother, to argue that the commandments of God are reasonable. From the inference that I draw from your argument, they are imperfect; and if they are imperfect, they are certainly not reasonable. If I should take you seriously in what you say, I would have to say that you thought they were not reasonable. But since I consider them a perfect law of liberty thoroughly furnishing us unto every good work, my friend, then I will say that the commands are reasonable. But the thing that I am saying, and the thing that your proposition calls upon you is to show that you can reasonably use these aids in your proposition, and condemn the instrument. It is not a question of whether the commandments are reasonable or not; but whether you can use some aids and deny others when they all come in the same category. And you cannot show any difference. That is the thing that you must show, my friend, to be reasonable, not the commandments of God. That is not the question.

But, now, the next thing it is not my task to quote scripture. But, yes he said that Brother Hunt didn't quote any scripture. Now, it is not my task to quote scripture. I'm in the negative. If I do that, it is simply a courtesy extended from my part to yours, and from my side to yours to help this matter out. So, don't get up here and say that he is not quoting scripture. *I am not in the affirmative.* You are in the affirmative—not me. Why insist that I find the commandment for the instrument when you don't find the commandment for your aids.

Now, he said that if Brother Hunt would only stay with the commandments of God and find the commandment for the instrumental music. He made that statement. Why command me to find the commandment for instrumental music and then exclude himself from finding the commandments in the word of God for these other things. Now, the thing is this. His proposition does not demand me to find a commandment for the instrument. But his proposition does command him, and does demand him to find, my friends, some scripture for these aids. So he is the man to find it and not me, because he has signed the proposition to do so and I didn't. And he is in the affirmative and I am in the negative. He is supposed to do the proving and I am supposed to do the denying. He is supposed to state and I am supposed to unstate. Let's get the matters and duties correct and straight in our minds.

Now, he said did you folks ever hear of a player piano. Well, frankly I have. I have also heard of a recording machine. Now, my brother, since you said that a player piano could play without an individual—I said that a piano could not make music could not make a sound without an individual or a person. That is true. He understood what I had under consideration. I did not have the player piano under consideration. Probably I should qualify it, and I do now. But here is the thing I want you to get. Now, since you could use your recording machine in the service of God, why cannot I then use a player piano in the service of God? Are they not both a record? Are they not both a recording machine in a sense? I am not versed on player pianos. I am not an authority on it. But I know one thing, that they have some kind of a record, some way to transform, whoever plays the piano off on that roll of a thing, I have looked at it; and that is a record just as much as that tape. I suppose it is a tape in a player

piano. If it is, what would be the difference in using a tape in a player piano and a tape on a recording machine in the service of God? (laughter) If he can use his why cannot I use mine? Since an individual is not involved in either place, let's just let these machines, take them to church, and let them do the work. (laughter) I affirm, my friends, if his (laughter) machine without his presence can be used in the service of God; then why not my machine without my presence be used in the service of God? Where is the consistency? Oh, consistency thou art a jewel!

Now, God commanded instrumental music. Now, Brother Wallace, be fair to me, my brother, you are debating an honest man. (laughter) Be fair to me. Over and over again, he turned to my book and read where I said that instrumental music was commanded. Will you please give me the page? It is not right or ethical for any debater to quote from any book without giving the page. Will you please give me the page to that? I know exactly what it says, but I want you to give me the page; and let me read the whole statement. He will get sorry that he ever fooled with that book.

Brother Wallace: Page six.

Hunt: Page six.

Brother Wallace: Yes, sir.

Hunt: What paragraph please?

Brother Wallace: Begin at the bottom of page six, the bottom line, and the next paragraph.

Brother Hunt: All right. Now, thank you very much. Page six at the bottom of the page and what side here? This one or that one?

Brother Wallace: Left side.

Hunt: Left side. All right. Almighty God commanded instrumental music to be used in connection with singing. He commanded the "singers" to use them. He commanded them to be used in the worship service also.

He commanded king Solomon to make instruments for singers. Where did God command that? I did not say that God commanded that in the New Testament. That does not come under this proposition. He continually misrepresented me for the simple reason that I said that God commanded these things in the Old Testament. He didn't say the Old Testament. If he had of said that, then the audience would have understood him. Now, that shows how he misrepresented me. If he had said that Brother Hunt said instrumental was commanded in the New Testament then he would have said something. But if it is in the Old Testament, he says that himself. Brother Wallace will not deny that instrumental music is commanded in the Old Testament. He will admit that; and so will brother Hunt, so we are together on at least one thing. He will not deny that or misrepresent me.

Now, what is the difference, my brother, in counting beads to aid prayers? He said that the Catholics counted beads to aid prayer. What is the difference in counting beads to aid prayer and using the recording machine to aid prayer? He has in his proposition that he can preach, pray, and sing by record. Now, if he can use that instrument to aid prayer, what would be the difference in using prayer beads? Over in the heathen countries they write their prayers off on a slip of paper and put them in a barrel and let the barrel spin over and over. That reminds me of the same thing that he does here on the recording machine. Who told Brother Wallace that the instrument was another element? He quotes no scripture to prove it. He hasn't given any scripture. Now, there are some scriptures that he has used and his brethren have used that will imply that instrumental music was another element. I know where those scriptures are. They are in the Old Testament. Why don't you introduce those? You have not given

any scripture. You have assumed that it is another element. Now, it is another element as one of the praises in the Old Testament, I will admit that it was in the Old Testament. But now you take that position, my brother, and let me have a hold of it and see what we will do with it in the New Testament. How did it change? If instrumental music ended with the cross, which you claim it did, then how in the world can it be another element over here in the New Testament? if I use it as an aid? Circumcision was an element in the Old Testament, but it ended at the cross. But in the New Testament, my friends, Paul used that as an aid with his missionary journey circumcising Timothy. And he says that circumcision doesn't amount to anything nor does uncircumcision, but keeping the commandments of God. And if instrumental music was another element, and it was, in the Old Testament. All right, that instrumental music, assuming and giving him the benefit of the doubt, ended at the cross; then in the New Testament it is like circumcision. It is not another element as long as it is used as an aid. Neither circumcision—neither instrumental music nor uninstrumental music. No instrumental music makes any difference, if it ended at the cross, on this side of the cross it wouldn't make any difference, my friend, if it was an element or not in the Old Testament. Now, that is the thing that I want you to get a hold of. Understand I am dealing with this proposition. I may prove in my next proposition that it is another element. He said that it could not be both an expedient and a commandment. I wanted to get to that (I was about to miss it) before my time was up.

Now, I want to show you, Brother Wallace, that a thing can be both expedient and a commandment. Here is the scripture: II Cor. 8:10, "Herein I give my advice for this is expedient for you, who have begun before,

not only to do, but also to be forward a year ago. Now, therefore perform the doing of it; . . ." (and now Paul said that this is expedient and the rest of the verse says) "Now therefore perform the doing of it." So he said that it was an expedient and then he said to perform it. That is a commandment. Now, the thing is both expedient and a commandment at the same time in II Cor. 8:10, 11. So, there is the scripture for it. Now, how does that sound? if a thing cannot be expedient and a commandment both at the same time?

All right, will Mr. Wallace affirm that binding and loosing that Christ referred to—he said that these things were bound, commandments were bound and they loosed these things to be used as aids with the binding and loosing that Jesus referred to. Does that refer to the commandments of aids? If so, prove it. Does the binding and loosing that Jesus gave Peter to do, does that involve aids? If so, prove it. If not, then he misapplies the scripture. He knows that it doesn't involve that. Binding and loosing involves simply binding of the scripture Peter and the apostles in their preaching bound and loosed. It didn't mean the commandments were bound and these commandments loosed aids. Who ever heard of an explanation of Matt. 16:19 like as of that?

Burton Barber: Time up.

Hunt: Thank you.

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WALLACE'S THIRD AFFIRMATIVE

Brethren and friends, again we begin our studies together. I'm thankful that I have the opportunity to be here as your guest, in the study of things that pertain to the worship of the living God. I have been impressed with you—you, young people, the modesty that is yours, and the good deportment. I thought last night that the dignity that is yours is indicative of the fact that you have come from good homes. It is good to be associated with people like unto you.

I want to notice first, some of the things that were said by Brother Hunt, in his speech last night, or in his last speech. He handed me a written question that says, "Does a commandment, example, inference of the word of God constitute everything scriptural?" And, I reply, "see John 4:24."

Now, I am glad to meet a man like Brother Hunt in debate. It is an honor to meet a man that has scared everybody out of Kentucky. They advised him to go West. "Go West, young man, there's nobody left over here." I might suggest, Brother Hunt, that any of my brethren here tonight will be glad to sign the identical proposition that I have, and come over and help you. I will be glad to come. I will come first, and they will follow and you will have all that you want. He said that they told him if he went West, he would find some bigger men. Well, he will. But, you know, we will let him start at the bottom and work up. We are not starting him in at the top. He is starting in at the bottom and working up. I don't know what he would do if he got hold of one of our good men, or the best men. He is just starting in at the bottom and working up. By the time he gets to the top, he may want to

go back to the Big Sandy Valley. Now, for him to make you think that nobody will debate him over there is—oh, I think, is a little bit extreme. I think so, because I know that I shall be glad to come where he will make arrangements. I will be right over with the propositions that we have here. Too, it is an honor to meet a man that has read so many debates. That means that he knows all the angles. Isn't it fine that you have a man here that knows all the answers and, above all, to find a man that is original. The position that he has! "I'm original!" Isn't that fine that you have a man like that? I don't want Brother Hunt to hear this, but if you preacher boys will come down to my room, I will show you a copy of a debate held between M. C. Kurfees and Hall Calhoun printed in 1901, just fifty years ago. And Hall Calhoun is making the same speeches that Hunt makes. Hall Calhoun quit the Christian church and died a faithful gospel preacher. If you would like to see that, I will show it to you.

Well, he said that it is not my task to quote scripture. He said that I am not in the affirmative. Well, what did he get into it for? When he got in the affirmative, he should have quoted scripture. If he is going to take the affirmative, he is thus obligated. But he said, "I am not even supposed to quote scripture in denial." If he does not have any scripture to deny my proposition, why does he deny it? You just figure that out. If he has no scriptural reason to deny it, he ought not to deny it. I'll say this: he doesn't deny my practice. He agrees that what I teach is right, that my preaching concerning these things, the things in the first part of my proposition, is right. He agrees that the practice is all right. He does not even make a test of fellowship over it.

Then, again he said, "A thing may be both a command and an expedient." In other words, when I talk

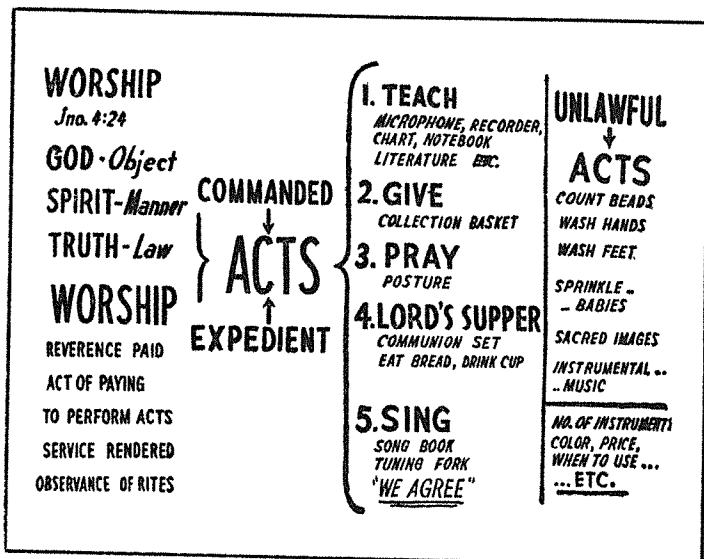
to you about the commandment that Christ gave concerning the worship, you may decide to obey or not to obey. He didn't leave us here in the world without any guide. He gave us regulations concerning the New Testament church. Christ showed us the commands that we are to observe in worship. We have no choice. He said that "a thing may be a command and an expedient," and he turned to II Corinthians 8:10. If you have your books, turn to it. Now, here is what Paul says. Got your verse? Chapter 8, II Corinthians, look at verse three. "For, according to their power I bear witness, yea, and beyond their power they gave of their own accord." Come down to verse eight, "I speak not by way of commandment." Come down here to verse ten, "And herein I give my judgment for this is expedient." Now, he took this argument last night and said that the thing is both a command and expedient and Paul said that I don't speak by the way of commandment. Brother Hunt said that he did. Now look a little further. I want you to look at the text. There is a *requirement* to give. Certainly! And we agreed on that. Partially! Brother Hunt said that he did not bind tithing, but Brother Barber said that he did. Now, here is the matter of giving. That is required, but what is expedient here? In verse ten, "herein I give my judgement for this is expedient for you who were the first to make a beginning a year ago." The *law* is give. The *time* to get it ready is expedient. The *amount* to be given was the expedient. They gave even beyond their ability. He did not require them to give beyond their ability. He said maybe under such circumstances, it was expedient. Now, the thing that is expedient here is the *time* that they got it together, and the *amount* that they gave. God *commanded* give and the time of the collection, of this special offering here, whether it was ready a year ahead or six months ahead,

is a matter of expediency. Why, that is my text. He has no business with that. That does not commence to begin to get ready to even look like something that favors what Hunt talked about.

Now, let's go a little further. He had a great deal to say about the proposition, and was not completely satisfied with some of the things said about it, and he wanted to know what I meant by scriptural. Well, I told him in the very beginning, "A Bible right!" Now, I did not say that I would find chapter and verse for a song book. I find chapter and verse for the *act* that we perform. The song book is an expedient. Now then, the dictionary says that, "scriptural," is according to scripture. That it is right. There is a Bible right for it.

He made a great play about a thing being reasonable and consistent. Now to what does reasonable and consistent refer to in my proposition? "Resolved that a local congregation of the church of Christ may scripturally and reasonably and consistently use." Now, Hunt says that I can consistently use these things (expedients on chart). But wherein does he say that I am unreasonable. He said that I am unreasonable in saying that the piano can't be used. He said that this is reasonable (pointing to expedients on chart) and this is consistent, but you are unreasonable and inconsistent when you say this (pointing to unlawful *acts* on chart) can't be used. I then showed you why I could accept one and reject the other. And I will come to it again.

So, the thing here, in regard to the reasonableness and the consistency is—can I reasonably and consistently use song book, etc., and reject the piano. Yes. Why? The song book is in one category and the piano is in another—that is what my proposition says, "category." This (song book) is in one category and this (piano) is in another. The trouble with Brother Hunt is that he



wants to put them both in the same category. They are not in the same category. That is the reason that I can reasonably and consistently use one and reject the other—because they are not in the same category.

Then he said, "Oh, Brother Wallace believes that the commands are crippled." I did not say that. I did not even hint at it. I did say that the commands are requirements. I said that God gave a command. Here is the command and here is the *action* that is in worship, and that *act*, must be performed and you may expedite the act. Now look at this. And we talked about what does expedient mean. It means to do with dispatch; to accelerate the progress. Take this command—Jesus said, "go." Now, you could walk, but could you speed up going a little. If you got in an automobile and speeded up a little bit, would that make the commandment weak? If you got in an airplane and speeded up a little more, would that make

the commandment weak? Would that make the commandment crippled? I did not say that the commands were crippled. I said that God gave commands and the *action* involved in the command may be expedited.

Then he gave us a dissertation on the player piano. He said that he wished that he had not brought that up, anyway. He had forgotten about the player piano. He said that both of them were on tape. One of them on tape and the other on tape. If you can use one tape, why can't you use the other? It depends on what is on it. That is the reason that you can't use it. If you had vocal music on the tape, it would be all right. But if you put mechanical music on there, then what about it? You would have something on there that God did not say to use. Don't you see the difference? All right, you say, "We have nothing but a tape." It depends on what you put on the tape. If on it you have only God's requirement, O.K. The whole problem involved in this is not whether you may take an aid, provided that the aid is not wrong within itself, but of doing what God requires. It is a question of the use of mechanical music. What right do I have to *use* it? It must come under the genres to be an expedient. It must come under the command and, if you put instrumental music on the tape, you would not have a right to use it in the services of the living God, because it is another kind, another element. One God once had in, one God took out.

Now then, he made his aid argument. That is very nice of him. I think he talked about taking the affirmative last night. I noticed that he is very careful to make affirmative speeches, even though he is in the negative. When he made them, I did not have any chance to reply, and I don't blame him. I do not blame him at all.

And he scolded me for not telling him what page of his book I read, but he did not tell me from what

page he read. And I'm going to read the page from which he read. He made his speech on the aids—page ten. Here is the way he started out. He said, "that my argument is, 'every part of the human body is imperfect and is therefore subject to need an aid in order to be presented acceptable unto God, and God will accept these aids and be pleased with them.'" Now, here is his premise. Every part, every part of the human body needs to be aided. And he named the eyes and he named the ears, and the feet, and the whole body. He left out a lot of the parts of my body and I got to wondering about them when I got home. He said that EVERY PART of the body had to be aided. I don't know what he is going to do with some parts of it. Some of them I got to thinking about. Now, what am I going to do with every part of my body. Unless I take Hadacol and that will remedy every one of them. (Amens and loud laughter from the audience)

Mr. Hunt: "Amen."

Wallace: Now, you have him putting Hadacol in the Lord's Supper, in the church. Moved it in. So you won't need the recorder, just get Hadacol. Thank you, brother.

Now, remember this. Here Hunt said, "Every part of the body may be used in the worship service. You may set up an aid for every part of the body." Now he has brought in Hadacol. Thank you, brother. Now here is the point. That premise is absolutely not so. Why, he said that God gave an aid to every part of the body. What did he quote? Romans 12. Turn to it. That does not say a thing in the world about that. Turn to Romans 12 and look at it. Oh, he said, "God gave an aid to every part of the body," and gave as a proof text, Romans 12. Look at it for just a moment and see if that is what God said. "I beseech *you*," an individual, not your foot. I beseech *you*, not your ear, "I beseech

you that you present your," *you* do it. He was not commanding the foot or the hand, He was commanding *you*. I command *you*. I beseech *you*, I beseech *you*. Present *your* bodies. What if I get up to heaven and I say, "Now, Lord, I used my feet correctly, but sometimes my hands got into difficulty, so you can send my hands to torment, but take my feet on to glory." Take them on to glory. I want to tell you something. In that very same connection Hunt said that the body is given commandments. You come down here and look at them. You take the one for the ear. He said that God commanded the ear to hear. But, the passage says that "*he*" that hath ears. He did not say the ear, but "*he*" that hath ears let *him* hear. Come down here on the page to I Thessalonians 5:27, "I charge *you*," "I charge *you*," and again I charge **THEE** preach the word. For as often as *ye*? eat, as often as **YE** eat.

I thought about that when he said that God set up aids to the mouth. Now, if you get false teeth, you will have to get them from the dentist, you won't get them from God. If you want an ear trumpet, you will have to go down to the doctor and get it, and if you want eye glasses, you will have to go to the optometrist. God is not an optometrist. God is not making crutches. He gave *you* commandments. Now look at this. "God commanded every part of the body," says Hunt. Now look, listen to this: here on page six of Brother Barber's book, I am reading now, "The body cannot do anything. The body cannot do anything not even worship." Brother Barber, take him off tomorrow and straighten him out. "The body can't do anything. Not even worship," says Barber. Yet Brother Hunt says that God commanded every part of the body to worship. Barber said, "The body can't do it—can't do anything." I would like to moderate a debate for them tomorrow.

Let them get straightened out and then we will take off again. Let Barber and Hunt get straightened out tomorrow. That is not the only way they are mixed up. They are mixed up on worship. Why, Hunt got up and said, "Oh, Wallace, you are right about worship." And in the very introduction to this book I have here, from which I give all this, in order to introduce Brother Hunt's position, in this book Barber says, "that worship is wholly and solely in the heart." Brother Hunt says, "Oh, no, Brother Wallace, that is not right." You fellows have a debate on that tomorrow afternoon and I will moderate and then we will get back to our debate again tomorrow night. That is not the only trouble they have gotten into. Over at Cedar Rapids, Brother Barber got up and said, "why, here are the Old Testament scriptures," and he used them to try to prove New Testament worship. Brother Hunt says I don't believe that. You get him straightened out, Barber.

You fellows get it fixed up and then we will have a debate. It is hard to debate people who don't know what they believe. Now, look, this matter of aiding bodies, this is not a question of aiding the parts of the human body. God is not an optometrist. He is not a dentist. God gave commands to be obeyed and these commands may be expedited. Hunt said there was a command to every part of the body. What are you going to do about the nose, Brother Hunt? He did not get around to the nose. I have Cardinal Gibbons' book over there and Cardinal Gibbons says that I can use incense to help the nose. Now, if you can prove that the piano is to aid the auditory nerve, why can't I use the incense to aid the olfactory nerve? Now, why not? You must have aids to every part of the body, what about the nose? Why, Paul asks in I Corinthians 12, "Where is the smelling?" I ask: brother, where is the smelling? What kind of aid do you have for the

smelling? What kind of aid do you have in the worship for the nose? You see now what is the matter with that man. God did not just give commands to the eyes and ears. He gave commandment to the individual. And that commandment may be expedited.

Hunt said that, "the piano is just an aid to the ear." Why, if you are hard of hearing and if you get a piano for a hearing aid, I think you will have difficulty. If you are hard of hearing and want a hearing aid, don't get a piano. Go down here somewhere and let a doctor suggest for you a hearing aid. Forget your piano. It is not an aid to your hearing.

Now, I want to go a little further with this matter. He says, "Brother Wallace, be fair." "Be fair, Brother Wallace." That implies I am unfair. He said, "Brother Wallace, you are debating an honest man." That implies that I am not honest. Now, I don't resent that. Brother Hunt is an honest man, but he is awfully confused. He is terribly confused. He got up and said what page? You know that he insinuated that I did not quote his book right. Then he got up here and said, "Oh, yes, I think that the instrument was a command in the Old Testament, but not in the New." You remember that. You remember it. Help me here, Brother Nichols. I want to take this (chart) down here for just a moment. Oh, he said, "The instrument is commanded in the Old Testament." Now, remember this, he has been making speeches about aids. I told you that they do not believe that the instrument is an aid. Not at all.

Now look, (see chart next page) "Almighty God commanded instruments of music to be used in connection with singing. Commanded the singers to use it. Commanded them to be used during the worship service." Now, look he says, "Oh, that refers to the Old Testament. I don't believe it is in the New." But look here, "the apostle Paul," was he a New Testament writer

"Almighty God COMMANDED instrumental music to be used in connection with singing; he COMMANDED the 'singers' to use them; he COMMANDED them to be used during the worship service"

"The Apostle Paul COMMANDS US to 'speak in Psalms (Eph. 5:19)... Surely this is a 'necessary inference' to speak with the voice of an instrument in the COMMAND to 'speak to yourselves in Psalms -

(Eph. 5:19) "Everything necessarily inferred by a scripture must be done before that scripture is obeyed" JULIAN HUNT

or an Old Testament writer? "The apostle Paul commands us." Then talk about an aid! Talk about an expedient! "The apostle Paul commands us to speak in Psalms, Ephesians 5:19. Here is a necessary inference to speak with the voice of an instrument in the command to speak to yourselves in Psalms." He says Ephesians 5:19 is the necessary inference to use the instrument. Then again, over here in his book he says, "everything necessarily inferred by a scripture must be done before that scripture is obeyed." He says that the instrument is "necessarily inferred." And again he said, "that everything necessarily inferred, must be obeyed." Do you want the pages?

Hunt: That's all right, don't need them.

Wallace: O. K. "Everything necessarily inferred," he said, must be obeyed; and he said that, "the instrument is necessarily inferred." You couldn't obey, according to Hunt, Ephesians 5:19 to save your life without the playing of an instrument. You couldn't do it to save your life, and then talk about aids! All the speeches about, "it aids me!" Aids me like a song book. I wish that these brethren could make up their minds which side they are on. I would like to have a debate with one of them whether it is in Kentucky or over here

with some of them that knew for certain what he believes. It is so difficult to debate with a man that one day it is an aid and then the next day it is a requirement. One speech, it is an aid and in the next breath, "Oh, I didn't mean that, I meant this." Just what do you mean? Just what do you believe? Now I want you young people to know, so I repeat it over and over, that Brother Barber repeatedly said, "God commanded it." And Barber said that it is the, "righteousness of God." I want you to know that Brother Hunt says, "the apostle Paul commands us to speak in Psalms and that that is a necessary inference." You know where he said that? You know where he said it? On the same page that he said this right here. (Pointing to following chart).

*"Almighty God **COMMANDED** instrumental music to be used in connection with singing; he **COMMANDED** the 'singers' to use them; he **COMMANDED** them to be used during the worship service"*
*"The Apostle Paul **COMMANDS US** to 'speak in Psalms (Eph. 5:19)... Surely this is a 'necessary inference' to speak with the voice of an instrument in the **COMMAND** to 'speak to yourselves in Psalms - (Eph. 5:19)"*
"Everything necessarily inferred by a scripture must be done before that scripture is obeyed" JULIAN HUNT

Hunt says, "Oh, Brother Wallace, I meant the Old Testament." Well, bless your heart, he quoted a command in the New Testament. There it is, Ephesians 5:19. I want you to come around and look at this book. I want you to see it. I am not misrepresenting him. I did not. I'm not dishonest in the use of it. I did not misquote it. I put it here on the chart. Then you come over here in his book to page 95 and Hunt says, "that

everything necessarily inferred by a scripture must be done before that scripture is obeyed." And according to him, you could not, to save your life, comply with Ephesians 5:19 and not use a mechanical instrument of music in the worship. "Now, be fair, Brother Wallace!" I am fair. But that is not my teaching—that is his. It is embarrassing to Brother Hunt to bring these things up, but I must. Of course, I'm here as your guest and I love you. If I didn't I wouldn't have come. I want you to know that all these speeches he makes about judgment, human judgment, and aids are not even involved.

Now, talk about binding and loosing. Christ told the apostles, "what you bind on earth, I will bind in heaven. What you loose, I will loose." What did they bind? They bound the law. They bound the commandments. And Paul teaches the rule of expediency. Then in I Corinthians 4:6 Paul says, "that you might learn not to go beyond that which is written." Here is the law to sing and that is the limit of the command and that is the extent of my practice. And when I use a song book, I just sing. I do nothing more with it than sing. That is the limit of the command and the extent of our practice. Just take the book and sing. That is all, and the fellow that plays the piano has the same aid. He has a song book and he thus uses the same aid. Hunt has the *aid* aiding the *aid*.

Brother Hunt, himself, admits on page 44 of his book that there are *two kinds* of music. Now which one does God want? What did he tell us to do? Hunt asks, "Why is it sinful?" It is sinful because it is an unlawful *act*. Just like washing feet would be in worship.

All right, I come now to observe the Lord's Supper, to eat the bread and drink the cup. So I say, "Well, I will just put a dill-pickle on the table so that when I taste the vinegar it will remind me of the Lord on the cross when they gave him vinegar." "Oh, consistency

thou art a jewel." You are out of jewelry. Hunt is out of jewelry. Why that is the speech that he made.

Hunt has an aid for every thing. So he said, "Well, the piano just aids my voice." Let me tell you. Suppose that a piece of music is written in the key of C-2. Would the instrument help you to reach it? Would it make a harsh voice smoother? Would it make a cracked voice clear? Now, take these eye glasses (lays glasses on table) and I can't read without them. They only help me to read, but will an instrument make my voice go higher or lower? Your instrument might make better music, but it won't make better singing. It might cover up some of the defects of your singing. Now the *thing* that you are *doing* is the thing that is wrong. The instrument is in another category from books. It is in a category over here, "unlawful acts." It does not belong in this one, "lawful acts." And, furthermore, he agrees that all the things in this (expedients on chart) category are all right. The only thing that is involved is in which category does instrumental music belong?

It produces another kind of music, another element. It is the element that God had in and the one that God took out. God gave commands to *you*. He told *you* what to do. He told *you*. He gave commands. Certainly, and the command may be expedited. Now, there is the difference between us. The difference, simply resolves itself into this: We believe that the New Testament church has ordinances of divine services, that God wants us to worship, that he has told us the *acts*, or he has given us the commands to be followed. You take the command to "eat bread." The plate on which the bread is placed does not add another bread, but the piano adds another music. You take the command to "drink the cup." The container in which you put the cup in does not add another cup. It is the same cup whether you've got it in one glass or a dozen, but the

piano adds another element. Could you put another element on the Lord's Table? Could you? Could you put a little jelly on there with which to eat the bread? Here is the unleavened bread. Why not? Just a little as an aid? Just to make it taste good? And I have "a taster" and that is a part of my body. What has God set up to aid my taster? My smeller! What did he set up to aid them? God gave me a command. He told me what to do. If I respect God, I will do what He told me to do.

Now, they teach that singing is subordinate to the instrument. I know that singing and playing are co-ordinate. I will have more to say about that. Listen to this again. Hunt says, "if one can sing without having an instrument," and in the next breath makes singing subordinate to the instrument. They argue "an aid" in one breath, and then turn around and say the apostle Paul commanded it. Now let them make up their minds. Let them make up their minds. When they get their minds made up, then we will know how to proceed. Now, remember when he gets up here and talks about, "my judgment and your judgment," and talks about "aids." Hunt talks about AIDS! He himself took the instrument out of the realm of aids. He said, "that the apostle Paul *commanded* us to sing psalms and that surely this is a *necessary inference*, to speak with the voice of an instrument in the command to speak to yourselves in psalms." Then Hunt said, "everything that is necessarily inferred by scripture must be done before that scripture is obeyed,"—before it is obeyed. Now, how are you going to do it? How are you going to obey Ephesians 5:19 without your instrumental music? And then you talk about who split the church! Who divided the church? Men come along here and say that it is a requirement and tomorrow night even

affirm that it is the only safe way. If that is the infallibly safe way, any other way is unsafe.

Nichols: Time.

Wallace: Thank you.

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HUNT'S THIRD NEGATIVE

Honorable moderators, worthy respondent, ladies and gentlemen. I promised you last night that I would outline for you what is involved in the proposition that Brother Wallace is supposed to affirm. I am not satisfied to permit my opponent, though he be or is in the affirmative, to blunder along and not do justice to this proposition that merits the occasion that has called us together. Now, as the negative speaker, I somewhat apologetically last night simply stated that I hated to nag at my opponent but I have been used, myself, to following some outline. This thing of just getting up here and snapping here and snapping there and snapping some place else does not, in my estimation, comprise any kind of an outline. To this very moment, and he only has one more speech left: What is his argument number one? What is his argument number two? His argument number three and the A B C's under these arguments? Who, my friend, can get any sense out of preaching without any skeleton of an outline before you? I must confess that I get what the brother means, but for the simple reason that I believe that I know how, if I may apologize for the egotism that I now express, to put the affirmation in an outline for you, which I am now going to do in helping Brother Wallace. I believe that I can beat him doing it. And I am going to show you that I can.

Now, the negative speaker must follow the outline or is supposed to, that the affirmative gives him. And if he makes a speech, it must be or should be according to the outline given by the affirmative. If there is no outline given to the negative, then, my friend, that forces

the negative to either introduce other material and frame the thing as it ought to be in a form of an outline or else simply make a weak speech due to the fact that he is following a weak outline that is offered him by the affirmative. I don't intend to do that tonight. I intend to take this thing and state it as it ought to be. And consequently in maneuvering this thing as it ought to be and framing it for you and saying for the brother what he is trying to say, into a logical and chronological outline here for you. I will do two jobs. I will at least help you and help him.

Now, notice first of all the proposition. "Resolve that a local congregation of the church of Christ may scripturally, reasonably, and consistently use," these various aids which we have been talking about, that he uses and are not found in the word of God and condemn the instrument. Now when I called upon him to define the word "scriptural," he said that it simply meant a Bible right. But that is simply evading. Who knows what a Bible right is? And that in itself is defined. He called my attention to John 4:24 as to know what scriptural means. But how does the Scripture read? "God is a spirit and they that worship him must worship him in spirit and truth." Does that tell us my friends what the word "scriptural" means? Are you good brethren here tonight satisfied with this man? After inviting me to come here and meet this man, I looked forward to meeting Brother Wallace. One of the Wallace brothers! I felt myself exalted. Indeed with the honor and privilege to meet a man that has the reputation that he has got in the great western and southern states. I think it is an honor indeed to meet this man, but if they have no better here in the western part I indeed must go back to Kentucky. And I will tell you that I don't feel like that I have begun at the bottom of their preachers and headed toward the top. I really think that I began at

the top, and am now descending toward the bottom. (laughter).

Now, I want you to notice this word scriptural. Now here is what Brother Wallace is actually trying to do. Brother Wallace has not completely evaded the word "scriptural." He has evaded the definition of it true enough. But in the meantime he has endeavored, in what I call "out of woods way" of traveling, trying to show you how that these matters for which he is contending are scriptural. Now, I know and you know, everybody knows that knows these brethren that they say that if a thing is scriptural there must either be a commandment, an example, or a necessary inference. Then, my friend, it follows thus: Since his proposition, now this man is to establish this proposition. I must deal with this proposition. He would introduce worship, he would introduce many things to lead me off from the proposition but I must bring this proposition as a negative speaker to you. This word "scriptural" is here. He must prove that these things in his proposition are scriptural. Now, notice this,—he says this, if these things in the proposition, such as the song book, notice that he can scripturally use a song book according to that then. A song book must be scriptural. A tuning fork must be scriptural, a collection basket must be scriptural.

Now, what does scriptural mean? It may either mean a commandment, example, or inference. Then it follows that the brother must have a commandment for a song book, a tuning fork and the collection basket and so on. He must have an example or he must have a necessary inference. Now, he has already told us that he doesn't believe that these aids are commanded. So, it isn't fair for me to pin that to him when he denies it, but I am not pinning it to him. He would not claim that they have an example for that, neither does he claim that they have a necessary inference because he

said that they are not implied. But notice the contradiction and the predicament in which this involves then. He preaches that "scriptural" simply means a commandment, an example or an inference.

Then he says that these aids in his proposition—he can scripturally use them. According to his proposition then he must either have a commandment, example or inference since he has not a commandment, nor an example he is then off on the word inference. In an evasive, hidden way in which, my friend, he is afraid to bring it out in the open. Inman, to the contrary of the book did take that position. He has my arguments in refutation to the word necessary inference. I am going to show you what is involved in necessary inference. Show you what is included and what it means—necessary inference. Webster defines the word necessary, "that that cannot be otherwise, essential, indispensable, a thing that cannot be done without." He defines the word infer, "to derive by deduction, or induction, accept as a fact or consequence implied, conclude." Then it follows that a definition for necessary inference is this: a necessary inference, a consequence, implication or conclusion derived either by deduction or induction which cannot be otherwise, is essential, indispensable and a thing that cannot be done without.

Now since he said that the aids in his proposition are scriptural and admits that there are no commandments, he admits that there is no example; then, my friend, he awkwardly handles his principle on this necessary inference. It follows then according to his proposition that he must prove that they are inferred. Now, it follows then that these aids, song books and so on, that they, my friend, are a consequence, or implication, or a conclusion either derived by deduction or induction, cannot be otherwise indispensable and things that cannot be done without. But instead of facing this

principle fair and square, according to what his conception of "scriptural" means, I will tell you what the brother proceeded to do. He did this: He went off and said "Well, they are not implied, brother Hunt, they are not inferred." Therefore, according to his definition of "scriptural," they are not scriptural. If they are not commanded if they—we don't have any example, if they are not inferred it follows that they are not scriptural. And since that is what he said it takes to be scriptural. He knows that he takes that position. I dare this brother to deny that. I dare him to deny that. He knows that he can't. And I am in a perfectly good humor. Now, listen to him. (Laughter from the audience).

Then I will tell you what he did. He introduced a principle. Well, now Brother Wallace, you have the same predicament by introducing a principle. If the aids themselves are not inferred, and you say that they are not, contradictory, however, to your position and definition of "scriptural." Then it follows that you introduced a principle. And you say that the law of necessity, or you call it the law, last night you called it the law of binding and loosing. He said that the commandments of God are bound. I will agree with that. And he said these commandments loose aids so that they can be used. So instead of using the law of necessary inference, he used a law of binding and loosing. Then it follows that law must be scriptural. Something must be scriptural since his proposition says that he is to prove these things are scriptural. Then he says the aids are not scriptural, are not commanded, or inferred or if I don't have them by example. And he introduces a principle as his authority, then it follows that the principle falls in the same category. Either that principle of law, or the law of binding or loosing must be, my friend, scriptural. Now, what did he say that law was?

Here is the next thing that the brother did. Now, this is actually what the man is trying to do.

The next thing that he did was simply this. He told us what this law of binding and loosing was. He said, that he described it by two words. He said that law is simply understood as the law of subordination and coordination. Now, that is what he said. He did not then, tell us what he meant by subordination and coordination. But, that is in any clear sense, and I think you can understand what the man is talking about. Now, what does the word subordination mean? That means to place in a lower rank, or class, it is inferior in order and importance. What does the word coordination mean? It means equal in or in the same rank or order. Now, here is what the man said. He is saying that the principle that I introduced,—a law of binding and loosing is inferred. Then it is indispensable, and it is necessary, it cannot be done without. If that law is inferred, if that is the thing that is scriptural, then, that law is indispensable. Did the apostles use that law? Mind, as he is using it for these aids. If so, did they use the song book, did they use the broadcasting station, did they, my friend, use a recording machine? If that law is indispensable and cannot be done without, it is either the law inferred or the aid is inferred. He said, "No the aid is not implied," then his principle is implied: and what is his principle?

