

# BOOK-MILLER DEBATE

ON

## Instrumental Music In Worship

Held in

ORLANDO, FLORIDA

March 15 -17, 1955

Morris B. Book  
James P. Miller

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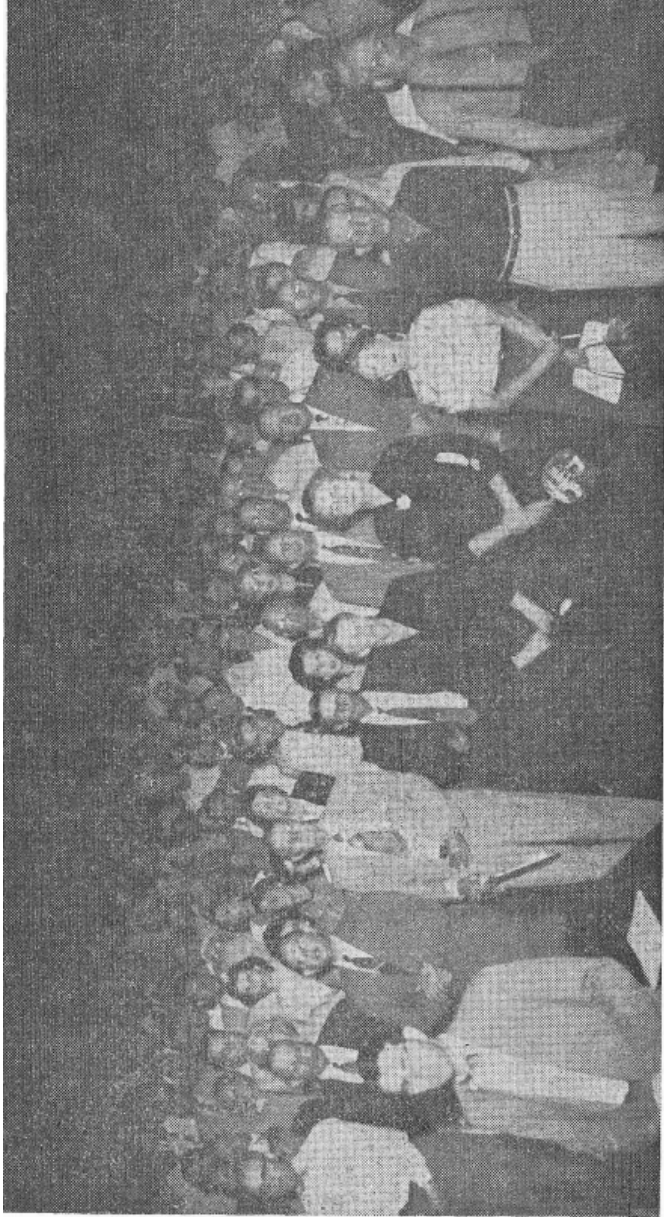
**Morris Butler Book**

**Percy C. Logsdon**



**Franklin T. Puckett**

**James Parker Miller**



**THE AUDIENCE**

## INTRODUCTION

The Book-Miller Debate was conducted in the Howard High School auditorium in Orlando, Florida, on March 15, 16, 17, 1955. The debaters in this discussion are held in highest esteem by their respective brethren and were representatives of the issue between the Christian Church and the church of Christ on the instrument of music in the worship. Only one proposition was discussed throughout the three nights of the debate—"Resolved: **The Scriptures Are Sufficiently Clear For Christians Of Normal Intelligence To Determine That Devoted And Talented Use Of Certain Mechanical Instruments For Praise In Worship Services Is Both Permitted And Required By The Word Of God.**" Morris Butler Book, of the Christian Church, affirmed each night and James P. Miller, of the church of Christ, denied the proposition.

This discussion was brought about in the following way: As the result of several years of constant agitation over certain differences between the Christian Church and the church of Christ in Orlando, two preachers of the Christian Church, Gwen Devy and Herbert J. Bass, left the Christian Church and became identified with the church of Christ, as did also several prominent members of the Christian Church. This plus the fact that Brother Miller and others preached over the radio on some of these things that stand between them seemed to be the seed that grew into the discussion.

In June of 1954 Oren Whitten, of the First Christian Church, preached a sermon over the **Evangel Hour** in which he sought to make a distinction between the Christian Church (the Disciples of Christ) and the church of Christ. Jerry Belchick and John Iverson, preachers for the two churches of Christ in Orlando, charged that he misrepresented their position and they called his hand and suggested a discussion in public. This charge was at first ignored. Several weeks later Morris Book was invited to speak over the same program, and in the course of his lesson several allusions were made to the church of Christ in which he also tried to justify the use of the instrument in worship. Jerry Belchick and John Iverson challenged Morris Book to debate

publicly the issue of the instrument in worship which, after some exchange of letters, was agreed upon. James P. Miller, who had formerly preached for the Jefferson Street church of Christ in Orlando, was selected to represent the churches of Christ against Morris Book of the Christian Church. James Miller was indorsed by the churches of Christ in the area, and although the local Christian Church publicly disclaimed any official tie with the debate, they supported Morris Book who represented them.

From the opening moment of the debate until the close both speakers conducted themselves in a dignified manner. They were in deep earnest with sincere convictions, and pressed their points to the greatest extent of their ability, but they began the discussion as friends and closed as friends. The audience also, numbering from a thousand to fifteen hundred each evening, conducted themselves with perfect order. The finest Christian behaviour prevailed on the part of everyone. Many preachers from both the Christian Church and the church of Christ from all over the state of Florida and bordering states were present for the entire debate. Many religious people from all walks of life were present for all three sessions. Expressions that good would come from this debate were heard from many quarters.

The entire debate was tape recorded and then transcribed in manuscript form for this book. It appears here exactly as taken from the recordings, except for a few minor changes in correction of certain phrases which the debaters made. My thanks go to both speakers for their help and fine co-operation in correcting their manuscripts and supplying the charts for this book. I am also grateful to Mrs. June Tillman and Mrs. Edward Dean who did the transcribing and typing for this book.

This debate is of unusual value because it contains a discussion on a subject of live interest to all religious people, and is discussed by exceptionally well qualified men on both sides of the issue. Though not as long as some books on the subject, this debate contains the "meat" of the issue rather than a lot of side issues and personal reflections. It is my belief that this debate will do much good to those

who read it, especially among those people who are having trouble understanding this subject. One of the best ways of learning the truth from error is to read the issue discussed by competent men on both sides of the question and see each argument and how it is met.

Every argument, affirmative or negative, must stand the test of God's living oracles or fall before the sword of the Spirit. The reader is requested to get his Bible and use it as the only rule to decide the issue as he reads the arguments of both these men. I will leave the debating of the issue to the qualified debaters in this matter and leave the decision of where the truth lies to the reader.

The demand from many preachers and others to preserve this discussion in print has encouraged me to undertake to put forth this book. It is sent out with the prayer that all who read it will open their hearts to fairly examine its contents and separate truth from error, and then practice that truth with all diligence.

I trust this book falls into the hands of many who need to study this question and who will do so with the earnestness that will produce obedience to God's word. We cannot be too careful while we make this pilgrimage toward the great judgment of God. One error will lead to another, and finally to a complete departure from the faith "once delivered to the saints." "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

H. E. Phillips



## **MORRIS BUTLER BOOK**

### **(Biographic sketch)**

Morris Butler Book has attracted the attention of "those outside" as well as among his Christian brethren. His biography appears in the first edition of "America's Young Men" and in "Religious Leaders of America."

He is a member of the National Honorary Collegiate Fraternity For Public Speakers, the Greek Letter Society, Pi Kappa Delta.

When but thirty years of age he addressed the first of three meetings of the North American Christian Convention. I consider brother Book one of the truly great preachers of the Body of Christ. He drew his passion for preaching Christ from his famous father, the late William H. Book, as well as great spiritual guidance from his mother, Mary D. Book.

He preaches as a challenger to such as oppose the truth in Christ Jesus and always with an enlightening golden thread of humor. He views with deep concern error in spiritual understanding and therefore uses passage after passage from the Word of God.

Brother Book obtained his college training at Rollins College and College of Religion at Butler University. Because of his absolute faith in the Book of Books and his abilities devoted to the Gospel Ministry he rose quickly in the love and respect of the Brotherhood. His fearlessness in advocating the return to the New Testament as the Divine source of power in dealing with sin in his sixteen years of ministries in Orlando, Florida was outstanding. Here he lead in bringing a congregation back in "The Old Paths."

It was in Orlando that he was successful in establishing a Christian Day School for children. This school was operated for eight years. Similar schools have sprung up in various parts of the country and brother Book has been helpful in behalf of some.

In Los Angeles, California brother Book dared to expose the ramifications of godless subversivism which intrude into both church and School, proving that certain church organizations were guilty of this godlessness.

Enemies of the truth have tried to silence this New Testament preacher but the Lord has opened many doors of opportunity to him for the proclamation of the Gospel.

He was one of four panel guests of the Los Angeles

Daily Mirror's weekly TV program over KNX-TV Hollywood, "The Editor's Roundtable," being chosen for his uncompromising ministry to discuss "The Lack of Religion At The U. N." in August, 1952. For this effort on the part of brother Book, Editor Virtgil Pinkley commended him for his effective participation.

The following year (1953) he was broadcasting for the C. of C. and the Alien Courtney Radio Program in the cities of Miami and Miami Beach, Fla., during a revival at the First Church. In these programs the issue was Christianity versus Communism. Other broadcasts were heard on both the east and west coasts of the U. S. A., on programs originated by this preacher. Thus seeking to spread the glad tidings of redemption, our affirmative speaker has founded such radio broadcasts as "Bible Brevities," "The Evangel Hour" and "Wayside Pulpit of the Air."

In this debate brother Book with sincere scholarship concerning the Scriptures and with a truly magnanimous attitude toward his worthy opponent and with Christian love withal did much to heal the breach between the two groups of Christians that have been divided for half a century.

Percy C. Logsdon.

### **STATEMENT OF MR. BOOK'S BRETHREN REGARDING THE BOOK-MILLER DEBATE**

"As Moderator for Morris Butler Book I am stating what seems to me to be the truth in the matter. Brother Book impressed me throughout with a Christian attitude and serious scholarship at all times. The Opposition stormed and stamped and made much noise."—P. C. Logsdon.

"Dear Brother Book: I think a few remarks might be in order from me, one being present at all the sessions and most kindly noting with much interest all that transpired. Your work was excellent and helped to make the discussion immensely worthwhile. 'One man's opinion'

might be stated here: This is the first time I have heard the basic facts brought out and put into the form of a proposition laying the Music question before the New Testament people and handled so well as you did, for all to hear and give candid consideration to both sides of the question."

—Sincerely, William J. Carry. (One-time Professor, Minnesota Bible College.)

## **JAMES P. MILLER**

(Biographic sketch)

In the spring of 1954 the possibilities of a religious discussion in the central Florida area became a distinct reality. Mr. Morris Butler Book of the Christian Church had agreed to meet a representative man of the church of Christ in a public debate on the "Music Question." Mr. Book informed us that he was interested in meeting one of our "best men"—a man who would really "grapple" with the issues involved. When the elders of the Holden Heights church of Christ came together to select the man best qualified to meet Mr. Book they were searching for the "best" man. From the very outset of the meeting the name of one man became very prominent and that man was James P. Miller. He was the unanimous selection of the elders to fill the task.

As an evangelist, an author, an editor and a debater, James P. Miller ranks foremost among us. That he could achieve success in so many fields is partly explained by the fact that he thoroughly prepared himself. He attended Murray State Teacher's College (Murray, Ky.), Freed-Hardeman College (Henderson, Tenn.) and Union University (Jackson, Tenn.) With this enviable educational background brother Miller launched out in the work of the Lord with zeal and enthusiasm. He faithfully served the Thayer St. church in Akron, Ohio, the Clement St. church in Paducah, Kentucky, the Bellemeade Avenue church in Evansville, Indiana, the Fifty-Sixth St. and Warrington Avenue church in Philadelphia, Pennsylvania, the Jefferson St. church in Orlando, Florida and is now the faithful evangelist for the Seminole Heights church in Tampa, Florida. During his work with the Fifty-Sixth Street and Warrington Avenue church in Philadelphia he achieved notable success as a radio evangelist. His sermons over radio station WPEN were heard by untold thousands and were later published by the DeHoff Publishing Company in a book entitled **Philadelphia Radio Sermons**.

In Orlando, Florida brother Miller instigated the Church of Christ Hour. This program was heard over radio station

WORZ at 7 A. M. each morning and was so successful that at one period of time the mail averaged over 100 pieces per week. Brother Miller also served with distinction as the editor of the **Christian Leader**, perhaps the best known journal advocating the restoration plea north of the Mason-Dixon line.

It was the success that James P. Miller had achieved as a debater that primarily prompted the elders of the Holden Heights church to select him to debate Morris B. Book. As a debater he is without peer among us. He had debated the Missionary Baptist several times among which the most notable was his debate with Mr. Riley at Mayfield, Kentucky. This debate drew an estimated attendance of from between 9,000 to over 10,000 people. Brother Miller has also debated various of the Holiness groups and has just recently met a Mr. Cook who represented the Progressive Primitive Baptist Church. Something new under the sun. This debating experience fitted him to meet a man of Mr. Book's reputation and experience.

Only eternity can measure the good that is done by men like James P. Miller in debates like this one. May God raise up ten thousand more like him and multiply our opportunities to defend the faith "once for all delivered to the saints."

Jerry Belchick.

## **THE MILLER-BOOK DEBATE**

**(A report in the Gospel Guardian by Franklin T. Puckett)**

The debate between James P. Miller, of Tampa, Florida, and Morris Butler Book, of Orlando, Florida, is now a matter of history. The debate was held in Orlando, and large crowds were in attendance at each session, about seventy gospel preachers were present, with twenty five of the "Christian Church." Fine order prevailed throughout and we believe much good was done. We have already received reports of some members of the Christian Church who have stated that they are now convinced that the use of mechanical instruments of music is wrong. The Reformed Presbyterian Church, which does not use instrumental music, attended in a body, and expressed interest in meeting with our brethren for further study of the divine pattern.

Mr. Book affirmed the following proposition: "Resolved, that the scriptures are sufficiently clear that any person of normal intelligence can see that certain mechanical instruments of music are both permitted and required in the praise of God." Throughout the entire discussion Brother Miller kept pleading with Mr. Book to show him the scripture so he could see it. Book found instrumental music in the law and harps in heaven, but he could never find either in the church. He was never allowed to forget that it took the word of God to enable him to know that they had instrumental music under the law, and it took the word of God for him to know that there were harps in heaven; therefore, it can take no less than the word of God to enable one to know that they are to be used in the New Testament church. Then he was repeatedly challenged to give the passage which teaches it. This point was made to stand out so forcefully that none who attended the debate will ever forget it. Some may not accept it but they will never forget it. We believe the debate was a great victory for truth.

Mr. Book is the son of W, H. Book who delivered the Columbus Tabernacle Sermons. Like his father he is rather oratorical. He has a good choice of words and an easy flow

of language that make him a most pleasing speaker with great audience appeal. But he seemed unable to develop a logically arranged argument. His statements, though using the scripture commonly employed by his people, were more general than argumentative in form. He followed a prepared manuscript throughout the entire discussion and refused to be drawn away from it. Seldom did he attempt to reply to any negative material presented by Brother Miller.

Brother Miller is an excellent debater. His knowledge of the scripture, logical analysis of an argument, and oratorical force make him a powerful antagonist in the polemic arena. His keen wit, good humor and genial smile enable him to keep the audience in a pleasant and receptive frame of mind. It was my privilege to moderate for him in this debate, and I can truly say that brethren need have no fear of the Truth suffering in the hands of James P. Miller. It is hoped that many more debates like this one may be held. Truth is sure to triumph.

Franklin T. Puckett

## **THE PROPOSITION**

Resolved: The Scriptures are sufficiently clear for Christians of normal intelligence to determine that devoted and talented use of certain mechanical instruments for praise in worship services is both permitted and required by the Word of God.

Morris Butler Book affirmed  
James Parker Miller denied.



**MORRIS BOOK'S FIRST AFFIRMATIVE**  
**(Tuesday night, March 15, 1955)**

Mr. Moderator, my worthy opponent Brother Miller, ladies and gentlemen, all of our friends and our visitors:

I appeal to you at the outset of my Affirmative approach in the name of the Lord Jesus Christ, who as Moses before him anticipated prophetically the dividing of the Jewish people before they had become a nation, himself in the agony of the garden of Gethsemane, anticipated the wreckage of his church through division, and cried out: "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me and I in thee, that they may be one in us: that the world may believe that thou hast sent me."

I seek to arrest your attention, honestly, by the sovereignty of the Holy Spirit, who has emblazoned his admonition upon the mind of the apostle Paul, and placed it on record: "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling." And I presume to subpoena everyone present with a summons to come into the tribunal of the Truth, under the authority of the Word of God. Listen carefully to this Divine admonition: "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth."

I have quoted from John the 17th chapter, from Ephesians four, and from First Timothy the third. And I have dared humbly to accept the challenge for this forensic fray (emphatically placed upon my conscience), bearing about me no sacerdotal robes of any priesthood or hierarchy of men; wearing upon my head no imagined crown of scholastic primacy, I simply stand here with the simplest, and yet profound, credentials, namely: that of a preacher of righteousness, and a Christian. I believe that these comprise sanction enough! And I read from the Word of God again, from the writings of the Holy Spirit: "These things speak and

exhort and rebuke with all authority." (Tit. 2:15). "But Sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and with fear." (1 Pet. 3:15).

The man who will not stand for his convictions is either no part of man, or he has no conviction worth standing for. We live in a time of such instability, such wishy washy attitudes and platitudes.

A young fellow was seeking the young lady's hand, and she suspected him of ulterior motives because of her wealth. He said: "I love you darling." And she said: "I am not rich as you thought I am." He said: "I love you not." She said: "You scoundrel, I suspected it; I'm richer than you suppose." And he said: "I love you not for your money alone." And there are a great many men in the ministry who can straddle the fence and adjust their precarious position to the comfort of "policy" for selfish aggrandizement— not sincerely offering scriptural tenets and credentials. I disclaim and disavow and denounce every form and kind of sectarianism, that has divided the church of the Lord Jesus Christ. And I reject and resent and repudiate all the philosophies of men that have watered down the great fundamentals of the Word of God!

I do want to add that I am not to be dubbed a "modernist" nor a "conservative." I am neither a "liberal" nor a "fundamentalist," for to me these are but rationalized terms of apology. On the one hand for the ego of infidelity, and on the other hand or the conceit of bigotry. I simply stand here as a Christian. "Yet if any man suffer as a Christian let him not be ashamed; let him glorify God in this behalf." (1 Pet. 4:16).

It behooves me now to define (as we move along) certain phrases of the Affirmative proposition. For example, "The Scriptures are sufficiently clear for Christians." What do I mean by Scriptures anyway? Well, I mean this: The Lord Jesus, after his resurrection, and said to His disciples, that "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the psalms concerning me." (Luke 24:44). I mean this: what Jesus

promised to his apostleship in John the 16th chapter: "Howbeit, when He the Spirit of truth is come, he will guide you into all truth." I mean that which is found in Second Timothy 3:16: "All scripture is given by inspiration of God." I mean what Jesus meant when he said: "The perfect law of liberty." (Jas. 1:25). And I hope to establish very quickly now this premise, that though it may be insisted (and it **is true**) that the law of Moses was abrogated at the cross, that, **that law** has to do with the ceremonial ordinances and rites and rituals, that everything from the book of Genesis to the end of Malachi that has to do with **Truth and principle** and **praise** and **prayer** and **Divine grace-anticipated**, never has any of that been abrogated, but **re-stated** and **reiterated** in the perfect law of liberty. And I hope to weave (with the help of the Lord) the threads of the Old and the New, with the New predominating as the fulfillment of the Old, throughout these discussions.

What do I mean by "Christians"? That is a moot question. It is a hard thing to decide in some people's minds. There are so many people who behave like anything else but a Christian. A young fellow said, "I believe Mabel is two-faced." His friend who knew of her extravagant use of cosmetics said, "Oh no she isn't, for if she were she wouldn't be wearing that one!" And you can mark it down that a Christian is able to be identified, recognized and signified by a testimony of life. So this is what I mean by "Christians" —"Whose names are written in the Lamb's book of life." (Rev. 21:27). And in the prophetic term of the Psalms, in 172, "The redeemed of the Lord."

Now someone may be thinking, "Well, Mr. Book, that's a wide margin. That takes in, does it not, just a great host of people who have not qualified?" I do not believe so. It includes, my friend, everyone who has been born of water and of the Spirit. (John 3:5). And I detect no priority, (and I hope you will hold this thought for a moment)—I detect no priority for those who are born of water without the Spirit, or those who claim the new birth minus the water, professing the Spirit. For, my friend, a Christian can not be orthodox in his doctrine and heterodox in his living! He cannot be one of pious devotion on the one hand, and rebel-

lions disobedience on the other hand. And I want to say by way of warning, this matter of claiming to be "Christians only," poses a problem and a responsibility. We are a great people (and I'm glad we are), for book, chapter, and verse when it comes to faith, repentance, confession and baptism. And well we should be. But according to the tabulations of Uncle Sam and evidence at large in many sectors, our people—all of them if you will: the Churches of Christ and the Christian Church, if you choose—have utterly disregarded the Word elsewhere, just as obligatory, in James 1:27: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction and keep himself unspotted from the world."

And so I want to classify scripturally those persons to whom I refer when I say "Christians" in this Affirmation. I am reading from Matthew 7:21 "Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." And if that takes you in that's all right with me. And if that leaves you out, then you had better get in while you have the opportunity.

I want to establish further in this formal introduction to the proposition (that shall be dealt with more specifically, the Lord willing, from night to night), this term of "Christians of normal intelligence." Again we will go to the Bible. For this book that is represented by my New Testament I wish to stand for the entire or whole, is our Divine dictionary. And we will get our definitions from the sacred writings: the **Scriptures** are clear enough. This is the God-breathed book, and it comprises itself under inspiration as the choice piece in all the library of literature. So we'll reach up and take this Book down from the shelf. This is "the encyclopedia of good sense," and we'll use it to determine what is the **norm** of intelligence, and how we can be held accountable for that level of intellect. My entire Affirmative, from start to finish, both times, every night, all the way through, will rest unquivalably upon this book that we generally call the Bible or the Word of God. And in the Affirmative I'm held to this: "The scriptures are

sufficiently clear." And so let's find out what "normal intelligence" is, and strike the level on the plane of the Divine truth.