Well, his principle is the law of subordination and coordination. Then, my friends, what does he mean by that law? Now, here, Brother Wallace, is the law for you, and your own law, your own actions, your own teaching. I framed what I could get from his words. He should mean to say that the law of coordination and subordination is this. While aid, here is his principle, that those words, coordination and subordination, this is what those words mean in a principle that's stated

out intelligently. It reads like this. Why aids are not commanded, exemplified, nor inferred, yet God gives us a right to expedite the commandment by using any aid that does not come within the genus of the commandment. To use it in short his principle is simply this, his principle simply says that, an aid cannot be used if it is in the same family with the commandment. Now, that is actually his principle.

Now, let us summarize that; then I am going to attack that principle. I am going to show you that an aid can be in genus with a commandment that is in the same family and still aid. It doesn't have anything to do with it, whether it is in the commandment or on the outside of it. It doesn't have a thing. It does not have anything to do with it whether it is coordinated or subordinated, it does not make a bit of difference. None, whatsoever, that is what I am going to do. And, if I show that, then I have wrecked the whole structure upon which, my friend, launched out in haphazard, unorganized, something that was not chronological at all. I am going to show you that principle will not stand.

Now, let's summarize: first of all, the proposition calls upon him to say that things are scriptural. He says, "No, aids are not scriptural." Then he turns to a principle and that principle is the law of binding and loosing. And interpreting that law of binding and loosing he tells us that it means coordination or subordination;—and when he comes to coordination and subordination he says that means this, "that an aid cannot aid and cannot be used if it is in the same family with the commandment." Now, consequently that is actually what the man is saying. That is what the man has done. That thing is outlined. And he will not deny but that is what he has contended for. It makes sense after you get a hold of it, doesn't it? Yes, it does as far as the outline is

concerned. However, it isn't true the thing for which he is contending isn't true.

He has some sense in his speech, I am not saying that Brother Wallace is not capable of making a sensible argument. I think he is. I just rather think that the brother thinks I am a little weak and he can get by with a lot of things without making a great argument. Maybe the weakness is in me, in his conception, and not his ability at all. But, listen to this, now. I am going to show you Brother Wallace, I am going to give you seven, seven, S-E-V-E-N, I am going to give you seven, I better give you eight. (laughter from all the audience)

Maybe the brother wouldn't get them if I gave him seven. How many do you want? Just mention and I will give them to you. (laughter) I am going to show you that it does not have anything to do with it whether it is an aid, or in genus with the commandment or not. He has used that over and over. Now the word genus, simply comes from generation, or maybe it is formed, or at the beginning, or the same thing or whatever you want to call it. Well, any way (laughter here on his definition of the word)

Here is what I want to say. The first objection I offer, I am going to give him seven, yea, eight. I am going to say six, yea seven. I am like the scripture but I am going to give him eight. First of all, the collection, now in I Corinthians 16:1, 2, Paul says, "Now concerning the collection of the saints," Now, don't get up here like one brother did once up on a time with me and substituted the word "giving" for collection, this will not apply on the word give. Not only do we have the commandment to give but we have the commandment for collection. Now concerning the collection. The word collection there is a noun and therefore, it is exactly the same thing that is collected. When you take

up the collection, what is the collection? it is that which has been collected, it is the money itself.

Now, if you cannot use an aid in genus in the same family with the commandment, then, brother you could not take up, you couldn't use a collection basket, you couldn't take up collection in a silver plate. Why, because the basket, that is in your proposition, the basket which is silver and the collection which is silver, the commandment, my friend, is not to give here that I am dealing with. The commandment is the collection. And since the collection is silver and since the basket is silver or a silver plate you couldn't expedite the commandment to take up collection and use a silver plate according to your principle. Why? according to his principle an aid cannot be used if it is in the same family with the commandment. And since the silver is taken up in a silver plate, and the silver plate is the same family with the silver that is taken up, then Brother Wallace couldn't do it. Now, how does that sound, Brother Wallace? All right, and this is not the second, this is on the same thing. For instance, he could not use a wooden basket. Why, because paper money is made out of wood. Now, that is part of the collection. Now, my friend, you know that. And the wooden basket. So he would be expediting the commandment to take up a collection and the collection is paper money, and then paper money is made from wood, and a wooden basket. We would have the aid and the commandment in the same family, and they are coordinate, they are not subordinate at all because they are in the same family. Now, that thing is sort of confusing. But here is the second one. I promised him eight, maybe if I don't get them in this speech I will in the next.

Philippians 4:3 Paul says, "help those women," he says, "bless those women who are my helpers in the Lord." That is some paraphrasing. But the word help

is in that verse. Now, who are my helpers in the Lord? And receive those women who are my helpers in the Lord and Clement also, for their names are in the Lamb's book of life. Now my friends, here were some women that were called helpers. Were they in the same family with Paul? They were truly in the fleshly family with him, they were also in the family of God with him. Now, here were some women who were helpers. The word helper means to aid, it means to expedite. Then these women were expediting the apostle Paul in the kingdom of God. They were his helpers in the same family. And according to Brother Wallace's principle you cannot use help, if you have to go outside of the family to use help then Paul would have had to go out and get some sinful women. He would have had to have gone out and gotten some women whose names were written in the devil's book instead of their names written in the Lamb's book of life. Now, how does that sound about your genus?

All right, the third thing! And God told Noah to build an ark out of gopher wood. Wood is a family. Noah could have used a Hickory ax handle and a walnut cane hook handle and whatever it took in constructing this ark. He could have used wood of other kinds beside the ark to aid, my friends, in building the ark out of gopher wood. He could use wood, wood is of one family, Gopher wood and other woods in the same family. He could use wood to expedite him to build the ark out of gopher wood. Now, that is in the same family, in genus with it, not subordinate but coordinate with it.

Now take the commandment to teach. We have the commandment to go and teach all nations. Now, my friend, we do two ways of teaching. There are two ways of teaching. But there is no commandment to teach at all as far as a religious journal is concerned. I am going to show you how one kind of teaching can aid

you to do another kind of teaching. Take for instance the New Testament itself. The apostles taught orally. They taught by word. That was one way to teach. They turned right around and wrote the epistles that aided them, my friend, in teaching orally.

For instance, take the book of Romans, Paul had never been to Rome when he wrote the book of Romans. He said that I long to come unto you that I may impart unto you some spiritual gifts. Now notice this, that Paul was writing the book of Romans to Rome. Now, when they received that book, even before the apostle Paul ever arrived on his journey, they read that book. Then did they not understand some teaching of the apostle Paul and of God better. Did not that book which was written, a written word, a written teaching, a something that is genus with teaching itself, expedite that Roman church whose faith was spoken of through out the whole world, expedited that church to understand Paul's oral preaching better? If you do not like that, I shall give you some more on that same thought.

For instance, you take in the seventeenth chapter of the book of Acts, The Berean church. It said that the Bereans searched the scriptures daily to see whether these things be so. Now what happened? They had plenty of oral preaching. They didn't know whether it was so or not. And so what did they do? They turned to the written preaching. They were having that written preaching. They searched the scriptures daily to see if those things were so. In other words they found out by the written word whether the oral word that they had been listening to was true or not. Then you have written teaching, expediting oral teaching. Therefore, my friend, in the same family, preaching, teaching, aiding, teaching. Ah, my. I guess my brother, I had better start at the bottom of the ladder.

All right, let's go on a little bit further. Now, on that

very point, I am going to give you a personal illustration. Just suppose that over here in the town, that had never heard the gospel of Jesus Christ, you would write over there a letter quoting many scriptures of the New Testament and send it over there to those people and they read and study it. You have informed them in that letter with the word of God that you intend to come over there and preach some time. Then maybe six months after that, after they have thoroughly mastered what you have written you would go over there and stand up and preach to them the same sermon that you had written to them previously. Would not they understand your oral sermon better by having previously read it in the form of a manuscript. It should be common there. There is preaching aiding preaching. All in the preaching family. There is an expedient, my friend, right along with the commandment itself. Take, for instance, the commandment to assemble. Now, here is one, and I am going to give Brother Wallace something on this. Here is one far fetched, but I am going to give them from all scopes.

Now you take the commandment to assemble. Do you not know, my brother, that the people that sailed over here in the great Mayflower came over here for freedom of worship? Whenever they framed the old constitution of the United States, that assembly there, though a secular, though a national assembly they wrote within that constitution, a premise, an article that gave us a right to assemble in any capacity in this world according to our own dictates. So, there is one assembly of our great government aiding every church in the United States giving them the privilege to assemble. That is one assembly aiding another assembly, you cannot deny that!

Now, take for instance, my friends, going, now here is one — I had an experience not so long ago. There was

a man that lived on one side of the river, and the church was on the other side of the river. That man on the other side of the river sent word for me to come over and talk with him. And I went over. I talked to that man about becoming a Christian. He agreed that he would. But, the bank was so steep on the side that he lived on that it was an impossibility to baptize him on that side, so we got in a boat. We went across that water in that boat and got on the other side where there was a good place to baptize. Now, we had been riding on the water. There was the water aiding us my friends to baptize in water. If not why not? It would have been an impossibility to have got over there and baptized that man unless we went over there in that boat. That was the easiest and most probable thing that we could think to do. And that is exactly what we did. Now, there you have these seven things to show. Now let me briefly summarize what Brother Wallace has been trying to do for us, and failed to give an outline. It is a trick of all old debaters, and Brother Wallace is not an old man but an old debater. I have read much about him when I was just a little boy, trying to learn. I read this man's articles, I believe, in the Gospel Advocate. I think that is correct.

WALLACE: How old are you?

HUNT: I'm thirty-five.

WALLACE: Go ahead.

(Much laughter from the audience at this time.)

I'm thirty-five, I started in the ministry when I was sixteen, that has been quite a long time ago. About 18 years. Now, listen to this, I read this man, he is an old debater. Now, no question about that. This brother has the ability to frame his material into sensible, intelligent, logical outlines for me to follow, and oh, how I did covet that, my heart went out for that kind of an opponent. I expressed to Brother Barber, and he knows that

I refused to, don't you get me a man that won't treat me right. I don't want that kind of a man.

Now, Brother Wallace is doing fine. I appreciate his spirit. He has a wonderful spirit, and I like that. And that is the kind of a man that I really love to debate with. And if he feels like that he is representing his side that is entirely up to him. Now, I am not complaining as far as that is concerned. But, I did not want to cast reflection upon my worthy respondent. I did not want to have to submit this, my friend, in an affirmative way. I am very sorry and I apologize as a negative speaker that I have to go and frame his material in these arguments so that you could see what he is doing.

Now let's summarize, First he says my proposition states that I must prove my aids scriptural. Now they are not commanded, they are not in there by example, neither do I claim them by necessary inference. However, I will say that to be scriptural you have got to have a commandment, you have got to have an example and you got to have an inference. Now that is just like that in my thinking and I am sure that it is in yours. But instead of having an inference says he, he has a principle. Then we are left wondering what is scriptural. Is the principle scriptural, it follows then that he must have a commandment, he must have an example or he must have an inference for that principle and in either case my friends it ties him up. But then he tells us what that principle is.

Why, he says, Brother Hunt that principle is the law of binding and loosing. God has bound the commandment, and the commandment loosed the privilege of the necessity of expediting these commandments he puts it. I'm going to put it expediting him in obeying the comandments. Now, here is the thing. Then, he proceeded on. He tells us what this law of binding and loosing is. He says it can be defined in two words. In

the word subordinate and in the word coordinate. Now, let me define those words. It simply means this: And the principle involved in these words is this; if an aid is in the family with the commandment it cannot be used. Therefore, if instrumental music is in the family with singing, that is something that he has to prove, he has just assumed it, then it can not be used. He says then that the tuning fork, the song book is not in the family with these aids—these commandments which he is trying to expedite as he puts it.

Now, listen to this, I have shown you that it does not make any difference. However I can show you that some of his aids are in genus with the commandment—even some of his aids. I shall not do that since I have broken down his principle. Now, that is his authority, that is what he has offered in this debate. He has done nothing else, and he has said nothing else. Now, do I have about five minutes?

Burton Barber: One minute.

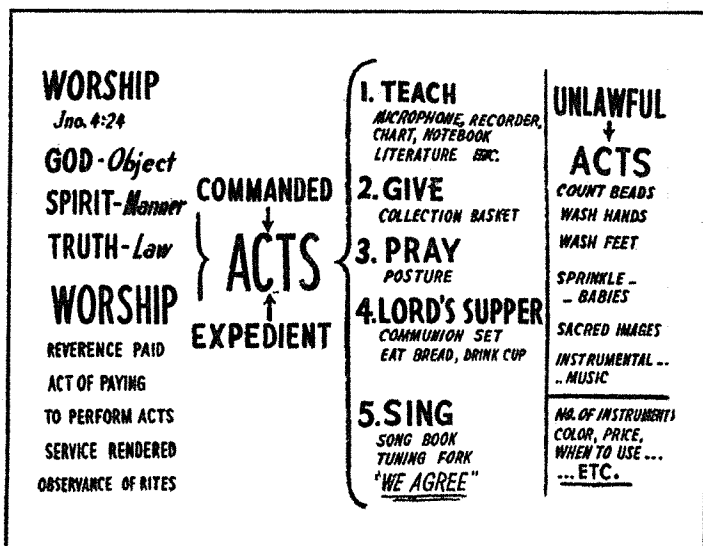
Well, I want to however, in my next speech, don't let me forget it Brother Barber. I want to show him how that singing and instrumental music are not coordinate or else he is in a terrible, terrible contradiction. He—it just gets like that—when I get up, and I am going to show that if the Lord will. I thank you.

* * * * *

WALLACE'S FOURTH AFFIRMATIVE

I'm sorry that I am not able to let you know what I believe. But I actually think that I could do better than what you just heard. But, anyway, if Brother Hunt feels that way and if he gets any consolation out of it, that is perfectly all right with me. I will tell you what is the matter with him. He is not satisfied with his job.

He says, "I am not satisfied with your affirmative." Yet, that is what you are faced with and that is what you are going to have here tonight. He does not like the way I affirm. He said, "Well, I can't tell what your arguments are. I can't follow your outline." I put my outline right here on the chart (pointing to chart).



Here it is, here is the rule of worship. Couldn't you get that? What did he ever say about the law? God is the object and spirit is the manner, and truth is the law. That is point number one. Did you get it? Any of you that didn't get it? Brother Hunt didn't! I wish that he would enroll in the Mid-West School of Evangelism. Maybe they would teach him how to take notes. Copy this off and give it to him, boys. There is point number one.

Point number two: Definition of worship. He says, "Ah, he got off on worship that does not have anything to do with it." I thought that was what we were debating. "Worship hasn't got anything to do with it!" He tries to get you off of that. Why, we came here to discuss what constitutes Christian worship. I thought that was what this debate is about. Now, listen, he is not going to move me away from that. And you, either. That will haunt you in your sleep. This man so miserably failed he said, "Ah, well, Wallace did not make any point."

Hunt agreed with my definition of worship. Barber says that it is not so, but Hunt says it is. I showed you what is involved—reverence paid, acts performed. Then I quoted the commands for the acts to be performed. Hunt said that, "Brother Wallace actually believes that all these things (expedients) are necessarily inferred, and I dare him to deny it." I deny it. I deny it. I never did say that a communion set is necessarily inferred—that is, so many glasses. I never did say that a microphone was inferred. I say that they are expedients and I quoted I Corinthians 10:23—that shows you may expedite a command. I gave you the commands. I gave you the command to teach, I gave you the command to give, and the command to pray, and I gave you the command for the Lord's Supper, and I gave you the command for singing. There are the commands (pointing to

chart). The command to teach, the command to give, the command to pray, and the command for the Lord's Supper, and the command to sing. Now, Paul says all things are lawful, but not all things are expedient. Hear the Lord, over there in II Corinthians 8:10 as we noticed a moment ago, where Paul talked about certain things being expedient. We may expedite the command.

Then he tried to tell you what Brother Wallace meant about the word genus. Let Brother Wallace tell you. And I have told you. Now I am going to help you a little more in regard to that. The obligation to teach—here (on chart) is the obligation to teach and it is a command. The obligation to teach requires that we act. There is an act that must be done in some way. That very command requires action in some way. We may choose several ways. "Teach" is generic so far as teaching is concerned. I may write or speak—those are ways of teaching. This fact shows that it 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 or a method, it must come under the genus. In other words, when you select a way to teach, it must come under the genus. The way of teaching must be under the command. It must be a *way* of expediting the command. That is the same about the matter of giving. I want to show you what he got off on, "I'll give you eight things," he said. Then he talked about silver plates, talked about paper money, talked about women, talked about gopher wood, talked about ways of teaching. Most of those are not means of doing a thing. Here is the command to *give*. A plate is a means of doing the giving. Now, then, if I use something under here (give—on chart) it must be something that does this (give—on chart). If I use something under this (give—on chart) it must do this (give—on chart). But what about the instrument? It doesn't do this (sing

—on chart). It does something else. That is what I mean, by coming under the genus.

Here is the command, "Give." And then if a thing is used under this as an expedient it must do only this (pointing to "give" on chart). What does he do with the instrument? He produces another element. Another kind of music. Now, you say you can't see this (pointing to chart). He can't erase it in a thousand years. He can't do it to save his life. He can get up here and skip the means of giving. The instrument is not a means of singing. If I use a plate on which to put the money, I am giving. When you take the money up you do nothing but *give*. That instrument is not a means of singing. It is another kind of music, it is another element. Is the command for instrumental music in the New Testament? If so, it would be a genus? Now, you can see that even if he can't. What he tried to do was to make silver a command. He talked about silver. Now, we don't have a silver commandment. We do not have any paper commandments. We have a commandment to give. Whatever you take the offering up in must *expedite* the commandment. I could not use a collection plate as an aid to singing. Because it is not under the genus, it doesn't expedite singing. I could not eat bread as an aid to singing because it is not under sing (pointing to chart)—it does not expedite singing. Anything that is used under the command must accelerate it. That is what we mean. Now some of you help him see it tomorrow, he can't get it, but you got it. If he did not get it, please, on the morrow help him. Now, let's go a little further. That is all that is involved here.

Then he began talking about crossing a river in a boat. He said that it was water aiding water. But it was all water. Wasn't it? Here is a song book, but with it we produce only singing. What do you have over here (pointing to instrument on chart)? Mud instead of

water. You have something else. You see what Hunt is doing?

Over and over, I want you to recognize this—here is what Brother Wallace affirms. I affirm that God gave us commandments to be obeyed, and that anything that we use must come under the genus (command); in other words, the thing that is used in carrying out a command must expedite the command. Instrumental music is not an expedient. He himself said that it is a command of God. He said that Paul commanded it and it is necessarily inferred. Now, what does Hunt mean by necessary inference? Let him explain it. Let's come over here to page ninety-five of his book. And he says, "A necessary inference is an implication, a consequence, an implication, a conclusion derived either by deduction or induction, but which cannot be otherwise." He said that if a thing is necessary, it can't be otherwise. I never did say that you couldn't sing without a song book. I never did claim that the song book is necessarily inferred. No, I did say that pitch is inferred. I never said that a song book was. I never said that a pipe was. I said that God bound singing. You can't sing without pitch. Let me hear you sing without pitch.

"Oh," he said, "I get the pitch and, with the piano, sustain the pitch." No, you get the pitch and *produce* another kind of music, another element. Now, he said, "a consequence is a thing that you cannot do without. Either by deduction which cannot be otherwise, essential, indispensable, a thing that you cannot be without." So, he says that the instrument is necessarily inferred. It is essential, indispensable, and you can't be without it. That is what the brother teaches and then you talk about aids! Then talk about aids! I'll tell you what you had better do, Brother Hunt. You had better stick to the bottom with our debaters and not go up to the top. You had better stay around the bottom. You had better

just hang around the bottom if you are going to debate. You had better stay around the bottom. You had better find out how old I am before you start telling these folks about how many Advocate articles of mine you have read. You might be surprised. I hate to embarrass a man like this. But he won't let me do otherwise.

He talked about tricks. Brethren, I am not here to play any tricks. Now, I don't resent that. I think that Brother Hunt is a nice fellow, and I am not resorting to tricks. He says, "Ah, you are resorting to tricks." I don't resent that. He is confused. A man that does not know whether he believes instrumental music is an aid or a commandment certainly would be confused over these simple matters. Why, certainly, I am not surprised at him, as confused as he is, getting up here and accusing me of resorting to tricks. There is no resentment on my part and don't you. There is no use for us to feel badly about it. He did not mean anything by it. He was just marking time.

Now then, he said, "Brother Wallace, I could not tell what you were talking about." I am going to help you see what I was talking about during these last few minutes.

Why, Paul said in Hebrews 9:1, even the Old Covenant had ordinances of divine service. We, too, have ordinances of divine service. The Lord Jesus Christ left us a law. He left us rules and regulations. He told us what *acts* to perform in a religious service. And when I perform a required act and use something under that act, the genus, the command, it must be something that expedites the command. Now, we have it. Anything used under the command couldn't be coordinate with it and the same time expedite it, because coordinate means equal. Equal to it.

Now, here is what I have been saying, First, that an instrument does not belong in the category of an ex-

pedient in singing. But why not, Brother Wallace? You can see the office performed by these things (song books, etc.), which proves beyond a doubt that instrumental music cannot be classified with them. You cannot classify instrumental music with collection plates, etc. The trouble with Hunt and his brethren is in not understanding the right classification. The song book belongs in one category, and the piano in another. And yet Hunt said, "I couldn't see it, and I have to make a speech for Wallace because I couldn't see it." Brother Hunt, you do see it. My proposition says things in this category (song book, etc.) and he says that things in this category are all right.

My proposition requires me to deny something else. Something in another category, and instrumental music is in another category, and I have proved it. Why? Because vocal music is one *kind* and instrumental is another. Oh, he says, "There are ways of preaching." Ways of preaching! Instrumental music is not a *way* of singing. You have a *way* of preaching, yet it is all preaching. Whether you write or speak, it's still preaching. But, mechanical music is not a *way* of singing. It is another kind of music and another element. An element that once was in, but God took it out. Two *kinds* of music, sir. And then for him to get off on *ways* of preaching! It is all preaching, and has nothing to do with *kinds* of music. He gets off on *ways* of preaching. Instrumental music is not a way of singing. Instrumental music is not singing. It is another kind of music. It is another element.

First, I have shown you that song book, etc., and the piano do not belong in the same category. To classify them in the same category is to show misunderstanding of the rule of expedients. They don't belong in the same category. To try to put them there is wrong.

Secondly, your classification is unscientific. Because

vocal and instrumental music are coordinate terms. By coordinate, I mean they are of equal rank and import. He said that instrumental music is an aid, that it aids the singing on the same principle that a walking cane aids a man when he walks. Or like eye glasses aid one in seeing. The simple rule of grammar on the coordination of words will show the sophistry of comparing instrumental music to such aids as walking canes, eye glasses, and song books as he has done. Instrumental music and singing are two *kinds* of music. Two kinds, one can exist without the other. And he himself says that on page forty-four of his book—that there are two *kinds* of music. Writing is not a *kind* of teaching, it is a way of teaching. Speaking is not a *kind* of teaching, it is a way of teaching. To get off on *ways* of preaching is but a dodge. Furthermore, instrumental music and singing are coordinate; two kinds of music. Walking and riding are coordinate, two ways of going. Take the command to “go.” You may ride or walk. Could you walk to aid riding? Could you ride to aid walking? That is what he is doing. That is the way he makes it up. The song book is not coordinate with singing. The walking cane is not coordinate with walking. The song book, therefore, sustains the same relationship to singing that the walking cane does to walking. When one uses the song book he is doing only one thing. He is singing. Sing is the thing that God commanded. Sing is the *act* that God commanded. When I use a song book, I know that it is expediting the command because sing is all that I do with it.

Furthermore, when one uses the song book, he is doing only one thing—singing. It is the thing that we are commanded to do, but when a man uses the instrument of music he is doing another thing. A thing not commanded. The one using the instrument has the same aid (song book) as the one that sings. You know that.

When you girls go over here to play the piano, you have the same aid for the piano. This music (vocal) is equal to that one (mechanical). You can see that they are two *distinct* kinds—two *kinds* of music. Then, again, when one sings and uses the notes in the book, they (notes) are either in the book or in the head. The man that uses the instrument also uses the same notes. Hunt has the *aid* aiding the *aid*. The instrument is not an aid. It is an addition. He himself says that it is a requirement. Not an aid. I want you to remember that when you go away from this service tonight. All these speeches about aids! Ha! He said, "that it is a requirement, commanded, necessarily inferred, essential, you can't do without it." Then talk about it being an aid! Pshaw!

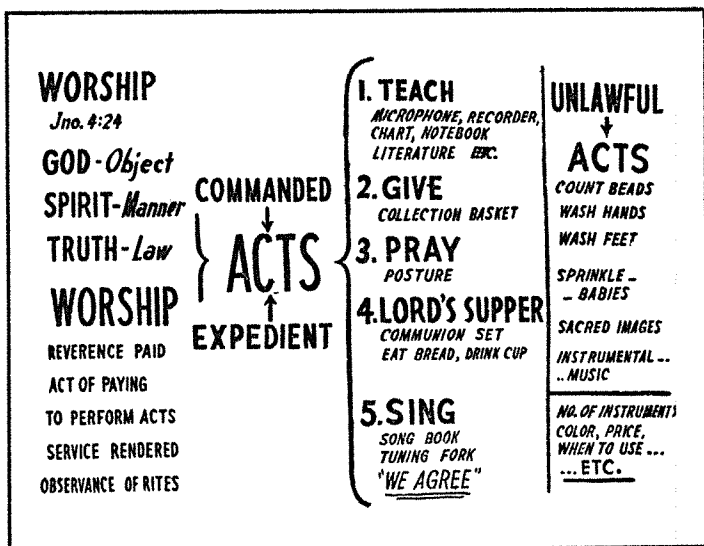
Has Hunt found the commandment for mechanical music? If he can find the commandment for instrumental music, then you may talk about what is expedient under it. If the instrument is required, its color would be an expedient. How much are you going to pay for it? How often to use it? How many instruments are you going to use? How many are you going to use in your services? Why, the Christian Church says we will have a whole orchestra. Why? They say that God requires mechanical music and that it is just an expedient as to whether we use one or a dozen. Hunt said, "I can't see that." But *you* see that. He can't make you forget it. He said, "Ah, Brother Wallace, I will have to make your speech." You see it, don't you? Oh, he said, "Wallace didn't have any outline," but you understand me. You never will forget it if you live a thousand years.

Now, his illustration does not illustrate. Instrumental music does not sustain the same relation to singing that the cane does to walking. The walking cane is not coordinate with walking. Instrumental music is coordinate with singing. *Walking* and riding are co-

ordinate. Just as instrumental and vocal music are coordinate. If I am commanded to *walk*, can I *ride* as an aid? God commanded singing and may we use another kind of music to aid it. Huh! God commanded us to preach—to preach the gospel. Could we use another gospel—to aid that? Could you use another *kind* of teaching to aid it? Could you use another gospel? Hunt said that you could use another *kind* of *music*. Could you use another *kind* of gospel to expedite the command to preach the gospel? When we use a song book, we are doing exactly what God tells us to do. We sing. And I repeat, that is the extent of the law, and that is the limit of our practice. Sing—that is what we do. Your attempt, Brother Hunt, to classify instrumental music with aids upon which we agree is unscientific. It is unscriptural, and involves rebellion against God. His whole effort is unscientific because vocal and instrumental music are coordinate. They are *two kinds*. And then for him to get up here and make a big speech about eight *ways* of giving. Eight means of giving. That has not a thing in the world to do with the issue. Not a thing in the world. Hunt's effort is unscientific, and unscriptural, and involves rebellion against God.

Now then, here is the command to carry out the law. God commanded certain *acts* that we may expedite. Remember this, I am like brother Paul, who said that you can't add *another* gospel. The instrument adds another kind of music.

Now, the recorder here, it does not add another message. The instrument adds another kind of music. The collection plate does not add another giving. The instrument *adds* another element. The posture in prayer does not add another petition. The instrument adds another element. God commanded us to eat bread and what you put the bread on does not add another element. Hunt said, "I could not see this," but you do.



You see it. Hunt said, "I am not satisfied with your affirmative." I told him he had better let me affirm. I told him a long time ago that to build a straw man and fight it would not do him any good. He got up here and built a straw man, and said, "I tore it down." Go on and have a good time. Go on and have a debate by yourself, if you want to.

Now, God commanded us to *drink the cup*. God bound *eat bread*. He loosed what to put the bread on. God bound drink the cup. He loosed what to put it in. And the container does not add another cup. But your instrument adds another element—another *Kind*—another element.

I now ask Brother Hunt, (Wallace stands by Hunt's table and asks questions) would it be all right to put a little jelly on the Lord's table to eat with the bread?

You eat bread at home with jelly, don't you?

Is the devil in the jelly?

Is the devil in the jelly?

Here (pointing to chart) is the command to eat bread. Is it wrong to eat jelly on bread at home?

Why is it wrong in church?

Why is it wrong? Couldn't you put on a little jelly just to aid the taster?

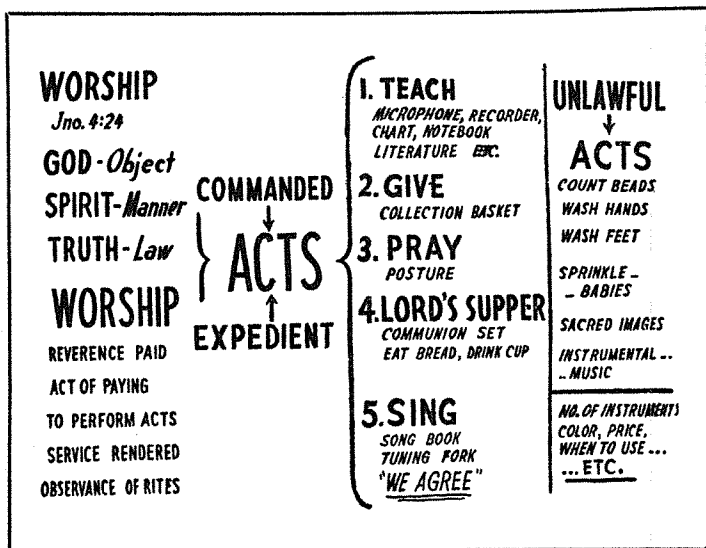
You never did give us the commandment to aid our taster and our smeller. He did not have time to do that, but said that he would make an affirmative for Brother Wallace. No, he didn't have time to tell you about the taster and smeller. Mr. Catholic says, "I will get some incense to aid my smeller."

Brother Hunt said, "I couldn't tell what Wallace was talking about so I will make a speech for him and then reply to it and that will sound better. "It will sound much better if I make a little speech for Wallace and reply to it," says Hunt. Hunt says, "I don't have time to tell you about *aiding* your *smeller*, and your *taster*."

The principle to which Hunt holds opens the flood gates of digression. The trouble with Hunt is that he is not worshiping in truth or according to the law of God. Wouldn't it be Scriptural if I follow only the law of Christ? He says that, "You may go down to the hardware store and look on the shelves and, if there is something there you decide you want, take it off and worship with it, provided it is not wrong within itself." You may bring anything that you want out of the hardware store.

Hunt asks, "what do you do?" Take the command to "*give*" and anything that I take off that hardware shelf must expedite giving or I can't use it. It must be under that genus. That is what I meant. He said, "Ah, I can't get it." But you got it. You never will forget it. And if Hunt made a thousand speeches, he could not erase it from your minds. The trouble with Hunt and his brethren is this: they have abandoned the standard of

worship that Jesus set up and say, "We will go out here and pick out something to use, just so it is not wrong within itself." I asked him over and over, is it wrong to wash feet? Is it wrong within itself? Boys and girls, is it morally wrong to wash your feet? Is it immoral to wash your feet? If it is, you ought to be turned out of the church. Maybe some of you ought to wash them. Ha! Anyway, is it sinful to wash your feet? I need to get a little water to aid me! I asked him over and over, why he did not put foot washing in the church? Jesus commanded it the same night he did the Lord's Supper—you go and read that record—the very night that He gave the Lord's Supper, and I asked and I asked him over and over, why he did not have foot washing along with the Lord's Supper like the Dunkards do? What did he say? He said, "Ah, I couldn't get the point," and then he would make a little speech and then tear up his own speech. "I could not catch on to what Brother



Wallace was talking about," Hunt said. But you caught on. You know what I am talking about. Certainly you do.

Now, here are the unlawful acts.

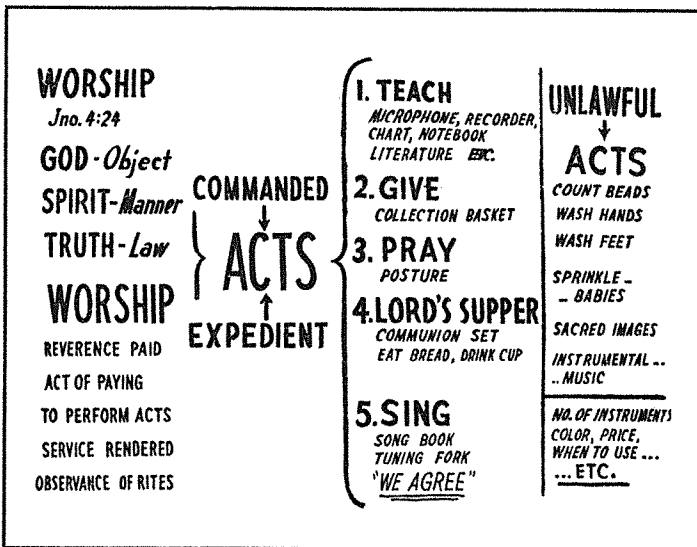
Counting beads is not wrong within itself. Nowhere did God say not to count beads. If God had said to count beads, then you could decide whether it is expedient to have one string or two strings of beads. If God had said to wash hands, you could decide whether to wash them in one basin or to use individual basins. Since God has not commanded hand washing, and for you to put it in worship to so use it, makes it an *unlawful act*. And in the very first speech that I made, I used Matt. 15, and what has he said about it to this good hour? Now, I ask you to get your Bible and to turn to it. Here Jesus talked about men putting up the traditions of the elders and about washing hands. Jesus said, "You make void the word of God by your traditions." And He said, "In vain do you worship me teaching as your doctrine the commandments of men." When they put in hand washing as an *act*, God said that that cancels anything. And when you go over here (Old Testament) and get instrumental music, which is another kind, and put it in New Testament worship, that makes void the word of God. That cancels and makes vain the worship—the worship of God.

Paul said in I Corinthians 4:6 that, "we ought not to go beyond that which is written." II John 9, the Bible says, "Whosoever goeth onward and abideth not in the doctrine of Christ hath not God." Here is the rule of worship. Let it be in the doctrine of Christ. If a man doth not abide in it, God is not with him. Jesus said, "if you put in the traditions of men, you make void the word of God." And you thus worship in vain—worship in vain. Hunt said, "I couldn't get it, so I'll make a little straw man and fight it." Just let him go on and fight it. Let him go on with his little straw man. He said that he

did not like the way I affirmed. I don't blame him. Because over and over I have told you I will give you a *commandment* for every act of worship in which I engage. I'll give you a *commandment* for every *act* that God requires of you to become a Christian and every *act* you are required to do in worship. But he said, "I will just overlook that and I will go down to the hardware store and I will pick me out something just so it is not wrong and I will bring it up here and use it." That is the difference between us. The difference is between the respect for the law of the Lord Jesus Christ.

In John 4:24 is the law of Christ and Christ regulates a worship service. Christ built the church. Do you mean to tell me He left this world and did not tell us what to do? Now listen, the instrument is not parallel to a song book, because it adds another kind of music, and requires another act. These things (expedients) don't add another giving, another prayer, another Lord's Supper. The book does not add another music. And on all that Hunt says, we agree. Hunt took the instrument out of the realm of aids. It does not belong over with them according to Hunt, anyway. Hunt said, "it is indispensable. A thing that you can't do without—it is necessarily inferred and a thing that is necessarily inferred is essential." "Essential," says Hunt on page ninety-five, "essential, and you can't be without it." "You can't be without it." Your effort to put the instrument in this category over here (pointing to chart) shows that you do not understand the rule of expedients. Your effort to put the instrument over here (expedients on chart) shows that you do not understand the rule of coordination of words. Your effort to put the instrument over here (with expedients) opens the flood gates of digression. According to Hunt, you may bring in anything in the world, if you think it aids you and it is not wrong within itself. You may bring it in. Any-

I anticipate that Hunt will get off on his rules of worship. He usually makes a rule. His Catholic rule gave birth to the Roman Catholic church and the whole digressive movement and split the church of the Living God.



Here (pointing to lawful acts on chart) is what we are to do when we come to the service of the Living God and Hunt agrees that is right. He then turns right around and says, "Oh, no, I will go over (pointing to unlawful acts on chart) and get this act." It is unlawful.

That is the reason that he can't produce mechanical music. It is an unlawful act.

James Nichols: Time is up.

Wallace: Thank you very kindly.

* * * *

HUNT'S FOURTH NEGATIVE

Honorable moderators, worthy respondent, ladies and gentlemen. "Therefore thou art inexcusable oh, wretched man. Whosoever thou art that condemneth another, or judgeth another for or wherein thou judgeth another, thou condemneth thyself. For he that judgeth doeth the same thing." We have found in this debate that brother Wallace has been guilty of doing everything that he accuses us of doing. This I will show, have shown and shall show even more as we proceed in our reply. I want to first of all, I am going to answer both what he said in his first speech and his last. He has ten minutes' reply. This is just rehashing. I did answer it in a sense. And the outline that I submitted. But, I want to call your attention to a basic contradiction that this man has made throughout his speeches.

In his genus argument he contends that singing and instrumental music are alike. Now notice this contradiction. He says that we can not use instrumental music because it is in genus or in the same family with singing. He says that they are in the same family. That is in his genus argument. Then he turns right around, when he talks about the commandment to sing, he claims that it is different from the instrument. So in one breath he says that instrumental music cannot be used because it is in the same family. That is the same thing or in the same family that singing is.