Now you may be surprised to have me read from Isaiah 35: and from Luke 24: "Wayfaring men, though fools, shall not err therein." The Master is speaking to two of his disciples later who are walking with him after his resurrection. "Then he said unto them, Oh fools, and slow of heart to believe all that the prophets have spoken." That sounds like a very severe sort of recognition, and it is. Men are not fools because they **cannot** believe; they have become fools because, in so many instances, they **refuse** to believe. The normal intelligence will be struck from the level of your ability and willingness to become "a fool for Christ's sake," and to open your hearts to the evidence and testimony of the Word of life.

I have had people "sidle" up to me and say, "Brother Book, the trouble is we do not all **see** the Bible alike. That accounts for so many varied notions and contradictory ideas in theology." And I reply, as one before me in the ministry often did: "If we see the Bible we see it alike." If we stand in juxtaposition to this Truth, and our sight is not impaired by our own folly and prejudice; if the angle of incidence has not been mutilated and disturbed by the intrusion of human philosophy and vain and selfish conceit; if there has not been drawn between my heart and this Divine book some shadow or shade of theology of human system: then to stand at the given distance any man, woman or child looking point blank into the Word of life will see the Bible and see it alike. Just common sense, that's what I mean by "normal intelligence."

There was a simple-minded fellow in a farm household, and they had some very fine horses. And the best horse of the lot got away and there was a loss to incur. They called the veterinarian and they called neighbors and they got out and searched for the horse and never located it. The simple-minded fellow disappeared and was not seen for several hours. And after awhile he came traipsing in and leading that nag by the halter. And they were all surprised and said: "Charlie, how in the world did you find the horse?"

"Well," he said, "I just went over and sat down on a stump, and I scratched my head, and I said, 'If I were a horse where would I go?' And I got up and got him."

And I believe that the Lord only expects us to use that measure of our intellect that He has given us; to expose it directly to the enlightenment of the Word of God.

Now, before we proceed in this introductory message of my Affirmative position, the question may rise, What impulses and what motivations and imperatives persuaded me to stand as the Affirmative speaker in this present issue? I assure you that I am not seeking an harangue of discord. To the contrary I would to God that there would break before we are through a great hallelujah of fellowship in Christ. And I have no hesitancy in saying that if my worthy opponent is able to present truth that I have not seen, which convinces me beyond a reasonable shadow of a doubt, I would rejoice to step out and into his precinct, and to renounce my proposition entirely. For a man is a fool if he lacks some truth and can possess it, not to appropriate every bit of it, for Jesus said, "Ye shall know the Truth, and the Truth shall make you free." (John 8:32). And I claim to belong to the Son of God. And all His estate is mine, and I want to step in and help myself for every bit of it that I have coming to me!

I have no desire to be flippant in sarcasm just simply to get a good laugh. There will be witticism to enliven our thinking, and there may be pathos to bring us to tears, and that will be good and I shall enjoy both. But we will keep in mind that it will not be witticism nor will it be pathos that will settle this proposition, but it will be **Truth** rightly divided, the testimony, the evidence, from the Sacred writings that are sufficient. I trust that we shall be reverent toward the Book.

I remember, however, that there was an occasion some years ago when our people debated quite consistently. Men would forget their manners and the discretionary culture of Christian conduct. And they would maul their opposition and get a great kick out of it. One of our noted debaters (whose name I could call), and who was a distinguished gentleman and a student of the Scripture, had just accused his

opponent and likened him to a turkey buzzard. His opponent resented it and demanded of the moderator that his opposition would apologize to the assembly and to himself. The moderator insisted and prevailed. The debater arose to the occasion and he said, "I want to go on record as apologizing to Dr. "So and so" for having likened him unto a turkey buzzard, and I also want to go on record as apologizing to every turkey buzzard in Bond county for having likened them unto Dr. "So and so." (Laughter from the audience). And, of course, by the time he was done he had healed no wounds, he had broken people's hearts and had disgraced the cause of Christ.

I am not anxious to perpetuate division, and I am very anxious and earnest in seeking to promulgate **unity** between great peoples. My brethren, the world is going to hell! And that is almost a trite and common place statement for the pulpit that claims to preach the Gospel. But there are multitudes tonight across the terrain of the earth stumbling into the abyss because of a faltering church; because their hearts have been contaminated by contention and ill favor; because they have been bewildered by denominational and theological confusion and bedlam on every hand.

I heard of two children who were wards of a lady appointed by authorities. They were wealthy children. They did not know Christ. And she sat with them playing around her lap with the open Bible and read the stories of the Lord Jesus Christ. And they were interested, and she said so concerned in their ignorance for that book that they got into a great tussle over which one should have the Bible and which one should not possess it, and before she could stop either one of the scallawags they had torn her copy completely to shreds.

All in the world an honest man in the ministry needs to do tonight is to look across the tremendous injuries that have been wrought against the body of Jesus, to see how the Master's face has been emasculated again by the thorns of our contentions as we have put him to an open shame in the constantly dividing cause that names the name of Jesus Christ. And I say again that if God permit, any part that I have in this Affirmation shall be dedicated and devoted

to trying to unite God's people in one great Phalanx of the redeemed.

We have been losing ground. Oh I recognize that there are crowds coming, and there is numerical growth all over America. But at the same time the churches have been filling the jails have been too, and the asylums have been packed and jammed. The household of faith nineteen and a fraction centuries ago grew and multiplied and collapsed the hierarchy of Jewry and invaded the Roman Empire and brought it to the dust. The cause of Jesus increased in number daily until there were a great number of the priests and members of Caesar's household who were called into the faith. They had the **mind** of Christ, that's the reason they could succeed. "That they all might be one;" they spake the same thing. And then they turned to fables, in just a little while: "I am of Paul," "I am of Apollos," "I am of Cephas," and even some denominationalized the sacred name of Jesus and said, "I am of Christ," after the tradition of men. And I say in that connection that after the centuries had rolled, and God gave freedom again a great movement sprung up, across this country and moved like a prairie fire. Men of all denominational rank and file came out of the labyrinth and the stress and strain of their antagonisms. They rejected their parties; they left the lectern of ritual and picked up the lantern of the simple Truth of Christ. And they became a fellowship of the faithful, and grew by leaps and bounds, until it was from our ranks that a man was called by the President to deliver a Gospel sermon for two hours before the United States Congress! It was from our ranks that a man was called to defend the cause of truth against infidelity, and Robert Owen was set back on his heels and "liberalism" stalled for a hundred years. It was from our ranks that a preacher came to stand as none other could be found to stand to oppose the awful invasion of the Papacy, and Rome was set back across the sea for a hundred years at least.

And then behold our shame! At this very hour we have been preaching heavenly unity and we have been practicing hellish division for the last fifty years. I want to quote from the issue of November 20th., 1945 of the Amer-



ican Christian Review. Some of you will be familiar with that journal. "Another hatchet man has appeared," the editor says, "Slashing wildly at the rising twenty - two remnants of what once was a near approach to the apostolic pattern of the church." And so we dare at this time of division, wearing the name of Christ, to present ourselves at the court of the King of kings. Attempting to curtsy like a buffoon on stilts, on the high pegs of our own vanity stumbling around in the rags and patch work of our own opinions and our own sectarian practices and ideas!

I lift my voice in the closing part of this brief introductory with Constantine, who wrote to two of his friends. Alexander and Arias, and said this: "Restore to me my quiet days and calm nights. Give me joy instead of tears. How can I have a peaceful mind so long as the people of God, whose fellow-servant I am, are thus divided by an unreasonable and pernicious spirit of contention?"

Last fall in Indiana (holding a revival), I asked an elder of the Church of Christ in East Columbus if he would drive me out some twenty miles to a place called Beck's Grove. I had heard my father (now in glory), tell how that he had been called to that area to preach a Gospel sermon. I said, "I want to see the two church buildings that were standing there," and they still are. As my dad came to his appointment he saw nobody around the premises of either church house. (One a quarter of a block from the other in conspicuous locations). And both had the name on the door, "The Church of Christ." He knocked on one door and nobody appeared. He went to the other and finally somebody heard and came from close by and said, "All right." He said, "I have been invited to preach for the Church of Christ tonight." "Well, This is it." And Dad said, "What is that over there? He said, "That's the Church of Christ too." "Well, how does it happen that in a small community like this of a hundred or so people that there are **two** church of Christ edifices within a stone's throw of each other?" "Well," said the man somewhat abashedly, "We had a discussion about the use of musical instruments of praise in worship." "Well," said the visitor, "do you have a piano or an organ?" "Oh no," he said, "we **wanted** one but we never

could afford to get the instrument." "Do they have a piano or an organ?" "Oh no," he said, "they are opposed to the use of either one or both." "Well, then," said Dad, "in heaven's name why did you divide?" And he replied, "We divided over just thinking about it!"

I can find no worse sectarianism anywhere among the denominations, than that kind of thing, that breaks apart the assembly of the redeemed. And in my Affirmation, as I close this first period of my time, I want it understood that I kindly and candidly say that in the proposition there is contained an indictment! If I be right, (as I believe I am, and shall prove by the Word of God), then my non-instrument brethren have become one of the greatest denominations on the face of the globe; they are teaching heresy and practicing apostasy, by making a test of fellowship that does not exist. On the one hand, they have added to the Word of God; and by evading proper uses in worship and praise, they have taken away from the Word of God; and thus in tampering with worship they are offering strange fire, as old Abihu before Jehovah! God, have mercy on us that we may come to know the Truth!

**JAMES MILLER'S FIRST NEGATIVE**  
**(Tuesday night, March 15, 1955)**

Moderators, Worthy Opponent, Ladies and Gentlemen:

I believe that I can truthfully say in the very beginning of my part in this discussion I am honored to be present with you tonight, and rejoice in this and all other opportunities like it to defend the truth of my Lord against those that have added to, or in any way taken from God's Living Oracles. I believe I can say truthfully too, in the sentiment of my opponent, that there is nothing in the world that I despise more than a wrangle. I can assure him that it is in no way my purpose as I come tonight to engage in anything but an honest investigation of the Word of God. Neither though, do I object at any time to his humor. You know that man on that turkey buzzard night have had more than my opponent thinks. You know the Scripture said, "That where the carcass is there the eagles will be gathered to-

gether." It may be entirely possible that the buzzard was in a good place.

I want to say just as candidly, fairly, and yet just as positively as I can, that my opponent did not in his very first speech touch top, side or bottom of the proposition. I believe that you know that. He has made a wonderful appeal for unity. He has spoken in glowing terms of the great need of the body of Jesus Christ to be united in its every member. He has made a plea for the blood-bought, heaven-sent and spirit-filled church of the Lord to speak the same thing. But, My Friend, the point tonight is, how shall we speak the same thing **unless we speak as the oracles of God?** How can God's family, God's people, and God's body be united tonight unless we stand upon a plain thus saith the Lord?

Let me expose now, scripture by scripture, his failure to meet the issue, and even in the very introduction of his speech how he has failed to understand God's living oracles. How he has failed to apply them all along the line. He introduced for the very first scripture John the 17th chapter, verse 24, that great chapter where my Lord prayed for the unity of His people. He said, "Father, I pray not for these alone, but for all of them that shall believe on me through their word; that they may be one, even as thou, Father, art in me and I in thee, that they may be one in us that the world may believe." Jesus said, "For them that shall believe on me **THROUGH THEIR WORD.**" That is the word we want tonight. Where did the men that spoke this word that men might believe, command, use or direct a mechanical device in the worship? Oh, let me tell you tonight there is not a man that lives on God's earth that wants unity more than I do. I want to tell you that I do not want it however at the cost of compromise and transgression against the laws of Jesus Christ. 2 John 9 said: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God, but he that abideth in the doctrine of Christ, he hath both the Father and the Son." And Jesus said, "And for them that shall believe on me through their word." I want the Word. Where in the New Testament do we find where New Testament apostles commanded it, New Testament

churches practiced it, or the saints of God so conducted themselves that it is a necessary inference that they had it? Then, of course, he goes to Ephesians Four and says there is one Lord, one faith and one baptism. One faith. Where is it a part of that one faith? If he can find tonight one scripture—just one single New Testament scripture that is a part of the one faith—that says it is all right to have mechanical devices in Christian worship the debate will be over.

I believe in the one faith. I know that Paul said in I Corinthians Four, "Not to think of men above that which is written," and to stay within the one faith. I will have to stay within the things that Jesus Christ has commanded by his apostles. Where is it in the one faith? Just find one verse—not ten, twenty nor thirty—but one that says it is all right to have it.

Now notice again. In I Timothy 3:16 he said the church is the "Pillar and ground of the truth." Well, Sir, I have the first sixty or seventy years of the history of that divine church right here. (Holding up the Bible). And I have been reading that Book ever since I was old enough to read. It is true that I am not the son of an illustrious preacher as is my opponent; but it is also true that I am the son of a Christian, one that was a faithful member of the church of the Lord. He has read this Book to me ever since I was old enough to walk. I cannot find in that church, that was the pillar and the ground of the truth, where they ever used it, where they ever taught another church to use it, where an apostle ever gave it, or where it was ever commanded. I want to stand where the pillar and the ground of the truth is, that is all. I do not want to move one bit away from the pillar nor the ground. If he knows where the early church practiced it—that church that is the pillar and the ground of the truth—just find the place. That is all; and that will settle the question.

Then he quotes Peter, where Peter said, "Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear," but Peter said something else. He said, "If any man speak,

let him speak as the oracles of God." Just where is it in God's oracles?

Listen tonight! When he talks about the church of the Lord losing ground he is not talking about my brethren. When the time came that transgression came when the instrument was introduced and men went beyond what was written, we have had to work our way back from school houses and court houses until tonight we stand over a million and a half strong upon the continents of the earth and the islands of the sea. We have never for a single minute been bothered by what God did not say on the question of mechanical music. We may have difficulty on how much we ought to pay the preacher and we may have difficulty on how long he should preach. Bless your heart tonight, my brethren who speak the languages of this world have no trouble on this point. We stand here tonight from all over this great state of Florida and are united as one man. There is not a preacher that is not here tonight, unless his wife has typhoid fever or his child polio. All the rest of them are here from all over the country. You talk about losing ground all that you want to, but tonight upon the continents of earth, islands of the sea, standing in the old paths, speaking where the Bible speaks and being silent where it is silent, we are pleading for the ancient Gospel and the purity of New Testament worship exactly as is revealed in the Word of God. We are growing tonight so the blood-stained banner of Prince Emmanuel is unfurled yonder in the breeze, and we are becoming the greatest hindrance to Sectarianism and Catholicism that the world knows anything about.

Next he goes to the question of the ceremonial law of Moses. You know our Sabbatarian friends have trouble with that and always have. I say it kindly tonight, because I believe they are here. I believe that I can join with my opponent in one thing: we are interested in the truth and love the souls of men. We have been asking them from the time we were able to stand on the public platform where the verse is that says the ceremonial law of Moses was nailed to the cross. Where is it? I have been reading the Bible, and in discussion with them time and time again, I have

asked them repeatedly to tell me where it says it was just the ceremonial law of Moses that was nailed to the cross.

Let me read for their benefit as well as my worthy opponent, from Zachariah, the 11th Chapter, beginning with verse 10. I will show you what part of Old Testament law was nailed to the cross, and show how he, exactly as the Sabbatarians do, goes back of the cross without one thought about its warning to take out of the Old Testament anything that he wants and denies the rest. Let us see if just the ceremonial law was nailed to the cross. In Zachariah 11:10 God said: "And I took my staff Beauty," (Beauty here is in capital letters), "and cut it asunder, that I might break my covenant which I made with all the peoples. And it was broken in that day; and thus the poor of the flock that gave heed unto me knew that it was the word of Jehovah. And I said unto them, If ye think good, give me my hire; and if not, forbear. So they weighed for my hire thirty pieces of silver." What covenant did you break, God? I broke my covenant. Which covenant, God? "The covenant that I made with all the people."

I want to be just as kind, but just as fair and positive as I can be. If he wants to go back to the weak and beggarly elements of the world and into that old covenant that gendered to bondage to try to find authority for the use of the mechanical music in Christian worship, I can prove to him beyond every shadow of a doubt that he falls from grace. I am going to do that now so we will have that much done. Let me turn now to Galatians, 5th Chapter, and begin our reading with verse one. This great chapter is written, of course, as the Book of Hebrews, Romans, and others, to show that no man can go back to the Law of Moses and be justified. Paul said in Galatians 5, beginning with verse 1: "Stand fast therefore in the liberty wherein Christ has made us free; and be not entangled again with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace."

I am sure that we have friends here this evening who do not believe that one can fall from grace, so, while we are teaching the Sabbatarians, take the lesson too, Neighbor. Why, if you want to go back to the covenant dead and gone, to the weak and beggarly elements of the world, to the law of Moses, find the verse that says a part of it was nailed to the cross and the other left. You will find that if you even go back to take your circumcision by the authority of Moses, you fall from the grace and favor of God Almighty.

Let us hurry on so we can answer every point he has made. He next defined **normal intelligence**. I am glad he did that because I wondered why he included that in the proposition. I wondered whether he thought I was subnormal, **above-normal**, or **just normal**. Then, you know I was worried too because I thought he might have thought that God had one law for the fellow below normal, another law for the fellow that is normal, and still another law for the fellow that is above normal. Now he has defined it. He says that the scriptures are sufficiently clear for anybody with normal intelligence to determine that it is both permitted and required. I am amazed at the latter part of his proposition. If it is required, it has to be permitted; and it might be permitted and not be required. I want to know which he thinks it is. If it is **required**, it has to be **permitted**. There is not any use to worry about what is permitted if it is required; and if it is just permitted, what about the required part?

Let us think about normal intelligence for a while. Ladies and Gentlemen, I say to you because of this audience, upward to a thousand or twelve hundred people, there may be those who believe that my brethren and I share a very peculiar position in reference to this proposition. I want to suggest to you tonight that such is not true. The great scholars of all the ages stand where we stand tonight. There is not any question about that. I want to read to you where some men of normal intelligence said they could not have it. I will start first with Martin Luther, the great founder of Lutheranism. Martin Luther said, "The organ in worship is the ensign of Baal." Was Martin Luther a man of normal intelligence?

John Calvin, the founder of Presbyterianism, said: "Musical instruments in celebrating the praise of God is no more suitable than the burning of incense and the lighting of lamps and of the restoration of other shadows of the law." The great founder of Presbyterianism said it will not do. Likewise, John Wesley, the great founder of Methodism. What about the intelligence of these men? You know they stand tonight at the very peak and have climbed step by step up the ladder until they have written their names above the masses of almost all who have followed them. John Wesley said, "I have no objection to the organ in our chapels, provided it is neither seen nor heard."

Adam Clarke, the great Methodist commentator said: "I am an old man and an old minister, but I here declare that I have never known instrumental music to be productive of any good in the worship of God." What about these men and their standing? Charles Spurgeon preached for twenty years in the Metropolitan Baptist Tabernacle in London, England, to ten thousand people. This foremost Baptist preacher said: "I just as soon pray to God with machinery as to sing to Him with machinery." After he had quoted First Corinthians 14:14, where Paul said: "What is it then, I will pray with the spirit and pray with the understanding also; and I will sing with the spirit, and sing with the understanding also," he said one had just as well use a mechanical device for one as the other.

Not only is that true, but the gentleman has ushered into the discussion already that grand and glorious preacher, Alexander Campbell, who was called upon to face the Congress of the United States as they met in joint session, who also, as he said, turned back the hoards of Catholicism for a hundred years; and one who met the infidel, Robert Owen, upon his own ground to defend the Christian system against the inroads of infidelity. Campbell said: "It is like a cowbell in a concert." Campbell said it was for those whose animal spirits fag. What about his intelligence?

Did you know that the Roman Catholic Church will not permit it in their two highest feasts? Hand me that encyclopedia (addressing his moderator). I want to prove



this. This is a little different to what you might have heard. I was amazed to learn that the Roman Catholic Church has never been fully convinced that it is right. Listen now as I read from the Catholic Encyclopedia, page 355. It states this was emphasized by Pope Pius XI in his constitution in 1929. "We declare that accompanied singing is in no way considered by the church to be a more perfect form of music, or more suitable for sacred purposes. Indeed it is fitting that the voice itself, rather than the instrument, should be heard in sacred buildings." That is what Pope Pius said in 1929. He was not yet convinced that he ought to have it. What about his intelligence?

Now let us go a little further. In the Western Church today the organ is permitted except at the office and mass of the dead and the ferias; (I had to look that word up; I did not know what it meant. It means holidays) "of Advent and Lent." They will not even let them play it when they have Advent and Lent, because they say it does not belong. Not only is that true, but the great Greek Catholic Church tonight, which after the great chism has its offices in the East, who speak the Grecian language and have known it from a child, have never used it. Now what about their intelligence?

Also, right here in our city the Reformed Presbyterians, a fine congregation of them, have never used the instrument. So, I know Isaiah said the way is so plain a wayfaring man, though he be a fool, cannot err therein, and he said that we all can see it alike. I want to know where it is to see. I can see it if you will show me where it is. I do not think I will have any trouble seeing it. You just come up here, open this book, put your finger on the verse in the New Testament under the authority of the apostles; say where it is and I will see it. **You find it; I will see it.** We will not have any trouble seeing it; we are having trouble finding it. This is the trouble.

Let us go ahead. He said, "We want to all speak the same thing." There is no question about that. Then he talks about two meetinghouses: one where they wanted it and could not get it, and one where they did not, and he

said we are divided just thinking about it. Well, I have scripture for that too. The Lord said, "As he thinketh in his heart, so is he." They wanted it and could not get it, **they are just as guilty as if they had it.** (Laughter from audience). There is not a bit of difference in the world. They wanted to go beyond what Almighty God said. They had violated New Testament Law. They had violated the authority of Christ, and for that reason my brethren could not meet with them, knowing the design of their heart was set against the high God of heaven.