Then he turns right around and talks about singing and he says well, we cannot use the instrument because it is one kind of music and singing is another kind. He puts them out of the same family. In one way they are in the same family, in the next breath they are not in the same family. Basically he has argued both of those

things all the way through. You heard him. Arguing that instrumental music and singing are two different kinds of music, and not in the same family and turn right around and say that they cannot be used as an aid because they are in the same family. They are in genus with one another. Which time, my friend, did the brother tell the truth? I deny, I am going to take up his statements.

Now, then, I do deny his practice. Now, he says that Brother Hunt does not deny my practice. He says I have got an outline here on the board and so on. And this outline this chart here (pointing to chart) does not represent an outline of his speech, not at all. He says that I do not deny his practice at all. He says that I accept this. I accept some of this, this is very fine here as far as I have noticed. That is fine, and his worship part there, that is fine, as far as I can see. I haven't looked at it too carefully. That is every word, he has it catalogued there. Now, notice that he has commands and acts here. Now, he said a while ago that he could give a scripture for every act that he used. Every act that he used. Well, if for every act he used, he struck a tuning fork tonight. Then if he can get a command for one he can get one for the tuning fork. Now I wonder, my friends, why he didn't put it over here? (pointing at chart). Why didn't he put it over there under acts? I accept this generally speaking, the things here that he has got I am going to notice them along like counting beads.

Now, he is in the affirmative, why doesn't he affirm that counting beads aids him to do something? He is in the affirmative and it does not aid him whatsoever, to do anything. That doesn't aid him. This washing hands here he called forth a scripture over in Matthew where Jesus says that they wash hands and that was will-worship. And he found a scripture that condemned

that. Well, that puts it out of the category with instrumental music, if he doesn't find a scripture that condemns the instrument. If he finds a scripture that condemns the washing of hands and can find the scripture that condemns washing feet in the church in connection with the Lord's Supper in worship as an act of worship, where is the scripture my friends, that condemns the instrument? Why, you had better move the instrument out of that line. Now, sprinkling babies here (pointing to chart), instrumental music is an aid to the individual to sing. What would sprinkling babies aid him to do? Would it aid you to baptize? What would it aid? He is in the affirmative. Let him bring forth the proof that it would aid something. He might say well it is used to aid church membership, we will say, for an example, but the question my friends does it aid church membership? I deny that it does. Now let the affirmative prove it. Can the act of sprinkling babies put him into the church? I deny that, it cannot aid. Well, it is in the same class of instrumental music, since instrumental music can aid. He will admit that an instrument can aid a man to sing. He does not deny that. I don't think at least he hasn't as far as I have been able to catch. So, that is not in the same class.

Then he talked about sacred images and every thing that he has got up here my friend, is out of the class. It is not in the class with instrumental music. So we had better move it over here under, where is it? Where is it that we want to move it? Well, at least we will put it under expedients. Or we will put it down here under sing? That is probably where it belongs. Since we agree on the song book and the tuning fork, we will put it over here because it certainly is not in the class with these (pointing to chart). Now, that is the answer to his outline. And you can see it. I'll do it justice. Now, he said that I accept all of this. I do not accept all of

that and I deny that, he said that I did not call—that his faith is not called in practice. It certainly is. He is in the affirmative and I am in the negative. And the very fact that I am in the negative shows that his position is called in question. And who has caused division? The man that is wrong. If it is I, if I am wrong I am causing division. And if Brother Wallace is wrong he is causing division. That thing is no argument.

Then his argument is unreasonable; he said that he could show that the commandments of God were reasonable. Well, I will accept that, but that is not his proposition. He must show that he can reasonably use these aids, like this recording machine, tuning fork, collection basket, and condemn instrumental music. It is very reasonable that he uses an aid to his ears, an aid to his eyes, an aid to his feet, an aid to his legs, and an aid my friend, to nearly every part of the body and as he mentioned Hadacol and I suppose that aids everything. Now, I know one thing it is good for rheumatism, you try it if you don't believe it. I know of people who have been straightened out. I can give a personal testimony for that. (Great laughter from the audience).

I am not advertising it either, my friend, it's mighty good. Now, I want you to know what the man did, he said that he did not say that the commands, the commands are not crippled. But he expedites these acts. Well, we wonder, my friends, just what the acts are. He made a statement. I don't know hardly what he said about it.

Now, here he took up my argument on Romans 12:1. He is the first man that I have ever had to lay a hand on that. But it is different in mentioning something and then really refuting it. I want to show you how he tried to refute it. He said that the passage there does not say the body. That is, it says the whole body, it does not say the eyes, the ears, the feet and so on. And

he read where it said you do this, you do that and so on. Well, what part of the body? The ear is a part of the body and the very fact that the scripture says present your bodies a living sacrifice. Then we can present our ears by obeying the commandment that God has given to that part of our body. Now, all of our body doesn't hear. "Him that has ears to hear let him hear." Notice, he read that in Revelation 2:7, "Let *him*," he said that it is not his ear but *him*. I would like to see a "him" without ears. And I would like for any part of the body to hear my friend, except the ears. To me that is very, very preposterous. (great laughter from the audience).

In I Thessalonians 5:27 he read that scripture. "I charge *you*," he says, "not your eyes, but you," as if a man's eyes were different from you. You that part of him that reads is the part that is under obligation of a man's body to do the reading. Therefore that is no reply whatsoever. What part of the body reads and hears and so forth? That is the thing that is good.

Now, he wanted to know what kind of an aid I would give to a man's nose? Why, salt water. (laughter) I have used it many a time. It is good to sniff up your nose. The best thing on earth to gargle in your throat. Why, I need some right now. It is a wonderful aid. And if you don't like that you may take the Hadacol. (Laughter). Tell him why we debate both sides of the worship. All right now he said that Brother Hunt wants us to make up our minds what side we are on, whether it is an aid or an act of worship. Here is the reason that I asked Brother Wallace to debate me on both of these positions. Now, here is the three positions that instrumental music is an act of worship or that it is an aid to singing, or an aid to the individual. I haven't read Brother Kurfees book on that but if you will mail it to me I will read it and then mail it back

to you. Appreciate it very much. I didn't know that it was in existence even. Now, I don't claim to be original in all these arguments. Brother Barber and I, I don't know what is my points and what is his. We are so mixed up sometimes together in this work I don't know which one of these are mine or which ones are his. We have worked them out together. Perhaps I pioneered the way at the beginning. And he has enlarged upon it much larger than I. And has passed many things back to me and that is about the way that this thing came into existence as far as our work is concerned. And we are not the only men that have said anything about aids.

Now, here is the reason that we want to argue both positions of this. For the simple reason if you should convince me that instrumental music is not an act of worship, you still have not shown that I cannot use the instrument. Now, because you must meet this aid argument. It is necessary that you meet both of them. There is nothing contradictory about that. There is nothing in there that says that I have made up my mind about it. I made up my mind that it is both an expedient and can be used as an act of worship. That it is necessarily inferred. I agree with that chart that he hung up there a few minutes ago and will show you tomorrow night, and I think that Brother Wallace may agree before I get through. He wanted to know how an instrument can aid a man's voice.

Now, an instrument can aid a man's voice in this sense. In the sense that the instrument can give them pitch, and the instrument can give the tune and can transform the notes in the song book into sound and the sound of those notes can be recorded in our minds and consequently we have the pitch, we have the tune and we have the words from a song book and it takes these three things to sing. And we then can proceed with

our voice to sing. That is indeed an aid, whether directly, no, but indirectly it approaches a man's voice and enables him to sing. Consequently he is aided from the sound of a musical instrument. It does not aid in the same sense that glasses will aid the eyes, I am not contending that. Brother, I don't have to maneuver my arguments to meet one thing. Neither does the ear phone, it aids the same way that glasses does. These aids don't have to aid the same way. But as long as they aid the aids and that is all that I am contending for.

Now, something else that he said. About jelly on the Lord's Supper. Now, Brother Wallace here is the way that I answered that in my book. I want to say this, I consider that one of the toughest and the hardest arguments that you brethren have along the aid line, I will admit that. It's a fine one on your side, but it doesn't stand the test. Now here is the reason that it doesn't and it is easy to meet. But I consider it the best thing that you have offered against our aid argument. Now, here is the reason that it won't work. If you want to read the book, I don't know what page it is on but it is in there, I have two or three pages on it I think. I explained that out thoroughly how that matter is. I don't have time to go into it, but here it is just briefly. The reason why you cannot put jelly on the Lord's Supper. Now, the principle that I use is the principle which is involved in the law of expediency. The principle which is different from the one which he uses, is this: That an individual has a right to aid himself to obey any commandment of God as long as that aid does not change the commandment of God, does not usurp authority over it and is not wrong within itself.

Now, he has continually throughout this debate, held up before you people that I say that a man can go and decide himself what will aid him and use it as long as it is not wrong within itself. He has only taken one,

just one prong of my principle not wrong within itself. Why evade the other two parts, is he afraid of them? It must not change God's law or precept. Jelly on the Lord's Supper, on the bread would change the bread. It would not be unleavened bread any longer. It would be jelly bread. It would not be the thing that God specified to be used, but it would be something else. Therefore it violates a principle, but now instrumental music does not change God's law to sing. He said this, "When we teach the word of God and use these aids we are still teaching." And, he said, "When I sing and use the tuning fork and the song book, I am still singing." Well, the same thing is true when you play the piano. You are still singing. Now, the piano does not change God's commandment to sing, because we sing. That is the thing that must be done is to sing. We will agree to that.

So the piano doesn't change the singing, it does not usurp authority over singing because for as a rule there is just one playing and the whole congregation sings. So, there are so many more people singing than are playing that the playing of the sound of the instrument could not possibly usurp authority over the singing. Neither is the instrument wrong within itself. Therefore it does not change God's law to sing: it does not usurp authority over singing and is not wrong within itself. Therefore, according to the law of expediency, in which this principle is involved the piano is a good instrument to aid a person in obeying a commandment to sing. Now, jelly on the Lord's Supper would change that supper. So it is not in the category, my friend, with the aid of a piano. That's his first speech answered.

Now his second one. How much time have I got? (Moderator: 15 minutes). That is fine. I am dividing it pretty well. Wallace's second speech, the straw man. Now, I did not build a straw man. When I got up here

and told, I told exactly what this man told. But, I think that I put it in outline form. He said that it was outlined on the board, but it wasn't. Where are the words subordination and coordination? Where, my friend, is that law of binding and loosing on the chart? They are not on there. I did not build a straw man, I simply told what Brother Wallace contended for. I endeavored to help this man with his affirmative. I put it into a system, I knew all the time what he was talking about. But I put it into a system, systematic so that you could understand it. I am going to summarize that before I quit. Now, he thought that we had to see what constituted worship. No wonder, why, he said I thought we were here to see what constitutes worship. Now, that is not the purpose of this debate: to see what constitutes worship. That is entirely off the subject. And I don't know whether he intended that for a trick or not. But that is a trick of an old debater. That he will introduce something, I could argue with him on worship, I don't agree thoroughly with his explanation. He tried to lead me off on that. But I happened to have had a little experience in debating and refuse to go. I want to stay with the proposition.

We are not here to find out what constitutes worship. This right here is entirely off the proposition. We are here to see whether this man can scripturally, reasonably and consistently use a hundred and one aids in obeying the commandment of God, and at the same time refuse to use instrumental music. No wonder he is off of his proposition. Said that he came to find out what constituted worship. No wonder he is off, no wonder. I had to frame it for him. That straw man, my brother, was not a straw man. No. Now he said that I dared him to deny, now, Brother Wallace got up here and said that Brother Hunt got up here and dared me to say that he didn't say that aids were not implied. In other words,

he said that aids are not implied. Now, I said that and that was not what I dared him to do. I dared him to say that he didn't believe in order for a thing to be scriptural there had to be an example, commandment or an inference. That is what I dared him to do. He has got the wrong thing. I didn't dare him to say that these aids were not implied. Now, I have not arrayed him against Brother Inman, he knows better. I don't blame him for trying to take that book and refute my arguments. Brother Inman is a fine scholar, he is a graduate of Abilene Christian College. That is a wonderful college down there. Wonderful man, a fine opponent, an intelligent man, a brilliant man. They sent down there to Texas and got him to go up there to debate me, they certainly did. Brother Hall is not a college man, and they felt that I had the advantage of him. And I consider Roy Hall the greatest debater against instrumental music that I have ever met. He is a great orator and he will never fail to make some kind of a reply to your arguments. He is a wonderful debater, he has had about sixty; he ought to be. And he is a good debater. But he failed to meet me and he sent down there and got Inman to meet me, a man that they thought, they said "Well now, Brother Hunt will beat him in an oral debate, but Brother Inman will beat him in a written debate." But the book speaks for itself. Yes, indeed. Now, he admits that those seven things are a means. Now, he said that Brother Hunt got up here and he gave us seven things and they are means.

WALLACE: Did I say that?

HUNT: That they were means and in order to do them, well, if they were means, they were in the genus of the commandment, just like you said.

Now, I want to make that other little argument here. I made it last night, a rehashing of it or a part of it. In II Chronicles 5:12,13 it speaks there of instrumental

music and singing going up as one sound in the Old Testament. Now, my brother, let me tell you something. Not only is instrumental music used as an act of praise different places in the Old Testament he admits that. Now here is the thing that I want you to notice very carefully. That if instrumental music, it either way, came over the cross with singing or it did not. It either did or did not. If it did not, it ended at the cross. If it ended at the cross, it cannot be on this side of the cross in the same family with one sound going up to heaven with the instrument. If it does go up to heaven with the instrument, that is all we ask for it. If we get it into heaven, that is all we ask. If it actually ascends up there, that is all we are asking for. It either does or it doesn't. If it does, we can accept it. If it doesn't, that makes it naturally subordinate. That makes it a pure rank, and therefore puts it in the class with something that is blotted out at the cross. And can then be as circumcision. That neither availeth anything or unavaileth. And, therefore, as for as a matter of opinion and as an aid to man it can be used as an aid. Now, that is the thing that I want you to see.

All right he mentioned, said about the boat, about the boat, riding across in a boat. That was water. Well, his water was in genus with the commandment to baptize which is in water and that answers that. In I John 3:4 he used this scripture that sin is a transgression of the law. But look at the last part of his proposition. He is to prove, my friend, that instrumental music is sinful. Now, where is the law tonight that you can turn to? The man has made his major speeches. He has ten minutes left. Where is the commandment? Where is the law of God that this man has introduced that instrumental music violates? He has not introduced one single law. Not a one of them. No, indeed not a one! He wanted to know about walking and riding being co-

ordinate and subordinate and so forth. Well, now here is the thing about it. It does not make any difference whether they are coordinate or subordinate. A thing can be coordinate with a commandment and still be used as an aid. That doesn't have a thing to do with it. A thing can be subordinate and still be used. Coordination and subordination have absolutely nothing to do with whether a thing can be an aid or not.

I introduced eight arguments to show that that only means this. "A thing must not be of the family before it can be used as an aid," so says Wallace. I introduced eight arguments to show the opposite of that. That the collection was silver and the collection plate a silver plate. Both of them silver. The collection plate silver and the collection silver. The commandment to take the collection being in the _____, my friends, the collection being silver, the aid being silver, they are in the same family. They are coordinate and, therefore, the silver plate aiding the collection which is silver the very thing that God commanded to be taken, that shows that it is in the same thing. And therefore it can be used. Now he said we abandoned, well, he said the same thing said that we abandoned. Said that we couldn't give a commandment for every act. Well, I answered that. Now, I want to give a summary.

I want to summarize what this brother did. In this debate he was to prove that instrumental music wasn't scriptural. He has failed. He was to prove that it was reasonable. He has failed, because it is unreasonable to think that God would allow a man to aid his ears, to aid his eyes, to aid his mouth to preach, and to aid his hands, to aid his feet, to aid his legs, and to aid his whole body, every part of man's body to which God has commanded. Now I want to answer that right here.

He wanted to know how the whole body could be aided. I said that every part of the body that God had

given a command to. That is in my book and stated in those very words. You look and see. I qualified that in my book and I qualified it a few minutes ago or at least I intended to, every part that God has commanded to do something. Now, how in the world could every part of man's body be aided and still deny him the use of something to aid his voice. That is not reasonable. And not only that, if I walk up and say do glasses aid your eyes? Yes, brother, that is something that is not reasonable to me. How can you see through those things and see better? Not reasonable. I could say that but what would that prove? It would prove an absurdity. The same thing is true if you walk up to a man and say that instrumental music doesn't aid you, when thousands of people use it. They use it themselves in the home to aid them there and other places. And Paul plainly says that if there is a distinction in the sound of an instrument that it can aid, and you know what is played and so on. And we know that it aids in that way.

Now, the whole thing is reduced to this. It is simply that he was to prove it scriptural. I have showed what is his position on scriptural commandment, example, and inference. I showed, my friends, that he would not claim any of these for his aids, but he would not claim these for his principles. Therefore, the aids are scriptural and the principle is scriptural. Well, if his aids are scriptural, he must have a necessary inference and if the principle is scriptural he must have a necessary inference. Either of them would be indispensable and that he could not do without them. Since the apostles did without them, both of his aids and principle and they cannot be indispensable. And they can be done without.

But, after that he used the law about binding and loosing. Then to interpret that law he used two words. Coordination and subordination. To interpret those words he used this principle, that if it is in the family of

God said he, it cannot be used. I upset that and showed that the whole structure that the man has used has been uprooted. He has not one single leg to stand on. And he has not one iota of authority, my friend, left to support his. Not a bit. He did not prove his proposition. I have it all here in syllogisms. Any argument may be reduced to syllogisms. Brother Wallace simply has this. He continues throughout this debate. I am going to reduce the whole thing, these laws, everything that I affirmed a few minutes ago in telling what he ought to affirm. Now I reduced them here into syllogisms. Now here is what he was to do. First of all he would assert something like this. He gave the frank bold assertion, there is no Bible commandment or example for the use of mechanical instruments of music as an aid. Then he would assume this. God would not permit one to use an aid that is not commanded or exemplified. False conclusion. Therefore, God will not permit one to use instrumental music. Now if there is no Bible commandment or example to use instruments as an aid, and God will not permit an aid that is not commanded and exemplified and, therefore, we cannot use instrumental music. The same things apply to all of his aids. Let's try it. Now, there is no Bible for the commandment, example for the tuning fork, collection basket and so forth as an aid. God will not permit one to use an aid that is not commanded or exemplified, therefore according to his syllogism and his principle God will not permit a tuning fork, a collection basket and so on. The same thing can be said about these that was said about the instrument. Then another assertion he made, instrumental music is in a different genus from singing. God will not permit an aid that is of the same genus with these commandments—therefore God will not permit the use of instrumental music. He continued to show that. I, my friends, can show that any of these eight things, though I ought

to spend more time, that they are in genus with the various commandments. Now, if God will not permit an aid to be used that is in genus with a commandment, and these various things that he uses in genus of the commandment as I have shown, then God will not permit his aids according to his own arguments.

Then, another assertion, instrumental music is not parallel with a tuning fork. Continued to tell that. God will not permit one to use an aid that is not parallel with the tuning fork. Therefore, God will not permit one to use the instrument as an aid. All right, I could say the same thing with this. I could say the recording machine is not parallel with the tuning fork. God will not permit one to use an aid that is not parallel with the tuning fork. Therefore, God will not permit one to use the recording machine as an aid. You use the same logic against his aids as he used against mine. This has reduced the whole principle to what he is arguing. Now, the fourth thing, instrumental, he asserts this, instrumental music produces another element than that which is commanded. God will not permit one to use an aid that produces another element than that which is commanded. Therefore, God will not permit one to use instrumental music as an aid.

Now, let me show you the same thing. Teaching produces another element than that which God has commanded. Or rather I will use the song book. The song book produces another element than that which is commanded, for the simple reason that it has the notes contained in there, that they have a music. The notes within themselves are written music. That is music. That is written music. All right, God will not permit one to use an aid that produces another element than that which is commanded. Therefore, God will not permit the song book to be used as an aid, because it contains music. Another assertion, the instrument is an addition to the

word of God. He said that over and over again. God will not permit an aid that is an addition to the word of God. Therefore, God will not permit instrumental music. Now, the song book, collection basket and so on and the communion set is an addition to the word of God. Since they are not found in the word of God, and he adds these to the word of God, they are additions as much as the instrument is. God will not permit an aid that is an addition to the Word of God. Therefore, God will not permit the song book, the tuning fork, and the various things in his proposition. The same argument that he uses against the instrument can be used in syllogistic form against these other aids which is the best way when you get the thing reduced to show it. Now the instrument makes a sound says he. God will not permit one to use an aid that makes a sound. Therefore God will not permit one to use the instrument as an aid.

Now the tuning fork makes a sound. God will not permit one to use an aid that makes a sound. Therefore, God will not permit the use of a tuning fork to be used as an aid since it makes a sound. Who told him, my friends, that a person couldn't use an aid that made a sound? Who told him that since instrumental music made a sound that it could not be used as an aid? Who told him that? What does that have to do with it? According to that a bird couldn't sing around close to the church house. If you had a rattle snake, he couldn't sing. And if a man wiggled he couldn't sing or he couldn't wiggle because there is a sound going out. When you took the communion set and jangle them together, you couldn't do that. You couldn't ring the church bell. Who said that sound different from music would violate the singing my friend? Different from singing, would violate that? Who said that? It will, if a tuning fork will.

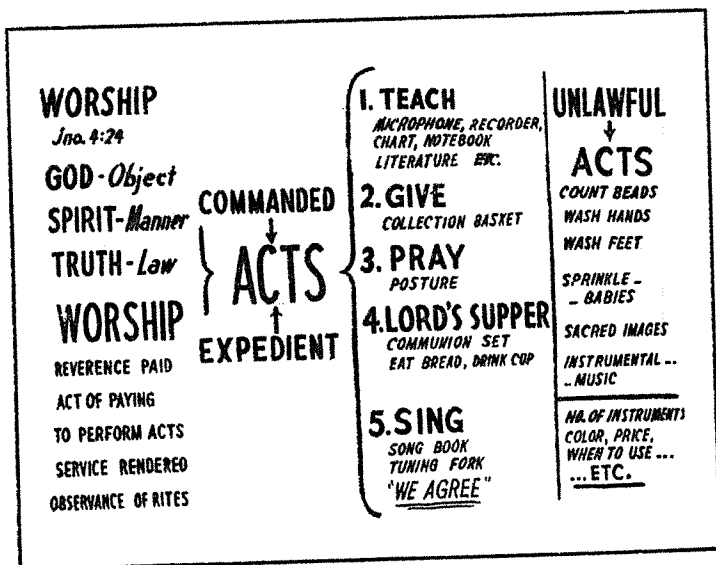
Now, the last syllogism: "The instrument is in the

worship," he says, worship service. The instrument is in the worship service. God will not permit an aid that is in the worship service, therefore, God will not permit the instrument to be used as an aid. Now the tuning fork, the broadcasting station. Let's take that, for instance, the broadcasting station; where is it? Is it in the worship service or on the outside? Let's locate it. If it is in the worship service, my friend, then you have a broadcasting station in the worship service. If it is on the outside of the worship service, you go on the outside of the worship service of the service of God to preach. Therefore, your preaching wouldn't be of God it would be of the devil. It is on the outside of God's service, there is only one place for it to be and that would be of the devil. I'm not saying that it is, but according to argument the conclusion there would be where it would be. So my friend, going outside—.

BURTON BARBER: Time.

WALLACE'S TEN MINUTE REJOINDER

Hunt says, "I deny your practice." That (pointing to commands on chart) is what we practice. That is what we teach. He said that he denied it. That is what we practice. He said that he denied it.



Now, if he can sleep good over that, that will be perfectly all right. He finally looked around at my chart just a little bit, and talked about it. He said, "You find a necessary inference, you find a command for all of these expedients." I don't look for necessary inferences for these expedients, but I can find a command for every *act*. I can find an example for every *act* or an inference for every *act*. I find a command to give, I find an example of giving. I find a command to teach, I

find an example of teaching, a command to give, an example of giving, a command to pray, an example of praying, and a command to sing and an example of singing. Those are the commands and the examples. Why doesn't he deal with that? He just takes off on something else. I am sorry that I have to call his attention to these things. Then he came over here (pointing to chart) and he began talking about counting beads.

All right, let him find the command for counting beads and then we will talk about what is expedient under it. The Catholic does just like he does, he goes down to the store and gets some beads, because they are not wrong within themselves and they aid him to pray. He asks, "What would sprinkling babies aid?" The Christian church in my town last year held a sprinkling service last April or along about Easter time and they said that it aids the parents. It aids the individual, aids the mother. Not a substitute, it is just an aid. They said that it is not wrong within itself. You see what made the division among us.

He talked about washing of hands. He said, "Well, God condemned washing hands," and asks, "where did He condemn the instrument?" Jesus taught that, when you follow a tradition you do wrong. What is a tradition? It is a human law. When you follow a tradition,—a human law, you sin. When you follow a "tradition" regardless of what it is, whether it is counting beads, or washing hands, or sprinkling babies, it makes, "void the law of God." What is instrumental music? It is a human law. Here is the law of Christ (pointing to chart), and when you set up a human tradition, you make void the word of God. And you cancel the worship. That is the way the Lord talked. The use of instrumental music is a human tradition.

Now, then he got over here (pointing to chart) and said, "Ah, well, I tell you what we will do. We will

move the instrument over here." You know where he moved it? He said, "We will move it over here." To where did he move it? He put it under *expedient*. Didn't he? Yeah, yeah! But what did he say in his book? What did that chart say that I had up here a while ago? He had it under the command, didn't he. Didn't he! You Brother Hunt are not very accurate. Didn't he say right here in his book on page six that God COMMANDED it? When he was up here tonight he put it under expedient. I wish that he would make up his mind, so by tomorrow night he would know where to put it. I told you that you can't debate with a man that is going two ways. How are you going to follow a man if you don't know where he is going? He says, "I take the instrument and bring it over here," and then what do you do with it, Brother Hunt? He says, "I put it under expedient." You put it under a command in your book. I had his statement up there on the chart and you read it. It was right out of his book. "God COMMANDED it. Paul COMMANDED it, and it is necessarily inferred, and essential, you can't do without it." Then he brought it over here and put it under expedient. That is what he did! Yeah, that is what he did. He thought that you wouldn't see that. But he is not going to fool you. He isn't going to fool you. I knew that you saw it. I know you caught it. He said, "Oh, Brother Wallace, you can't make them see it, so I will make some speeches for you." Let me tell you, you saw it, you saw him go over here (pointing to chart) to get his instrument and bring it over here and put it under expedient. When he was over here preaching, he put it under the commands. They don't debate like they preach. He knows that it is not an aid. Because he affirms that it is a command. He *affirms* that it is a command.

He said that Brother Wallace is the first man that ever

noticed Romans 12:1. He said, "gave commands to every part of the body." He did not like the way I replied to it. I replied to it by reading it. That is all that I needed to do. God said, "YOU," "YOU," "YOU,"—he didn't just give commands to ears and eyes. He commanded, "YOU." He said, "I would like to see a man that didn't have any ears." I have seen them and they still ought to worship God. Yeah, he said, "Could you let your hand serve God and your feet serve the devil and when you get to heaven say, 'oh, Lord, my feet have been good, take them in, cut my hands off and send them to torment.' They didn't obey the commands." You are the one who cuts your man up like that. The truth is, that God just didn't give commands to parts of the body, he gave commands to the *man* to worship. He gave the ACTS that ought to be EXPEDITED. And the thing that comes under the genus, I simply say this: (pointing to chart) that a thing to expedite the command must be under the command. I couldn't use bread to expedite teaching, because it comes under eating. I could not use the collection plate to expedite teaching because that comes under taking up collection. He said that you couldn't see it, but you do, yes, you do.

When he made the speech about aids, and means of giving, he said, "Ah, well, Brother Wallace, I am original. I would like to hear about Kurfees, and Calhoun." Look here at page 51 in Hunt's book. Hunt said, "This showed that Calhoun made instrumental music parallel with song books, and therefore, that is my position." Now he tells me that he is original. I know where they got all this stuff. The Christian church quit it fifty years ago. Why, they used to argue the way you do, but they quit fifty years ago. You ought to read some back numbers of the Gospel Advocate. Hunt came out here and said that, "I am original." He borrowed every

bit of his speech and he hasn't made an argument that hasn't been made, and worn out and discarded as a failure. The Christian church quit them and he himself will quit them before this debate is over. You watch him. You watch him.

Now, he talked about the jelly, yes, ABOUT THE JELLY. He said, "Oh, that changes the bread. It would make it leavened bread." Well, girls, I thought that leavening was something that made the bread rise. And he said it wouldn't be unleavened bread if jelly were on it. I thought that leaven was yeast. He said, "If you put jelly on it, it wouldn't be unleavened bread." You have to put yeast in it to make leavened bread, Brother Hunt. Some of you girls take him aside tomorrow and tell him. Take him off and say, "Why, Brother Hunt, don't you know what leaven is?" It would still be unleavened bread. It would be just another taste added. The same element, the same bread, but another taste, another element. You take singing. When you put in another element, you add. Jelly adds another element to the Lord's Supper, and the instrument adds another element to worship. He said, "That is not hard to meet," but you didn't meet it. You dodged it. No, he argued that it would be leavened bread. No, you would have to put yeast in it to make it leavened bread. I never heard the like in all my life. I read that in his book and I wondered why a man that has read so many debates, and had so many debates, and was so original, didn't know what yeast is. Of all the things that I have ever seen in my life, this is the climax. I am not angry about it, I just sympathize with Brother Hunt. I just sympathize with a man that doesn't know what yeast is. Call him off tomorrow, girls, and help him. You put jelly on the Lord's table there and you have another *element*. That is what you have and you know it. You put instrumental music in with singing and you have another element.

One that God once had in, but God took out. But he says, "Oh, but I am going to bring it over from the Old Testament." You watch him, you watch him.

Now, I want you to remember this when you go home. Here (pointing to chart) is the law of worship. Here is the worship, here are the acts, here are the commands, as God gave them. These *acts* are lawful acts. These (pointing to unlawful acts on chart) are unlawful. That is the reason that instrumental music is wrong. It is unlawful. It is a human tradition. Jesus said that when you put up a human tradition, you make void the word of God. When you put up a human tradition, you make the worship vain. When you use instrumental music in the worship, you make vain the worship of God. The Bible says that man that turneth his ear away from hearing the law, even his prayer is an abomination. You put instrumental music in your worship and God doesn't hear a prayer you offer. It is violation of the will of the living God.

Thank you.

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SECOND PROPOSITION

(Last Two Nights)

“RESOLVED, that according to the New Testament the infallibly safe side is for Christians to use mechanical instruments of music in connection with praises offered to God.”

Affirmative—JULIAN O. HUNT

Negative—G. K. WALLACE

HUNT'S FIRST AFFIRMATIVE

(45 Minutes)

Honorable moderator and worthy respondent, fellow-citizens in the kingdom of God. It is indeed with a grateful heart that I express these words to my good friend, Brother Wallace and his moderator, Brother Nichols, who have consented, as was announced by my colleague Brother Barber, that I shall have more than thirty minutes in my opening address tonight—should my arguments demand more time. I do not know just how much time it shall demand. I am indeed grateful to these brethren for this courtesy that they have extended me. Brother Wallace will of course come back with the same amount of time in reply. I think that this is very Christian on his part. It is treating his opponent with every courtesy in the world, and this I am very grateful for. I think, however, I can end in thirty minutes. But I will promise you that I will not abuse this courtesy that these gentlemen have extended unto me, and I do not want to go longer than the maximum of 45 minutes. I want my moderator to call my hand should I attempt to even go 46 minutes.

Now we have changed sides. I am in the affirmative tonight. And it is my duty with the laboring oar in my hands to steer our course in the direction in which we shall go. The proposition has been read but I shall reread it. "Resolved that according to the New Testament the infallibly safe side for Christians is to use the mechanical instruments of music in connection with praises offered to God."

Now we define the words of our proposition. The word "according" means agreeing, harmonious. The

word "New Testament, the last covenant that which the Spirit recorded or revealed to the apostles and their co-writers. By the word "infallibly," I mean without error or failure. This word my friends was put in the proposition by myself. I wrote this proposition myself. Brother Wallace did not. I wrote it, I wrote it as I wanted it written. And this word "infallibly" here looks like a dreadful word indeed. But it is not, I simply put it in here for attraction. It is a powerful word too.

But the next word infallibly safe. By the word "safe" we mean, free from dangerous atture, sure. Though if a thing is safe, if we are safe at all, it is infallibly safe in religion. Is it not? So then the word "infallibly" does not strengthen other than simply an attraction to get people to sit up and notice the importance of the proposition. Then the word "Christians" that's in here means followers of Christ, of Jesus Christ our Lord. By the word "use" I mean, "to employ," "to exercise." By the words "mechanical instruments of music" I mean such instruments as a piano, organ and so forth. "In connection with," I mean by this expression, "in connection with," I mean to associate with, support to, and so on. By the word "praises" I mean such acts as singing, rejoicing, and other emotional acts of adoration and veneration. By the word "offered" in our proposition I mean performed, submitted, proposed. By the word "God" I mean the Great Father of Jesus Christ and the Maker of us all. Those are the words of our proposition defined.

Now this proposition, I am saying this in the way of introducing it further. This proposition is entirely different and it will be an entirely different approach to the music question than the former one which was on aids alone. I hope that my opponent is different from some of his brethren, for they sometimes contend that if the instrument is justified as an aid, it can never be

scriptural and consequently nothing else but an aid. But we offer two objections to this argument. First, there are scriptural aids, and therefore instrumental music may be in that category.

Second, a subject may be approached from two angles. First, for instance, in speaking of the church you may preach a sermon on "The Church, the Bride of Christ." I have a sermon on that. You also may preach a sermon on "The Church, the Body of Christ" and I have one on that. Now that is approaching the same subject from two points of view. Likewise we may discuss instrumental music as an aid and we may discuss it from a standpoint of an act of worship. Our former proposition dealt with instrumental music as an aid. This proposition deals with it mainly, my friend, as it may be used in connection with praises offered to God. And I am going to state this further. That it is my endeavor to show you that it comes in the realm of acts of worship. Now that I think is clear.

The venture in this proposition has a definite purpose, designed in my own motive, objective in my own heart. Now our opposers have always felt as long as this has been a controversy that they were on the infallibly safe side of the music question because of one fact. That it is our brethren that have continually cried out that we can sing with it or without it. Then they consider that if we can sing with it or without it that the infallibly safe side is to do without it. I must admit that this logic is sound and good on their part, but, if I can prove that the use of it is taught in the New Testament, then, no one fully obeys a New Testament scripture who fails to use it. Therefore, consequently, they are not on the infallibly safe side. If my proposition is true tonight, then these brethren are in transgression. I believe my friend and I am confident that I am able to prove this very thing. And consequently I shall prove the infallibly

safe side is to use instrumental music in connection with praises offered to God. Now, such musical instruments such as the harp, and the trumpet are mentioned some 44 times in the New Testament. This within itself bears much weight and favor of our proposition. This fact then brings us to our first argument.

Argument number one. Now, let me state this, I shall read it twice. Argument number one. The fact that instrumental music is mentioned 44 times in the New Testament and not once condemned or once spoken against proves that the writers had an opportunity to place inspiration against it but failed to do so. All there is in the New Testament on the subject of instrumental music is in its favor. I shall reread this argument number one, and then I shall introduce my proof. The fact that instrumental music is mentioned 44 times in the New Testament and not once condemned or once spoken against proves that the writers had an opportunity to place inspiration against it but failed to do so. All there is in the New Testament, on the subject of instrumental music, is in favor of it. The scriptures that mention the instruments I shall not quote the scriptures but give you the references. Let me read these 44 times that they are mentioned. Matthew 9:23, 24:31, Luke 15:25; I Corinthians 14:7, 8; 15:52; I Thessalonians 4:16; Revelation 1:10, 4:1, 5:8, 8:1, 2, 6, 7, 8, 10, 12 and 13 verses; Revelation 9:1 and 13,14; 11:15; 14:2, 15:1,2 and Revelation 18:22. This array of scriptures all mentions an instrument of music, besides many other scriptures which in all probability teach the use of the instrument. Such scriptures in addition to these that I have already mentioned are these: Ephesians 5:19; Colossians 3:16; Romans 15:9; I Corinthians 14:15 and then in James 5:13.

These last passages that I have mentioned do not include the word harp and the trumpet as the previous

ones do. But they include the word sing and in this word sing we have the word "psallo" and according to scholars, scholars of course are somewhat in disagreement I will admit to some extent. But the great array of scholars say that this word includes the striking of strings of mechanical instruments. I shall not use this however, as an argument in this discussion. Just simply showing you that the possibility in these verses suggests the use of instruments of music. And thus having introduced the scriptures of the New Testament in which they support my proposition I shall now conclude this argument of the 44 times. Now here is the argument in its essence, in its concrete form in its reduced statement it is like this: Since instrumental music or instruments of music I should put it, are mentioned 44 times in the New Testament it follows this.

Now, I am going to lay down this law. Any thing that is mentioned in the New Testament is mentioned for one of three purposes, now I want you to get it. And I want you to know that Brother Wallace may have the notes if he wishes to have them. Anything in the New Testament is mentioned for one of three purposes, either to uphold it, to condemn it, or the scripture is neutral about it. Now that law of interpretation is sound and true and good. I submit it to my brother for his examination. For instance, we have many things in the New Testament to uphold that. I may give you an example.