Now let me just say this right here and introduce this before we begin in the negative. You know how somebody would say, "Oh, Brother Miller, these things do not make a lot of difference," but they do with my brethren. You let me tell you tonight with a heart that bleeds for humanity and for you and your people. I believe with all my heart we can be agreed. I believe with all my heart we can stand as one man. You give up what is **not in the Bible** and come and stand with us on what is in the Word of God and we will not have any trouble being one. You just come in your next speech and say, I cannot find a single verse that even begins to look like a verse that is kin to a verse that says it will be all right to have it, then we will stand as one man and I will give you the right hand of fellowship. Not only is that so, but I will share my meetings with you, and I have enough to keep us busy from now to 1960. We will not have any trouble getting together. You just give up what is keeping us apart, that is all.

I do not know what he intended to mean when he said "permitted" and "required" in his proposition. I do not know whether he is going to say we worshiped tonight or not. I wonder about that. If it is required, did we worship tonight when Brother Hamilton led us in singing "Standing on the Promises of God?" Were we worshiping?

You say tonight, "But what difference does it make to your brethren and what do you care?" Friends, you will remember back yonder in the long ago when God picked Saul to be the King of Israel, Saul stood head and shoulders above everybody else in Israel's kingdom. You remember

that God told him to go and kill and destroy Amelek and Old Agag, the king of that pagan country. You will remember that when Saul came back he brought a few of the choice oxen, of the cattle, and the king. You will remember that Samuel met him and said, "What meanest thou by lowing of the cattle and the bleating of the sheep?" And Saul said, "Why I have obeyed God; I have done what God said do." Samuel told him this. (This is where my brethren stands tonight, and I am reading out of I Samuel 15, beginning with verse 22): "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hark-en then the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being King." That is how we feel about it tonight. It is not a matter of our not being able to buy an instrument; it is not a matter of our not being able to play it. It is a matter with us that stubbornness is as idolatry and rebellion is as witchcraft, and to obey is better than sacrifice and to harken than the fat of rams. We just want to stand where God's Old Book stands, and speak where God's Book speaks, and be always ready to say, "Lord, you have a right to speak and it is our work to hear."

Now, Brother Belchick, turn to chart number two, if you will, and we will spend just a minute with that. I want to show you the entire difficulty in my opponent's position. I wish to show you why his position cannot be true. I want to show you that the thing for which he is contending violates the authority of the New Testament. We will have to get away to let these charts up and down. I had to make them so big that everybody could read them. That is fine. Now just pull it back up and I will try to make the argument stand with it. Now look. Can you all hear me? You ask what is wrong with mechanical instruments of music in the worship? I will show you tonight. **They are out of harmony with the nature of the new covenant of Jesus Christ.** They are not in harmony with the nature of the new covenant. You look over here. You remember that in

CHART No. 2

HEBREWS 8:9

NOT ACCORDING TO

JOHN 4:24

OLD COVENANT MATERIAL

NEW COVENANT SPIRITUAL

|   |   |  |
|---|---|--|
| TEMPLE . . . I KINGS 6:2<br>(literal)                   | ↔ | TEMPLE . . . 2 COR. 6:16<br>(christian)              |
| SACRIFICE . . . LEV. 1:15 . . . 8:21<br>(animal)        | ↔ | SACRIFICE . . . ROM. 12:1<br>(ourselves)             |
| PRIEST . . . EXODUS 29:44<br>(Aaron)                    | ↔ | PRIEST . . . I PETER 2:9<br>(all are priest)         |
| CIRCUMCISION . . . LEV. 12:3<br>(fleshly)               | ↔ | CIRCUMCISION . . . ROM. 2:29<br>(heart)              |
| INSTRUMENTAL MUSIC . . . 2 CHRON. 29:25<br>(mechanical) | ↔ | SING . . . Eph. 5:19<br>(making melody on the heart) |

MECHANICAL MUSIC IS A VIOLATION OF THE NATURE OF THE NEW COVENANT.

Hebrews 8, the Apostle Paul quoted from the ancient prophet when he said, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant I made with their fathers." God said, "I am going to make a new covenant; I am going to make a covenant not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." In John 4, verse 24, you will remember that Jesus said, "God is spirit, and they that worship Him must worship Him in spirit and in truth." Now here we have two scriptures that tell us about the nature of the new covenant. One said the new covenant will not be according to the old, and the other one said the character of God defines the character of New Testament worship. God is Spirit, and they that worship Him must worship Him in spirit and in truth.

All right, over here under the old covenant they had the temple. It was a literal temple made of sticks and stones. Over here we have the spiritual temple, and Paul said, "Ye are the temple of God, and the Spirit of God dwells in you." What kind of temple was this? (pointing to the temple under the old law). A literal, physical, material temple. What kind is this over here, Paul? (pointing to the new) II Cor. 6:16; I Cor. 3; Eph. 2; "Ye are the temple of God, and the spirit of God dwells in you." What is the difference in it over here and over there? Over here (new) it is spiritual, back here (old) it is material.

Oh, you let me tell you, if he wants to go back here (old cov.) to get it, I am going to bind upon him everything that Paul bound in Galatians 5. I am going to show him that if he goes back to get his mechanical devices of music, he becomes a debtor to keep the whole law, and falls from the grace of God Almighty.

Look now: they had sacrifice under the old law in Lev. 1:15 and in Lev. 8:21. What kind of sacrifice was it? It was animal sacrifice. Over here, you will remember in Romans 12, beginning with verse 1, Paul said: "I beseech you therefore by the mercies of God, that you present your

bodies a living sacrifice." What happened? **The covenants changed; the nature of it is changed; worship in it is changed; the terminology of it is changed.** Every word you find over here (under the new covenant) has to harmonize with the nature of the covenant under which it is found. It cannot have a meaning different to the nature of the covenant under which it is found. Back here (old) you have the priests. They were the priests of Aaron and of his sons forever; but over here you will remember that Peter said, "You are a royal priesthood." It is spiritual now instead of physical.

Over here they had circumcision. At one time it was the circumcision of the flesh. There is not any question about that. But now in Romans 2, Paul said in verse 29: "He is not a Jew who is one outwardly, but one inwardly; not with the circumcision of the flesh, but with the circumcision of the heart." Do you not see what has happened, Friends? The old covenant, material and physical in its nature, has been changed into the one that is spiritual in its nature. The priesthood is changed; the sacrifice is changed; the temple is changed; circumcision is changed. With it tonight, Friends, the music is changed. In Eph. 5:19, Paul said, "Singing, making melody in the heart." Mechanical music is a violation of the nature of the new covenant of Jesus Christ.

Now we are not just against mechanical music only. You just put in anything mechanical. It does not make any difference. Over in Tibet in the high Himalayas, they get cans, they tell me, and cut the end out of them, and put them on a wheel and turn it. They say you can hear all over the grand Himalaya Mountains the sound of the old Tibetan prayer wheel as it turns. They say they are saying their prayers. I am against that too. I do not think that is right either. **Mechanical music is a violation of the nature of the new covenant.**

Now in the closing minutes—I have just one minute— let me read to you what the New Testament has to say on the question. I do this because it has not been read. In Romans 15:9 Paul said, "that the Gentiles might glorify

God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name." In I Cor. 14:15 Paul said, "What is it then, I will pray with the spirit and I will pray with the understanding also, I will sing with the spirit, and I will sing with the understanding also." Then in Eph. 5:19: "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart unto the Lord." In James 5:13: "Is any among you afflicted, let him pray; is any merry let him sing psalms." There are other passages. We want to know now when the gentleman comes to the platform, where is the one that tells God's people, who want to stand on God's word and want to speak where the New Testament speaks and be silent where it is silent, to use mechanical devices. It will be easy for my brethren to see it, if you will just find it. May God bless you as you try.

**MORRIS BOOK'S SECOND AFFIRMATIVE**  
**(Tuesday night, March 15, 1955)**

Thank you very much, brother Logsdon, my worthy opponent, and ladies and gentlemen:

Before we get into this, my second address of the evening, I do want to say that reverence and jest about where the carcass is there will the eagles be gathered together, demonstrates my opponent's agility in getting aside from the Scripture. Jesus does not say, "Where the buzzards were gathered together," and it was a prophecy referring to the Roman legions who were known as the Roman eagles, (and I still prefer an eagle on the American standard instead of a buzzard!)

In reference to Mr. Luther and Mr. Calvin, Mr. Wesley and the pope of Rome, I have not questioned the level of their normal intelligence. The transcript and the recording will demonstrate that I have already said that it is not man's lack of ability to know, it's his refusal to know. I happen to remember that when we were on the west coast that the pope authorized the sending of the bones, an arm or a leg bone or so, of St. Francis of Assisi through Los Angeles, for assembled throngs to bow and scrape and receive "bless-

ings." Now I did question his intelligence at that time! And I would say in regard to the other gentlemen, if their assiduity, their intellect is so determined, then would he go along with them in regard to faith only, and baptism by sprinkling and pouring? It is not a matter of not recognizing the intellect of these people, they are some of the gigantic minds of all history. The Lord Jesus spoke to his disciples, who were intelligent, and he said their trouble was that they were blind, and they were fools because they would not see. They were slow.

And then one reference, too, that I must correct in justice to my position. The recordings will show that I did not say that just the ceremonial law and ordinances had been abrogated. I stated, to the contrary, that principle and truth and grace and divine power, etc. had been reiterated and became enforced in the perfect law of liberty. Some years ago in your city a Baptist minister approached me and said that a lady who was a so called prophetess of our Sabbatarian friends insisted that she had been lifted up to the presence of Jehovah, and that God had shown her things in heaven out of the Decalogue. I replied that the apostle Paul had been lifted up to the third heaven but he was not permitted to report it. And I questioned that this lady would have the jump on the apostle, but if she saw anything, as she claimed, which was this, that the finger of Jehovah had pointed to the fourth commandment — the sabbath law — and around it was an halo—I said if God was trying to show the lady anything it was not an halo but a zero around the fourth commandment, and I turned over to Colossians the second chapter, "blotting out the handwriting of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." The sabbath law was **ceremonial**, therefore, it was lifted out. But every principle of divine Truth has been **re-stated** and **reiterated** in the perfect law of liberty.

Now, shall we move on? In reference to the phrase of the proposition that **devoted talent** of the Christian is not only permitted but required in the use of certain mechanical instruments of praise in worship. I take the additional posi-



tion that talent is an endowment of God, and I'm sure that my good friend, brother Miller, will agree with this, and I'm reading from James 1:16, '17: Do not err, my beloved brethren, every good and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow made by turning." God Almighty, my friend, **originated** instrumental music. I'm turning now first, as I will turn night after night, to the Old Testament with one scripture after another, building with God's help and your prayerful attention, a house upon a foundation until the last eave is in place and the final touch has been given. "Then the Lord answered Job out of the whirlwind and said, Who is this that darkeneth counsel by words without knowledge? Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding, who hath laid the measures thereof? If thou knowest, or who hast stretched the line upon it, whereupon are the foundations thereof fastened? For who laid the corner stone thereof?" Listen: "When the morning stars **sang together** and all the sons of God shouted with joy." (Job. 38:1-7).

He set this universe in motion with this great celestial orchestra. The galaxies of the well of the blue above us, infolding endless universes, comprise, beloved, His incalculably immense **pipe organ**. And the angelic hosts became His vested choir in the majesty of creation. Man is not permitted to hear that orchestration or that vested choir for the simple reason that our finite ability is limited to receive by this auditory mechanism (the ear) only 38,000 vibrations per a given period of time. Could we hear what God plays in the heavens from the creation, we would melt on the very spot for we are not able to receive the glory of it. Now the term, "The morning stars sang together," being rendered correctly is this: "To give forth **vibrations** with a tremulous sound."

And I want to move from that point—from the time of creation—in through the patriarchal age. I am not just going to the law of Moses, I am going before Moses ever

was heard of, and I'm still holding on to God's endowment through the Mosaic age, and I'm moving on through the time of prophecy, and I'm coming on to the ministry of the Lord Jesus, and I'm going on in to the Holy Spirit and apostolic age, and I shall move on up to the celestial kingdom that we all expect some of these days to receive. Divinity deals in harmony; always has, always will. He did it from creation and He's doing it now, and has and will from time immemorial. Now listen: God never endowed a man with an appetite or with a talent that he did not provide the legitimate satiating of his appetite and the proper use of his talent to His glory.

I'm going now to Ezekiel the 28th chapter, the 13th and 15th verses for a picture of the generic origin of our race. The address of the chapter is to Tyrus. (Tyrus is but the name of a man). And the reference refers to the generic ancestry of the whole human family. Now see about whom the prophet speaks. "Thou was in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth; and I set thee so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee."

Who was in Eden, my brother? And who lived in God's garden? And who was perfect before by transgression under temptation, he fell? Our original progenitor, our parental ancestor, that man Adam of the garden of Eden. And God says this, "The workmanship of thy tabrets and of thy pipes **was in thee** in the day that thou wast created they were prepared." And in Genesis 1, of his creation, which includes Adam, he has this to say: "And God saw everything he had made, and behold it was **very good.**"

Now what does Jesus say? What does the Master say

that we are to do about following God? And what does he say his disciples are to do to emulate God in his perfection? (Matthew 5:48): "Ye therefore shall be perfect as your heavenly Father is perfect." And I want to repeat again that devoted talent of the Lord is endowed within the hearts of men and women and boys and girls. And it was not only so in the age of his creative genius, and at the time of our first forebearers, but also in the patriarchal age. And I read once more, (Genesis 4:20-22): "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle. And his brother's name was Jubal: he was the father of all such as handle the harp and organ. And Zillah, she also bare Tubalcain, an instructor of every artificer in brass and iron." (Genesis 4:20-22). Here God has given three boys three specific talents. Each one complements and sustains the other, and all are benefactors and each one is benefitted, just as the word of God in Romans declares, "For none liveth unto himself, and no man dieth unto himself." And so to the one boy, in the patriarchal age, God gave him the ability to build a roof over his head and the means of offering sacrifice in praise to his glory. He gave to the other the ability of adulation in worship of expression of the praise that he authorized. And he gave to the third one the skill to make the instrument upon which the voice and the praise could be lifted in the place of the service and the sacrifice.

Now listen to the apostle Paul. (And I said I would try to weave a tapestry with the strings of the old and the new, with the new predominating in this pattern of divine truth). I read from Philippians 4:8: "Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are **lovely**, whatsoever things are of good report; if there be any virtue, and if there be any **praise**, think on these things." I want to pursue that term "lovely." "Whatsoever things are lovely." And so we will go to the scriptures again. We will turn, if you will, back to the Bible. I'm not having to go to some encyclopedia, or to the tomes from the library of the Vatican, or someone's theological

manuscript. I offer my testimony from the Word of God step by step. And so I'll find the reference that will refer in the term "lovely" to the use of musical instruments in the praise of God Almighty. You join be now, and I'll read from Ezekiel 33:32; "And 10, thou art unto them as a very lovely song"—he is speaking of the prophet and the preacher— "And lo, thou art unto them as a very **lovely song** of one that hath a pleasant voice, and can **play well on an instrument**, but they do them not." That term "Lovely" in the Hebrew is "agabim" in Ezekiel, and it means, "doting acts of love." And that term "lovely" in Philippians from the apostle Paul by the Holy Spirit in the New Testament Greek is from "prospheiles" and it means "very lovely" or "lovable" and they are comparable and equal in their significance.

Now follow me further. Where will I find a very lovely song? That statement in Ezekiel speaks of the preacher and the prophet with his message as being a very lovely song, and to the accompaniment of instruments of music. And we found the word "lovely" and we are told, if we find something lovely to use it in "praise" and to "think on these things," in the New Testament. Where will I find that lovely song? I'm going now for the moment to the fifteenth chapter of Exodus. "Then sang Moses and the children of Israel this song unto Jehovah, and spake, saying," recounting the great victories of God's hand in behalf of his chosen people who are a type of the church. Was it an accompanied song that Moses used in the 15th of Exodus? I'll read from Exodus 15:20-22; "And Miriam the prophetess, the sister of Aaron, took a **timbrel** in her hand; and all the women went out after her with timbrels and with dances. And Miriam answered them, Sing ye to Jehovah, for he hath triumphed gloriously; the horse and the rider hath he thrown into the sea." But that is not all. There is Moses standing with Miriam and women with instrumental music, in lifting the song of praise to the glory of God. But who stands like Moses? Well, We'll read from Acts 3:22; "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your

brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you." The Lord Jesus Christ is like unto Moses, and we are to hear Him.

My personal conviction, and I'm going to say this slowly, for I am putting myself on record and exposing my position to a very vigorous attack. My personal conviction is that Jesus, **like Moses**, appreciated the "lovely song" of triumph, for I read from Psalm 49:4; the great prophetic period of devotion referring to Jesus and His church over and over again: "I will incline mine ear to a parable: I will open my dark saying upon the **harp**." Now, beloved, who was noted for his parabolic teaching? Who taught in parables? Matthew 13:3;—"And he spake things unto them in parables." Were they dark sayings? Ah, so they were to the multitude. I read from Mark 4:11; Matthew 13:34;—"But unto them that are without, all these things are done in parables; and without a parable spake he not unto them." Why? Here it is:—"And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: that seeing," (now they have intelligence but they don't appropriate it; they **could** see but they **don't** see)—"now seeing that they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them." Ah, Mark 4:11; and 12; has put the cap sheaf on the running review from those texts from the time I began out of the book of Philippians, from Ezekiel back to Exodus 15 through the 49th Psalm, and over into the New Testament teachings of the Lord Jesus Christ! How thrilling it is, the lovely song of the Gospel, of the glad tidings announced by the angels in their choral over Bethlehem. Jesus, like Moses, leading the church of the living God from victory to victory! And Miriam and the women, like the church, the bride of Christ, rejoicing with all that God enabled them to use to His praise and His honor, singing and playing with talent endowed of God and devoted to the purpose, having the harps of God. I turn now in this connection to Revelation 15:2,3;. I have mentioned the song of Moses, and I want to mention it until it

is done. "Having the **harps** of God, and they sing the **song of Moses** the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." Oh, let the voice be lifted, and "everything that hath breath praise the Lord" and permit the console and the strings and the pipes and the trumpets and the cymbals and the tabrets to mount in their vigorous and vital and sacred crescendo to offer praise to the God and the Saviour who bought us!

Now shall we move from that position? Not only has God given devoted talent as an endowment before and at the creation as an accompaniment for his genius in the universe and for our ancestry, and in the patriarchal age, but also he endowed the use of musical instruments in the Mosaic period. Numbers 10:1-10;—"And the Lord spake unto Moses, saying, Make thee three trumpets of silver; of a whole piece shalt thou make them. Ye shall blow with your trumpets over your burnt offering, and over the sacrifice of your peace offering; that they may be to you for a memorial before your God; I am the Lord your God." So, my brother, God found that it was good, and his work was **perfect** when he created this universe. He found it was good in creation, he found it was good in the garden of Eden, he found it was good at the time of the patriarchs, he found it was good in the Mosaic dispensation. And it is no more right and correct or scriptural to say that praise and worship with the voice and the instruments of music described in the word of God have been abrogated because the law has been nailed to the cross, than it would be to say that fire also originated in the law of Moses, or to say that prayer originated in the law of Moses, or to say that singing originated in the law of Moses!

Listen again, hear the scriptures! And I hold you to the **Word of God**. "So the king and all the people dedicated the house of God. And the priests waited on their offices; the Levites also with their instruments of music of the Lord, which David the king had made to praise the Lord, because his mercy endureth forever, when David praised"—now

hold this term that I shall emphasize—"when David praised by their **ministry**; and the priests sounded trumpets before them, and all Israel stood." (2 Chron. 7:5,6). Remember that statement of the Lord in reference to instruments, and recall that the Levites used them as they praised by their **ministry**. Now follow me. I want to hark back to my Affirmation, that devoted talent is, of course, an endowment of God, and I want you to hear the New Testament on this matter of the "**ministry**." And I want you to hear a New Testament apostle, (brother Miller), on this matter of the "**ministry**." And I want you to hear the Word of the Lord to the church on this matter of the "ministry" in regard to specific and devoted talents. Romans 12:7,8;—"Having then gifts differing according to that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or **ministry**, let us wait on our ministry." Now what is the "**ministry**?" I am a preacher of righteousness, I am a pastor if I am an elder of a congregation (as I have been), I am an evangelist, but I am not a **minister** in the sense of the Word of God's terminology. That very term is found in 2 Chron. 7:5,6; it is found again in the New Testament writings of Romans 12:7,8.

And I read again: "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or **ministry**, let us wait on our **ministering**: or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that showeth mercy, with cheerfulness." And so according to the Word of God, Adam had certain proclivities endowed as talent for devoted uses to God's praise and glory at the very creation. According to the scriptures certain patriarchs had special abilities. According to the scriptures a special order the Mosaic system had assignments in the "**ministry**." And according to the scriptures in the churches of Christ there are particular talents. "For as we have 'many members in one body, and all members have not the same office; having then gifts differing according to the grace to us whether **ministry**, let us wait on

our **ministry.**" I say lift the organ, lift the great orchestration, sound the symphony, sing to the glory of God in the name of Jesus Christ!

**JAMES MILLER'S SECOND NEGATIVE**  
**(Tuesday night, March 15, 1955)**

I am sure that again tonight I want to thank all of you for the very kind way in which you have listened, and my worthy opponent for the very fine speech that he has just made. I knew that he was the son of an illustrious father and I said when the time came for this debate if anybody on earth could make an honest effort he could, and if anybody on earth could sustain it I thought he could. His father was one of the very finest preachers that the "Christian Church" had. It was my privilege to live for three years in Evansville, Indiana. I preached for the Bellmead Avenue Church of Christ: that spoke where the Bible speaks and was silent where it is silent. I know about him and about his people, about the Sweeneys and others, and I want to compliment him on the very fine effort that he has made. I am sorry that I must take his speech away from him bit by bit and part by part. He has talked about everything from stars in glory to angels in heaven, but he has not found where one New Testament child ever used mechanical music.

You know, I will tell you right now, he might have the stars in heaven using it, and he might have the moons and suns, the very planets of heaven using it; he might have angels in heaven using it, but what I want to know, **where are we told to use it?** That is the passage I keep waiting for him to find. You just find it now—**you find it**, I will see it. I promise I will see it if you will find it.