Take baptism, for instance, it is for remission of sins, Acts 2:38. God mentioned baptism 127 times in the New Testament. What purpose? Why to uphold it, that is why. All right, there are other things mentioned in the Bible to be condemned. For instance, sin itself like in Galatians the 5th chapter where it mentions "the works of the flesh." Those sins are mentioned to be condemned and with all other things mentioned to be

condemned. Then there are other things mentioned in the New Testament that God neither upholds nor condemns. He simply Himself, has revealed in the principles of the Bible, it has a neutral idea upon these things. Brother Wallace will concede this. I may mention one: Circumcision for an example in Galatians 5:6 and Galatians 6:15. It says in these passages, that neither circumcision nor uncircumcision availeth anything but keeping the commandments of God. Now at one time circumcision was a covenant. It was commanded in the Old Testament. It ended with the law. But in the New Testament it does not make any difference. A man can be circumcised or he can not. God is neutral. The Bible teaches that God holds that neutral in his mind now. He didn't mention that to uphold it. He didn't mention it to condemn it. He mentioned it to tell us He was neutral upon it.

Now you take for instance, the question of the marriage institution. God is neutral upon that in a certain point. And it is this: Marriage is scriptural; God did not mention it in there to command every man to get married. And neither did He mention it in there to condemn any man for getting married. He mentioned it in there as a matter of privilege. Of course He upholds it in a sense, that He instituted that institution. But it is not compulsory that a man should get married. Now, since instrumental music is mentioned 44 times in the New Testament then it must fall under one of these things. Did God mention it to uphold it? Now, let's just assume for the benefit of the doubt that He did not. There is not a word to support and uphold it in the New Testament.

All right then, let's take the second. Did God mention it to condemn it? If so, where is the scripture? You will have to admit that it is not condemned in the New Testament. Now you know that I know that it

isn't. Then it would fall in the latter prong. God would simply have mentioned it as an incident, such as he did a ship. Paul riding on a ship to go preach the Gospel. Or Jesus riding on a colt up to Jerusalem. Or many other aids that we might mention that are recorded in the New Testament, such as lights or a building or something like that. Then since it is mentioned in here, then, God either upholds it or He condemns it, or He is neutral. We are positive that He did not condemn it. Therefore the position that my brother advocates is not authorized in the New Testament. It then falls my friends, in one of two things: it either is upheld or God is neutral. If it is upheld, the infallibly safe side for heaven's sake, let's get together and use it. And if God is neutral on it, for heaven's sake let's quit arguing about it. It comes in the category with all the aids. Now there it is. There is argument number one, and the reason to substantiate it. Did you get those three things or would you like to have them over?

Wallace: No, I got them.

Hunt: All right, thank you.

Now argument number two. Here is the argument that I am uneasy about my time with. I want to mention this. This argument here I have never used before in a debate. I am very happy for the opponent, I have every confidence in his ability—that he will be able if there are any flaws in them to tear them down. I am very happy to know in the beginning of this that Brother Wallace is what we term in the religious isms as a Post Millennialist. I'm quite sure that he holds that view and he may say that I am not a Millennialist. Well, I can say the same thing. But we usually classify him as such as that. And so am I. His cousin Foy E. Wallace had a debate on that—I have it in my library—on the Millennial reign. I am sure that Brother G. K. Wallace holds the same position that his cousin Foy E. Wallace holds.

Now, my friends, with that in mind I am going to introduce an argument here. I have had it tested but not in a debate. I have had it tested by brethren such as Brother Barber, Brother O'Neal, and my cousin here, who is well informed in all these matters of logic and debate, and many others. I had a conversation with Brother Hall Crowder who is a grandson of H. L. Calhoun. Until two o'clock in the morning I submitted this argument. He said, "Julian, that seems to be revolutionary. I never heard it and I like it." He gave me some points even in it. Now, he is on that side, of course. Now the argument is found in Hebrews 12th chapter and the 23rd verse. For clarity I shall begin reading with the 22nd verse of this chapter. Let's turn to your Bibles everybody, Hebrews 12:22 to 23 and on down. "But ye are come unto Mount Zion, and unto the city of the living God. The heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." Those two verses are sufficient. Now my argument is on, if you want to title this argument, argument number two; it is on the church of the firstborn. Hebrews 12:23. Just simply want to state that.

Now, let me, before I enter into the proof tell you what I am going to do with this argument. Now, I want you to listen to this. I want all you gentlemen to listen to this. I am going to prove to you there are, according to the New Testament, that there were and are Christians, C-H-R-I-S-T-I-A-N-S. I am going to the Bible and get the word Christians. I am going to show you that there are Christians in the church singing and playing harps and worshipping all at the same time. Now that is what I am going to prove. And if I can't prove that, it is up to my brother to show the fallacy in my

reasoning, and the Scripture that supports it. Notice these several things, now: That I must show you that there are Christians; that is one word: they are in the church, that is two; they are singing, that is three; they are playing harps, that is four; and they are worshipping, that is five. I am going to show all five of these things in this argument.

Now, I am going to state the argument in a general statement of it. In other words this statement of the argument is comprehensive of all I am going to do. I am going to state the argument and then I am going to give you material that supports that argument. Now here it is. You can't copy it down, it is too long. We shall prove that the church of the firstborn refers not to the virgin birth of Christ as many suppose, but to the firstborn from the grave. That the church of the firstborn is the Old Testament saints from Adam to Christ, not all of them, many of them remained in the grave, but many of them arose, who were released from the spirit world by the death of Christ, were granted a special resurrection with Him, their bodies walked down the streets of the earthly Jerusalem, lived 40 days on this earth with Christ, ascended with him into heaven and are now reigning with him, being of that part of God's family in heaven—called by the Hebrew writer "the heavenly Jerusalem, the spirits of just men made perfect." A great cloud of witnesses and so forth and so forth, as we read here in these two verses. The number of whom is told by John, in Revelation 14th chapter to be one hundred and forty-four thousand; and represented by him as having eternal security, gloriously redeemed from the earth and from among men, singing the song of Moses and playing harps and praises to the Lamb of God, with whom they now had the joys of the first resurrection. That is the general statement which I am going to prove, and very comprehensive of what I shall do. All right

now, let me show you the proof. I would reread that but it is too long, but if Brother Wallace wants that I will hand him a note. Take it out of my note book and give it to him. I will leave it here for him.

Now, here is the proof and I want you to notice it. The church of the firstborn! I ask the average preacher of the church of Christ, or in the Christian Church, what does the church of the firstborn refer to? Ordinarily without looking it up and studying it they think that it refers to the virgin birth. The firstborn, that is, Jesus being born by the virgin. That is not true. The only thing that I have to do is to go to the Greek. Now, I am not a Greek scholar, I have studied it a little. But I have gone to scholars on this word. I went to the University of Kentucky. I consulted Brother Donald G. Hunt and other authorities and I have the New Testament here, the interlinear of the English and the Greek and you can look it up in there. The word in there according to *Young's Analytical Concordance* is PROTO-TOKON. That word is firstborn. That is in the plural. The word firstborn in the original is in the plural. It is not in the singular. If the church of the firstborn referred to the virgin birth of Jesus Christ, it would have had that word there in the singular; and therefore, referred to Christ exclusively. This word includes Christ, as the firstborn from the grave, but does not refer to his first birth by the virgin. Now, my friends, that is the thing that I want to show you. The firstborn then refers to something else besides the virgin birth. That gives us a start. Or what could it refer to? The best way to understand a Scripture is to take the context. All right, let's go back then to the 11th chapter. Now I want you to listen, now everybody give me your attention up this way. Look right at me. I can preach much better. If you want my notes, I will give them to you after it is over.

Now listen to this: I am going back to the 11th chap-

ter just to call your attention to what happened, bring it all up and show you just who it is talking about here,—as the church of the firstborn. Many with that great faith chapter of the 11th chapter of Hebrews, Paul catalogues the names of many of the Old Testament saints. Why does he do that? For the simple reason that the letter written to the Hebrews as has been thought to be written to the church at Jerusalem. And they were a bunch or a group of Jews or a number of Jews who had been converted to Christianity and were now trying to go back to the law of Moses. So this great writer to the Hebrews was trying to keep them from doing that. So he catalogued this. He said listen to this. See what Abel did, by faith Enoch, by faith Noah, by faith Abraham, Isaac, Jacob and Moses and on down the line. And then when he comes down here, in this 32nd verse he said something like this, “And what shall I more say? for the time would fail me to mention Gideon and of Barak; and of Samson and of Jephthah; of David also, and Samuel and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, women received their dead raised to life again; and others were tortured, not accepting deliverance;” What for? What did the Old Testament saints go through all this hardship and persecution for? Listen, “That they might obtain a *better resurrection*.” So, my friend, these people went through all these hardships that they might obtain a *better* resurrection. They were in the first resurrection. They were in the resurrection with Jesus Christ from the *grave*. And these Old Testament saints went through this suffering that *they* might obtain a *better* resurrec-

tion. That is why. All right, now listen, let's go a little further and see what else they did.

All right go on down a little further, "and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins: being destitute, afflicted, tormented (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth and these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect. Wherefore," ah, my brother, what damage did the man do that put this 12th chapter intervening in here. The 11th and 12th should never have been separated. "Wherefore seeing we also are compassed about with so *great* a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith;" and on down the line who, my friends, went through a lot himself, now listen, "Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."

Now this pictures the Old Testament saints as being a great cloud of witnesses. They had already sat down with Jesus up there and Jesus had suffered down here in this world and together they have gone up there and they sit down with him. Yes indeed! All right now, let's go on. What else happened? He continued that same argument, my friend, of the superiority of the New Testament over the Old. He goes on down in this 12th chapter and he reminds them: "These Old Testament saints, said he, came to Mt. Sinai a dark mountain, the one that Moses feared and quaked when he touched it."

And all others were rather forbidden to touch it. Then he comes on down here in the 22nd verse but, BUT, "Ye are come to Mount Sion." In other words, the Old Testament saints came to Mount Sinai and they endured all that stuff for Old Testament religion but they were looking forward to a better covenant that we now enjoy and have. You know that is a true exegesis of that scripture. But YE have come to Mount Sion.

Now let's get on to the other verses, beginning with the 22nd. Notice what beautiful things the Old Testament saints are described with much beautiful language here. "But ye are come unto Mt. Sion." That is, we have come in the presence and in the fellowship with those men of God, who are our pioneers, and fathers of the religion from the Old Testament dispensation. They have now gone up there and sat down with Jesus at the right hand of God reigning up there as a great cloud of witnesses and we have the privilege now in their presence to come into this world. "But ye are come unto Mt. Sion, and unto the city of the living God,—the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn." These people, my friend, comprise and make up the church of the firstborn. And he called them this, and I want you to notice these first three expressions. Why, it said that they are the heavenly Jerusalem. Yes, they are. We are the earthly Jerusalem, started on the day of Pentecost. They are the heavenly Jerusalem. They are the city of the redeemed. And they are the spirits of the just men made perfect, that's reigning up there just now. Now that has the lesson there before you and the true exegesis of that scripture. Now you say, Brother Hunt, let's have more proof. All right, that is not half of one tenth of the proof that I've got on the same thing on the same people.

Now, I am going to show you what happened when

these people were resurrected, what happened to them and all about it. I call your attention now. Go with me to Hebrews 2:14, "Forasmuch then as the children are partakers of flesh and blood, he," that is, Christ, "also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;" This verse definitely states that Jesus died to destroy the devil that had power over death. Now, my friend, you know that was when the devil was destroyed. Now what happened to that. In connection with that, we have Revelation 1:18. Jesus said, "I am he that was dead, behold I am alive for evermore, and have the keys of death and to hell." I destroyed the devil. I used to be dead but now I am alive and no longer does Satan have the keys to the grave and to the Hadean world. "But I've got them," Jesus said. Now keep that in mind.

Let us go to Ephesians 4th chapter, over here, and see what it says beginning, my friends, with the 8th verse. And let's see what the apostle tells us over here. Now listen to it very carefully. I am still on this Hadean world now. "Wherefore he saith, when he ascended," when Jesus ascended, "up on high he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also first descended into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.") Now Paul said this: before Jesus ascended, he first descended down into the lower parts of the earth. He destroyed the works of Satan. He took the keys away from him. And he released those people down there that were in the Hadean world of the spirit realm, my friend, that was bound down there as Paul calls them here captives unto the chains of bondage according to sin and Satan and the works of hell, have been bound

until Jesus shed his precious blood upon Calvary's cross to redeem man from the Hadean world.

All right now, let's go on a little further. I brought along, my friend, some more proof of this very thing along the Hadean world. You notice that right here it says that he set the captives, that were in captivity, free. Old Josephus, did you ever read Josephus on that? He is a mighty good authority for secular authority. But in connection with the Hadean world, I call your attention to Josephus, and go read it. I am not going to quote it. I am just telling you about it. Now, another thing that I want to do: I want to call your attention right here for whatever they are worth. I'm not saying that these books are inspired. Here are the apocryphal books of the New Testament. They call them the lost books of the Bible. But the thing that I am going to read here. (Pause for changing tape machines.)

Now, in regards to these lost books of the Bible, I want to say, my friend, that I have read that book through and I want to recommend it to every preacher, not that I think it is inspired, I am neither going to affirm or deny. Never shall I do that. Maybe some critic can, but I am not a critic. If I had the scholarship behind me perhaps I would deny it as other great scholars have done. However, there are many that have not denied it. But I am offering this. And I shall read a few verses describing according to this book what took place down in the Hadean world. I offer it to Brother Wallace for whatever he—I suppose that he and I would class these books in about the same category. There is a great possibility that these things, many of them are true. There are some points perhaps that are not in harmony with the New Testament. Beginning here in the book of Nicodemus in chapter 16, and this is the story of Bacornas who was the son of Simeous, the priest, that these boys were murdered and they told what happened.

Now, listen to this: "And while Satan and the prince of hell were discoursing to each other, there was a great voice down there," in that world, that came and told about Jesus coming down to the world and the Hadean world — about the people down there how He broke down the bars of the Hadean world and set those captives free. There is about five or six chapters describing in the most gigantic terms that you ever read in all your life — enough to make the hairs stand on anybody's head. And the astonishing thing about it is, and everything that it says here on this particular subject is in harmony with the very verses of the Bible, my friend, that we have here. So, I'm not going to read that. I had two chapters that I thought that I would read but since I don't have any more time than fifteen minutes I had better go on. Now, I was just referring to that one thing. However, I do want to read over here instead of reading that. I want to read over here in the letters of Pontius Pilate to Caesar Augustus.

Now, listen to this about the Hadean world: "Now, when he was crucified there was darkness over all the world and the sun was obscured for a half a day. And there the stars appeared," (Now, the New Testament tells that) "but no luster was seen in them, and the moon lost its brightness as though tinged with blood and the world of the departed was swallowed up so that the very sanctuary, the temple as they call it did not appear to the Jews themselves at their fall. But, they perceived a chasm in the earth and the rolling of succession of thunders and amid this terror the dead," (Now listen) "appear or arise again as the Jews themselves forewitnessed. And said that it was Abraham, Isaac, Jacob" (those names in the eleventh chapter of Hebrews in connection with a better resurrection). These Jews here arose from the dead and the people said, Why the Jews said, here is Abraham, here is Isaac, and Jacob

and twelve patriarchs and Moses and Job. Job that had died before as they say as some three thousand and five hundred years before. And there were very many whom I myself saw, said Pilate, in the body and they made lamentations over the Jews because of the transgression committed by them. Because of the destruction of the Jews, and of their law, and terror of the earth quake continued from the sixth hour of the preparation until the ninth hour. And when it was evening on the first day of the week, there came a sound from heaven and the heaven became seven times more luminous than on all other days. And in the third hour of the night the sun appeared more luminous than it had ever shown, lighting up the whole hemisphere as lightning flashes suddenly came forth in a storm so there were seen men lofty in stature and surpassing in glory, a countless host crying out and their voice was heard as that of an exceedingly loud thunder: Jesus that was crucified is risen again." These men arose and, my friend, with Jesus Christ and cried out, men of glorious stature, and they cried out Jesus has risen again according to this book here. And I am going to show you that that harmonizes with the New Testament. "Come up from Hades, ye that were enslaved in the subterraneous recesses of Hell. And the chasm in the earth was as if it had no bottom. But it was so that the very foundations of the earth appeared with those that shouted in heaven and walked in the body among the dead that was raised. And he that raised up all the dead and bound Hades said, 'Say to my disciples that he goeth before you into Galilee and there ye shall see Him.' Therefore being astonished by that terror, and being possessed with a most dreadful trembling, said Pilate: I have written what I saw at that time and have sent it thy excellency." And so on. So, my friend, these books right here tell about what took place in the Hadean world.

Now, if you want to turn to Matthew the 27th chapter beginning with the 52nd to the 53rd verse you will find there that many of the saints arose and their bodies, now notice it says *their* bodies. Their bodies walked down the street and appeared unto many in the holy city, that is, the city of Jerusalem. That is exactly what the Bible says.

Now, let's go on a little further. You know this book here tells about Job coming out of the dead. The premillennialists have a great argument they think, over there in Job the 19th chapter; and old Job said, "I know, that my redeemer liveth and at the last days those skins, those worms destroyed the skins, Yet in my flesh shall I see God." They think that some time when Jesus comes the second time it will be as an angel. Now here it is my friend, Job coming out of the grave and walking down the streets, right there, though he had been dead and though worms had feasted upon his skin. Yet, my friend, in his flesh he was appearing unto many and crying out that Jesus had risen from the dead. That is in harmony with the New Testament.

Now, let's go on a little further. You will find, my friend, that these people arose from the dead according to Matthew the 27th chapter. And they lived on this earth for forty days. How do you know preacher that they lived forty days? Because, Acts 1:4 says that Jesus lived that long. Our neighboring people think that when Christ ascended he ascended alone. But He didn't ascend by himself. You will find in the 4th chapter of Ephesians I read to you the eighth to tenth verses that it said they ascended with him. They went to heaven with Jesus. These people did, that arose with him, my friend. The Bible teaches that. And you know that in Jude the 14th verse, Jude says, "Behold the Lord cometh with ten thousand of his saints." Now, those saints when Jesus comes the second time shall be up

there and shall come back with him. All referring to the same class of people. Now, let's go on a little further.

This connects up these saints with the name Christian. Now, here is where I am going to get my word Christian into it. Now listen to it very much. In Ephesians 3rd chapter and the 14, 15 verses, that is certainly a fore-runner of the 4th chapter, verses 8 and 10. Nobody can deny that. In Ephesians 3:14-15 Paul said, "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and on earth is named." Now, in the 3rd chapter of Ephesians, he says that part of God's family is in heaven and part of it is on this earth. Then, come right on down in the 4th chapter and he tells about these people ascending. These people were once captive, held in captivity, and ascended with Jesus Christ. That just goes to show when he mentioned the whole family in heaven and on earth that he meant these people that ascended into heaven with him. If not, the scripture has no meaning.

Now, my brothers if that is on the name the whole family in heaven and in earth are named after Christ. What is the family name? Does Isaiah 62:2, have its fulfillment in Acts 11:26, when the disciples were first called Christians at Antioch? If so, the whole family in heaven and in earth is named after Christ and we are Christians today and that is the family name, then this family is a part of God's family in heaven and is wearing that name as well as the part on earth. Therefore, these people are called Christians in the word of God. In First Peter 4:16, "If any man suffer as a Christian let him not be ashamed, but let him glorify God in this name." And in Revelation 22:4 where John says, "I saw them in heaven and his name was written in their foreheads." So right up there in heaven the name of the Lord Jesus Christ is written in the foreheads of that part of the family that is in heaven. Now, I have got them Christians

haven't I? All right I have got the Old Testament saints, I have got them raised from the dead, I have got them Christians and now I have got them in the church. Now, you know that they are in the church; why, the church of the firstborn. Right there is the word church. These Old Testament saints are in the church of the firstborn. So, they are Christians in the church.

Now, let's go on and see if I can't prove the rest of it. Now, you might say "Well, Brother Hunt what does all of this have to do with instrumental music?" What does that have to do with instrumental music? Well, that is a prerequisite to other scriptures. It has a whole lot to do with it. John mentioned these very people five times in Revelation. In Revelation 5:8-14, 7:2-8, 15:2-8, 14:1-4, 21:9 John mentions these very people. Now, in the 14th chapter, we will find that definitely. I can identify these people and I dare anybody to deny it. I am just as positive of this as I ever was of anything in my life. I have known of this argument for some several years, and would not submit it until I got thoroughly convinced that it was right. I read several debates on Premillennialism and studied the whole thing out from A to Z to see wherein I stood, and I am convinced that I am right on this thing. And what in the world, my friend, keeps a man hesitant from submitting it.

Now, listen to this. "And I looked and lo behold the Lamb stood on Mt. Sion and with him an hundred and forty four thousand, having his fathers name written in their foreheads, and I heard a voice from heaven as the voice of many waters, as the voice of a great thunder, and I heard the voice of harpers harping with their harps." Now in the American Revised it has the word as on their harps perhaps my brother will object to that. But in advance I am going to warn him that that will not work one single iota so I will let him bring it up.

Now, "And they sung as it were a new song, before the throne, before the four beasts of the elders and no man could learn that song but the hundred and forty four thousand." (I want you to notice my argument now). The hundred and forty four thousand who were redeemed from the earth. These hundred and forty four thousand then were redeemed from the earth. Now, listen to this: "These are they which were not defiled with women for they are virgins. These are they that follow the Lamb whithersoever he goeth. *These* were redeemed from among men and being the firstfruits unto God and the Lamb." Now there are three things about this chapter that I want you to notice, about these men, I'll identify them.

Now, I want you to listen very carefully. First of all, they were redeemed from the earth. Second, they were redeemed from among men. And thirdly, they were the firstfruits of the Lamb of God. Now these people were redeemed from the earth, had to be in the earth. The word redemption means to buy back. In other words you take your watch down to a pawn shop and pawn that watch for five dollars. When you take the money, you redeem it or you buy it back don't you? The word redeem means to "buy back." Now, these people were in the earth. So, they were bought back from the earth. They were, my friend, redeemed by the death of Christ and his precious blood and being redeemed from the earth they were resurrected. And not only that they were redeemed from among men. So they were living among men. Not only that they were the firstfruits unto God and unto the Lamb.

Now, I am going to show you what it had reference to. You turn with me to the 15th chapter of I Corinthians and you will find that Paul says that Christ's resurrection was the firstfruits of them that slept. Every man in his own order. Christ the firstfruits and

then they that are Christ's at his coming. So then, my friends, the hundred and forty-four thousand were firstfruits redeemed from among men and from the earth. Jesus Christ's resurrection means the firstfruits of them from the dead, shows then that these people were redeemed with Christ. And all of them together my friends, came out of the grave. They walked down the streets and enjoyed the first resurrection. And became the firstfruits of them that slept. Now, hear this main thing.

BURTON BARBER: Half a minute.

HUNT: Half a minute, Well, I may ask for about three or four minutes. It will just take me about 5 minutes to complete my argument.

WALLACE: Go ahead.

HUNT: Now listen to this. Hear a little more, here is the argument that I want to make: Now, listen to this if a man accepts a bodily resurrection, he will say that these instruments are not literal. They are figurative. Now notice that these are not figurative people. These people are people who walked, these were people who had bodies. In Matthew 27 it says that their *bodies* walked down the street and appeared unto many and were seen of many. People could *see* them, people could *hear* them, and they *walked* and they had *bodies* they were literal people. How then in this world can a body that was resurrected from the grave play a harp and sing a song? Yes, indeed, my friend, to deny that these people were playing harps as we know harps is to deny the bodily resurrection. And that is one of the primary doctrines of the word of God and you take that out of the scriptures and we are of all men most miserable. Yes, indeed.

All right, now let me go on a little bit further. They sang the song of Moses. Now get that, just a minute. Was the singing figurative or literal? when they sang

the song of Moses? What was that song? You turn to the 15th chapter of Exodus and that chapter tells word for word what the song of Moses is. It is literal words, and a literal song, and they sang that. Now, what was it? Well, we have the type; it is an anti-type of the type. So, my friends here is what they did. Moses came out of Egypt, went over across the Red sea, on the other side and Miriam, his sister and Moses, and all of them sang. They played harps and trumpets and they sang the song of salvation,—a song of deliverance from Egyptian bondage and a song of redemption. And so all the Old Testament saints, the hundred and forty four thousand, they have now crossed the river of the Jordan of death, they have been released from the Hadean world and now they have ascended with Jesus and they are singing, my friend, as Christians, the whole family. They are named after Christ, they are in the church of the firstborn, and they are singing and playing harps. Yes, indeed they are singing the song of Moses because they have been redeemed from the Hadean world, they have been redeemed from sin and they are singing. Now, I want to conclude, (get me a little point on the premillennialists just now right in the middle of this debate). Now, we must interpret Revelation by the same rule as we interpret the rest of the Bible. So why give it a private interpretation? What do harps mean elsewhere in the Bible. All this to do about the millennial reign can be explained by this one statement: All John saw in Revelation 20 was this heavenly scene of Old Testament saints. Far above the reach of Satan and therefore John represents Satan as being bound.

WALLACE'S FIRST NEGATIVE

It is the safe thing! Would it be unsafe to sing without a song book? Now, remember, he tried to put them together last night. Last night, he said that instrumental music was just an incidental, and now he says that you are unsafe if you don't use it. Would you jeopardize your soul if you sang a song without using a song book? Would you?

Now, I want you to remember that these are his affirmations. He said instruments—piano, organ, and so forth. Remember, the plurality of instruments. Why do you use just one instrument? Why do you just have a piano? Why don't you use an orchestra? His proposition says instruments. Brother Barber says that he can't have but one. "You know," said he, "that I don't believe in more than one." Now I want you, Barber, to swallow that. Now, Hunt is the man that came here to represent Barber. And he is as good as you have. Instruments—PLURAL! Do you have them? Do you use them? Do you instrument—singular? Is it plural or singular?

Then, further, he said "PRAISE." He said that that meant to use it in connection with singing or *other acts* of worship. If I mistake not, he said "other acts of worship." Do you use it when you pray? Do you use it when you give? Do you play it when you do other acts of worship? If not, why not? When you praise God, it is infallibly unsafe if you don't use it. Do you praise God in your prayer? Why doesn't somebody start up your praiser (piano) over here? He said that you have to use it in connection with praise. Do you see the difficulty in which the man involves himself? One moment he said that it is just an aid and the next he said that you are absolutely unsafe if you don't use it when you praise

God. You will have to carry a hand organ around with you and every time you praise God you will have to toot it. You sit in the services to worship, and when you want to praise God, you will have to use it. He said, "I don't believe that it is an act of worship." It is, regardless of what you say. You put it in and you keep it in, and talk it out. You ought to take it out, not talk it out, not talk it out. I maintain, and I shall prove, that the use that you make of an instrument in the service is a part of that service; that it is used as an act of worship regardless of what you say. I don't say that he believes that. No! But it is in spite of that. Just like a Catholic puts an image in and says that it is no part of the worship because it is on the outside of him. Because he can't swallow the thing and get it on the inside, it is no part of the worship. "Since it is setting on the outside of me," the Catholic says, "I can bow down to the image and use it. I just cross my fingers and say it is on the outside." The use that you make of instrumental music is exactly the same use that the Jew made of it. And the Jew used it as an act of worship and not as an aid. Not one single time does God teach that the instrument was used by the Jew as an aid. They used it to *praise* God. That is the use that the Jew made of it.

Well, now, here is argument number one. Now I want you to get all of it. I wish that I could have a debate with one of these fellows who would stay on the subject. Now you talk about rules. We are discussing the use of the instrument and he got up here and said that its use isn't mentioned. The instrument "is mentioned" in the New Testament, therefore, we may use it, says Hunt. It is not a question of being *mentioned*. It is a question of its use. "It is mentioned!" Just because a thing is mentioned in the New Testament does that mean that it ought to be used? He said that instrumental music is mentioned 44 times. The Sabbath is mentioned 58. I

would like to hear you debate an Adventist. The Sabbath is mentioned 58 times in the New Testament—that is the very thing that he would say. He would ask, “Where in the Bible does it say that thou shalt not observe the Sabbath day?” Where does God say that thou shalt not observe the Sabbath day? Where does He? Does He say that thou shalt not observe the Sabbath day? It is mentioned 58 times. But he said that the instrument is mentioned 44 times. May I remind you that it is not mentioned *once* in the service of the apostolic church. Not once. It is mentioned 44 times but not ONCE in the New Testament church. It is mentioned 44 times but not once in connection with the apostolic church. Why, even Barber here knows that. He writes in his book and says, “churches of Christ now,” they didn’t used to. Over farther in his book, Barber said that the early Christians did not use them because they did not need them with the kind of songs they sang. So they are infallibly unsafe! Sending the apostles—all of them, to torment. Show where the apostles used them. Show where they used them in connection with their praise. He said that it was mentioned. But not once is it mentioned in connection with their praise service. Not once. The Sabbath is mentioned, but that does not prove that we ought to observe the Sabbath day, in any sense of the word.

Then he got off on “*Psallo*,” and got scared and left. I thought that we were going to have a dissertation on “*Psallo*.” He said, “Oh, the word includes it, but I won’t say it.” What did you bring it up for, Brother Hunt? Did you get afraid of it and leave? Are you afraid of it? All right, we will get him out. I am not going to anticipate him. I will just let him come on out with it. Why did you get scared and run? He got on “*Psallo*” but he said, “Nope, nope, nope, better not say that tonight.” “Think I had better let that alone.”

I think you had better let it alone tomorrow night, too. I think that you had better let it alone. Now, he said that "*Psallo*" includes the instrument, but said that I won't make an argument on it. What did you say it for then? If it includes the instrument, then you have to use it. Here is the whole thing: "If I don't use an instrument, I am absolutely unsafe," says Hunt. "Infallibly unsafe." You are going to torment if you don't use it, then argue that it is an aid. I beg of you as a Christian friend, to thoughtfully and prayerfully consider this. If it is absolutely unsafe not to use it, every man that does not use it stands in jeopardy. His SOUL is jeopardized. Then get up over here and talk about just an aid; just an incidental! I wish that they could make up their minds. You can't tell where the man is going, north or south, or every direction.

Now, he said it is mentioned for the purpose of three things. Hunt says, "When a thing is mentioned, it is mentioned to be upheld or condemned, or it is neutral." "Instrumental music," says Hunt, "is neutral." Did I understand you to say that circumcision is neutral, is that right, Brother Hunt?

Hunt: It is a neutral thing that is taught in the New Testament. It doesn't make any difference one way or the other whether you do it or don't do it.

Wallace: All right, now, did you get it? It does not make any difference whether you are circumcised or not. Now, let me tell you. There are some things that are morally right that are religiously wrong. It is morally right to count beads, but it is religiously wrong. It is morally right to wash feet, but it is religiously wrong. It is morally right to use an instrument, but it is religiously wrong. I want to show you. He said that circumcision is just neutral. Get your Bibles. Turn with me to Galatians 5. That is the passage. The fifth chapter of Galatians. Paul said in verse three, "Now I testify

again that every man that receiveth circumcision that he is a debtor to do the whole law. You are severed from Christ. Ye, who would be justified by the law, ye are fallen away from grace." Paul said that, "if ye receive circumcision," Christ will have nothing to do with you. "Ye are fallen from grace." And he said circumcision is just neutral. See how confused he is? It is morally right, but religiously wrong. If you should use circumcision as a religious act, Christ would not have anything to do with you. Galatians 5. Work on your rule some more, Brother Hunt. You are not doing so good.

Now then, he gave us a long dissertation and I thought, here we are to find out what the New Testament Chrisitans did when they went to services in the house of God. He went around, around, and around, and finally destroyed the devil. Say, you girls can now use a little rouge if you want to. The devil is already gone. Hunt destroyed him. Already destroyed. Got him destroyed. My Bible says that he is, "as a roaring lion seeking whom he may devour." Brother Hunt said, "no." Hunt has the devil already destroyed. Got him destroyed.

And then he got off here on Hebrews the 12th chapter. Let us look at Hebrews 12 for just a little while. Now, he talks about Gideon, Barak, Sampson, Jephthah, and David, and Samuel, and makes them all members of the church of Christ. Members of the New Testament church. He said that they have all been raised from the dead. They have all been raised from the dead and already gone to Heaven. There is one passage that I want to get before you in this connection and I believe that it is II Timothy 2:18. Turn to it. I have been wondering about Hunt. I now have him placed. I know now exactly who he is. Hunt said that the resurrection is past already. Listen to what Paul says. He said

"Men who concerning the truth who have erred saying that the resurrection is past already." Here he is (pointing to Hunt). Here is the man that Paul was talking about. Why, Brother Hunt gets up here and says that the resurrection is past already. Paul wrote Timothy and said, "you look out. You will run into Brother Hunt down the road somewhere and he will say that the resurrection is already over." (Laughter). Isn't that nice? Here is a man flatly denying the Bible. Here is the very man (pointing to Hunt) Paul pointed out. Men who concerning the truth have *erred*. Brother Hunt, you have just made a mistake. You just erred. You said that the resurrection is past already. Now, remember that. And Paul says that any man that is preaching that is preaching false doctrine. Oh, you say, some were raised from the grave. They had to *die* again. Christ was the first-born from the dead. He was the one who AROSE to die no more. But Hunt got over here in Ephesians the 4th chapter. Now you turn there, too.

I want you to get a look at it, too. I have never seen a man in my life that so misquoted Scripture. (Like he misused that one last night on Romans 12). I just wonder if Ephesians will support him. I just wondered last night if he were actually serious or if he actually meant that you could put some salt water on the table to help your nose when you came to church. Was he actually serious or just being funny when he said that you could bring in Hadacol? Now, look here in Ephesians. The Bible says "wherefore," he saith when *HE*. Hunt said *THEY*. When *HE* ascended, but Hunt said *THEY*. The text says *HE*, but Hunt says, *THEY*. You ought to learn to READ. I say that kindly. You children, you boys and girls, look at this text. It says *HE*, not *THEY*. Hunt got Abraham, Isaac, Jacob, and all of them in and said *THEY*. Of all the people! He said, "I am original." You certainly are. (Laughter) Bless your

heart. When you can make **THEY** out of **HE** you are getting original. When you can make plural out of a singular I think that you ought to get in a grammar class. If you have one down here at the Mid West School of Evangelism, put him in it.

Now, turn to I Corinthians 15, verse 20. "But now Christ hath been raised from the dead the firstfruits of them that are asleep, for since by man came death, by man also came the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. Each in his own order. Christ the firstfruits then they are Christ's at his coming." Now look at it. Brother Hunt says that it is already over. Already over. They that are Christ's *AT His coming*. And Timothy said, "I am going to warn you that some fellow will come along like Brother Hunt and get up and say that the resurrection is past already." Of all the blunders, I have never heard the like of it in all my life. That just caps the climax. For a man to get up and say that the devil is destroyed and the resurrection is past. "They (all of Hebrews 11) are already in heaven," says Hunt. I think from the torment that Hunt is in he must already be in the other place. (Laughter) I am having a good time, but I think that he must be on the other side. Resurrection past already! "They that are Christ's at His coming." Come on down and he says, "THEN cometh the end." And come on down here to verse 25, "for he must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death." For, the last enemy that shall be destroyed is **DEATH**.

As long as men die, the devil is here. While the world stands, as it is, the devil will still be here. And the resurrection will be, "at His coming." Do you know what he did all that for? He knew that he could not pick up these New Testament scriptures and find his instrument and he knew that he could not get it over here

under the incidentals. I asked last night, "Where will you put it? Under a command?" And he said, "I will put it down here with the expedients." Then he says in his book that, "it is absolutely essential, a thing that you cannot be without." Can't get along without it. "Infallibly unsafe not to use it." What is he trying to do? He is trying to bring Christ down to earth? He is so anxious to go to heaven that he is going to pass the resurrection up and bring heaven right down to earth. And he tried to use Revelation to prove it.

Now, I want you to note what his proof is for his piano. The lost books of the Bible. Ha, over in Cedar Rapids Brother Barber went by the blank pages in the Bible and down here Hunt is going by the LOST books of the Bible. Now, no wonder I could not find it in my Bible. (Laughter)

Where I have been preaching I have been using this one (the Bible) and I couldn't go by this one (pointing to Hunt's lost books). Which book has been lost from the Bible? Here is the reason, boys and girls, that I could not find instrumental music. I didn't have this book (Hunt's lost books). I did not have the LOST books of the Bible. Here is where you get instrumental music, out of the LOST books of the Bible. It is a lost cause and gotten out of a lost book. (Laughter) Find it in one of the books that we all have, Brother Hunt. Like a Catholic, Hunt makes up another book and went off and got lost in the lost books of the Bible.

He says that the resurrection is past already. Now what is he trying to do? Trying to hook up to the book of Revelation. All right, let us look at it. Get your book of Revelation, let's look at it with him. This is not a lost book. Do you have it? Chapter 14. He was worried about that "as" wasn't he? He got scared when he got there and said, "Oh, Brother Wallace will say 'as.'" Now I want you to note before we get to chapter

14 and I want you to first look at chapter 6. Here is what John saw up there. He saw a white horse. "What they have in heaven you may have in the church," says Hunt. He put Hadacol and salt water in and now he puts in a white horse. Come to verse 4, now John saw a red horse. Now you have a red horse in the church. Come down to verse 5 and you have a black horse. And down here in the next verse he has the wine. Not Hadacol, it is wine. (Laughter).