Let us go ahead as he went. He said first he did not mean to reflect on the intelligence of Calvin and Wesley and others, but he said they just **would not** see it. That makes it worse than ever. Now he has them dishonest. I do not think he meant to say that. Do not misunderstand me, but that is where he is. Lo and behold, I do not know anything in the world to do but just take him where I find him. He



said he thought they could see it but they would not see it. Now, of course, he must apply that to me. He is not to impugn my motives but I am not very sensitive. You say that I just will not see it. I want to know how you know I will not see it. Paul said in I Cor. 2: "What man knows the things of a man save the spirit of man that is in him." I believe I will see it if you will find it. A thousand people here tonight are witnesses. **You find it, I will see it.**

He said that he did not say it was just the ceremonial law that was nailed to the cross, but the instrument had to be REITERATED in the New Testament. Now I just want to know where it is reiterated. That is all right, that is good enough. Find where it is "retreaded;" it does not make any difference to me. I will take the original carcass or a retread, either one. You just find in the New Testament where it is **reiterated**. He said it had to be reiterated. I want to know where it is and that will be all. Ladies and Gentlemen, do not think that we are just standing here arguing because we want to be popular. I know that I can speak for my opponent as well as myself that we have many things we could be doing this week. I just want to obey my Lord, that is all. I want to bow my head and say, Speak, Lord, I am ready to hear. If it had to be reiterated, I want to know where it was **reiterated**; and if it had to be reiterated, what difference does it make what they did under the patriarchal law, the law of Moses, or in the Psalms if it had to be reiterated. Where was it reiterated? That is the question. There is no use to worry about Job 38, Ezekiel, and Exodus 15; just find it, that is all. When you find where it was reiterated we will answer the question.

He said that he did not mean to say that just the ceremonial law was nailed to the cross, but he said the principle was brought over. Listen to this: he says that a mechanical device is a principle. I want to see now how he is going to work that out. How could a mechanical thing be a principle?

But, let us go ahead. He went then to Job 38, in that great passage on Christian evidence where back in the long ago the inspiration—verbal inspiration—of God's Old Book

is demonstrated. Job said the morning stars sang for joy. What did they do? Sang. Well now, just suppose I am a star tonight, what am I going to do? I am going to sing. I failed to get the point. What kind of harps do stars have? What kind of trumpets do stars blow?

Just think a minute on that verse where the stars sang: scientists say they are going to find out some day they are singing. They are up there in the heavens now moving and singing, but think: the stars also shine. Now what am I going to do? I am going to let my light shine before men that others seeing my good works may glorify my Father which is in heaven. If I were to admit that the stars had a star harp, I also know they shine. I am to shine. Am I to shine like the stars shone? Why, no, I am going to let my spiritual light shine. If the stars had a harp, the counterpart of that would be the spiritual singing of the New Testament church, even if his argument was true, which it is not and cannot be.

He said, do you not know that way back in the long ago God Almighty gave man a basic and fundamental appetite and that he had to give man some gratification of it? God placed within man the inherent ability to make instruments of music, and for that reason it is right and proper to use them in devoted and talented use. Let me tell you something, Friend. Old Jubal, as he has already told you, was the father of all that use the harp. I tried to figure out last night, while my wife slept, how long the earth stood before old Jubal invented them. Adam did not have them. I know that Jubal was from seven to ten generations away from Adam. And I do not know how many years before, because some of them lived anywhere from six to nine hundred before. You could not say that they had mechanical instruments of music from the creation because that is not true at all. Jubal started them. That is about the time things started going to pot. Do you remember that? That is about the time God looked down and saw the sons of God and the daughters of men, and said, "I will destroy the world." Yet my opponent comes along and says that they were here from the creation. Let him find them in the gar-

den of Eden. **He cannot find them in the church.** Let him find them in the Garden of Eden and he will have the type of the church. Even then, the spiritual antitype will be singing.

He said this devoted and talented use was spoken of by God when he said, "Thy pipes are in thee." I am ready to take that. My pipes are in me, your pipes in you, and we have both been piping tonight. Bless your heart, when Brother Hamilton stood up here and led us in "Standing on the Promises" and my brethren sang and made melody in their hearts, everyone of us used the pipes that is in us. What if somebody comes rolling in a Baby Grand and says "There is the pipe that is in you?" Why, it will take a person big as I am to qualify for that. You cannot qualify. You will have to get a flute. (Laughter from audience). Of course, his pipe is in him. I do not deny that. That was true from the creation. I think that means exactly the same thing that the writer of the great book of Ecclesiastes — (Am I talking too fast? You know, I am by these things (microphones) like the Lord was by the Sabbath Day. He said the Sabbath was made for man and not man for the Sabbath. I am that way about these public address systems). But now you remember the writer of Ecclesiastes said, "The daughters of music shall be brought low." That is the same thing: these Scriptures are talking about the voice.

Let us go back for just a minute to this matter that if one has the appetite for it, it will be all right to gratify that appetite. Ladies and Gentlemen, you will remember in Matthew, 15th Chapter, Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." The same thing found in Mark 7. What was wrong? They were washing their hands, their pots and pans, saying, "It is a part of worship. In Colossians 2, the Apostle Paul talks about those who intruded upon things not seen and had added to the worship of the Living God, and by "will worship" decided what they were to do. You will remember Jesus said it is "will worship" and therefore cannot qualify. He said, "Which are to perish with the using after the commandments and doctrines of men." May I do anything I

have an appetite or ability to do? Is that how I determine what I am to do in Christian worship? My wife can bake the best cake you have ever seen. I suppose it is an inherited ability with her; it was with Martha. You know, however, if she brings that cake and puts it on the Lord's table Lord's day morning the elders of the church where I preach would say she could not use it. She could say, "I have a talent for it." That does not make any difference. One may have a talent for washing hands too, for washing pots and pans, but Jesus said "You worship me in vain." If you want to say tonight that anything we have a talent for is permissible, then join me as we see the red men in this country stand here in Florida and all over this new hemisphere, as they by nature and nature's dictates do those things that are natural for them. Then hear the Gospel preached to them and hear Paul say, "If our Gospel be hid, it is hid to them that are lost." What about the dance? Dancing is a natural talent. My respondent went to Exodus 15 where the sister of Moses and others praised God with the timbals and dances. Is it right to dance in church worship? That is a natural talent. Would it qualify? **Would it be right for us to have dances in the church?** Do not come back now and say that that dance was a musical instrument, because I know in the Bible it said, "David danced before the Lord with all his might"—and he jumped and turned around. I know the dance is not a musical instrument. What about the dance? Would it be all right to have that in New Testament worship?

Now let us hurry on. My friend said, "Well, it is lovely ; anything that is lovely is permitted." I wondered how he was going to get the organ in. He is going to get it in under the heading of lovely. Here sits Brother Lowery down here, and he is an elderly Gospel preacher. He might go to our Catholic friends, and they are our friends in as much as they are trying to seek the truth, and he might say to them, "What about your sacred image which stands in your cathedral? Why do you permit a sacred image?" They would answer, "We justify it because it is lovely." What about the man that takes flowers and waves them like the

palm offerings of the Old Testament? Ask him, "Why do you do it?" He will answer, "I do it because it is lovely." Is that how we determine what is scriptural? If some of my sisters thought they could put themselves into the public worship just because they are lovely, we would have to have a beauty contest every Sunday morning to decide who would qualify. No others love good mechanical music in its right place more than my brethren tonight. However, when the time comes for us to gather together in one place, as the Apostle Paul states in I Corinthians, 11th Chapter, when we come together in the church we must respect the authority of Jesus Christ and use exactly what he commands.

My worthy opponent made the statement that Moses was like unto Christ, and says that simply means that if Moses introduced and permitted mechanical music then Jesus Christ approved it. That is not what that passage says at all. Let us read that passage. We will turn now to the Book of the Acts of the Apostles and read the quotation of it. Beginning with verse 22 of Acts 3, Peter said: "For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things **whatsoever he shall say unto you.**" Now, let us let Jesus teach a little on this matter of Christ and Moses. Likewise from the great sermon on the mount I wish to read some of the great quotations of Jesus Christ which contrast His authority with that of Moses. He said in Matthew 5, beginning with verse 21: "Ye have heard it that it was said by them of old time, Thou shalt not kill." Who said it? Moses did. Christ said, "But I say unto you, that Whosoever is angry with his brother without a cause shall be in danger of the judgment." "Ye have heard that it was said by them of old time, Thou shalt not commit adultery." Who said it? Moses did, but Christ said, "But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."

This brings us to the second major argument of the negative: that **mechanical music violates the authority of**

**Jesus Christ, the Son of God.** We are not living under Moses; we are living under Christ. Listen to me for just a moment. You will remember that in Matthew, 17th Chapter, verses 4 and 5, in that great transfiguration scene, Moses and Elias appeared and talked with Christ. You will also remember that Peter said in verse 4, "It is good for us to be here: if Thou wilt, let us make here three tabernacles; one for thee, one for Moses, and one for Elias. "While he yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Where did Christ say, Play on an instrument? God said not to listen to Moses but to Christ. That is the passage we are looking for. \*

Matthew 28, beginning with verse 18, reads: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Where did Jesus command mechanical music? He said, "You teach them to observe **what I have commanded,**" not what Moses taught, nor what Moses said. Teach them to observe what I have commanded. That is what my brethren and I are trying to do.

In Hebrews 5, verses 8 and 9, Paul said, "Though he were a Son, yet learned he obedience by the things he suffered; and being made perfect, he became the author of eternal salvation unto all of them that obey him." Mechanical music, my Friends, is a **violation** of the **authority** of Christ, and the nature of the covenant that he gave. There is no use for any man on this earth to say, "I know it is all right to have it because Jesus was like Moses." Why would Paul say in Hebrews 10:9: "I come to do thy will, O God. He taketh away the first, that he may establish the second; by the which will we are sanctified." Paul said, "Blotting out the hand writings of ordinances that was against us, which was contrary to us, and took them it out

of the way, nailing it to his cross." Col. 2:14. **We are not under Moses.** That is the very thing my brethren are trying to get this world to see. We are trying to stand under the New Testament of Jesus Christ, full and clear, and say, "Speak, Lord, and we are ready to hear."

Revelations Chapter 15 was introduced. He is going to heaven to try to get the instrument. You know he has already introduced a wonderful thing to me: he said that Paul went to heaven and the Lord would not let him tell what he saw. Yet my opponent let John go to heaven and see it all, and John told it. He states that is what the church is supposed to do. The Apostle Paul was the apostle to the Gentiles. If we get our information in regard to the church by looking into heaven, **God sent him back empty handed.** God let Paul look and see it all and did not tell him what to bind on the churches. That is not what we understand churches are to do. Listen to Matthew, 16th Chapter, as Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which art in heaven. And I say also unto thee, That thou art Peter and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shall loose on earth shall be loosed in heaven." In Matthew 18:19, he told every one of the apostles the same thing: "Whatever you bind on earth shall be bound in heaven." In Acts 2:42, the early church "continued steadfastly in the apostles' doctrine." That is how we know what we are to have in the church. Jesus Christ told the apostles: "You bind it and when you bind it I will bind it. When we bind it you will have it." The early church continued in the Apostles' Doctrine and by the early church continuing in it we know the way we are to worship in the church today.