Now, come to Revelation 5:8, 9 and you note the harp and golden bowl of incense. I'll turn you over to the Catholics now, as you have incense, because you say what they have in heaven we may have in the church. They have incense in heaven and you say that is part of the church. You now have incense in the church. Say, I'm going to use the incense instead of the salt water, if it is all right with you. Last night he said salt water, and tonight he has incense. Isn't that something, for a man that claims to represent a New Testament church? Claims to be a gospel preacher. He came over here and told you that an instrument was an *aid* and here in this half of the debate it is in the church. Hunt says, "God put it in." He found the harp but he did not find his piano. Come on down again to chapter 8 and verse 3, "another angel came and stood over the altar and having a golden censor." Where is your censor? A golden censor! "There was given unto him much incense." Where is your incense? Where is your censor? In that same chapter, chapter 8 and verse 3, "and he opened the seventh seal and there followed silence in heaven." If we could just get Hunt to be silent where the Lord is silent, he would be all right. Now look! What about this? Brother Hunt, tell me, do you mean that these instruments were literal instruments? I will wait till you answer before I reply and I know you are afraid of "as," but do you mean to tell these people

that the harp up there was a *literal* harp? If so, who took it up there? Did Abraham take it? Did Jacob take it? Who took it up there? Where did he get it—Sears and Roebuck or Montgomery Ward? Where did he get it? Who took it up there? Where was it made? Did they take a piano? I just want you to tell us when you get up here. Do you mean to tell us, do you mean to stand here tonight and say that they had instruments up there, literal instruments? You say they are part of the New Testament church and what they have up there we may have in the church? Are you telling us that these instruments that are mentioned in Revelation are literal? Is that what you mean? Do you mean that they actually have literal harps?

I would like to hear him debate a Catholic. You know what the Catholic does? He says, "They have images in heaven such as the cherubim, and I will use them in the church." Where are your images? Here is Father Gibbons' book. How does he prove his points about images? Just like Hunt does. He can't find a New Testament command for images so he begins to talk about the images they have up in heaven. Gibbons says, "that proves we ought to have them down here in the New Testament church." Gibbons says, "they have them in heaven, you have them in the home, we are going to have them in the church."

James Nichols: Time—five minutes.

Wallace: Thank you.

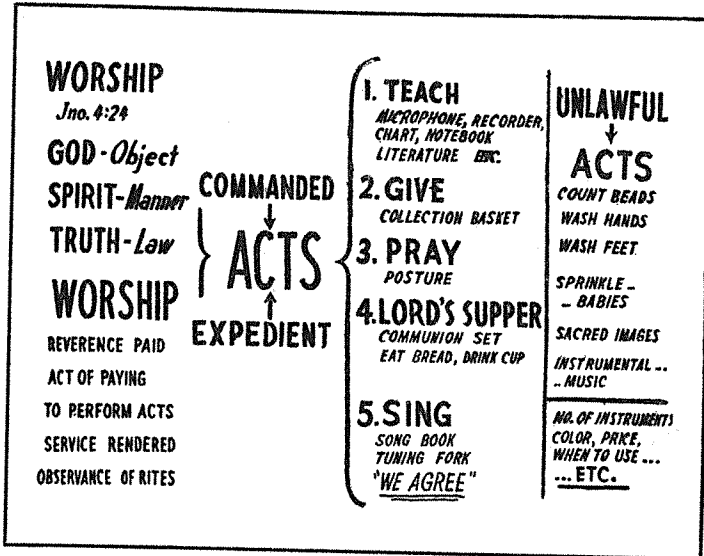
Let Hunt come up here and find in the New Testament church the use of an instrument in connection with praise. Let him find it. In the Corinthian church, the Jerusalem church, let him find it.

He said, "Oh, my first proof is that I find the instrument mentioned!" You find the Passover mentioned, too. You find the Sabbath mentioned. You find circumcision mentioned. He says that circumcision is neutral,

but Paul said that it is not. Paul said that if you do it as a religious act, Christ would not have anything to do with you. Not a thing in the world to do with you. That is his argument number one. Just mentioned! Because a thing is *mentioned* does that prove its use? Is that your authority, because something is mentioned?

And the second argument Hunt made, if it might be called such is: "The resurrection is past already." That is just a denial of the Bible. They that are Christ's will be raised "at His coming." He went to Revelation and said, "that what they have in heaven, I can use in the church." That is all there is to it. Then talk about an aid! Now these fellows have gotten so disgusted with their aid argument that they have gone back to those old thread-bare arguments of the Christian church. And I have before me here the very argument that Hunt made tonight that he claimed was original, by a man by the name of Leak. I have Leak's outline and the same crude speech Hunt made and said, "I'm original." I hate to embarrass him. But, boys and girls, I want you to know what is involved. The only original thing that he did was to deny the resurrection, and use the lost books of the Bible. Now I admit that that IS original. I have never heard a man do that. I will admit that. That is the only original thing that he has.

Worship! (Pointing to chart) There is a law of New Testament worship. Jno. 4:24 is the law regulating the worship of the children of God today. There (chart) is the command Christ wants us to observe. What does God want me to do here in the body? What does God want me to do here in the church? Now? What did He tell me to do? Here is what He told me to do. He told me to teach, He told me to give, He told me to pray, He told me to keep the Lord's Supper, and He told me to sing. That is the way He said to express the reverence in my heart. That is the limit of the command



and that is the extent of my practice. Hunt said, "I deny your practice." Do you mean that it is wrong to teach? Do you mean it is wrong to give? Do you mean it is wrong to pray? Do you say it is wrong to eat the Lord's Supper? Do you think that it is wrong to sing? He said that I deny your practice. You mean these commands are wrong?

Now, what is the matter with the instrument? It is morally right, but religiously wrong. Circumcision is morally right, but religiously wrong. Washing hands is morally right, but religiously wrong. Eating bread with jelly is morally right, but religiously wrong. Not knowing this fact is the trouble with Hunt. God told us what He wanted in His church. He gave us ordinances of divine service. We have New Testament rules and regulations. And these brethren completely abandon the authority of the Lord Jesus Christ concerning His church and get off in the lost books of the Bible

and he even got lost in them. And if you can tell me what connection that had with this—I would like to know it. Isn't that some proof for a man that claims to be a gospel preacher to stand up and say that I have the lost books of the Bible and that I am going to prove that it is infallibly safe to use a mechanical instrument of music in the worship? Hunt says, "I have the LOST books of the Bible!" How does he prove his proposition?

First, Hunt says, "I am going to tell you that the resurrection is past already. Then I am going to use the lost books of the Bible." I had just as soon have the blank pages like Brother Barber tried to go by over at Cedar Rapids. I don't go by the lost books of the Bible nor the blank pages. I go by what God says—by what He tells me to do, by His authority. You mean that Jesus Christ came into this world and built a church and left and did not give us any regulations concerning His worship? Is that what you mean? Oh, but you say, "they have instruments in heaven and that means that we may have them in the church." Does that mean that we may have them in the church—everything that they have in heaven? If not, what is the point of bringing it up?

James Nichols: Time.

Wallace: Thank you.

* * * *

HUNT'S SECOND AFFIRMATIVE

(15 minutes)

Ladies and gentlemen, I really believe that Brother Wallace would do a great favor to our congressmen of the United States of America by simply submitting this chart for a great filibuster up there. (laughter). That is about the only thing that it has been used for. You have listened to his speech. And he has represented his side and his cause with the material that you have heard. Whether he has done a good job in representing such a sacred cause that he represents, it is up to you to decide in your own hearts. I do not want to make remarks about it. But you decide, at least I do want to call your attention to this one thing again, that we have invited, not "we" but Brother Barber, Brother Donald G. Hunt and Brother James McMorro, and the student-body of this school have invited Brother Wallace and I into this school for an investigation of this subject that has us divided. They invited us here to do our very best. Not to ridicule, not to be unchristian and ungentlemanly, not to resort to humor as we are prone to, a little of it is fine I enjoy it, I enjoy Brother Wallace's humor. I like to laugh with him. We are having a good time. And the chief reason, I think, that these brethren have invited us into this institution because it speaks their attitude toward eternal life.

These brethren in this school have the finest institution upon the globe, I believe. As far as my knowledge is concerned I put it above all. I have two boys and I want to send them here when they get big enough to come. So, these brethren want to investigate whether we are in error or whether they are in error or not.

That is their attitude. They have heard my side and they have heard his and whether his side is going to convince us that we ought to quit using the instrument and get close enough is up to you to decide. Frankly, I will say this. That his speech to me did not touch my arguments.

Now, I am going to reply to what he said. Now, I have the little cards here in a way probably this is not the chronological order in which he made them in his speech, if it had such an order; but he said this, "Brother Hunt said that the instrumental music was mentioned 44 times, instruments of music was mentioned 44 times in the New Testament." And he said that the sabbath was mentioned 58 times, where did God say not to keep the sabbath?" Well, we will let Brother Wallace answer that. Oh, but my adversary had written a book. Here is *The Sabbath* by G. K. Wallace. And on page eight he says: "The truth of the matter as Paul states in Colossians 2:16 "Let no man judge you in regard of a sabbath day. The sabbath command belongs to the law." So, Brother Wallace says that God has commanded us, or at least he gave us Colossians 2:16 showing that the New Testament Scripture is against keeping the Sabbath. Now if he could find one like that against the instrument it would be fine. But it is not parallel. So that argument is answered.

Another argument that he made here I have on this card in reference to the Old Testament saints he said that when they arose from the dead that they would have to die again, in order for Christ to be the firstfruits of them that slept. Now if you will notice the passage in Matthew the 27th chapter it said that they arose after Christ's resurrection. They arose after it. He was the firstfruits and they joined in afterwards comprising also the first resurrection known as the firstfruits of

them that slept. So, they do not have to die again for that to happen.

All right then. The first thing that Brother Wallace stated when he came to the platform was this. My whole premise is what they had in heaven we can use on earth. Now, brother I want you to listen to this, once for now and for evermore. He said that the premise upon which my speech was built is the old philosophy that whatever they have in heaven we may use on earth in the church. Now, that is not my premise. And I deny that. Brother, these people that I talked about are in the New Testament church. Hebrews 12:23 "To the general assembly, to the church, C-H-U-R-C-H, the church of the firstborn. Therefore, being in the plural shows it refers to something else besides the virgin birth and consequently the resurrection. Now, this is very, very, very, obvious.

Brother Wallace could not find fault with that speech. He just couldn't find fault with these scriptures. He tried the best that he could. He wanted to gouge a little here and gouge a little there, cast a little doubt here and a little doubt there, tried to do that. But now, Brother Wallace preaches these very scriptures. He believes them as I applied them—except the part of the instrumental music. He believes that the hundred and forty four thousand arose and walked down the streets with Christ. Brother Wallace believes that. He is trying to make you believe that he didn't believe it. But I know that he believes it. I can produce evidence that he does believe it. Do you believe it Brother Wallace? You can answer it if you want to now or when you come to the platform. Do you believe that the hundred and forty four thousand are those people that walked down the streets after Christ's resurrection? Are you with your good cousin Foy E. Wallace, are you with

every good gospel preacher that does not go off on the premillennial—what shall I call it?

WALLACE: Theory.

HUNT: Ah, that is not bad enough for it.

(Great laughter from the audience).

Now, he believes this as well as I do. He believes every word of it. He thinks that Brother Hunt preached a wonderful sermon. Now, I know that he does. He would call me to his congregation wherever it might be and let me repeat that message. He certainly would. He already agrees except on the instrumental music part. I am going to show you in a few minutes about that. Now, these people were in the New Testament church. I want you to get that. I will say more about it in a few minutes. They do for my proposition all that I,—listen, yes here is the thing I want you to say. These people are in the church and they do for my proposition all that my proposition asks me to do. Now, notice the proposition. Resolved that according to the New Testament that the infallibly safe side is for Christians,—Now I proved that they were Christians, and they ascended with Christ and I will show you in a few minutes about "He ascended." Why, he forgot, he said that he would have to go to grammar school and study grammar. That is what he said. Why he said that it said that He ascended there in Ephesians the 4th chapter and He turned there and He ascended and led, led, led captivity captive. Jesus did ascend but He led somebody along with him. Those captives, and it tells exactly in the next verse who those captive were. He said before he ascended, He first descended into the lower parts of the earth. Showing my friends, there in Ephesians 4:8 that He did, that these captives that He led with him up there were first in the lower parts of the earth and before Jesus ascended he went down there and got them, released them, they walked down the

streets with him and they ascended up on high with him. He went to heaven and he led—I don't need any grammar. I have already got the word "led captivity" there. He is the man that ought to study the scripture, I had rather study the Bible than study grammar anyway.

Now, notice that (laughter) Now, according to the New Testament the infallibly safe side is for Christians, (Now I have proved those people Christians) in the 4th chapter of Ephesians it said that he LED them, in the third chapter, we know the third chapter comes before the fourth don't we. In the 3rd chapter and the 14 and 15 verses he said that the whole FAMILY in heaven and in earth. What is a family of God in heaven? Why, it is that part of the church that is in heaven. The church is not confined to this earth and Brother Wallace doesn't believe that it is. He knows that a part of it is in heaven and a part on earth. And that part in heaven, my friend, is in fellowship with us. That is what the 12th chapter of Hebrews is about. The apostle says that we come to Mt. Sion. We did not come to that dark Mr. Sinai like they did. Now, we come in fellowship with them. We are in fellowship, said he, with this great cloud of witnesses. We are in fellowship with the church of the firstborn. They are in the church and they are the whole family, that third chapter states the whole family in heaven, comes down right over in the fourth chapter tells about what that family is, tells who it is. It is the very ones that he led captivity captive. He first said that you are the whole family in heaven. Then he said why that is the ones that Jesus led captivity captive. He did not say that that was the exact ones but the analogy showed that that is exactly what he inferred and what it means and what it is for that matter.

BURTON BARBER: Four minutes.

HUNT: Four minutes for what.

BURTON BARBER: The rest of your hour.

HUNT: The rest of my hour? Oh, well, I've got some more.

Now, I want to mention something else. He said can you use it with prayer and with giving? Can you use it with prayer and giving? Wants to get me off on that. First of all I showed that they were Christians. They do call them what my proposition calls them, they were called Christians. And they used instruments of music and I will show that they were mechanical instruments, in connection with praises offered unto God, and they did that.

Now, something else he said. He said can we use it with prayer and with giving and so forth? Now here I want to answer this here and now, once and for evermore. You brethren have been asking for this for a long time. I am prepared to answer it for you and I am going to answer it. As far as using instrumental music with giving and with prayer and the Lord's Supper, as far as my part is concerned, it could stay quiet but it is not wrong to use it in connection with this. Why? That is assuming, that we are begging the question that we say that it is not wrong to use it with the singing and it is not wrong to use it with these. Why? For the simple reason that the hundred and forty four thousand used it, how did they use it? Now let's find out. They used it in connection with their salvation. They had gone on before and were redeemed and gone on to heaven and they were singing and playing these instruments in praises to God. Why? For their salvation. Therefore, since they played harps in connection with their salvation, may we not then as a part of the church on earth that is remaining here as pilgrims and strangers journeying? Anything that we use that pertains to salvation is in harmony with their use of it. Since they used it as praise for their salvation from this earth, and their redemption from this earth into heaven. If they used

it in connection with salvation why not we then? My friend from their use of it, it may be used in connection with any act that pertains to our salvation and redemption on this earth. Now there it is.

Now, my brother I have answered you. All right! Since the hundred and forty four thousand used it in their praises to God to their redemption, let us study that argument. We may use it in connection with any act of worship. All right now, it is not mentioned once in the apostolic church. He said that what Brother Hunt needs is one reference. These hundred and forty four thousand not once mentioned in connection with the apostolic church!

Now, he said that what I needed was one passage that mentioned that. Now, that is begging the question, Brother Wallace. That is begging the question. He assumed that it was not mentioned one time in connection with the apostolic church. Well, the hundred and forty four thousand are in the church. They are in the church. And I am going to tell you where. I am going to tell you exactly how I know. I have already told you but I am going to give you another scripture I haven't used. Ephesians 3 is on this very thing. The third chapter of Ephesians is simply telling that the whole family in heaven and in earth, my friend, that the people in heaven, that the church is not limited to this earth. Now the church is not limited to this earth. Whoever had a doctrine like that? And the last verse of that third chapter of Ephesians reads like this. "Let the glory be to the father by Jesus Christ in the church throughout all ages world without end." Now my friend where is the church then? "Throughout all ages world without end." In the first part of that third chapter of Ephesians, Paul said, "Mystery is now revealed that was not revealed unto other ages" and he showed that people lived in other ages are now in the church and that God

is receiving glory in the church. In those people in those other ages, in those people in this age and the glory shall be in the church regardless of what age that a man might live throughout all ages world without end. Now, that is exactly.

Now you read that third chapter of Ephesians tomorrow and come prepared to meet me on that tomorrow night if you have any doubts about it. Now, here is the thing that I want you to notice is this. I want you to notice this, this right here. My brother, I will make this statement: there will not be one single man—I can prove this by the word of God—there will not be one single man in the pearly gates of heaven from Adam down to the second coming of Christ but what that man will be in the church. He has got to be in the church before he can go to heaven. Not a single man I can prove that. I can prove that by the third chapter of Ephesians and else-where. Now you get that.

BURTON BARBER: Time.

HUNT: What did you say?

BURTON BARBER: Time.

HUNT: I have a lot of notes, do you want me to reply?

WALLACE'S SECOND NEGATIVE

Brethren and friends, I am glad to continue this study. I will take up these matters in the order in which they were mentioned. Of course, he used the book of Revelation as his proof for the instrument. I asked him to provide a New Testament passage that says that it is infallibly safe and the only way to do it, and any other way would be the wrong way. Instead, he talked about this school and said many good things about it, that he would have his boys to come here and go to school. I guess that he knew that his boys would be taught that the way to be safe when they praised God "is to use a piano." Now, my boy doesn't believe that and Hunt sent my boy to torment. And unless I go home and straighten him out, my boy doesn't have a chance in the world. Not a chance in the world. All of us that don't use an instrument are absolutely unsafe. Not a chance in the world for us. Now, boys, (Barber's preacher boys) when you go out to tell a man what to do to be saved, you tell him to believe, repent, confess, be baptized, and play his piano. You can't go to heaven if you don't. Tell him to do it. That is what Hunt has affirmed this night and then get out here and tell you boys, "Ah, it is just an aid." Of all the confusion I have heard in my life, this is the worst.

He said, "Brother Wallace, we invited you here." Yes, and I accepted the invitation. When do I come back? Let me tell you something else, these fellows go around here and say, "Nobody will debate us." Now, remember, everywhere you go I will be there. If they will just provide the place. Let us fix up a debate in the Big Sandy Valley, Brother Hunt. What about your home congregation? What about coming over? You

have run everybody out of the Big Sandy Valley. I will come over and stay around with you. You boys and girls observe, they will get up and say, "No one will debate us." You watch them. They will spend all of tomorrow morning trying to patch up tonight. That is all you have in your day service. You come back tomorrow for the day service and that is all you will get—an effort in trying to patch up for these services. Isn't that right? You have a one-sided debate a big part of the day. (From the audience, someone said that is unfair). Wallace: Now, if that is unfair, I am sorry.

Voice from the audience: It surely is.

Wallace: That is O.K. then.

Now, I came here at your invitation. When do I get to come back? You say that nobody will debate you. I am saying that we are ready—anywhere, any place. Going around here saying, "Nobody will debate us!" I have propositions already signed with Brother Barber and I have them already signed with Brother Hunt. Anywhere you go across the country and say, "Oh, no one will debate," you just put it down that I already have them signed. I accepted the invitation and I will accept another if you will extend it. Maybe this is all you want. If it is, all right. If you want some more, all right.

Now then, he talked about a filibuster. He said that I ought to be in the Senate. I will admit this (chart) is a BUSTER. It "busted" his aid argument. It will still "bust" it. It "busted" it, if I may use that word. It blew it higher than a kite. When I used it against Brother Barber, he quit his aid argument in the middle of the debate and said that I don't believe that mechanical music is an aid but that it is a part of the righteousness of God. Then Brother Hunt takes off and says that it is infallibly unsafe—you are not safe—and you can't be saved if you don't use it. Of course, it is a "buster." Let

me tell you, Brother Hunt, you are not going to laugh me out of it. It will be here tomorrow night. You can't laugh it off. You ought to answer it. About all he did was to say, "I agree on your definition of worship." Brother Barber doesn't. In the introduction to Hunt's book, Brother Barber said that is all wrong, and Brother Hunt, in this debate, says that it is all right. I wish that these fellows *would* get together. I wish that they *could* get together. Of all the confusion. At least, I would get me a moderator that agreed with me—reasonably so, anyhow. I would not get somebody that I would have to debate with all night after the thing is over. That is what you have. No wonder he called it a buster. It did the job. It will be here till this debate is over, and there is no way on earth that you can answer it because it is right. In the aid question, all that is involved is the right classification of aids—the right use of an expedient. And I showed the right use and I might do it again before this is over.

He talked about my book on the Sabbath. I wish that you had some of them. Is this it, may I pick it up? (Steps over and picks up tract). I recommend it to you. He said how did you get rid of the Sabbath? God took away the Law. The Sabbath belonged in the Law. That is how I got rid of it. God took away the Law. How do you get rid of the music? Take away the Law. And the music is part of the Law. And it was an act of worship. It was back here in the Law as a part of the Law. It was used as an *act* of worship. Here in II Chronicles 29:25. Do you have your place? Verse 25. Hunt hooks up with the Jews. He would not dare do it here tonight. But he does right here (pointing to Hunt's book)—he goes back over here and hooks up with the Jews. You want to know how I got rid of the Sabbath? Just like I got rid of the instrument. Verse 25, "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 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 upon the altar. And when the burnt offering began, the song of Jehovah began also, and the trumpets together with the instruments of David king of Israel. And all the assembly worshiped." Now look at the assembly. Here is a man offering burnt offering. Here is a man singing. Here is a man blowing a trumpet. And I know that a man cannot blow a trumpet and sing at the same time. Can you? Let me hear you blow a trumpet and sing at the same time. Here is a man blowing a trumpet and here is a man offering the sacrifice, and here is a man playing the instruments, and they all worshiped. All mentioned here worshiped. They all worshiped. Music here was not an *aid*, it was an *act*. It was used as an *act*, not an *aid*. How did you get rid of it? God took away the Law. The instruments belonged to the Law. The Sabbath belonged to the Law. Circumcision belonged to the Law. Hebrews 7:12, "there being a change of the priesthood, there is of necessity a change of the law." God changed the Law and away went your instrument. When did He change the Law? When He died on the cross, the Law was changed and away went your Sabbath and away went your instruments. You ought to read my book. That is what is taught in it. It will be good for you. Worshiping God was the use the Jew made of mechanical music. It was to them an *act* of worship. And that is the *use* that *you* make of it. Oh, Barber says, "I don't believe that it is an *act* of worship." Hunt does. He says that you are not safe if you don't use it. Yes, you can't be safe if you don't

use it. Yes, that (chart) is a "buster." And it fully busted his aid argument. And he will never get over it. Never.

Now, he said that he was going to make a reply to what I said. He said, "Well, he talked about the instrument being mentioned." Mentioned! That does not say that it was used. That is what I asked you for. Show us where these New Testament Christians used them—right here on earth.

Now, he said, "You are begging the question." You want to bring heaven down to earth. That is the force of the argument and he can't get out of it.

And I asked him this: Can you use it with prayer? Why don't you play your piano while you pray? Why don't you use it when you pray and while you pray? Hunt said that he thought it would be all right to use it that way. Isn't that what he said? Now do you run your piano while you have your prayer? I came here to one of your prayer services. I sat right here in this room. I heard you on your knees in prayer for nearly an hour and you did not run your piano. Why didn't you? Hunt said that you ought to. Are you going to put him on your staff, Brother Barber, to teach these boys and girls how to pray? There he is. There (pointing to Hunt) is the man that Barber brought here to teach. Hunt said, "This is the grandest school on earth. I will come over here and teach you how to pray." Teach you how to pray? Uh huh, and I will teach you how to give, and you can run the music box while you give. When you take up collection, run your piano. That is what Hunt has taught. Then say that it is an aid! And you are infallibly unsafe if you don't use it. I am glad to meet your new faculty member.

Now watch. He got over here in Revelation and said, "Why, these over here in Revelation, why, they used their harps in connection with salvation." Then you will have to play them while you baptize. When

you go to baptize a man, you will have to start up your piano. Is that what you boys and girls believe? Now, isn't that nice? I know what you believe, and that is not it. I know that that does not represent Brother Barber nor his school. I am going to show you. Here is a statement on the "misuse of music" taken from the *Voice of Evangelism*, operated by Donald Hunt, Burton W. Barber, James R. McMorrow, and Harold Buckles. Do you boys and girls know them? Do you know them? Did you ever hear of them? Did you ever hear of McMorrow and Donald Hunt and Burton W. Barber? Here is the statement taken from the *Voice of Evangelism*, Box 431, Ottumwa, Iowa, page 68, "at the very top is this ungodly," (now, this is talking about evangelism,) "Ungodly, unchristian, anti-Holy Spirit thing of having soft music during prayer." That is Brother Barber, that is Brother Donald Hunt. I imagine Brother Barber wishes he was doing this debating. Here it is. "It is ungodly, unchristian, and anti-Holy Spirit to add soft music during prayer." Hunt says it is unsafe if you don't have it. Now, isn't that nice? That is what they teach. Why, listen to this, "When I am in a song service and they start ding dinging on the piano while I am trying to pray, I just stop praying." (And that is put in caps) "How in the name of common sense can one concentrate on God with that going on? Jesus said to enter into your closet and pray. All this business of soft music during prayer comes from the Roman Catholic church." Who said that? Burton Barber, Donald Hunt, and McMorrow. What did Julian Hunt say? You are going to hell if you don't run your piano while you pray. Now, isn't that nice? Let McMorrow fix Hunt up tomorrow. Call him off and tell him that it is ungodly, anti-Holy Spirit, tell him that it is ungodly and anti-Holy Spirit, and came from the Catholics. "Another thing that I try to warn about is the matter of adding

soft music during passing of the emblems of the Lord's Supper. Jesus told us to be examining ourselves, not humming some song"—Hindrance to Revivals and Evangelism. Do you have that in a book around here? You have that in a little book called, "Hindrance to Revival and Evangelism." Do you have that in tract form? I would like to have one of them if you do?

Now, "it is just an aid—but you're going to hell if you don't use my aid," says Hunt. And then I asked Hunt if it should be used in connection with praise?" "Oh, yes, yes, Brother Wallace, you can run it when you give and when you pray," says Hunt. Barber says that it is, "ungodly, anti-Holy Spirit to do it."

No, I am not mad at you. I love you. I am here at your invitation because I want to save your souls. I want you to learn respect for the law of the living God. I want you to know that Jesus Christ died to build a church. That you don't have to run off to heaven to find out what to do in the New Testament church. John wrote the book of Revelation after Paul and all the other apostles were dead. And they did not know what Hunt knows—that you would be infallibly unsafe if you did not use it. He said that I learned that from John, because I read over there where they had a harp. Now, I asked him repeatedly, "Do you believe that those instruments were literal?" What did he say? What did he say? Did he say that they were? Is that right? Did you say that they were? This brother (on front seat) said that you did. I don't want to misrepresent you. Did you say that they were literal harps.

Hunt: I said that they had literal bodies that played the harps.

Wallace: Were the harps literal?

Hunt: And that puts you in the affirmative to tell whether they were or not.

(Great laughter here at this time)

Wallace: You are in the affirmative tonight, brother. I asked you a question. Were they literal harps?

Hunt: They were literal bodies playing these harps.

Wallace: I did not ask you about the bodies. I asked you about the harps. Are they literal?

Hunt: Why, what does harps mean?

Wallace: I ask you if they were literal harps. This brother (James Brown) said that you said that they were. Did you say it?

James Brown: I am not speaking for him.

Wallace: You are not speaking for him, and he is not speaking for himself.

(Great laughter here)

Hunt: I tell you, Brother Wallace, I believe that they were literal harps. And I will answer you tomorrow night further.

Wallace: All right, he believes that they were literal harps. So he makes them literal harps. Now, you have a literal horse—just drive him in. You have literal incense, bring it in. You see what he has done? Why, last night he had salt water and Hadacol. Yes, he said that you could use salt water to worship God. Sure, he said it. I asked him over and over if you may use the piano to aid your ears, why you can't also aid your smeller, and he said that God said that you could aid every part of your body. Hunt said, "I like to use salt water." I had rather smell incense. I don't like to smell salt water, don't like to have it up my nose. Salt water is not much of an aid to me. It would be sort of a hindrance.

Then he went off to heaven and said that these figures are all literal. So he brought them down. Now, the truth is, these are not literal harps. And let's turn to Revelations 14. And Hunt says that these are literal bodies. The Bible says that flesh and blood cannot enter the kingdom of God. A body has to be changed. "Flesh and blood," Paul said, "cannot enter heaven." "That which

is mortal must be swallowed up of immortality." Mortal bodies! Our mortal bodies must be changed to immortal bodies. Revelation 14, "And I saw, and behold the Lamb standing on Mt. Sion, with him a hundred and forty-four thousand having the name of their father written in their foreheads, and I heard a voice from heaven." What did you hear, John? "I heard a voice, as the voice of many waters." John, did you hear water? "No, I heard a voice *AS* water." Did you hear water? "No, I heard a voice *as* water." "And the voice, as the voice of a great thunder." John, did you hear it thunder? "No, I heard a voice." Say, if this means that you ought to have in the church what they have in heaven, then you may use running water in the church as an *act* of worship. They have it over there, if it is literal. You see what the brother is doing? He says, "Oh, that is literal." Turn on the faucet as an *act* of worship, let the water run to praise God! But you will have to blow your horn while it runs. "And the voice of a great thunder, and the *voice* which I heard was *AS* the voice of harpers harping on their harps." John, did you hear it thunder? "No, I heard a voice." Did you hear water? "No, I heard a voice." Did you hear a harp? "No, I heard a voice." I heard a voice *as* water. I heard a voice *AS* harpers. And what were they doing? "They SING." "They SING as it were a new song before the throne of God and before the living creatures in heaven." John said, "No one can learn the song save the hundred and forty-four thousand, even they that had been purchased out of the earth." Barber could not sing that song now and neither could Brother Hunt. "They SING"—they were singing with a voice *AS* waters. That illustrates rhythm. What could be more rhythmical than the leaping, laughing brook from the eternal snows of the lofty mountains? John heard a voice *as* waters and a voice *as* thunder—a great volume. The volume of one hundred

and forty-four thousand. A great volume—a voice *as* harpers with harps, indicative of harmony. And they SING. They SING a new song. What were they doing? They were singing. And if that proves anything, it would just prove my point. It wouldn't prove his. If he makes it literal, "ah," he says, "That it is just a 'literal harp,' " then he moves in his bowls of incense.

Now, young people, when you go home tonight, you remember that the whole burden of his argument in trying to prove his proposition was this: The book of Revelation. What they have in heaven, we may have in the church. That is all he said. That is the whole thing. Let me tell you, Brother Hunt. You can make that argument a lot better without denying the resurrection. That was not on the subject. That had nothing to do with the Ephesian letter where the apostle said that Christ ascended on high and led *captivity* captive. All in the world Paul said is this: when men died before the cross, they went into the grave and death held them. What did Christ lead captive? It was *death*.

Barber: I would like to place it in the hands of the other moderator. Brother Hunt did not deny the resurrection.

Nichols: You just be seated.

Barber: We might place it in the hands of the moderators or the audience, one.

Nichols: I said, just sit down.

Wallace: He is going to reply tomorrow night. And that is the ruling of the moderator.

Nichols: Sit down, Brother Barber.

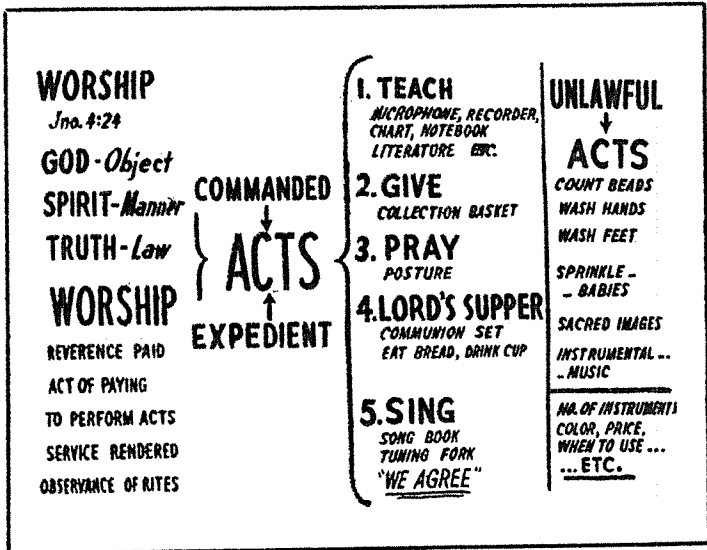
Wallace: Now, look, I don't blame you. I told you that he could not stand it. I don't blame you, Brother Barber. I would be ashamed of it, too. His seat is so hot that he can't sit there and he says, "Oh, it is not nice to say it." That is all that is the matter. He just can't take it. I don't blame him at all. Not at all. I don't blame

them. I rather feel sorry for them. Very much so. And yet I love them. Isn't it pitiful? Here is one man that gets up here and says that you ought to play your piano, your music, and use it when you pray, when you give and the other says, "Oh, you can't either, it is anti-Holy Spirit and ungodly."

One says that you will go to hell if you don't have it, and the other says that it is just an aid. No wonder they can't sit still. You watch tomorrow night. They will do good if they sit down at all. And they won't even sleep tonight. They will have a debate when they get upstairs about this. Brother Hunt, you ought not to be so original. If you are going to make the Revelation argument, there is no need to get off on the resurrection and bring up the lost books of the Bible. Isn't that something? What's his proof? The lost books of the Bible! No wonder he couldn't sit still. A lot of you look as pale as a ghost. I wonder about you and I love you. But when men come along and say, "Ah, well, here is the church of the living God," and, "who caused the division?" I reply, you, sir, caused the church to bleed. They say that if you don't use it, you are unsafe. How are you going to prove instrumental music in the New Testament church? Hunt says by the lost books of the Bible. Isn't that something? Isn't that a book? (Holding Hunt's lost book before the audience). What is that thing brought out here for? Brother Barber went by the blank pages and Hunt goes by the lost book. I had rather have the blank pages.

Now, I have just about five minutes. And I want to close this service by again calling your attention to this fact: Jesus Christ came into the world. He built the church. He died for it. He set it in operation, and Brother Donald Hunt has a good chart on its worship. He talked about how the New Testament church worshiped and he did not put an instrument on his chart,

if I remember correctly. Is it on there, Donald? Here it is (Hunt's chart), the New Testament church, how it worked and how it worshiped and he didn't put an instrument on it. You know that is so, don't you? Barber said that that is the kind of chart you ought to have and you ought to get. Julian Hunt comes along and says that you had better revise your chart. Donald, you straighten him out tomorrow. Call him off, or get him upstairs, and tell him that the instrument is anti-Holy Spirit and anti-God and that you can't pray while it is going.



Now, here is our buster. God told us to worship. They that worship God must worship Him in the right manner, and according to the law. What is truth? Jesus said, "Thy word is truth." We must worship according to the truth of Jesus Christ. You tell me that God is not big enough to tell me what to do? He told me what

to do. He said worship. Worship involves an *act*. And the action is in the commandments. Here (pointing to chart) is what I do. I give, I take the Lord's Supper, I sing. These are commanded. That is the extent of the law, and that is the limit of our practice. But, Hunt says, "Ah, you are not safe." Do you mean to tell me that I am not safe if I do the commandments of Christ? Hunt says that you are unsafe. You are *unsafe*. Did you know that? Now, that is what you have before you. In one breath, Brother Hunt, you talk about an aid and then in the other, you turn around and say that it is infallibly unsafe not to use the instrument. "Infallibly unsafe!" Is it unsafe for me to pray or to sing without the piano? Is it unsafe for me to give without the piano? Is it unsafe for me to pray to God without the piano? Is it unsafe for me to give without the piano? Is it unsafe for me to pray to God without the instrument? It is? He says that I am unsafe and that the use of the instrument is the only safe way. You are just not safe if you don't use it.

Then talk about an aid! He doesn't believe that it is an aid. They believe that it is required. Both of them (Barber and Hunt) do. All of you do—not all of you, no, no, you boys and girls have been taught two ways, you are so confused that you don't know which way you are going. I will tell you what to do. Go by the Word of God. Go by the word of God and you won't have any trouble. You just take that (pointing to commands on chart), you go by that. Do like I did. I find an example for teaching, I find a command and an example for all of these acts. Certainly so. But Hunt says that if I do not use the instrument, I am unsafe. Yes, unsafe. And when he wanted to prove the use of his instruments, he used the lost books of the Bible. I don't blame him because he couldn't get them out of the ones we have. He couldn't find them in the New Testa-

ment church so he went to heaven. When he got up there, and he said that he didn't want all that they have up there, so he just got the instrument. "I'm going to heaven to get a harp," says Hunt. But he didn't get a harp, he got a piano. "I'll just go up to heaven and get me a harp." See, what he did? I asked him over and over if those were literal harps, who took them up there? Where did they get them? What kind are they? See what the man is doing? Do you see the thing that he is binding upon the people of today? I beg you to—

How much time have I?

James Nichols: One minute.

Just one minute. I beg you to respect the rule of God. They that worship God must worship him in spirit and in truth. Let the truth of Christ be the ruling factor in your life. You will have no fear when you come to the judgment you will be safe. May God bless you and good night.

Barber: Brother Wallace has misrepresented Brother Hunt and we are now going to appoint a third moderator to rule in this matter. Will Brother Frank J. Graham please come to the front and act as the third moderator.

Wallace: Brother Barber, I did not misrepresent Brother Hunt, as the record will show. Now, you are not going to change the rules of the debate in the middle of it. You made all the rules and regulations for this debate. I just agreed to them. You cannot change them during the discussion. They must not be changed and will remain as they are.

Barber: We will place the matter in the hands of the audience.

Wallace: You will do no such thing. You will abide by the rules of this debate as you agreed to. You made the rules and you cannot change them now.

Hunt: I suggest that we abide by the rules agreed upon.

Barber: The audience will now stand and be dismissed.

* * * *

HUNT'S THIRD AFFIRMATIVE

Honorable moderators, worthy respondent, fellow-citizens in the kingdom of the most high God. We come tonight to close this debate and after having been here, this makes the fourth night. I have some questions here that I want to submit to my worthy respondent endeavoring to get him to do what I really think that an honest Christian man will do. That is to stick with principle, rather than personality and will come and meet me upon these things which I have affirmed during my speech last evening. Now, I have ten questions. And he is in the negative. I hope that he does not do like some debaters, that he does not say, "Well, I am not in the affirmative business I will ask you questions. I am not answering anything." Well, if he does that we will know why. I answered his questions when I was in the negative.

Now I want him to read every one of these questions. They are on the subject that we are going to talk about. I made two arguments last night and I have 4 or 5 that I wanted to submit in my affirmative. But, since my brother did not touch my arguments in any shape, form or fashion, I honestly say with all my heart, that I believe that he came as little as meeting my affirmative last night as any time in all my experience of debating. Absolutely not a single point was dealt with fairly and squarely and with any effort whatsoever to deal with principle. But rather, my friend, to engender, as I see it, strife. At least whether that was his motive I am not saying that. At least that was the consequence, nevertheless. Now the questions are these:—First, Brother Wallace, do you believe (I am going to give them to

you) Brother Wallace, do you believe that the church of the firstborn mentioned in Hebrews 12:23 refers to the Old Testament saints? Now I affirmed they did last night and he did not deny it. So, that argument stood. He did not say one single thing about Hebrews 12:23. I showed that the Greek word there meant the firstborn ones.

Second question: Brother Wallace, do you believe that the hundred and forty four thousand mentioned in Revelation 14:1-4 arose from the dead after Christ's resurrection? I know that he believes these very same things.

Third. Brother Wallace. (but I want him to say so.) He didn't say so, or else let him say no. So I can deal with him on it. I may get a debate on the resurrection, or something. Number three. Brother Wallace, do you believe that Christ's resurrection is the first resurrection? If so, do you not hold with me that the first resurrection has already past. Now, that play last night on the resurrection, that had Brother Hunt denying the resurrection, there is no resurrection. He is like those two fellows over there in Timothy saying that the resurrection has already past. Now, I believe that the first resurrection has already past. Brother Wallace believes the same thing. We have the same position which I am going to show, in case he denys it. But, let me tell you something here. I do believe with all my heart that there is a great final resurrection yet to come, so does he. So, why play upon that. That did not answer me at all. That did not do a bit of good. And you are dealing with a man, brother, that wants the truth. That is no way to treat your respondent.

All right number 4. Brother Wallace, do you believe that those Old Testament saints who arose and walked down the streets as recorded in Matthew 27:52 are

NOW in the kingdom of Christ? If so, are they in the church? If not in the church, are the church and the kingdom different institutions?

Number 5: Brother Wallace, do you believe that the whole family in heaven and earth recorded in Ephesians 3:14 and 15 to be the same people which are referred to in Ephesians 4:8-10, whom Christ led with Him to heaven during his ascension? Led with Him during his ascension is how I have it. In other words, in Ephesians the third chapter it speaks of the whole family in heaven and on earth being named after Christ. That goes to show that if the family name is Christian then this part of our family in heaven wears the name Christian. And it certainly is a forerunner of Ephesians 4:8-10. He believes that. Brother Foy E. Wallace believes that, his cousin. He affirms that and he knows that to be the truth. Any gospel preached will believe that. If it is the same people, Jesus led them up there and they are there and they are in the Kingdom and they are in the church. I am going to say a bit more about that in a few minutes.

All right, now number 6: Brother Wallace do you believe the family name is Christian? If so, why is not that part of God's family in heaven, Christians?

All right, number 7. If you say that they are Christians according to Ephesians 3:14 and 15 and Acts 11:26, and also, admit according to Hebrews 12:23 these people are in the church, why then does this not prove that Christians are in the New Testament church playing harps and singing when you believe that these are all the same people as the hundred and forty four thousand? Now that is my argument essence, isn't it? Why, yes indeed, and he believes everything, everything about this that I believe. We have the same position. I know that he does. Let him tell it. He ought to tell you. He ought to say, yes or nay. He ought to say yes or no. He ought

to say, Brother Hunt, I am dealing with you fairly. I will tell you just how I stand on this. I am in the affirmative and he is in the negative.

Now, number 8: Brother Wallace, please explain how literal, physical bodies can play figurative harps? Let me read that again. Brother Wallace, please explain how literal, physical bodies can play figurative harps? How literal and physical bodies can play figurative harps? Explain that.

Number 9: Brother Wallace, do you believe (Brother Wallace do you believe that) that the argument to be sound that I made last night when I said that everything is mentioned in the Bible for one or three reasons? To uphold it. To condemn it. Or else it is an incident which plays a neutral part, such as the ship that Paul rode on and so forth?

Number 10: If this principle is sound, how is it that instrumental music is not authorized since you admit that no scripture directly condemns it? This leaves this then either upheld, or a neutral thing which could be used as an aid. Is this true? If not, why not?

These questions, of course, are designed simply for this reason. I can not get this brother to answer my arguments. I can not get him to reply to them. He resorted last night, brother, as you know, to tricks, to treachery, to engendering strife, to act to distorted statements. The accusation which is in my judgment, if I were to do those things, I would consider myself absolutely unchristian and not a gentleman. I refuse to come out here and sling mud with this man. I did not come down here to your great state to sling mud with this man. I came down here to deal with him fairly. He has tried to get me off of my affirmative, and down in the gutter to sling mud. I refuse my friends, to be drawn away.

So, I want to call the congregation's attention to this fact that anything that this brother says as a misrepre-

sentation; anything that he distorts that I have said; any verse of scripture that he misapplies, let it be known this, that is only a reflection of the position that the man holds. His personality, his affirmation, his distorted statements, and his false accusations concerning me and the word of God are only a representation of the false doctrine that this man is upholding. That is the thing that I want to get over. If a man has the truth, he does not need these other things. Now, have I ever at any time misrepresented my brother? Have I ever at any time said anything about this man at all? Not a single time can this man mention. I have endeavored my best; and this idea of bringing Brother Donald G. Hunt and my good friend, Brother Barber and Brother Harold Buckles and dragging others into this debate, in my estimation is the height, well to give you a good old Hillbilly Kentucky way of saying it: "It is the height of plain ill manners." Because these brethren, my friends, I was reared a little better than that myself. I am too much of a gentleman if I do say it myself, to do a trick like that.

I have not arraigned Brother Nichols and our good Brother Hobbs and his Brother Wallace over here and these other brethren. I consider them my friends. I consider then that they have come to listen to me. And they are going to judge my doctrine by the life that I uphold it. I do not want to lose my religion in a debate. I believe that a man ought to be just as Christian in a debate as he is in his preaching. I will not affirm one thing in a debate that I won't preach. No, indeed, my friend. A man ought to be a Christian. He ought to back it up with his life. And he ought to be so honest that any time in dealing with heavenly things that there could never be any distortion whatsoever.

Now I did not object too much. Oh, how it breaks my heart. I want to tell you what my brother did. I

did not object too much when we were dealing with instrumental music as an aid, to anything that Brother Wallace might have said. Why? For the simple reason that we were out in the realm of opinion. We were out there dealing with matters, my friend, that was in a realm of opinion. It did not make too much difference what he said about me or about what I said. But when it comes to the sacred writings of the Word of God. That language that was penned by inspiration; something that is sweeter than honey in the honey comb. Something my friend, that is written, or should be, on the fleshly tables of our hearts. Not, my friends, with ink, but by the Spirit of the living God. Then that thing is too serious for me to joke or do anything else about it, except come forth with the best that is in me to lay the matter before you.

Now, I want to call your attention to what this brother did. I want to show you that Brother Wallace agrees with my second argument. First of all let me get it in chronological order. My first argument was this. I argued this, I shall turn and read my first argument. Now, I intended to make new arguments tonight, but, why should I go ahead and make more arguments when the true arguments that I have made have not been met. This man has not met my arguments. He did not deny them, my friend. No, indeed. He denied my conclusion but accepts my premises. If that is not some logic! I am going to show you that. This man did not deny that. Did he deny what I said about Hebrews 12:23, the church of the firstborn? The answer is no. You know that he didn't. The only thing that he did, he said: "Well, Brother Hunt," and in Hebrews 2:14 he said that Jesus destroyed the devil that had the power of the devil that had power over death. Now, I did not say that Jesus destroyed the devil. I said that Jesus destroyed his power over death, hell, the grave and Hades. This

brother got up here then and distorted that very, very much by saying I said that the devil was destroyed and that there is no resurrection. It is already past. And the various things, which in reality were far beneath the thing that I expected of one of my great friends that I have known so long, not personally, but through correspondence and reading his writings. I expected to meet a man that was polished, a man that would meet me four square upon the gospel of the Son of God.

And with reference to my good moderator I hope he apologizes, I mean, I accept this here, I apologize in the beginning if he does not like what I am going to say. I don't know whether he is in the same family with C. R. Nichol or not. But the Nichol family throughout the south and the west, in my estimation has a very high esteem. Brother C. R. Nichol used to come back to our country—a great debater, wonderful man. And I looked forward to meeting some of the Wallaces or the Nichols or some men that was polished and knew debating and would stand on the word of God; and would deal with principles and trying to get to the truth, rather than dealing with personalities and having a personal victory. But, my friend, I must confess that after what happened last night I am very much indeed disappointed.

Now, the first argument that I made was simply this. And I want you to listen at it very carefully. Argument number one. The fact that instrumental music is mentioned 44 times in the New Testament and not once condemned, nor spoken against proves that the writer had an opportunity to place inspiration against it, but failed to do so. All there is then, in the New Testament on the subject of instrumental music is in favor of it. Now it is mentioned in there 44 times in the New Testament, instrumental music is. This brother said bring me a scripture. I quoted, I gave every reference. I have them right down here and I read them off last night. Every

single reference in there. And I brought scripture and the very fact that it is mentioned 44 times in the New Testament, showed that these writers of the New Testament had 44 opportunities to pen inspiration against instrumental music and failed to do so, is an argument in favor of it. Yes, indeed.

Now, I came along with this logic upon that. I stated a principle of interpretation. I said everything, I said now Brother Wallace may; I wanted to be fair with him. So, I said this: "He may get up here and say, "Well, it is in there 44 times but it is not in the worship service." I thought perhaps that he would say that. Then I came back like this—in order to give him something to deal with. Now, you notice when I was in the negative I begged for the affirmative to give me something to answer. Didn't I? Now, I am in the affirmative. And I am begging the negative to answer me. Is this man toeing the mark? Is he coming up like a Christian man ought to? Is he coming up my friend, like a debater, a man of his reputation ought to do? Is he afraid of this Kentucky Hillbilly debater? What is the matter with this man here tonight that he will not meet me? I am not here to sling mud. I am here, my brother, to deal with the issue.

(laughter by the audience)

Now, listen to this. Every thing in the New Testament is either mentioned or upheld—everything in the New Testament is mentioned for one of three reasons. Either to uphold it, or to condemn it, or else it is mentioned as an incident; therefore the Bible would be neutral on it. For instance, you take, my friends, baptism. God mentioned baptism in the New Testament to uphold it. Take for instance sin. It is mentioned in the Bible to condemn it, law of Moses is mentioned to condemn it. Now since instrumental music is mentioned 44 times, does God mention it to uphold it? Let us

assume that He didn't. Well, did He mention it to condemn it? If so, where is the scripture that condemns it directly? Where is the scripture that condemns it at all? But I am talking about a scripture that comes right out and says that instrumental music is not to be used. Now my friends, since he takes the position that it is not upheld, then we demand the scripture that says where it is condemned. Or is the Bible neutral on it? It is in there 44 times. What kind of place does it play in the word of God? Is it upheld? Is it condemned? Is the law of God neutral on the subject? Now, notice what happens.

All right, we are absolutely certain. Brother Wallace knows that I know that the Bible does not condemn it. Now, he knows that. He knows that the Bible does not condemn it. These brethren won't pretend that. They don't pretend the Bible condemns it. Therefore on these two prongs, it is upheld or else the Bible is neutral. Now, if it is upheld, we ought to use it. If the Bible is neutral on it, then it comes in the realm of aids. Now you can use it if you want to or do without it. Now, let me give you another example, parallel to that one. For instance, Paul boarded a ship and rode the ship across the ocean to preach the gospel. Now, my friend, it would not have made any difference. If they had had airplanes, he would have gone in an airplane. But the thing is this: That ship there is an incident. He could have done without it or used it. There are so many things in the Bible that way. Circumcision for an example. "Neither Circumcision nor uncircumcision avail-eth anything but keeping the commandments of God." It does not make any difference whether Paul circumcised Timothy or whether he didn't. He did it as an expedient. As far as having religion in it, it has none. Now if instrumental music falls in that class it can be used as an aid. Now, Brother Wallace, you answer that

whether that is false or true. These brethren here want to know.

Another thing I want to correct you on: You keep referring to these people here as boys and girls. Now, they are grown, most of them are 21 years old, and we have at least a hundred preachers here. And it certainly is not right to refer to them as just children. These fellows are able to examine—they are well informed. They have teaching under Brother Barber and Brother Donald G. Hunt, and others here that know how to teach a man the Word of God. And these people know it. They know what an argument is. They know when you misrepresent me. They know exactly how the thing is. And I want you to get that. Now, I want to show you. (how much more time have I got?) 28 more minutes? (There was a misunderstanding and a little discussion as to the time, and some laughter at this time.)

HUNT: Now I want you to get this. I thought that that was an awful long two minutes, if I can say that in two minutes I never would get through would I? All right, now let's go. I'm in a good humor. Brother Wallace and I will be good friends when it is over regardless. I hope some of these times to take a trip out west and if I do I will come through Kansas and I want to come to, what is it? Wichita? Wichita, Kansas that's where I want to go, and I hope that I will visit Brother Wallace.

Now, listen to me, I want to show you, my friends, what Brother Wallace did last night with my argument on the church of the firstborn. I showed that that could not refer to the virgin birth, but the church of the firstborn from the grave. Brother Wallace believes that, in that statement of his; then I went to Hebrews 2: 14, and showed there that Jesus killed the devil's power over death, hell, and the grave. He ought to have gone to that scripture and said, "Brother Hunt, I will

agree with you on that," or else deny it. In that 15th verse it tells about the Old Testament saints being released. I didn't read that last night. But I did not need it. But it is in there just the same and you know it. They that were kept under bondage in all their life were set free by the death of Christ who took the power away from the devil showing that his freedom is not down in the Hadean world. He ought to go to that scripture, and say I agree with it or I deny it, and tell why he denies it. That is the way he ought to respond to me.

He ought to go over there to Ephesians 3:14,15 and say, Brother Hunt, the whole family in heaven does not refer to these people, or it does one of the two. That is the way he ought to reply to me. He ought to have gone over here to Ephesians 4th chapter and 8th and 10th verses and said, "Brother Hunt, when Jesus went to heaven he led those people up there with him or he did not." That is the way he ought to reply to me and give the reason why. He ought to have gone over here to Matthew the 27th chapter and said, "Brother Hunt, those people arose and walked down the street there. They had bodies, I believe in a bodily resurrection, Brother Hunt, or I do not." He ought to have said one of the two. But you know what the man did? He got up here, my friends, and he of all respect, and I will respect any authority that he wants to submit. I want authority. No matter where it comes from. I want truth no matter where it comes from.

Now I did not say that those lost books of the Bible contained anything about instrumental music. He said, "No wonder I have not found the instrument. I had the Bible and I did not have those lost books. So I did not know how to find the instrument. He went to those lost books, no wonder he has got the instruments." I did not go to those for that purpose. I went to those lost books, my brother, to tell you or to show you, that they were

consistent with the word of God. I did not offer them as inspired. I do not believe them to be inspired. I am an agnostic on that. I neither deny nor affirm. I don't know. I am not scholar enough. I have not studied that particular phase of it. But I offered them in the same class and category of Josephus. They are either inspired or they are not. I probably would take your position on them. Why don't you accept what I say as I say it? It was not fair to say that I went to them for instrumental music when I did not. It was not fair to represent them as my plea or something in addition to the word of God. I would not disrespect any authority. Now you quote any historian you want to, anybody you want to, and I certainly will respect them in the sense in which you use them. It is very unfair to an author to quote that author and then misrepresent that author. Yes, indeed very, very unfair.

Then, to cap everything in this world this good brother of ours, my friends, and God have pity upon his poor soul that will go to the scripture and do what he did last night. He said in I Corinthians 15th chapter, he said flesh and blood cannot inherit the kingdom of God. Now he believes in a bodily resurrection. He believes that flesh and blood can go to heaven. Ah, he believes that. Yes, indeed, if he believes in a bodily resurrection. If he does not I will debate him on it. Now there is a challenge. I will debate you if you don't believe it. You either should have said Brother Hunt I believe it or I don't. Well, you say what about the scriptures there? But the next verse explains what it means. "Flesh and blood cannot inherit the kingdom of God in a corruptible state." He knows what it means. That is right and that is correct. All corruption must be taken out of these. For this corruption must put on incorruption this mortal must put on immortality. These old bodies that go down to the grave shall come out. They are the same

bodies, but they are different. They are the same ones in the sense of the ones that go down. But they come out different in a sense in that all corruption and all disease, all pain and everything else that is imperfect is taken out of them.

And the resurrection is a cleaning process. Just like a man will send off a suit of clothes and get it cleaned. It is dirty today but it is clean tomorrow. It is the same suit but it is different. One time it is dirty and the next time it is clean. And that is the same way, these bodies go down dirty, and filthy, wrecked, and ruined of this world. But the resurrection is a cleaning process. They come out the same bodies but different in the sense that they are cleaned up. He believes that same thing. He believes everything. Now, here is what the man did. I can stand my brother misrepresenting me, but when this man, friends, misrepresents himself, why it is something terrible in my judgment. (Tell me just before my time is up. Thank you very much.)

He misrepresented himself. He believes the same thing. Now, in this second argument of mine here, what did the brother do? Here is what he did. He went over here to Revelation 14th chapter and said, "Well, those are old arguments. They are threadbare." And I have never referred to his arguments like that. But, if anybody ever had a right to refer to an argument as old and worn out and threadbare, why wouldn't I? This is the same argument, the same speech that he has made in every speech that he got up here. Said the same thing over, and over, and over again. And every one of them that I have met has the same speech, my friend. But now, here is what he said. Brother Hunt are you going to take those harps over there in Revelation? If you are going to take those, why don't you take the horses?

Now, listen my friend, I want to give you a rule right here. Here is the way I deal with the word of God.

I have studied out those harps there, 14th chapter of Revelation. Those horses—"Why doesn't Brother Hunt ride a horse in the church?" You turn to the 6th chapter of Revelation and you will find that it tells exactly what those horses represent. They are a figure, and tells what the figure is. But it does not tell what the figure of the harp is. For instance, the pale horse, I may get them mixed up, but, anyway the pale horse referred to death, it said. And the white horse referred to conquering. That is right. The red horse referred to the consequences, influences or something. Anyway each one of those horses in there showed this, my friend, it mentioned the horse and tells what the horses represent.

The same thing is true of incense. He said what about incense? Why, you turn to the Bible and you will find that incense is mentioned in Revelation but it says that it is the prayers of the saints. You take the candle sticks. They are mentioned but it said that they represent the church. Every time in Revelation that you have anything figurative it is either represented there and tells what the figure is or else you may interpret that passage of scripture according like you would interpret any other part of the Bible. Why does this brother give Revelation a private interpretation? Here the apostle Peter said not to give any part of the Bible a private interpretation. Why did he do that, my friend? Why did he do that? For the simple reason that he wants to get away from this word "harp."

I have got people in the church according to Hebrews 12:23. These people are in the church. According to Ephesians 3:14, 15 and Acts 11:26, they are Christians. I've got these people in the church, Christians. He can't say they are not in the New Testament church. They are in the New Testament church. He says they are in heaven. No matter where they are. Why, the church, my friend, is sky high and Hades

deep and world wide. Now the church is so high that you can't get over it. It is so deep that you can't get under it. And it is so broad that you can't get around it. Yes, indeed the church is all inclusive. And you can't get around that. They are in the church and the same are playing the harps.

Now, then, I told you that I was going to show you five things. That they were Christians; in the church, and that they were playing harps, and singing, and worshipping. Now I showed you two things: Christians and in the church. All right they were singing. That is also in connection with the harps, Revelation 14. They had the harps, Revelation 14. You found in Revelation the 5th chapter the same people there. That it said in the 8th verse that they sang and played harps. Go on down to the 14th verse and it says that they were worshipping. Therefore then, my friend, this people right here, they were Christians, in the church; and they were singing and they were playing harps. They were worshipping. There is a New Testament example for instrumental music, harps. Now what are they? Figurative or literal? Now, here is what I want you to answer. Be sure you do. Since I have proved that these people have literal bodies physical bodies, and bodies that shall live in eternity, how in this world can they play figurative harps? I contend this that they played a harp.

Now, just before I sit down let me put this little puncture in. When Jesus comes the last day, he is going to blow the trumpet. Now, there is a musical instrument that is in the service of God. You say that it is not in the worship service. It does not make any difference whether it is in the worship or whether it is in a work service. Wherever it is, it is in God's service. A man does not have to be in the church building to be serving God. Jesus uses the instrument in his service. Why in the world can't I, in the New Testament too, my friend.

It is right there. And there the instrument is. With all my heart I believe those instruments to be literal, for the simple reason they were literal bodies and to say that they were figurative, how could a literal body, a physical body, a body that could walk down the street a body that could appear unto many, a body that could be seen, a body that could cry out that Jesus is arisen from the dead. How could that kind of a body play a figurative instrument? Then, my friend, he wanted to know where we got it. Did you go to Sears and Roebuck or to Montgomery Ward's. Now, to me, that is mud slinging. That is not very good, my friend, to do a trick like that. He ought to have come out and said Brother Hunt where did they get them. Without any comments at all if he wanted me to answer his question. It matters not where they got them. The fact is that they got them. Leave that up to God. They have got them, and the New Testament says that they had them, and this brother cannot deny it. He cannot meet me and he did not meet me last night and he didn't.

Now there is one other thought. Somebody said how could the Old Testament saints be Christians. Had one brother say that to me last night, when they died before the word Christian came into existence. Why, brother let me tell you when Jesus died on the cross which way did his blood reach? Did it reach backward or forward? Or did it reach both ways? It reached both ways and you know that. The church does the same thing. The church is bought with His blood. The church reaches as far back as the blood reaches; and just as far the other way as the blood reaches. So, everybody's in the kingdom of God aren't they? They are in the kingdom of Satan or in the kingdom of God one, aren't they? And if they are in the kingdom of God they are in the church. Because, the church and the kingdom are identical institutions. And I defy anybody to deny it.

Now, if you will deny that, we will debate on that. And I will meet him back here or anywhere he wants me to meet him. So then, if they are in the church, and they are singing, they are Christians up there. And the word Christian applies to them. Just as much, my friend, as it does to the New Testament Christians. We are all Christians. And you will find here in the 14th chapter of Revelation it says they followed the Lamb whithersoever He goeth. Why, who is a Christian? Why, it is one that follows Jesus. That is the definition of it. Whithersoever He goeth. Then, my friend, if that is the case of it. Then they are in the church following Jesus and so that 14th chapter of Revelation, I will ask this, is the Lamb there figurative? That is Jesus. Is the singing figurative? They sang, at Mount Zion. That he stood up there. What did that represent? It was the church you know that. Zion is called the church. No figure about it. That is one name of it. In fact in the New Testament.

BURTON BARBER: One minute.

HUNT: Thank you.

All right let me make this conclusion. Here this brother, not only misrepresented me in this debate, he misrepresented himself. He does not believe what he said about the scriptures that I introduced. I know that he doesn't. How then, my friend, can this man stand up here and believing one thing that a verse teaches and represent it before you as another? How can he convert our souls? Oh, how can he? How can he? if we are wrong on instrumental music? if our souls are going to hell? Where can we find an honest man? Where can we find that man that will come and explain the thing and meet us upon fair principle? I invite some good man. I cry out as loud as my voice can say. Oh, man come. If we are wrong, we want to be set right. But you never can set us right by misrepresenting us and

distorting our sayings. If we love the man, we will love his message; and we will love the man if he gives the proper message. But an improper message will make an improper love for the man that gives it, and therefore, engender strife, and prejudice toward that man, before my friend he has a chance to convert us. So, my brother, it behooves a man how his character, how his life, and how a man brings forth something from the word of God. My time is up so I will quit.

WALLACE'S THIRD NEGATIVE

Moderators, ladies and gentlemen, and brethren, there is one thing that I have learned tonight. I have learned how to be nice. Boys and girls, I think that I have gotten a lesson on how to be good and gracious. In the first place, Brother Hunt told us how nice he is. Then he said that Brother Wallace is dishonest. Do you know what that word means? What does the Bible say about calling your brother a liar? Is it nice to call your brother a liar? Go look it up in a dictionary. He said that Brother Wallace is, "ill mannered." He said Brother Wallace is "ugly." He said that Brother Wallace is "unfair." He said that Brother Wallace "misrepresents." He said that Brother Wallace "slurs" and "stirs up strife." Brother Wallace slings "mud." That is how to be nice.

Now, I have never accused Brother Hunt of being dishonest. I did say he is confused. I don't think that he is dishonest. But he is confused. He doesn't know the right classifications of incidentals or expedients. He just doesn't understand. Now, boys and girls, I don't resent what he said. Now, remember, I am your friend. He said that I didn't treat you fair. That I called you "boys and girls." Well, I am old enough to be the daddy of most of you. Now, I have a girl 16 years old and I still think of her as a girl. And I don't think that I am misusing the word or mistreating you when I call you young ladies girls. I appreciate you, I have learned to love you boys and girls, and you have been kind to me. And I don't resent what Brother Hunt said. He is just confused, boys and girls. He is a nice fellow. When he gets over this, he will be nice and he will say good things about Brother Wallace. But as it is, he is just disturbed

and confused. Bless his heart. He is a good fellow but so confused. So confused.

Now, before I begin replying to Hunt's speech, I ask: you have been studying up here in your class tricks in debating, haven't you? (Many nod yes) Well, you have seen a demonstration tonight of the first trick that a man might pull. My faith is not under consideration. We are testing his. Brother Hunt knows that and felt the force of it and tried to apologize for it. He wants to put me in the affirmative. I'm not going to take the affirmative. I will debate Brother Hunt, in his town. Are you going to arrange that debate in the Big Sandy Valley? Are you going to let me come over there with your congregation? I will come to see you. If you can't find anybody over there to debate you, will you let me come? I'm not in the affirmative now and he knows it. I'm not going to be put in the affirmative tonight. He expected me to sit here and read a long article and write answers to it while I was trying to listen to him and take notes. Now, you think about that. I have learned how to be fair. I don't mind answering questions. While I was in the affirmative, why didn't he ask them? Now, a lot of the answers to these questions will be in my speech tonight. Brother Hunt, I am not going to be thrown into the affirmative, by any trick that you might use. And he knows it and all of you know it.

Now, then, he said that Brother Wallace begged. He said that I begged him when I was in the affirmative. When I was in the affirmative, Hunt got in the affirmative; and when he got in the affirmative, he wants in the negative. He can't even decide which side of the proposition he is on, much less what he believes about instrumental music. Then he talked about the argument, and I will come back to it a little later, in which he said, "the thing is either condemned or is neutral." He doesn't believe that instrumental music is neutral. Look at his

proposition. He says that it is the infallibly safe thing to do. Then talk about instrumental music being neutral. Now, you boys and girls can see that. You heard him say that over and over and over about instrumental music.

He then said, "Oh, Brother Wallace, you talked about the body." Turn to I Corinthians 15. Get your passage and look at it. He said that it was, "a terrible thing for Brother Wallace to say that flesh and blood cannot inherit the kingdom of God." Well, that is the way Paul talked, and I think that it is all right to talk like Paul. I believe that it is perfectly all right to speak like the apostle Paul. Now, come down here to verse forty. "There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another." Come down to verse 42. "So, also is the resurrection of the dead. It is sown in corruption and raised in incorruption. It is sown in dishonor and raised in glory. It is sown in weakness and is raised in power. It is sown a natural body; it is raised a spiritual body." Brother Hunt said they had *physical* bodies. Some of you folks ought to teach him how to read the I Corinthian letter. That is what Paul said. That is what I said. That is all that I said. We will have spiritual bodies and that is what Paul said and that is what I said. That is all that is involved in that.

Now then, before I review further his speech, I want to say this. He tells us how fair he is. Remember, you have before you his whole affirmative. All rules of honorable discussion say that you cannot introduce new material in the last speech. So, everything now is before you. You have the complete proof offered. Everything that he has. Now, we will see how fair he is. See how fair he is. You have everything before you. If he comes up here and introduces new material, you will know

why. He knows that it is a violation of every rule of honorable discussion.

Now, remember this—what I shall now read I took from the tape. He said last night, "If I show regarding instrumental music it comes in the realm of actual worship, if I prove the use of it is taught in the New Testament scriptures, then none fully obeys that New Testament scripture who fails to use it." He said that no one fully obeys the New Testament scriptures that fails to use it. And he is very fair. What did he say about the chart (chart with Hunt's words on it) up here? He said that Paul's statement showed that the instrument "is necessarily inferred." Then over here on page 95 of his book, he says, "everything necessarily inferred by scripture must be done before that scripture is obeyed." He says that you cannot obey the command to sing and not use a mechanical instrument. "Consistency, thou art a jewel." Hunt, you are out of jewelry. Now, look what Hunt says. He says, "The instrument is a command of God." And he further said in regard to these things, brethren, that one cannot fully obey the New Testament scripture who fails to use it. These, my brethren, then, are in transgression. He says we are in sin.

Then, he complained about me showing how his brethren are one against the other. Over here in the back of Barber's book, Barber says, "we (Barber and his crowd) of the true church of Christ who use instrumental music as an aid to the individual are not divided over the smallest matters." Ahem—you are divided over everything. You two brothers there, Hunt and Barber, can't even agree. Hunt says in his book, "we never preach that it is a sin not to use it," and he said last night and it is on the tape that we are in transgression if we don't. Do you want me to play that back to you?

Now, let me tell you this. I'm reading some of Hunt's

statements as I took the statements off the tape. I then put them on a tape in Hunt's own voice and if you deny them, (if you will give me time out) I will play them back. Now, if they will let me have the time, (I had rather take time out to play them) but I will read them, if they want to hear them I will play them back to you. "Amen," said by some one here. These statements of Hunt's are over here on the tape. Then Hunt and Barber got up here and said that preacher Wallace misrepresented. Hunt says, "I never said that the devil was destroyed." Here are the actual words off the tape. Do you want to hear them, Brother Hunt? I will play it to you, if you do. Hunt said in regard to this verse in Hebrews 2:14, "this verse definitely states that Jesus died to *destroy* the devil. That he had power over death. Now, my friend, that is when the devil was destroyed." If that is not what he meant to say, what did he mean? Do you want me to play that back to you and let these boys and girls hear it? I have that here on another tape. And further, Hunt said that I misrepresented him about the "resurrection." Then, he talked about this and said, "Oh, well, Brother Wallace is talking about the church of the firstborn. Most people say that refers to the virgin birth." I never heard anybody say that in my life except him. And he put up a straw man and fought it. I did not hear anybody say that. Then, he said, "ah, you misrepresented me about it." Now, you did teach that there is a resurrection past. Didn't you?

Hunt: "Yes, sir."

Now, that is what I charged on him. He said a resurrection is past. That all the old saints back yonder have been raised, not all of them, but part of them. That is what I charged on him. And I said that Paul said when you find a man saying that the resurrection is past already, he errs concerning the faith. There he is (pointing to Hunt). Now, I don't say that he teaches that

people who die now will not be raised, but he teaches that the first resurrection is already past. I don't teach that. Well, he says, "don't you think Christ was the first resurrection?" No. No. Christ was the firstfruits of them that slept, but that is not the first resurrection. The resurrection day is yet to come.

Now, here is what Hunt said, "the church of the firstborn in the Old Testament." I am reading and I have it here on the tape, too, and you can hear it if you want to. "The church of the firstborn is the Old Testament saints from Adam to Christ—not all of them, many of them remained in their graves who were released from the spirit world by the death of Christ were granted a special resurrection. With Him they lived." These people here in Revelations 14. Hunt said, "a hundred and forty-four thousand of them, they lived here with him forty days on the earth and ascended with him and are now with him over there." How did he prove it? He went to Ephesians. Get the Ephesian letter and turn to the fourth chapter of Ephesians and I want to read that to you and I want you to see it, boys and girls. Now, look, and hear what it says. Why, he said that the whole family in heaven and earth is named. Nobody denies that. That doesn't prove his instruments in the worship. That doesn't prove the use of an instrument is right. But now look. Come down here to Ephesians 4 and verse 8, "and *he* ascended" not *they*. Why, Paul said, "Christ led captivity." You boys and girls know the difference between *captivity* and *captive*? Does Brother Hunt know? Do you know the difference between *captivity* and *captive*? Captivity is a prison and captive is a prisoner. The children of Israel went into *captivity* that is the place. Christ "led captivity captive" not the *prisoner* but the *place*. That is, He overcome the place. He overcame the power of death. He took the key of death. He left the prison open. He went into

death death, came out, and left the prison door open. Hunt said that He took all the prisoners out. That is not what the text says. It says, "he led *captivity*." And Hunt said, "He led out all the captives." Now, do you boys and girls know the difference between those words? Just go get your dictionary and look them up. The dictionary is not a Catholic book either like Barber says. Get your dictionary and look up these words. He led *captivity* and not the *captive*. That is all the text says.

Now, let's go a little further. Now come over here to Matthew. You mentioned Matthew 27 where some saints arose. Brethren, his whole assumption is that these saints who arose were a hundred and forty-four thousand in number, and lived here on earth for forty days then ascended up to heaven with Christ. This text just tells us of a miracle. Christ raised Lazarus from the dead. That was a miracle to manifest His power. Here (Matthew 27) are some people who arose from the dead, to manifest Christ's power. They, like Lazarus, had to die again. Turn to Acts the 9th chapter and here after the resurrection of Christ and after Pentecost, Peter raised Dorcas. Would that be another resurrection? What about Dorcas? Would these folks in Matthew 27 come in the same class with Dorcas? They are in the same class with Dorcas. And if you will turn to the book of Job, the 14th chapter and the 12th verse, you will find what Job said. Job wasn't acquainted with Brother Hunt when he wrote for he said, "so man lieth down and riseth not until the heavens be no more." Now, those men had to die again. They were not to live eternally until the resurrection. And I know that they are not up there and I want to show you why.

Now, you turn to the Hebrew letter. That is Hunt's text. "Oh," he said, "Brother Wallace didn't deal with it." This is the way I dealt with it last night. He came up here tonight and said, "Brother Wallace, I would

like to get you in the affirmative tonight because I am afraid of you. If I can just get you off the track and get you on the side track, then I will make a pretty good showing." He can't do it. I am not going to leave the main track. I'm not afraid to affirm. I will meet you anywhere, anytime, and any place. Going over the country saying, "nobody will debate us." Bah!

Come now to Hebrews. Now, let me read from the eleventh chapter. And when he goes to talking about the eleventh chapter, remember here is what he said and we took it off the tape. Hebrews eleven, you got it? "Hebrews eleven catalogues the names of many of the Old Testament saints. Here are the names, here is the catalogue of these people that are already up there. Here is the catalogue of them up there." Now, this is his proof text, and he names them. He said, "Abel, *Enoch*." Look at that fifth verse. Now Enoch never did die. Now, here you have Enoch in the resurrection. Now, isn't that something? Isn't that something? You named him. Here he is. Enoch never did die. Now, look at it, boys and girls. Now come on down further and he named a lot of the others, and when he got down here to verse 32, he said, now, watch it—I'm reading just as he read—"And what shall I say more for that time would fail me if I tell of Gideon, of Barak, of Samson, of Jephthah, of *David* and Samuel and the prophets." Brother Hunt says that they are already gone to heaven. All up there. Here (Hebrews 11) is the catalogue, says Hunt, of them. They are the ones who are over yonder. They are all over there. Help him get it fixed up Brother Barber. (Hunt and Barber were in a heated discussion). He needs you. Sho' does. (Laughter from the audience)

Now, look at David and turn to the second chapter of Acts. Peter said that David was still in his grave. It is funny that Peter didn't know that David was already in

heaven. Funny that he didn't. Turn to the second chapter of the book of Acts. You are Bible people. Brother Hunt said that David was one of the number catalogued as already gone. Now, that is Hunt's proof text, plus a man that never did die. Isn't that nice? Aren't you proud of him? He is original. He is the most original man that I ever saw. Great scholar! He went and consulted the University of Kentucky and Donald Hunt. He consulted all these great scholars—Donald Hunt and the University of Kentucky. Yeah, now look, what about David? Come down here to Acts 2 and verse 29. "Brethren, I say unto you freely of the Patriarch David that he both died and that he was buried and his tomb is with us unto this day." Now, David was talking about somebody being raised, but Peter said he was not talking about David. He was talking about Christ. Yes, talking about Christ. And the very fact that David's tomb was still there proved David was still there. Brother Hunt says, "Peter, you didn't know that he was already gone, did you? He ascended with Christ." Now, that is his proof text. Now, that proves instrumental music. Proves that it is infallibly safe. Proves that the only safe way to worship is to use instrumental music.

Now, Acts 2:34, let us read it. Let's see what it says. "For David *ascended not* into the heavens." Did you ever read that? Yeah, and he said that Brother Wallace gets up here and tells things that he doesn't even believe. Now, Hunt got up here and named David as one of that group that went on up yonder. Now, the truth of it is the Bible doesn't teach that those Old Testament saints have already been raised from the dead. I don't believe that. He says Brother Wallace believes it. But I don't and never did. I don't teach it and the Bible doesn't teach it. God said David hadn't gone yet. Hunt got up last night and said, "He is already up there." Now come on down here to Hebrews again. Do you

have your passage? You are not going to say that Brother Wallace misrepresented him. Now, look at it. Just look at these passages. And they can use all day tomorrow to try and patch this up but they never can patch it up. It is not a trick, either. Look at the text. All right, here are these people. Now, verse 38, "and all these having had witness born to them through their faith received not the promise. God having provided some better thing concerning us, that apart from us they should not be made perfect." Why, Paul has just said that those folks are just waiting on us! Hunt said they are already gone. Paul said they are waiting on us. Yea, he said they are not made perfect, they are waiting on us. Brother Hunt has got them already made perfect over there. Now, look at your text. "That apart from us." Now, let me tell you something. Those that are alive shall in no wise precede those that are fallen asleep. "We together" will be caught up to meet the Lord in the air.

Abraham, Isaac, and Jacob haven't run off and left us. No, sir, God said that they won't go apart from us. Now, he got over here and hooked up with verse 12, I mean chapter 12. Here is where he got his Mt. Zion, "unto the city of the living God, the heavenly Jerusalem to the innumerable host of angels to the general assembly, to the church of the firstborn who are enrolled in heaven to the God, the judge of all and to the spirits,"—*spirits*, *spirits*, "of just men made perfect." Hunt said bodies. You remember that? Look at it—*spirits* in this text. That is it. Hunt said that their bodies are all up there—"literal bodies." And here is where he proved it, but this text says *spirits*.

Would you try your hand at this, Brother Barber?

Silence

Wallace: Are you going to let me be on your faculty next year?

Silence

Now, turn to Revelation. While you are turning to the book of Revelation, let me say something about those lost books. He said that he didn't introduce them to prove instrumental music. I thought that was what we were debating. What did you bring them in here for? To those folks who were not here last night, may I say Hunt introduced the lost books of the Bible. Something about the book of Nicodemus. He brought them down here and got up and used them as a part of his affirmative speech to prove instrumental music. But he said, "Brother Wallace, tonight I don't mean that as proof." What did you bring them down here for? What connection did it have? Didn't you fix up a rule of debate that forbids matters that are irrelevant? Now you got up here and used material that you say is irrelevant and you should get up here and apologize to this audience for putting it in. He said that it didn't have any connection with instrumental music. You wrote a rule for this debate that says anything that is irrelevant can't be used. Isn't that nice? Now look further. Here is what he said about it. Get it, boys and girls. He said that, "I am not going to say that they (lost books) are not inspired. I am neither going to affirm nor deny, and never shall I." Well, I will deny it. They are no part of the Bible ("Amen" said by some one.) A great big man getting up here and saying, "I wouldn't say that they aren't inspired." If that is not modernism of the rankest kind, you can't find it to save your life. ("Amen" said by some one) Hunt saying that, "I don't know whether the book of Nicodemus is inspired or not." Somebody ought to give him a book on Christian evidences.

Turn to the book of Revelation now. He says, "Here is a New Testament church at worship," and he said, "I will give you five passages," and here they are. Revelation 5:8-14. Now, let's come down—do you have the

place? Revelation 5 and let's begin at verse 8—now Hunt said, "Oh, Brother Wallace, the incense is the prayers." But now look at verse 8, "and when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb having each one a harp and golden bowl of incense which are the prayers of the saints." Which *are*—do you know the difference between a plural and a singular? He said he didn't believe in studying grammar. Hunt said one of them (harp and incense) is literal and the other is spiritual. He made the harp literal because he wanted it. He said that I won't have incense but got up the other night and affirmed that you could use salt water to aid your nose and drink Hadacol. Now, I didn't misrepresent him. And you know that I didn't.

Here, now, is chapter 6:9. Now, let me teach you a lesson about this. He goes over to chapter 5 to get figurative incense and a literal harp. He then points to Revelations 14 and says that they have literal bodies. Look down here in chapter six and verse 9, "and he opened the fifth seal, and John said, 'I saw underneath the altar the *souls*.'" "Souls." Now, they didn't have any literal bodies or harps. Bless your heart. Now, isn't that fine? And that is his proof that it is infallibly safe to use instrumental music. And the opposite to that would be that it is absolutely unsafe not to do it.

Now, come down to Revelation, chapter 7 and to the eighth, that's his next proof text. Here it is. And he said, "the ones who are mentioned here had a seal on the forehead."

James Nichols: Five minutes.

Wallace: Thank you.

About the seal on the forehead, I don't see anything about his harp here and all he is trying to do is to say that they had a seal. Nobody denies that.

Now, he comes down to chapter 15. He uses chapter

15, one to four, "and I saw another sign in heaven, great and marvelous" and in verse 2, "and I saw it as it were a sea of glass mingled with fire." Did you ever see a sea of glass mingled with fire? Is that what you have in the church? Have you got any fire burning around here as worship? Now, "and they came off victorious from the beast, and from the image, and from the number of his name, standing by the sea of glass, having harps of God." He said that the *harp* is *literal* but the *fire* is not, *glass* is not and the *sea* is not. So, he just says, "hokus pokus" and takes one and leaves the other. Just like he says, I will put the piano in and cross my fingers and say that it is not in. I will put it in and talk it out. Now, is that proof that it is the infallibly safe side to use mechanical instruments when you sing? Isn't that fine?

Now, then, come to chapter 14. He said that this is *literal*. All right, he said that it is *literal*. "These are they," verse 4, "these are they that are not defiled with women. They are virgins." And you are going to make that *literal*? That would cut Hunt out for he is a married man. You see what he does. He just fixes it up just like he wants to. That is the trouble with these brethren. If they respected the will of Christ concerning the New Testament worship, they wouldn't have so much trouble. Now, "all these are purchased from among men to be the first fruits unto God and unto the Lamb." It doesn't say that they have physical bodies, nor *physical* harps, and Brother Hunt knows that. He ought to by now if he didn't.

Now, I have about three minutes, and I want you to remember this. He is in the affirmative, let him affirm. He can't now. It is done. He can't introduce anything else and all he can do is "filibuster" as he says. Just let him filibuster. Let him try to patch up while I am here and not wait until I am gone. Let him come on and do

a little patching up, and while he is patching up, you will remember that God gave us a rule of worship. God is the object, the spirit is the manner, and the law of Christ, or truth, is the rule of New Testament worship.

Again, I ask you, do you mean to tell me that Jesus Christ lived and died and couldn't tell us how to worship? Do you mean Brother Hunt had to come along and fix up some *original* rule of worship. You know that he hadn't discovered it until a few days ago and tried it out on his cousin over here to see if it would work. Brother Hunt, you had better get out of the family the next time you try out one of your rules. That was the first time Hunt ever heard of it himself. And that is the rule by which he justifies the instrument in worship. Hunt says that it is original, that it never was preached. Hunt says, "I sat up till two o'clock talking to somebody about it—Eureka—I have found it." Why, he never heard of it himself till a few days ago. And that's his proof for instrumental music. He said, "I talked to Barber and I talked to Donald Hunt," and they had a secret until last night and they brought it out. Isn't that grand that they kept it a secret? You fellows didn't know that (rule) and you have been going around here trying to worship and you didn't know that these fellows had a secret about it. Sounds like Joe Smith going up into the mountain to get a special revelation. You have a Bible, you know how to read, you know what the New Testament worship is. Brother Donald knows and Donald Hunt puts out some good material. He put out a chart and on it he told you how to worship. Right there (pointing to chart) are the items of worship just as I have them on my chart. On this thing (Hunt's chart in hand) Donald didn't put an instrument in there either. Here it is, and you girls can get it out there at the door and you boys can get it out there, too. I guess if Brother Hunt hadn't had his revelation and fixed up

his rules to try out on me, you'd stick by the New Testament. God told you what to do. Do I become your enemy by telling you the truth? Am I your enemy because I come here and beg you to follow the will of the living God?

James Nichols: Time.

Brother Wallace: Thank you.

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HUNT'S FOURTH AFFIRMATIVE

Now, these questions here. I will say that while he didn't read the questions and answer them as I had them written down, he did make some effort in his speech. Of course, it covered about what the questions covered. So, I will consider these questions answered,— Brother Wallace. Or at least answered according to your viewpoint. I appreciate that very much. Now, here is the proposition as I have written. I want to challenge Brother Wallace. He says that he is going to give me all the debating that I want. Well, I want more debating. So, I am going to challenge him. That speech that you listened to is a speech which should have been off the record for Brother Wallace. I do not have the Foy E. Wallace and Neal debate here. But, I want this congregation to read that book. For Brother Foy E. Wallace takes the same position on these scriptures. Suggesting that the millennial reign refers to the heavenly scene of Old Testament saints who arose when Jesus arose from the dead. Now, that is his position upon that.

Now, I want you to read that. I am sorry that I don't have the book. And it is really not the ethical thing to do to introduce an idea unless you can give the page but since he has said that he does not believe it. Why, I am sure that his cousin does. Now, here is the proposition. Resolved that the New Testament teaches a bodily resurrection. And my name is signed to that. Now, if you want to deny that proposition, I will affirm it. And we will go on with the debate. Or else we will set another time. There it is. You just sign it. If you will debate I will debate you on it. I will show you that I am not one bit in this world afraid of anything and when

you come like you did, I appreciate his attitude. He made a fine speech. Did fine, as good as any man could have done, in picking little points in what I had to say. Now, he said to me why, Brother Hunt doesn't believe that instrumental music is neutral, as to those three principles that he laid down. He said that he doesn't believe that it is neutral. No, I don't believe that it is neutral. He stated me exactly right. I do not believe that instrumental music in the New Testament is neutral.

I believe that it is authorized in the sense,—in the connection with singing and other praises of God. I do not say it is authorized in connection with prayer and teaching and other things. I am saying that instrumental music as I understand it even from the Old Testament and all down through the New, is authorized in this sense. That it is an emotional act prompted by the heart of a man which would cause that person to break forth in adoration to God. Just as singing would cause him to do. In other words it has the same effect from the heart.

Now, here my friend, I want to say this. Now I did not argue that instrumental music was neutral. But I am arguing this. That those 44 passages are in the New Testament simply as this. That they are in there. And the fact that they are in there, shows one of three things: that God mentioned them to uphold them, to condemn them, or else he or the Bible had them classed as a neutrality in the word of God. Now, that is the thing that I say. Now, that is good logic, that is a good principle. Fine. And I didn't have to go outside of my family to know that either. No, indeed. That is a good principle. Now, here is the thing that I want you to see about that. Since it is mentioned in there, is it mentioned to be upheld? If not, I'm going to give Brother Wallace the benefit of the doubt. Notwithstanding my proposition for just a moment. It is not mentioned we will say to be

upheld. Now, don't misconstrue that. I'm setting the proposition aside for just a moment. But if it is not, then it is either condemned or else it is a neutrality. If it is condemned, where is the scripture? There is no scripture to condemn it. Then, my friend, it falls in the class of the things that are neutral. And being in that class, so mentioned in there, it simply could be used as an aid, as an expedient or something like that. It would be like circumcision. It is neutral in the New Testament.

Now, I think that that is fair logic and good. And he did not point out any flaws in it. And therefore, that stands. And that one fact standing, shows, my friends, that we have authority to use instrumental music. That one fact—if there is no other fact in what Brother Wallace said and in what I have said except that. That one thing stands. That principle is solid. He didn't find any flaws in it. And I have submitted that a number of times in a debate, Brother, and it has been examined before. Yes, indeed.

All right let's go on a little bit now. He said that I said that the devil was destroyed. I remember I heard my speech last night and that was the first time I had re-wound it. I thought that I would just see how it sounded and yours too. And there is one statement in there that way. But in the delivery as fast as I speak sometimes I am subject to say that the devil was destroyed. I said that, but he knew what I meant. The devil will be destroyed after the judgment. Jesus will dethrone him. I think it is in Revelation 20:9. Is it not? Where it mentions about where the devil will be destroyed. But the devil's power was destroyed over death. And those spirits were released from the Hadean world. Brother Wallace believes that. Now, I want to say this. My friend, that, when you get these boys in a debate on the millenium they all run to these scriptures. They apply them just like I apply them. And they use them just like I use

them. It is common ground to all of us. These are not new arguments. I'm not original with these. I did not claim to be original with these, Brother Wallace. I did not claim to be original with these. I don't claim to be original with the aid argument. I do say this, or I don't claim it. It has been attributed to me. That I am the first man who pioneered things in a logical form upon principles, at least in our section of the country.

Now, he made a statement that Briney used that and used these arguments. Briney did not. They are not in there. I have the Otey-Briney Debate, and have read it through a half a dozen times. I know that it isn't in there. Now Brother Kurfee's opponent whoever he was, might have done it. I haven't read that book. Hope that he mails it to me. I want to read it. But as far as that is concerned, I don't claim to be original in these arguments that I have mentioned here about the Old Testament saints. They use the same argument. They do that. And I know that they do that very thing. I am surprised at his negation of some of these scriptures.

Now, let's turn to Matthew the 27th chapter where these Old Testament saints arose. He said that represented a miracle. You talk about modernism. Brother, let me tell you. A man that would deny that, denies the bodily resurrection. Yes, indeed, that thing is definitely in the word of God, Matthew the 27th chapter, beginning with the 52nd verse. Now, listen to this. "And graves where opened." Now, does that represent a miracle? That is a modernist's position. They claim that there was no bodily resurrection of Christ. I am surprised at my brother for taking that position. "And the graves were opened and many of the bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city and appeared unto many." Now, my friend, here is the ques-

tion. If this could not have represented a miracle—think of that. Represents something besides bodies.

Brother Wallace, I don't want to accuse you of not representing your own position correctly. I am definitely surprised that you would take that position. I am positive that you are wrong. That is not what the Bible says. It said that bodies arose. Bodies walked. Can miracles walk? Can miracles arise? Can miracles be seen? Can miracles appear unto many? That is what the scripture says. These bodies arose and they walked down the street. This very fact puts them in the church. My friends, I have proved before and it puts them singing and it puts them playing harps. And they have gotten Christians in the New Testament church singing and playing harps. He can make them figurative if he wants to, but they have got bodies here playing them. And these bodies are not denied—to think, that bodies could play some figures. I don't believe that. I cannot accept that.

To me heaven is real. And I believe that a man will be just as real and just as much man. I believe that God is a man. Yes, indeed Christianity to me is not some big myth or cloud flying off some place to be blown by the wind. But we are going to live over there. And we will all be in existence. And these bodies shall be over there and they are going to live with God. And they are going to have literal things over there. Yes, indeed. Just like we have here. They may not be the same type of instruments. I'm not arguing about that. But they are harps. I don't know. I know that they were literal in some form. Because these literal bodies played them. The singing was literal. Perhaps could have been a trumpet. What kind or what make? Why it is the kind that angels make perhaps. Or God Himself makes. Who knows? I am going to prove in a few minutes that God makes them all right, in my next argument. All right. Now, we have

had that before. And we got that before you. Showing that he is wrong on that.

All right, now, the next thing that he went to, he went over here and said in the 11th chapter of Hebrews—you know that it is about Enoch now. I was expecting him to bring it up. So I am prepared for it. I use this on the premillennialists. And I think that looks better for it. That doesn't scare me. However, this argument did not scare me a bit. Enoch, as catalogued there with the names of the Old Testament saints. Now all the Old Testament saints are not named and not enrolled. No, indeed. In the seventh chapter of Revelation, there were 12 thousand from each tribe. Catalogued them there. There are not 12 thousand names listed in the 11th chapter of Hebrews so there are many other names not listed. But here is the sense in which Enoch is with them. Enoch was not resurrected as he said because he did not die. But God took him on. And Enoch is reigning up there, my friend, along with the rest of them. He is reigning, nevertheless. And this scripture, my friend, though it refers back to the Old Testament dispensation; it simply goes on beyond the law of Moses, back into the days of Adam. And we will take Old Testament saints from there, for the simple reason that the blood of Christ reached back beyond Mt. Sinai. Yes, indeed. Now, Enoch is up there ruling.

Now, all right, how about David? He said, read in the second chapter of Acts where David was still in the grave. I believe every word of that. I believe that David is still in the grave. Well, now, Brother Hunt, how do you harmonize that? In saying that he arose? I did not say that he arose. I said the Old, No, I didn't, I said the Old Testament saints. I expected him to bring that up. Now, here he arose in a sense. Not in a literal sense. Now, here is the sense in which David arose. David arose in the person of Jesus Christ. David had his as a

representative. He arose but he arose in Christ. Now you know over there in II Samuel the 7th chapter that God said over there my friend, God said over there in that chapter that David, I would have Jesus Christ or he would build a temple and be raised forth from the dead. And all through the Old Testament we have David promised. That he would rise and that he would sit on the throne, and the Jews thought that David himself would do that. And so here is the thing that happened. My friend, Jesus Christ, came and representing David came out of the grave. And He arose and represented David's resurrection as is mentioned there with all the saints. Did David have a representative? Jesus is sitting on David's throne. Why, it is David's throne that is forever. David as a person is not sitting on the throne. David as a person left the scene. He deceased like John the Baptist. And the Son of God, my friend, is now reigning on David's throne. No longer David, but David's representative. That is the thing that it is. Now, that isn't hard is it? Now, look how plain it is when you get all the scriptures together. Why, that is the easiest thing that I ever saw.

Now, Jude the 14th verse: Jude said this. Jude said that when Jesus comes he will come back with ten thousand of his saints. Why, they are up there then. And they will come back with Jesus. Yes, indeed. You can't get those saints out of heaven. They are up there. And Jude says that when the Lord comes with a shout, with the voice of an archangel and with a trump of God, my friend, that ten thousand of his saints will come back. Now, Brother Wallace believes a little of this. At least Foy E. Wallace does, I know that.

Now, I will tell you what Brother Wallace did admit. He admitted my argument on Hebrews 12:23, the church of the first-born. At least, admitted this that he didn't say that it referred to the virgin birth. I am glad

to know that. It doesn't all right, we have had that much admitted. He then admitted my argument on Ephesians 3:14, 15. The whole family, heaven and earth. Now, what is God's family in heaven? He could get up here and say "Well, there was nobody arose, and nobody went to heaven with Jesus." Well, what kind of a family does he have up there? God said that he had a family up there. The scriptures say that. Who are they? What is God's family? And he said that that name is Christian. So, we got that admitted. We've got them admitted that they are in the church in Hebrews 12:23. We've got him to admit the name, the family name is Christian. So, therefore, we have Christians in the church. He has admitted part of it. And he admits that they were playing harps. Therefore, he admits all of that. The only difference between Brother Wallace and me is this. I say that these harps are literal and he says that they are figurative. Well, now, we are going to get something else. Now about the spirits of —

BURTON BARBER: Ten minutes.

HUNT: Thank you.

Now, the spirits of just men. He wanted to know how the spirits of just men. Why, he says that they are spirits and Hunt says that they are bodies. Now, listen to this. Here is the answer to that. The spirits of just men referred to their spirits when they were in Hades. But, now they are perfect. It says spirits of just men made perfect. They were spirits when they were in the Hadean world. But they were set free and were made perfect, my friends, by a resurrection from the dead. And they weren't perfect in the Hadean world as spirits. But now they are perfected by a resurrection just as all of us when we die and in the graves will come out of that grave, and will sit over there with Jesus in a perfected state. We cannot be perfect in this world. We will be perfect up there. So that is how that they are perfect.

They are spirits of just men made perfect. They are first spirits, and they are made perfect, my friends, by the fact that they have been resurrected and gone on to that place of perfection. Anything hard about that? Nothing hard about that! Now, all right, let's go on.

Talked about those lost books. Said why did Brother Hunt bring them up, we were on the subject of instrumental music. Now listen, anybody knows that when you introduce an argument, that every point of that argument, everything that you say on that argument. I simply introduced those books to bring in the fact of the Hadean world, which played a part in establishing my argument — not that I thought that instrumental music was taught by those books. I do not accept those books as inspired. I said this: I am agnostic, I am agnostic, I neither deny nor affirm. But I will say this. I will deny that they are inspired. Now, there it is. Now let it go down. I just said that I did not have to deny or to affirm. I didn't have to say either way. But I deny they are inspired. Now let them go down. I believe that this book is all that there is (holding up the Bible). Yes, indeed.

All right, I am going to say this much in how to interpret the book of Revelation. Now he goes over there and he reads about the different things in Revelation, my friends, here is the point. I don't claim to know all of the book of Revelation. But when you read the book of Revelation that book ought to be able to be understood. Of course nobody is infallible in any interpretation. But here is my treatment of the book of Revelation. We cannot cast it aside and say there is nothing to it. The fact that it is a revelation shows that it is revealed, in some sense. The way to treat the book of Revelation is like this. Take any passage in there, read and study its context. If its context and setting of the scripture does not explain what it is talking about, then interpret that scrip-

ure by scripture, like you do anywhere else in the Bible. And consequently, you can derive the proper understanding.

Now, I want to call the attention of the congregation of my opponent. That my argument on the Old Testament saints. My argument on the 14th chapter of Revelation is not in Revelation only. Too often these brethren have met this argument and have limited it to Revelation 14th chapter only. And that was the last of it. But, no, these people here—that is not the only place that they are talked about. Where else in the Bible are your horses talked about? Except in Revelation? Where is that that you talked about that glass mingled with fire? Where is that talked about in the Bible? Except in the book of Revelation. Where abouts? If you find it in other places, then interpret it by it. But this hundred and forty-four thousand is not limited, it is not a Revelation subject. It is not limited to the book of Revelation, my friend. You know what I mean by a Revelation subject. That is limited to the book of Revelation. It is also in Hebrews and they are also in Ephesians. And they are also in Matthew the 27th chapter and elsewhere in the New Testament. This argument in the 14th chapter of Revelation, my friends, is not limited to the book of Revelation. These people are not. The rest of the Bible talks about these people as well as the 14th chapter of Revelation. Therefore, we have every good reason to know that because that they are in the 14th chapter of Revelation and elsewhere in the Bible, that they are not figurative. That very fact will show that they are not figurative. Sometimes they were bodies, they were saints and they were redeemed from the earth it says in there. Redeemed from among men, and attained the first fruits unto the lamb of God. That word the 'first fruits' in there shows that Jesus Christ was the first fruits of them that slept. Shows, my friend, that Jesus

came out of the grave and they came out of the grave with him.

Now, I never in all of my life, heard such an explanation of the 4th chapter of Ephesians, there about he led the captivity captive, gave gifts unto men. Never in my life, did I imagine any man to give an explanation like this man gave to that passage. Never did I ever hear anything like it. The only thing you do, my friends, you read that. It first says that Jesus ascended on high. Then, said he led captive, the captivity captive. I never could get that straight while quoting it. But, it goes on down and says this. Before he ascended he first descended into the lower parts of the earth. Showing my friend that he descended down there to the lower parts of the earth, to the Hadean world and the very captives that he was talking about are those people he released and they walked down the streets. That people right there that he led with his ascension. Yes, indeed, that is the explanation on that.

Ten minutes. Now I want to introduce another argument.

Argument number 4. I want you to listen to this very carefully. Music like language is a gift of God, not an invention, but a discovery. Let me read it again. Music like language is a gift of God, not an invention but a discovery. Now, I want you to notice this. One of the strongest arguments made in proof of existence of God is deducted from the existence of language. He will admit that Alexander Campbell used that in his debate with Owen. One of the strongest arguments in the proof of the existence of God is deducted from the existence of languages. It can be proved that men can never invent a language. That is right. You will admit that. The language has to be given to him by someone else. He will admit that. The same is true with music. The tones of music are as mysterious as the languages of men. The human

voice can only sing a very, very, small part of the tones which he has discovered to be in existence. By the invention of instrumental music, or instruments of music, man discovered musical tones. Far beyond his reach and even though beyond his reach they are as true and consistent in their tone range as the tones he can sing. Only God could have made such tones and waves and only angels could sing them.

Now here is the thing that I say in this statement here, is this. And I am going to submit the Biblical proof upon which I base it. Here is what I say. You strike a string of a musical instrument, that string does not produce music. No sir. It doesn't even produce a sound. That is the science of it. It produces a wave, an ether air wave. And that wave my friend out there in God's realm is so curved that the string starts that wave and that wave is so curved not by man but some power beyond man. Now, that is the fact that I want you to get that music is. That wave in its curved form strikes the ear drum, and that ear drum is the thing my friend that understands that is the instrument. The instrument of music actually is in a man's ear. That string, the only thing it does is to start that wave, the ether waves in the air. Whatever causes that to curve in the air is very mysterious indeed. Only in the hand and power of God does that happen.

Now, that is what I am saying. Now man can only sing a certain number of these tones as produced by that wave. And after he received certain number of them that wave goes on and on, beyond the reach of man. Beyond the reach of his hearing. But they have made pictures of that various sound wave going on and on, beyond even the ear of man that is able to ascertain the tones. What causes that? It is just as consistent, really the scale is just as perfect and the tone is just as perfect as tones are when the waves first start, that man can reach. God takes hold of that wave. It is out there in the

air. It is a discovery, music is not an invention. It is something, just like Benjamin Franklin discovered electricity. So my friend, music is in the waves of the air. And the string of an instrument only strikes that and causes that wave to start. And that is the thing when it strikes the eardrum of man that is playing the music. It is the wave in the air that is playing the music. Now that is what music is. That is the science of it.

Now, my brother may not be prepared to meet this. I do not know. Now, he probably isn't. I don't expect him to be, however. Now, listen to this. Just as babies are born with every physical organ, now, get that. Just as babies are born with every physical organ necessary to talk and speak a language, now when a baby is born he can't talk. But he has all the organs there. He has the tongue, the voice box and everything else necessary to speak the language, that language is given to him by someone else. Just as a baby is born with every physical organ necessary to talk or to speak a language, so are they also born with the workmanship of musical instruments within them. With every natural instinct to discover the musical language, and to produce instruments to speak that language. Just as a baby is born with every organ that is necessary to learn that language, that God has given to all of us, so, that same baby is born with every natural instinct that he is able to discover the music my friend. Now, that is the hand to make the workmanship to discover the music.

Now, we have Bible proof of this. In Ezekiel 28th chapter, I want to show you beginning with the eleventh verse to the 15th verse. I am going to show you that that is true. That man is born with the very talent to make instruments of music and by the instruments that he makes he stops those waves in the air and those waves themselves leaving the strings. What will cause that sound? When I strike right here the piano (strikes a

note on the piano) now that made a sound my friend. How come you to hear that? Why, a wave was started in the air. There was no connection between my ear and that thing over there but the connection is in the wave itself. The wave itself connects them. Now, I want to read this. Ezekiel 28:11-15, "Moreover the word of the Lord came to me saying, Son of man take up the lamentation from the king of Tyrus, and say unto him, thus saith the Lord God; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden, the garden of God. Every precious stone was thy covering, the sardius, the topax, and the diamond, the beryl, the onyx, and the jasper (and so on), the carbuncle, and gold; the workmanship of thy tabrets and of thy pipes was prepared in thee; in the day that thou wast created." In the day that thou wast born, in the day that you were made. Oh, king of Tyrus, workmanship of pipes and tabrets were prepared in thee, in the day that thou was created. "Thou art the annointed cherub that covereth; and I have set thee so. Thou was upon the holy mountain of God. Thou hast walked up and down and so on. In the 15th verse, "Thou was perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

Now, Brother Wallace, I am going to give you an exegesis of this scripture here. This scripture right here is talking to King Tyrus. You remember that Jesus referred to the cities of Tyre and Sidon as having been very wicked cities. That is contemporary over here as to what Ezekiel was talking about. Now, King Tyrus was the man that was addressed. And it is pointed out here the condition that he was in when he was a baby. This chapter here in this very fact, we learn the status and the condition of children, when they come into the world. Why are children innocent? Why are children in a safe condition? Why are not children lost until they

come to the age of accountability and sin? For the simple reason like Adam before he sinned in the garden of Eden. They are in God's garden. He said King Tyrus you are in the garden of Eden. Now, King Tyrus wasn't in the garden of Eden was he? Was he? But, the thing is this, it says that he was but the thing that it means is this. As Adam was in the garden of Eden, perfect, before he sinned, when he was first created, so King Tyrus—everyone of us has our garden. Everyone of us has our garden of Eden that is what it says. And the thing is this. You are perfect in all your ways—until iniquity is found in thee. Now, a man is perfect. He is a perfect baby, he is innocent, he is in that garden of Eden just like Adam was when he was born into this world. And he has all perfection that he has ever had and he was perfect until iniquity was found within him—till he sinned. Now that is the chapter on babies. I have used this before, my friends, against the Methodists who sprinkle babies showing that it is not necessary. They are already in the garden of Eden. They are perfect until iniquity is found in them, shows the status of little children.

Now, King Tyrus was just like that before iniquity was found in him. Now, these different stones that are mentioned here have reference, according to all the commentators that I could get a hold of, showing this, that it has reference to the mansion or the king's palace in which he was born. He was born in that lovely palace all these stones around him. A perfect man. Yes, indeed a perfect baby, no sin in that baby, and then what happened? Then it says that the workmanship of pipes and tabrets were created or born in him. Now, brother, this is the word of God. This is not Old Testament doctrine. Who will say that this is Old Testament doctrine? My Brother Wallace, even though it is in the book of Ezekiel. Just suppose here (laughter from the audience.) Listen to this, just suppose this. Suppose that we would

just take this chapter right there, just for a minute. And put it over here in the New Testament. Does it belong in the New Testament? or does it belong in the Old Testament? Well, chronologically as it is arranged here in the Bible we find this book of Ezekiel in the Old, and this particular passage shows that the man is born here in the Garden of Eden in a state of bliss, in a state of innocency—perfect in the sight of God, and no sin in there. And workmanship of pipes and tabrets found in thee. That verse, my friend, is the eternal principle. It could be written just as much and just as true, and just as true as if it were written over here in the New Testament. If it were written in the New Testament, would Brother Wallace deny it? Would he not go there and say here Brother Hunt I will admit that the pipes and the tabrets were created in many when he was born, if he could find that verse in the New Testament. Would he do it? Well, my friend, just because it is not found in there or catalogued that way is no sign that it is not in there. This verse is in the New Testament in principle. Yes, indeed, therefore, if he read it in there, there would be no argument about instrumental music. Yes, just because it is in the Old they wave their hand. All right, now here is what I want to conclude is this.

Insomuch, my brother, that instrumental music is created in man, here is the thing that happens: this application applies to every individual. Music is God-given. It is a God-given talent. The workmanship to prepare the pipes and tabrets. An instrument does not produce a single sound but that sound is struck when you pluck a string, that string makes the waves and you have to have an ear drum. The old saying is, if a tree falls without an ear to hear it there would be no sound. That is correct. Now, the thing is this, the ear drum is the thing that actually picks up the wave. That instrument does not make music. That instrument does

not make a sound. That instrument does not do a thing in the world except cause the wave in the ether air, my friend, that produces that wave and that wave, God takes a hold of that wave. God out there in electricity. It is God that created us music. It is not an invention but a discovery of God's power and God's work out here in the realm of nature just like electricity or gravitation or any other power, my friend.

BURTON BARBER: Time up.

HUNT: Time up?

WALLACE'S FOURTH NEGATIVE

This will be the last time that I shall appear before you. I want to give you my thanks for your hospitality. I have enjoyed very much being with you. I have enjoyed the fellowship. I appreciate the kindness of each and every person. I hope that I leave you as a friend. For I have tried to serve and do what I believe to be right. I want Brother Hunt to know that I still just consider him a confused man. I don't believe that he is dishonest. I think that he is honest. I think that when he gets home that he will get to thinking about it and he will ask the Lord to forgive him for all the things that he has said about me. I believe that with all my heart.

In fact, he made some good confessions as he went along tonight. In one of them he said, "Brother Wallace, I did say that the devil was destroyed." Thank you, Brother Hunt. So, I didn't misrepresent him, did I? All I know was what the man said. He said you ought to know what I meant. All I know is what you said. I thought that is what he believed. But if he doesn't believe it, I am glad. We are having a good old revival. He is getting that far along anyhow. We have made some progress.

Well, let's notice Ezekiel 28. And that is proof that instrumental music is in the New Testament. That is proof, says Hunt, "according to the New Testament, the infallibly safe side is for Christians to use instrumental music and I have proved it by Ezekiel 28." Now, isn't that fine? That is the best that he can do. Hunt says, "I proved that the New Testament authorizes instrumental music and it is unsafe not to have it—see Ezekiel 28." He got over there and he read this passage

about the overthrow of the king of Tyre. And he gave us a philosophical lecture and he talked about certain things that are figurative. And he said that the STONE represented perfection. Isn't that what he said? Is that what you said? What does the stone represent there? This stone—Ezekiel 28?

Hunt: The various stones represent the palace, the place in which he was born. The palace was loaned to them.

Wallace: That is figurative then, isn't it?

Hunt: No, literal.

Wallace: You mean that is just the house where he lived?

Hunt: Where King Tyre was born.

Wallace: That's just the house where he was born?

All right, this refers to the king of Tyre and he says, "the overthrow of an old king proves my proposition." Here is Ezekiel coming along prophesying that God is going to overthrow the king of Tyre. He said that that is my proof that instrumental music is the infallibly safe thing to use in Christian worship. Why, here is a prophecy where Ezekiel says Tyre, the king of Tyre will be overthrown. And Hunt said that is my proof that you ought to have a piano in the New Testament worship. That is the best that he can do. Isn't that fine? He said, "My actual argument is that they were created in the garden of Eden." Why over there in the garden of Eden? The thing boils down to this—that you have a natural talent and that the natural talent was given of God and that you ought to use it. All right, what are you going to do with yours. Why does he make some of you bury your talents? Hunt says you can bury your talent or you can use it. Why do you bury your talent? I notice in their books that they say you may bury your talent or you may use it. What are you going to do with yours? You have one person up here playing the

piano. Now, what are you doing with this girl's talent that is sitting back here? If that natural talent REQUIRES expression, then everyone that can play an instrument has GOT TO PLAY. If you can play a piano, PLAY it. And all of you can play some kind of an instrument. Even if it is just a Jew's harp. You can toot a horn, you can beat a drum or you can at least beat a tambourine if you have a talent for it, and if you have a TALENT for it and don't use it, you are entirely unsafe. Wouldn't you have a fine service down here? Everybody has to have an instrument because everyone has a natural talent. Here everybody has a natural talent and a natural talent has to be used, so everybody has to use it. Are you going to bury the talents of all these people? That is proof that you can't be saved if you don't use an instrument.

Now, he gave a long dissertation about music, and I marvel, oh, my, what a great definition of music. Here is what Webster says, "the science, or art of pleasing, expressive, or intelligible combinations of tones." The art of making such combinations. Webster says it's the "art of making the combinations, esp., into composition of definite structure and significance." He says, "Oh, Mr. Webster, you just haven't heard me, I'm original." You ought to write the dictionary. How could I know what music is until I come up here and listen to you. Why don't you fix up a dictionary that I can use? And that is proof that you ought to have an instrument.

Now, I want to get this once and for all before you. These brethren stand up here one night and say it is just an aid. Did you hear that? And tonight he is affirming that it is infallibly unsafe not to use the instrument, and then in the next breath says that it is an aid. I sometimes wish that they could make up their minds which side that they are on, if they can possibly do so.

Now, I want to show you. He said that I misrepre-

sented him, yet I put a chart up here with his words on it and he never referred to it. He perhaps will when he gets into his last speech, so he can hit and run, but he can't fix it. Here it is.

"Almighty God COMMANDED instrumental music to be used in connection with singing; he COMMANDED the 'singers' to use them; he COMMANDED them to be used during the worship service"

"The Apostle Paul COMMANDS US to 'speak in Psalms (Eph. 5:19)... Surely this is a 'necessary inference' to speak with the voice of an instrument in the COMMAND to 'speak to yourselves in Psalms - (Eph. 5:19)"

"Everything necessarily inferred by a scripture must be done before that scripture is obeyed" JULIAN HUNT

"God commanded instrumental music to be used in connection with singing. He commanded the singers to use them. He commanded them to be used during the worship service." Oh, but he said "Brother Wallace, I don't claim that is in the New Testament. That is in the Old Testament." Don't you remember that? Was Paul an Old Testament writer? On that same page of his book, on page six in his book, he says, "The apostle Paul commands us to speak in psalms, Ephesians 5:19. Surely, this is a necessary inference to speak with the voice of an instrument." In the command to speak to yourselves in psalms. Then, he said, "Everything necessarily inferred by a scripture must be done before that scripture is obeyed." Then talk about an aid! Why, he says that you can't obey Ephesians 5:19 unless you use an instrument. He got up here tonight and said that if you have a natural talent, you ought to use it. You can't even obey Ephesians 5:19 to save your life, if Hunt is

right, without an instrument. You can't sing unless you use some kind of an instrument. Whatever your talent is—if you have a talent for a one-man band, you must use it. Here is a man that can play two or three instruments at the same time and has a talent to do it. He is unsafe if he doesn't do it. Then talk about an aid! Consistency, thou art a jewel, and Hunt, you are out of jewelry. "Oh, consistency, thou art a jewel." Remember that? Then talk about an aid in one breath and a requirement in the next. You remember that?

He talked about Ephesians 4. Turn back to Ephesians 4. I want you to look at that passage so that you will not forget it. And he said, "Well, I never heard of a thing like that." I ask you, do you know the meaning of words? Do you have a dictionary down here in your school? I think it would be fine if somebody would give this school a good dictionary. Now, the Bible says, "Wherefore he saith when he ascended on high he led captivity captive." Certainly so, but, "Now this, *He* ascended, what is it but that *He* also descended to the lower parts of the earth." This simply shows that Christ went down into the grave, but the grave could not hold Him. And it can't hold you because Christ took the keys and left. He said, I have the power of death, the keys of death and I went away with the key. Hunt thought he took the people. John said that he took the key (Revelation 1:18). Paul said that *He* went to heaven. Hunt said *they*. Paul said *He*. Hunt said *THEY*. And Paul teaches that the Lord took the KEY. When you die, you don't need to be afraid. The devil can't keep the grave shut. He could have before Christ came out. The devil can't keep the grave shut because Christ ran off with the key. He left the *prison* open. Do you know the difference between *captivity* and *captive*? He said, "I get mixed up on that." Certainly you do. Get your dictionary out and look that up. Just get it

and look at it. That is what that passage teaches. Then he said that was my proof that you ought to use an instrument when you sing. And if you have a natural talent, you have to use it.

Now, let's go a little further. Now he wants to debate me but he does not want to debate instrumental music. You notice that. What has he said about it? You've got the proposition signed on that. He says, "Oh, I want to get on to something else, on the millennium." Trying to get off on the millennium. He tried to get off on that. He would like to get off on the resurrection. What about getting on instrumental music over there in the Big Sandy Valley? Are you ready to go?

Hunt: The only reason, Brother Wallace, that I would refuse to meet you is because I feel that you have not met me.

Wallace: (gives him a big laugh) Ha! Ha! Ha! Ha! Ha! Now, isn't that nice? Oh, now he feels, yes, he feels, and says, "No, thank you, but I feel like you can't meet me." He told you the other night that I didn't have enough sense to make you understand what I was saying. Oh no. Oh, he said, "I will go west and I'll get a debate." And he said that they told me there were some big ones out west. And I told him we would let him start in at the bottom and work up. And now he says, "I don't want to meet you." Barber told me, "I will meet you" and we have propositions signed, but he told me, "I won't have time for two years." In just a few months after Barber said that, Brother Brown, you were trying to get a debate way down in Mississippi, weren't you? And Barber had time for it. And he couldn't do it for two years with me. I am saying this because I want you boys and girls to know what is going on. Now, he said that I want to debate you on this: "Resolved that the New Testament teaches a bodily resurrection." I never did deny that. I just said

that the body of David was not raised. And you admitted it. (Hunt nods, yes) Thank you.

He got up and said oh, that is figurative about David. David was not raised (Hunt nods yes). Thank you. You are doing good. We are about to make a preacher out of him. If we could just get him to respect the law of Christ in the New Testament worship. That is His rule here in the Bible.

Somebody take down this tent (chart No. II) for me and I will go on. Now, if you want to debate on the body here is one. "Resolved that flesh and blood can inherit the kingdom of God." Here is a statement I made. I said that flesh and blood cannot inherit the kingdom of God. If you want to debate that, you may affirm that, "Flesh and Blood *CAN* inherit the kingdom of God." There you are. You see what he wants to do. He wants to get out of debating instrumental music. I don't blame him. Don't blame him at all.

Now, let's go a little further. Well, he said, instrumental music is mentioned 44 times. Yes, but not once in connection with the worship in the church of the living God. Donald, straighten him out. Why don't you put it on your chart? Here it is (Donald Hunt's chart). You people have it. He said that, "it is mentioned." So is the sabbath. Does that prove it? So is incense. Does that prove that we ought to have it in the church? They have incense up there in heaven. Oh, he said, "God took away the sabbath." God said He took away the law. The law contained the sabbath and He took away the law and the law contained the instrument. The instrument, the sabbath, the incense and all of it went at the same time—with the death of Jesus Christ upon the cross.

Someone: "Amen."

Well now, regarding the resurrection, Matthew 27. He said, "Brother Wallace said that represents a miracle." Turn to Matthew 27. I said that *was* a miracle.

That *was* a miracle. That *was* a miracle. Then he said that you ought not to talk that way. Turn to John the third chapter and read where Nicodemus said, "Lord, we know that no man can do these *miracles* except that God be with him." And those miracles proved that God was with him. That *was* a miracle. I didn't say it *represented* a miracle. I said, "That was a miracle." Now, he said, "because those bodies were raised, they went right to heaven." There is not a passage on earth that says that these men went right on to heaven when Christ ascended. Why, he said that these hundred and forty-four thousand people stayed right here with Christ and when Christ went up they all went up there with him. Paul said that is not so. And Peter said, "David ascended not." "David *ascended* not." But Hunt said last night that David was right up there. He is not in his body. His body is here. The bodies of Abraham, Isaac, and Jacob are still in the grave. Their bodies will be raised, certainly, but the resurrection has not passed. Paul said if you find a man teaching that the resurrection is past already, he has erred concerning the truth and overthrow the faith of some—over throw your faith.

Now, then he talked about Jude 14. Christ coming with ten thousands of his saints. Did he say that they would have mortal bodies? Hunt just assumed that because Jesus is coming back with the saints that those saints had mortal bodies. Didn't I tell you that in Revelation he saw the *souls* under the altar. Didn't you hear it? Isn't that what Revelation said?

Well, now turn to Hebrews 12:23 again. And notice what is said. Well, I told you that Paul said, "To the general assembly to the church of the first born who are enrolled in heaven to God the judge of all, and to the spirits of just men made perfect." And Hunt said, "Brother Wallace, that is when Christ went down to the spirits in the grave," but Paul says these "spirits are

enrolled in heaven"—not the grave. His whole proof was this: That the church, half of it is here and half up in heaven. And, Hunt says, here are the just men made perfect and they, in their bodies, are up in heaven. When I told him the text said "spirits," he said, "I'll take them out and say that refers to the time they were down here." Now, Hebrews 12:23 says the "*spirits*" of just men made perfect. Where are they—this is the general assembly, and church of the firstborn? Hunt said Hades. This says the church of the firstborn. And Hunt inferred that the church of the firstborn is Hades. Now, you remember that. That is not even a good dodge, Brother Hunt. That is not even a good dodge. I expected better things of you.

Now he said, "well, about the lost books." I now have him converted on that. He said now, "I deny them," and that is good. Thank you for saying so. You made a *confession*—said that I didn't misrepresent you. Thank you. Now you remember that. He said I didn't misrepresent him. Hunt said, "I did say that the devil was destroyed." Thank you. Now, he said, "I believe that those books are not inspired." Thank you. You fellows would make some fine preachers if you would just respect the law of the Lord Jesus Christ in the worship. And, ah, how we could go out here today and stand together in preaching the gospel of Christ Jesus and do many fine things. You stand for clean living. You stand for preaching plain principles on how to be saved. If you would just respect the law of worship like you respect some other things, what a great work could be done in the name of the Lord Jesus Christ.

Now, turn to Revelation 5. And he says, "Ah, well, it depends on the context." Why, certainly so. Now, here is where he talked about the context and he says, "The four and twenty elders fell down before the lamb each one of them having a harp and golden bowl of

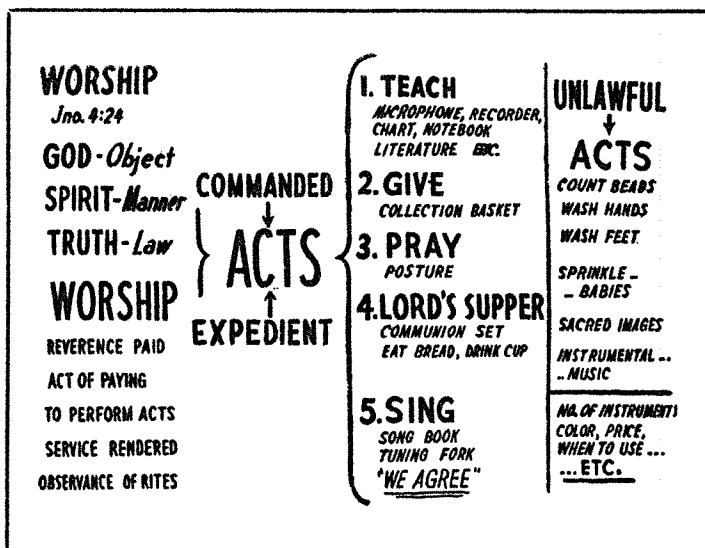
incense." He said, "The incense is figurative and the harps are literal." Now, here is the context. Say, Brother Hunt, aren't they in the *same* sentence? Isn't that getting them pretty close together? Yet he says that one is figurative and the other is not. Just because that is the way he wanted them to be. He wanted his harp, so he said, "That's where I get my harp." "I get my harp." "I want a harp," but he does not have a harp, he has a piano. He does not even use a harp. He can't play a harp—because he doesn't have one. He plays on a piano instead of a harp. Is a piano what they had in heaven? Now, after all, if you could prove that they had a literal harp up there, that wouldn't be any proof that it should be used in the church of the Lord Jesus Christ. No more than it would prove that incense is to be used. If the harp is literal, so is the incense. If you make one of them literal, they are both literal. You must put them both in.

Now, then, that covers everything that he said. Not a thing in the world left. And in conclusion, I want again to call your attention to these important facts that we are discussing—the question of the worship of the living God. I have repeatedly shown you that a mechanical instrument of music used in worship is wrong.

They try to make the tuning fork parallel with the piano. They are not parallel. They are not parallel because of the office they perform. Anybody can see the function of them. One produces music and the other does not. Hunt talked about sound. I am talking about music. Here is music—vocal music—singing. Here is mechanical music. Now which one does God want? Oh, yes, we have to have pitch. You have to have pitch to sing and you have to pitch to play. Now I have heard you get one pitch on the piano and another by the leader. Don't you? Did you ever get a little mixed up? You must have pitch for the piano and pitch for the

leader. Tune for vocal and tune for mechanical music. Notes for vocal music and notes for the piano. Parts for vocal music and parts for mechanical music. Harmony here and harmony there. Leader for song and leader there (piano). Two distinct acts, two distinct acts. (Laughter from the audience).

Now, take your song book and you can use it to produce *two kinds* of music—two kinds of *music*. And you put in a *kind* that God deliberately left out. He had it in the old but he left it out of the new.



Now, I have shown you that worship means reverence paid, the act of paying, to perform acts, service rendered, observance of rites, that Christ gave us ordinances of divine service. And He told us what to do. Here (pointing to chart) are the things that are commanded. Now I asked him over and over where the instrument belonged—under the command or expedient. One time he says it is a command and the next time he says it is expedient.

I wish he could make up his mind. You have heard him all the way through the debate—one time one way and one time another. Can a fountain send forth sweet water and bitter?

Now, I have shown you these things (song books, etc.) are not parallel to the piano. Because sing is a command. Here is the command to sing. When I use a song book, I sing. When you take your song book you can either produce vocal or mechanical music. And when you produce mechanical music, you are *adding* another *element*. Another element. And also I showed you that some things are morally right that are religiously wrong.

Hunt says, "circumcision is neutral." But the apostle Paul said that if you receive circumcision, Christ will profit you nothing. It is morally right, but religiously wrong. It is morally right to wash feet. To this good day he has never told us, (oh, he might take a lick and run)—why they do not wash feet in the church. It is not morally wrong, either. Is it wrong to wash your feet? Oh, he said, "that is not parallel." The point is, why on earth don't you do it? Jesus gave an example and he said, "I give you an example and you ought to do it. And I gave you a command that you ought to do it." The same rule that cuts out the foot washing cuts out the instrument and he knows it. I told you over and over where Jesus condemned certain men for washing their hands as it was their law—a tradition. And He said when you do that you make void the word of God. "In vain do you worship me teaching as your doctrine the tradition of men." Now, when you follow the tradition of man you make *void* the worship of God, you cancel the worship of God. Here is the *command* to sing. The only authority for the instrument is *man*. If Jesus had wanted it in the church he would have said so. And Brother Hunt, if you could find it you would

not be over there among the harps and horses in Revelation. And you wouldn't be over there in Ezekiel 28, where God said I am going to overthrow an old king. You would get it over here in the New Testament.

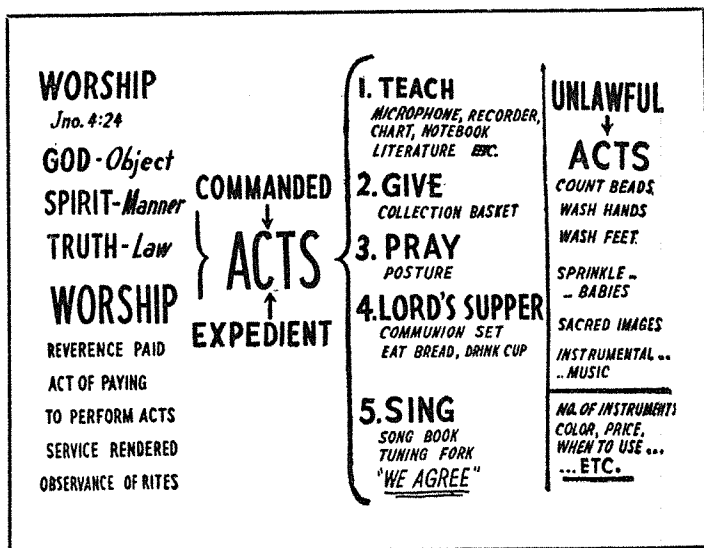
Now, here is Hunt's proof: The overthrow of a king in Tyre, and then over here among the horses and horns in the book of Revelation. Hunt says, "I like this up here (Revelation), and I will go up and look around and if I see a harp, I'll bring it back, but I don't want the incense. I don't want a horse, so I will just get a harp, then come on back." He then went over to Ezekiel, to try to get the instrument, and then came back by David's goat pen, but left the goats and comes back with David's harp. He will go up here in heaven to try to get his harp but he would not try to find it in the New Testament church. But he said, "Ah, that is a part of the New Testament church." Listen, we are not a group of disembodied spirits. We are here in our physical bodies. Let him affirm that flesh and blood shall inherit the kingdom of God. Let him affirm that mortal bodies are in heaven just like our bodies. Let him affirm that men up in heaven have fleshly bodies just like we do. Do they take Hadacol up there? You said last night that you recommended it. They don't even have the light of the sun. They don't need those things. They don't get hungry. Neither do they thirst anymore. He said they have bodies just like we have. Yes, he will be putting Hadacol up in heaven next. He put it in the church the other night as an aid. Then salt water. There are some things that are morally right that are religiously wrong. To use an instrument in worship is an unlawful *act*. It is a sin of presumption, and when you put it in and use it, God won't even hear a prayer. "If a man turns away his ear from hearing the law, even his prayer is an abomination in the sight of God." It is a tradition of men.

Now, if a rule proves too much, it proves nothing. Oh, he said it is not wrong within itself. You remember that? Hunt said, "The first thing that an individual must do in selecting an aid, he must decide whether this or that aids him." So you then just go down to the hardware store and look around and find something you think aids you and just take it off the shelf and use it in worship. You may go to the grocery store and if you see something you think will aid you, just pick it up and worship. Now, Hunt said, "if you decide that it aids you and if it is not wrong within itself." So then, you may put anything in the church of the Lord Jesus Christ, just so *you* decide that it aids you and it is not wrong within itself. The Bible teaches you to wash feet. Is it wrong within itself? Why doesn't he put foot washing in? You know why. When he cuts out foot washing, he'll cut out his music and he knows it. He knows it. Certainly he does.

I have shown you that instrumental music involves rebellion against God. God had it in, but He took it out. Hunt said, "I couldn't find it in the New Testament church, so I will go up to heaven and look around up there among the horses, horns, and the incense and I will call all of them figurative except what I want and I will get a harp and come back." That is the way he proved his proposition.

Now, your classification of aids is unscientific. The use, the office, or the thing done with it proves its classification. What do I do with an aid? God commanded us to "teach." What do with a chart? I do what He says.

God commanded, "sing." What do I do with a book? I do what He says. That is the limit of the law. That is the extent of our practice. Now, here is the point, Here is the point, Brother Hunt. Hunt got right up here when I asked him, "do you agree with my practice?" And he said, "your practice is wrong."



Is it wrong to *teach*? Is it wrong to *give*, to partake of the *Lord's Supper*, to *pray*, and to *sing*? He said, "your practice is wrong." That is the limit of the law and the extent of our practice. God gave a rule of New Testament worship.

Then I showed that by a simple rule of grammar mechanical music could not be an aid to vocal music. He does not have any use for grammar as he seemingly does not know the difference between a singular and a plural. He doesn't know the difference between *HE* and *THEY*. It seems he does not know what *captivity* and *captive* mean. Maybe he does. Now on the co-ordination of words. Coordinates cannot be an aid one to the other because one is equal to the other. Certainly so. You said that aids are like the eye glasses. What can eye glasses see by themselves? Lay them out there (lays glasses on stand) and what can they see? When you use your glasses you do nothing but see. What do you

do with your book? Just sing. Pitch is implied. God loosed the manner of getting the pitch. What do you do when you get the pitch? Just sing. "Sing"—that is the limit of the command, and that is the extent of our practice. That is all that is involved in this whole question. Why, these fellows, they agree on this (pointing to expedients on chart). They say these expedients are all right and when I try to get them to debate instrumental music, they talk about everything under the sun from baptismal pants to song books instead of affirming instrumental music.

I am glad that Hunt has affirmed and he said that this instrument is such that if you don't use it, you are absolutely unsafe. Yet, one time Hunt says that it is an expedient and the next time that God commanded it and you are unsafe if you don't use it. He has consigned every soul here tonight to torment if he doesn't use it. "Oh," he said, "I said you could just take your choice." Yet he said that it is necessarily implied in Ephesians 5:19. Then he said, "everything necessarily inferred is essential and you cannot be without it." He makes instrumental music absolutely essential—a thing that you cannot do without. Yes, he said, "all that is inferred in a passage must be done or it cannot be obeyed." Then he said, "necessarily implied." And he said that means, "a consequence or implication or conclusion arrived at either by deduction or induction which cannot be otherwise is essential and indispensable, a thing that you cannot be without." Then talk about an aid! Talk about an aid! Then he said the "instrument is commanded, required, created over yonder and is a part of your natural life. And you must express your nature." He then affirmed that it is a part of your *nature*, and you must express it. Then you come to church and you say, "we will just let one express his nature and the rest of you can't." Pshaw. The rest of you can't express

your nature. He said, "oh, Brother Wallace, I didn't say that you had to do it while you pray." But last night he said that you could play your piano while you pray, when you give, and when you sing. But these brethren over here according to this book that I have here, says, that to do so is "anti-Holy Spirit and anti-Christian." Hunt said, "ah, well, you ought not to array us one against another." Oh, but this book says that if you use it during prayer, it is absolutely ungodly.

Hunt: What page?

Wallace: Page 68 is the page where it says, "at the top of the list is the anti-Holy Spirit thing of adding soft music during prayer." Hunt said last night that you could do it. You heard him and the rest of his brethren say, "it is anti-godly and anti-Holy Spirit." Hunt says, "you have a natural talent and you must express it." Too, he said that, "it is absolutely inferred and the scripture can't be obeyed unless you use it." Then he gets up here and says it is an expedient! No wonder he doesn't want to debate it and gets off on the resurrection and the millennium or something like that.

Now, I have shown you repeatedly that the instrument is in and is a part of the worship in spite of what they say. Why, Christian worship is not just an intent of the heart. The Catholic, Cardinal Gibbons, said that, "I can put the image in worship, and bow down to it because it is on the outside of me." He says, "I don't intend to worship with it, so I will cross my fingers and say it is not in." Hunt will put the instrument in and use it just like the Jew did and God said the Jew used it to worship. He just talks it out. He puts it in, keeps it in, and *talks* it out. You use it as an act of worship regardless of your denial. I don't say that he believes that, but that is what it is, in spite of his denial.

Now, the Lord Jesus Christ has given us a law regu-

lating His worship. And I beg of you boys and girls to respect the law of Christ. Why, you can sit down and read your New Testament and find out what to do. And, lo and behold, you would never have known Hunt's rule if Brother Hunt had died before he got here. This great rule would never have been known. Nobody else knew it except Brother Hunt, Barber, and his cousin, Donald Hunt. You would never have found it out if Hunt had died. Poor boys and girls, even though you have a New Testament, you never would have heard of Hunt's great rule. Now, you have a New Testament, follow the Lord Jesus Christ and may God bless you and good night.

* * * *

HUNT'S TEN MINUTE REJOINDER

Now, I have 10 minutes to preach and this will be the close of the debate. I want to call your attention, my friends, to the proposition up there, that the infallibly safe side according to the New Testament is for Christians to use instrumental music, the mechanical instrument, in connection with praises offered to God. Now, my brother, listen. This is the last speech, the last one. Brother Wallace claims that we add to the New Testament when we use it. But, has it ever entered into his mind that perhaps he is subtracting from the New Testament by refusing to use it?

I have been dealing with the word of God. The New Testament has music mentioned in there. I absolutely am not adding the instruments of music, when they are mentioned in there. But he is subtracting, he takes them out. Who, then, my brother, is on the infallibly safe side? The man that adds or the man that subtracts? Neither. But the man that takes it exactly as it is and it is in there. He is the man that subtracts. And he is the man that is on the other side. Now, I am going to refer to this chart. Now, let me preach a little bit. (Nichols: "Here's your rule.")

All right, thank you sir. (Pointing to chart) Now, the worship here, I agree to most of that. That is fine. This down here—I don't agree a hundred per cent with his definitions of worship, but we'll not argue about that, but this right here. When the Bible says to teach, Brother Wallace teaches. So does Brother Hunt. But, Brother Wallace does all these other things. He has the microphone, recording machine, chart, note book and literature and all these other things that the Bible does not say anything about.

Now, that is what this debate is about. Then we can use them. Now we are not denying that he can teach. The Bible says that and so do I. But the thing that we are denying is that he can teach and use all these other things when the Bible says nothing about them. If he is going to stick strictly to what the word says, and use no aid; then let him do it. If he is going to use aids, then he is in the same class that we are. We use them too. Then we agree upon that all right.

Now, the Bible says to give, Brother Wallace gives but he does something else the Bible doesn't say anything about. It does not say anything about the collection basket, but he does. What is he doing then? All right, the Bible says to pray, on down the line and he does that. The Bible says to take the Lord's Supper well, he does that, and so does Brother Hunt. Brother Wallace does something else. What does he do? Adds the communion set. He adds communion sets, bread trays and various other things, that he has, which the Bible says nothing about. All right, Brother Wallace says the Bible says to sing and Brother Wallace sings. But what else does he do? He does something else that the Bible does not say anything about. He uses the song book, he uses the tuning fork. Yes, we agree he's got it down there. Yes, indeed. He uses the song book and the tuning fork and he does something that the Bible does not say anything about. That is what the argument is about.

Now, Brother Wallace does something else. What does he do? Why, he spends a lot of time telling us that we cannot have an instrument and brings it over here in this category and I went down that list of unlawful acts and he has it listed in the same category as counting beads, and washing hands and I showed him over there where the Bible plainly condemned washing hands. In order for him to have that in the category with instrumental music, he is forced to find the scripture that con-

demns it. As for this washing feet right there, now, washing feet is more than a moral act, it is also a religious act. I believe feet washing like this. That foot washing is an act of work to be practiced in the home when it is rendering service to a man in need. And it is a religious act in the category of lodging strangers and bringing up children and visiting the sick. Sure it is a religious act; therefore, my friend, if you are going to put instrumental music in that category according to his own logic he has made instrumental music a religious act. And that is the thing that we are contending for.

Now, I did not intend to bring that argument in but, I might as well. All right, now here is another thing. These scriptures of sprinkling babies. Now sprinkling babies, my friend, now what would that aid a man to do? He cannot put that in the category with instrumental music. Would sprinkling babies aid him in baptizing a believer? He is in the negative and he knows that it wouldn't. Now it is not in the category with instrumental music for it will aid a man to sing. That is the thing that it can do.

He said, "I want you brethren to make up your mind about the use." I have made it up. I made it up before I came to this debate. Instrumental music can be used as an act of worship and the infallibly safe side is for us to use it. And I showed where there were Christians in the church and they were singing and playing their harps. He says, "Well, Brother Hunt, give me a scripture where those people went to heaven." I gave it to you. I gave the 4th chapter of Ephesians, also the 14th chapter of Revelation. It says that those men were "Redeemed from the earth." Now I don't want to stop there. It says that these men were redeemed from among men. So they came out of the earth and were redeemed from among men. So they went to heaven, my friends, and were taken from among men. There is the scripture that

tells it. The hundred and forty-four thousand being the first fruits of them that slept.

Now, here is the argument he uses: The Bible says sing. Wallace sings. But Wallace does something else. Wallace uses the song book that the Bible says nothing about—uses a tuning fork that the Bible says nothing about. Therefore, he refuses to let us bring the instrument over here and says that the Bible says nothing about it. He says, now, we contend this, that if you can use something that the Bible does not say anything about why we can use other things, my friends, he says well, he says that it makes another sound. Who says that another sound is condemned in the Bible. That is not condemned in the word of God. They are assuming that. They are begging the question. That is the thing, my friend, to be proved. Now, I am going to make my little appeal. How much more time have I got?

BURTON BARBER: Five minutes.

Good, I'm doing good. Now, listen to this. Now, notice those four things, here is the thing to stick to their minds. Now, since Brother Wallace brought in the former proposition; and it is proper at the close of a debate to take all the propositions in the series and give a recapitulation on them. That is proper. Now, listen to this.

Brother Wallace in the other proposition gave this argument. He was to prove that a local congregation of the church of Christ could reasonably, scripturally, and consistently use a song book. Where is the scripture for a song book? And he believes with all his heart that a thing to be scriptural there must be a commandment, an example, or a necessary inference. He got up and denied that he held that for even a song book, a tuning fork or any other aid. He said, that I don't believe that and here he said that it is scriptural. So, in one breath he says this thing is scriptural and in another he says that I don't believe it at all. That is what he says, Yes indeed. I don't

believe that they are scriptural. Then according to his own definition they are scriptural.

Then, to offer that, he offered the law of binding and loosing—said God gave the commandments but he loosed the aids. Then I wanted to know what that meant, so he says, "Well, Brother Hunt, that meant the law of subordination and coordination." That is if an aid is in the same family with the command it is coordinate with the commandment. If it is not in the same family, it is subordinate. Well, that was sensible, in as far as those definitions of those words were concerned. But, I brought and showed him that it didn't make any difference whether an aid was in the same family or not. According to him a man couldn't have his brother in the flesh to help him out any. He would have to go on the outside of the family. My friend, that does not have one thing in the world to do with it. So, his authority fell, along with his first proposition.

I have shown, my friends, that the Bible says that there were Christians in the church and that they were singing and that they were playing harps and, he said, "Oh, how about the incense?" But in that very same verse it said incense—it told what they were. They were prayers of the saints. Now, if you had said that the harps are something else then Brother Wallace would have had an argument. And would have had a parallel but he did not show that. And therefore, we have every reason in this world to believe that they played harps like the Bible said.

One time a Methodist or a Baptist rather and this Baptist came to the church of Christ. He was planning to preach on John 3:5. He told me out of his own mouth, and a little ten year old boy was sitting, he also was in a Baptist family. On the word water, the word water does not mean water it means word. Couldn't get around it. After it was over, the little boy came up and

said, "Preacher, if Jesus didn't mean water when he said water why didn't he say what he meant. If he didn't mean water when he said water, why didn't he say what he meant, and mean what he said." Now, if God didn't mean harps when he said harps, why in the world didn't God say what he meant, so we would understand him, my friends. That is what I am saying. Now, I want to make my appeal this way. Brethren, I have studied this subject. I don't want to brag about it. Brother Wallace tried to leave the fact that I did brag. Maybe I do brag a little bit, perhaps sometimes. That's all right isn't it, both of us do—don't we? (So much laughing that some words were not understandable.)

Well, now come on and listen to this. But the thing that I am saying is this. I have studied this subject. I doubt if he has studied it any more than I have. I doubt that there is a man living my age that has studied this subject much more than I have, because I have debated it, I've done it a lot. These brethren have said that I was wrong so I wanted to find out. I'm just as certain as I close this debate, more convinced than anything else, whatsoever that I am right. That we are right. That the instrument is authorized. And the infallibly safe side is to use it.

Now, I never did say that a man would go to hell if he did not use it. (Amen was said by some one.) Neither did I say that a man would go to hell, my friend, I didn't say it. Brother Wallace doesn't take that position, for a man could be baptized into Christ and die the next day or the same day before it came time to sing or to pray or to take the Lord's Supper, he admits that he would be in Christ therefore saved. But I say this: the infallibly safe side is to use instrumental music because the word of God authorized it and in order to get the blessing that that word authorizes, the infallibly safe side is to use that in order to get the blessings—just like we were saying.

Now, if singing is absolutely essential to go to heaven I believe that it is essential to those for whom it was commanded, but listen, let me say this. My friend, there would be a lot of people go to hell because they can't sing. Some people can't sing because they have defective throats. Impossible, some people can't talk to dumb people, so you have to classify these commandments, his reasoning and his logic is simply a line of strategy, sophistry and that, my friends, does not enter into this whatsoever.

He wondered why we all didn't get instruments. He wondered why we all didn't get instruments? Well, we could say the same thing about tuning forks. Why don't they all get tuning forks.

BURTON BARBER: Time is up.

HUNT: I thank you very much.

APPENDIX

In correspondence relative to preparing the speeches for publication of this debate, under date of April, 1952, Brother Hunt wrote: "However, I have no objections as long as I have equal privilege in correcting my speeches and also reading the proof copies of both speakers before final publication." While giving his consent to the publication of the debate, he suggested that there would be advantages to a written debate on the subject. In reply, it was pointed out that there are also some advantages of an oral debate over a written discussion.

Accordingly the speeches were not only transcribed, but rechecked by the tape before being sent to the speakers. Under date of July 8, 1952, I wrote as follows:

"Mr. Julian O. Hunt

1682 N. Lane

Lexington, Ky.

Dear Brother Hunt:

Your speeches are being sent under separate cover, for you to check and correct. You understand that grammatical corrections may be made as long as the argument is not changed.

You are being extended the liberty to write a Foreword and in it you may say anything you care to say.

Please correct and check your speeches with the greatest dispatch, and return as soon as possible along with your Foreword.

As you requested, you may also check Brother Wallace's speeches—after you return yours. He has his now and is also checking them. (Or I could send you the carbon copies of his.)

We have tried to make an accurate transcription of what was actually said. The speeches were played back and double-checked after they were first transcribed.

Please return your speeches as soon as possible. This is an interesting and profitable discussion, and orders are coming in. Many are eager to see it.

Brotherly,
A. G. HOBBS, JR."

Brother Hunt returned the manuscripts uncorrected, and wrote:

"I am mailing those manuscripts back to you untouched. For

the simple reason they bear the marks of your personality far more than they do mine. * * * If you publish these speeches as they are now, it will be a book with A. G. Hobbs' personality engulfed and smeared through them instead of mine. I deny such a 'jumble' of words represents me or what I stand for. Therefore, your book will not represent Julian Hunt nor have his approval. With this in mind I FORBID YOU TO PUBLISH THE SPEECHES AS THEY NOW STAND! As I told you before, I have no objection to you or anyone else publishing what I say as long as the matters published represent me and what I say. Anybody, who has heard me in debate knows that I have no loss for words. Your speeches represent me as stammering, halting and jumbling words — stalling for time, etc., which did not happen during the debate."

In reply, I wrote as follows: (November 13, 1952)

Your letter was both a disappointment and surprise. I did not think you would go so far as to impugn my motives and make the charges that you made. In having other debates transcribed, the speakers have never made such charges or said that their speeches were not correctly transcribed.

As to your speeches bearing my personality, such idea is rather odd. (1) You have never heard me preach, or debate, and we have never been together except that I attended the debate in Ottumwa, (2) I did not transcribe, or type the debate from the tape. I employed two other typists to do so. (3) I did not check all the speeches with the tape and punctuate them, but another brother where I was holding a meeting checked about half of the speeches, that were checked. Some of them were sent on as they were typed, and the punctuation was that of the typist.

May I say in all sincerity that we tried to make an accurate transcription.

I regret that you misunderstood me about rewriting your speeches. I did not mean for you not to re-copy them. It is permissible, and customary for the speakers to *punctuate* their own speeches, so as to express their thoughts best; and to *make grammatical corrections*. You may *mark out* needless words, and even *insert* a word now and then so as to better express your thoughts. Then re-copy your speeches, or have a typist to so as to have a manuscript presentable for the press. This is what I intended for you to do.

We have gone too far not to go ahead with the publication. Depending upon the integrity of your word, we have already spent over \$150.00 for typing and getting the debate ready for the press. Certainly we do not want to misrepresent what you said. So I am returning your speeches to you for correcting and re-copying. With a better understanding you can now proceed. Remember that I did not type your speeches. The typists tried to put on paper exactly what is on the tape. If you do not think

you did any stammering or halting, listen again to your speeches. It was only the kindness of the typists to make these indications for your benefit. Of course, neither the re-copied MS nor the book will show any stammering or halting. As in your first letter, you repeat in your last letter, "I have no objection to you or anyone else publishing what I say as long as the matters published represent me and what I say."

Now the only thing we lack is to get you to check your own speeches, correct and punctuate them; or for us to secure a Public Notary, or reliable witnesses and make sure that the transcriptions are correct.

Brother Ketcheside made no complaint about his speeches, but promptly corrected them, had them recopied and returned at once.

Do you have your speeches on tape or on wire? If you do not, let me know and I will send you them either on wire or tape, as you prefer.

Many orders have already come in for this debate, so please check your MS and get it back to us as soon as possible. I did not type it. I will let the punctuation stand as you make the corrections. It will be impossible for your speeches to bear any marks of my personality whatsoever. If any paragraphs were left out, they were left out of speeches that I did not proof-read with the tape. We want an accurate transcription. If a word has been left out, put it back in. It was only an error. In making the corrections, the main thing to remember is that no argument is to be changed; but the sentence is to be punctuated so as to make the thought clear.

If you have to employ a typist, the company will bear the expense, as long as it is in bounds of reason.

Please proceed with the greatest dispatch, and let me know if you need the tape to check with."

TELEGRAM BOOK COMPANY
(By A. G. Hobbs, Jr.)

After waiting about ninety days, and not having heard from Brother Hunt nor having received the corrected speeches; I wrote him this final letter (to which I have received no reply to this date).

February 19, 1953

Mr. Julian O. Hunt
1682 North Limestone
Lexington, Kentucky
Dear Brother Hunt:

I am sure it has been over sixty days, in fact nearer ninety, since I sent your speeches to you for correction and preparation for the press. Many orders and inquiries have come in for the

debate and the public is eagerly awaiting its publication. If they are ready, send them at once.

You have agreed to the publication of the debate in several letters, so we have gone forward with plans and advertising. We still have the tape recordings of the debate. You have had ample time to correct your speeches, and the company has offered to pay for the services of a typist. We have given you the liberty to write an introduction and say anything you wish to say. If we do not receive your corrected speeches in thirty days, we shall re-check the carbon copies, (which we have retained) verify the accuracy of the transcription; and proceed with the publication.

However, if you return your speeches, corrected and re-typed, within the next few days, we will send you the original copies with corrections of Brother Wallace's speeches, per your request. If you will cooperate with us, we will be glad to send you the page proofs of your speeches before they go to press. If you do not have your speeches on tape, and want to check them with the same, the company will pay one-half of your expenses to Fort Worth if you want to come and go over them here. Let us know if it is more time you need or what has caused the delay.

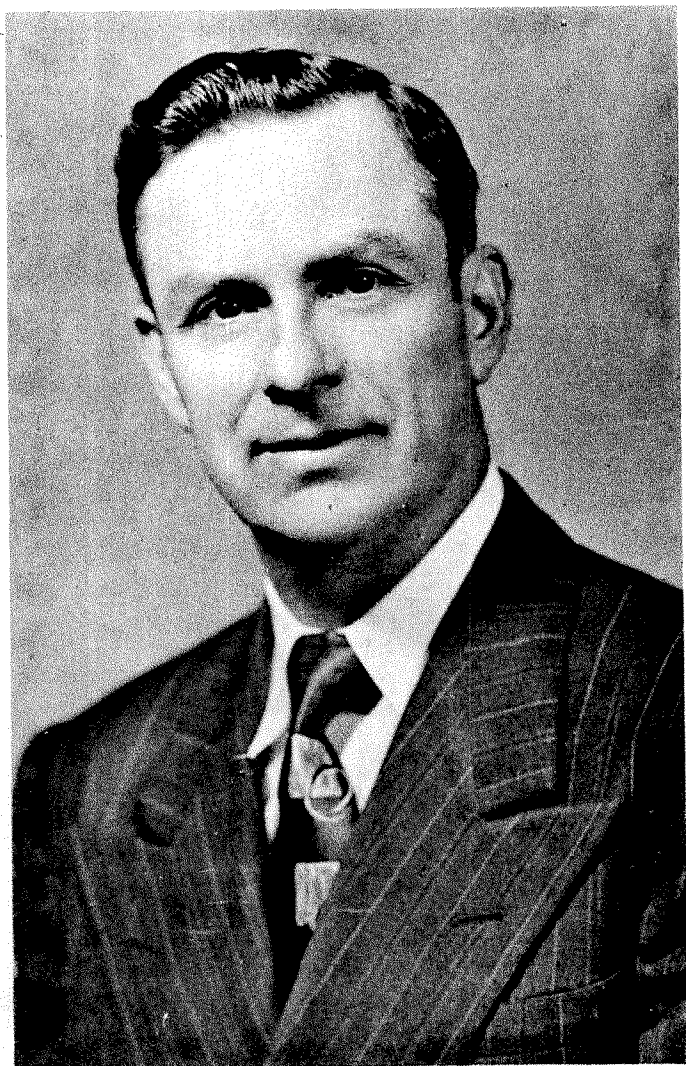
Brotherly,

TELEGRAM BOOK COMPANY

(By A. G. Hobbs, Jr.)

This is not all of our correspondence. Brother Hunt would consent and object both in the same letter. One objection to publishing the debate that he offered was that he did not think Brother Wallace did his part well enough in representing our side of the question. On this point, the book will speak for itself.

We wish to assure Brother Hunt that Brother Wallace has had no opportunity to color or change his speeches in the least. He has had nothing to do with the transcribing, and has neither heard nor read Brother Hunt's speeches since the debate.



G. K. WALLACE