Not only is that true, but let me suggest something else: **I know that mechanical music was not in the mind of God, because it was not in the early church.** I just wish that I could get my opponent now to pay attention to this tomor-

row night. In I Corinthians 2, Paul said. "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yes, the deep things of God." Now Paul, what is it? The Holy Spirit searches out the deep things of God. Paul, what did the Holy Spirit do with them? Listen to verse 11: He said, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." Paul, what about it? "But God hath revealed them unto us by his spirit." What, Paul? He has revealed the things that are in the mind of God. What did you do with them, Paul? Listen to verse 13: "Which things also we speak." The Holy Spirit sought out God's mind; it was revealed to the apostles; they spake it. Listen to Acts 2 and verse 42: "And they continued steadfastly in the apostles' doctrine." I know it was not in the mind of God because **The Spirit sought out God's mind and made it known to the apostles.** The apostles made the mind of God known to the early church. The early church continued in the apostles' doctrine and did not have the mechanical instrument of music. Therefore, I know **mechanical music was not in the mind of God** for them. I would give anything tonight if my opponent would try that a little.

Notice again, he went to Numbers 10 and said that God told Moses to make some trumpets. Why, all those trumpets were for was just for giving signals. That was just as a policeman blowing his whistle. Instructions were that if anybody started to attack Israel those fellows were to blow the trumpets. That is all that he finds in Numbers 10, verses 1-8. Let me ask this: Let him make an argument from any of these ancient scriptures that justifies mechanical music and **I will parallel it with infant baptism.** There is not an argument nor an approach that one can make on the question of mechanical music that cannot in the same way and at the same time be made for infant baptism.

Let us think again. He went to Romans 12:7,8; and said, "Having gifts differing." They were gifts of the Holy Spirit. I want to know where in Romans 12 did the



Holy Spirit ever put the instrument in a fellow's hand and tell him to play it. He is not talking about having different gifts given through the Holy Spirit. Now he says, Ministry—that just means everything. Well, that is not what Paul thought it meant in I Timothy 4:5, when he wrote to Timothy: "Do the work of evangelist; give full proof of thy ministry." My opponent thought it was connected with teaching and preaching. It can by no stretch of the imagination be made to include the playing of mechanical devices.

Not only does mechanical music deny the authority of Jesus Christ, because he did not command it, speak it, say it, nor authorize it, but it is absolutely without his authority.

Let me go just one step further. **Mechanical music denies the completeness of New Testament revelation.** Let me read to you from 2 Peter 1:1-3: "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, accordingly as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." **Mechanical music denies that the New Testament is complete,** and that in all things have been given that pertains to life and godliness.

He has already introduced John 16:13. John said, "Howbeit, when he, the Spirit of Truth, is come, he will guide you into ALL truth." Where did he guide them into the use of mechanical music? He will guide into ALL truth. We do not have to go back and get a star to justify it. We will not have to go over and get an angel. The Holy Spirit will guide into all truth—every bit of it. Just tell me where it is. That is all—that is all we need.

Notice again that not only is that true, but in Galatians 3 and verse 15 Paul said, "Brethren, I speak after the manner of men; though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto." Jesus Christ sealed the New Testament with His blood.

Where a testament is there must of necessity, Paul said in Hebrews 9, be the death of the testator. Tell me now, where is mechanical music sealed with the blood of Jesus?

Let me go back to my chart, Ladies and Gentlemen. Let me try to make you see the very point that I am making. Every part of that under the Old Testament was sealed by the blood of bulls and goats. Ah, thank God tonight, we do not stand under this new and better covenant depending upon the efficacy of blood of bulls and goats to save us. Paul said the blood of bulls and goats will not take away sins. We stand tonight under the New Covenant, spiritual in its nature, sealed by the blood of Christ. Paul said, "For where a testament is there must of necessity be brought in the death of the testator." We have then the Christian, the child of God, God's temple, sealed by the blood of Christ. We ourselves are living sacrifices, sealed under the blood-bought covenant. We are a royal priesthood because Jesus Christ is a king and we are of a kingly lineage; having been sealed by the blood of Christ. We are circumcised in our hearts because circumcision of the heart is sealed by the blood of Christ. We sing and make melody in our hearts, as Paul tells us to do, because singing is sealed by the blood of Christ. I inquire tonight, **where did the blood of Christ ever sealed the use of mechanical music?** I wish to learn where the blood of Jesus Christ ever sealed anything mechanical. I am asking how one can put under the blood-bought covenant of the Son of God these things that are not in his covenant? I ask how one can make His blood apply to something that He did not apply it to? If we can settle that issue tonight we will have it. Instrumental music, therefore, is not a part of **all truth**. Instrumental music is not a part of the **mind of God**. Instrument music is not a part of the **will of Christ**. John said, "Whosoever transgresseth"—and that means to go onward— "and abides not in the doctrine of Jesus Christ hath not God, but he that abideth in the doctrine of Christ he hath both the Father and the Son." Think about it now: going onward and abiding not in the doctrine of Jesus Christ. That means there is limitation. Galatians 5:4 teaches if one is circumcised, he falls from grace. Galatians 5 cuts one off from going

back. 2 John 9 says one cannot transgress; one cannot go - forward. So *if* one cannot go back to the law of Moses, and if one cannot go on beyond the law of Christ, then there is but one conclusion tonight, my friend, and that is that every sober and sane child of God must say, "I will abide within the doctrine of Jesus Christ." That is the way to have unity, the way to stand where the Bible stands and speak where the Bible speaks, the way to stand where the saints of old have stood. Then we will speak the same thing. If I go back and take out mechanical music and bring it in over here (pointing to chart), I have made this new covenant exactly like the old one, but God said it will not be like it. If I go back and bring infant membership and put it in over in the new, I have made the new covenant exactly like the old one, but God said it will not be like it. If I go back and get infant membership out of this old covenant and bring it in and put it over in the new, I will make the covenants alike, but God said **it will not be**. If I go back and find the robes of the priesthood and put them on, would not I be a pretty sight in the robes of Old Aaron? What if I were to go back and bring in those things and put them on, what have I done? I have made the new covenant just like the old covenant, but God said it will not be like it.

You let me tell you tonight, my Friends, one cannot stand and say to the man that wants to roll the Singer sewing machine down the aisle to make a suit to distinguish him and me from the rest of the royal priesthood of God that he cannot bring it in, yet tell a man he can go back to the old Testament and get a mechanical device, if he wants to, out of the old Covenant and bring it over because the new covenant is blood bought, blood sealed, God authorized. Christ given, and standing upon the authority of Him who said, "This is my beloved Son in whom I am well pleased, hear ye Him." It becomes the authority of the Son who said, "All authority hath been given unto me in heaven and on earth." It makes no difference what they had in other ages. It makes no difference what they have in heaven. What we are anxious about tonight is what God wants us

to have in the church of our Lord and Saviour Jesus Christ. As ten thousand congregations strong tonight, we plead with all men to speak where the Bible speaks and do what it requires.

Now I wish to join my worthy opponent in thanking this audience for the very fine way in which they have behaved. You know, if all audiences would behave like you people have, we would get people to studying the Bible again. One debate that I had not long ago, Brother Book, an old preacher was asked if he thought the debate did any good. He said, "Well, I don't know, but you can't buy a Bible in ten counties." Come back tomorrow night; tell your friends. Let us run this balcony over. Just find that one passage, that is all I am looking for. I will see it, you find it.

**MORRIS BOOK'S THIRD AFFIRMATIVE**  
**(Wednesday night, March 16, 1955)**

My father was born on the fourth of July and I'm a lover of liberty, and I've always been "leery" of any kind of a noose or rope around by neck. This is one mechanical device I would just as soon had not been invented for a debate. (Speaking of the lapel microphone.) Now do you head me (as pleasantly as anyone could listen to my non too-melodious voice)? Let me see your hands if you hear me alright. I do not want the audience to be beleaguered by any of us through poor reception. You were very good last night. I heartily endorse everything that my new friend, brother Puckett, has said. (Mr. Miller's moderator commended the audience). And there comes to mind a fruity little saying that I liked to say in my courtship days: "May I print a kiss upon your lips, I asked. She nodded her sweet permission. So we went to press and I rather guess we printed a large edition." Now I love you for your good conduct, and I want to extend that kind of greeting with the proper connotation—a **holy** kiss, to which we will later refer.

This is the third address it is my privilege, with the Lord's help, to attempt to present. And I want to use that

portion of the proposition that is worded like this: "The devoted and talented use of certain mechanical instruments of praise in worship service." I am going to read from I Cor. 14:7,8:—"And even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be know what is piped or harped? For if the instruments give an uncertain sound, who shall prepare himself to the battle?" God Almighty, I feel we have shown, has given talent to make music. He has given the ability to construct instruments of music. He has accorded some of the human family, with the artistry to play skillfully upon those instruments to praise his name in worship. And I'm convinced that He expects that talent and that ability and that artistry to be used to the full of devotion and consecration! "Whatsoever ye do, do all to the glory of God." (I Cor. 10:31). Col. 3:16,17;—"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Now, beloved, last evening we tried to say that God has endowed us with certain legitimate and specific appetites and talents, and that for every adherent appetite and talent there is the legitimate satisfaction and usage for the same. A good thing only becomes bad when it is abused and misused and put to the wrong order. All things are, indeed, pure, (Rom. 14:20), "but it is evil for that man who eateth with offence." "A good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil, for of the abundance of the heart his mouth speaketh." (Luke 6:44). That's true whether we preach or whether we teach. For a man who stands behind the sacred desk and does not of faith and conviction deliver the whole counsel of God, even though he be doctrinally sound, is an offence at the throne of grace. "For whatsoever is not of faith is sin." (Rom. 14:23).

It's true whether we believe or repent or confess, for

a man who goes through the motions of accepting the Son of God step by step (as far as I have indicated those steps), short of having done so by sincerity and consecration of his heart, is an offence before the throne of grace. "If thou believest with all thine heart, thou mayest," said the transit evangelist to the Ethiopian official who wanted to be baptized into Christ. That is true about giving, too. When we present the tithes and the offerings they are of no account in the presence of God unless they have been given **from** the heart: given **of** the heart.

One time a social worker drifted into a well known business man's office, (hard-headed, hard-hearted fellow he was), and asked for a substantial contribution for lost boys and girls without mothers and fathers. And he turned her down bruskiy, a complete refusal, and then she said plaintively, "Oh, sir, you would not want to see hundreds of boys and girls unclad and starving in this community, would you?" He said, "No, here is my check for five hundred dollars to get them out of my sight!" In the presence of God a gift of that kind would be a stench to the very nostrils of the Almighty. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9:7). And so it is equally true that we must sing from the heart, and that we must play the instrument, described in the scripture, from the heart; consecrated, devoted talent rendered to the praise and glory of the Almighty. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19).

I have said, as a premise this evening, that a good thing only becomes bad in its **improper** use or its abuse. It's good to build a house, to lift a roof over your head, to keep your pates dry and not to burn the top of your skull in the sun, to protect yourselves against the storm, and have the privacy of your own domain, but you can build a house and make a hell hole out of it if you want to. Instead of a place of prayer it can turn into a place of perfidy! Instead of dwelling there with God Almighty, you can make o it a den of the devil. It's good to wear clothes. I have noticed that

when the missionaries go to heathen lands, and Christ is preached, the first thing the natives do after they have learned of Jesus and their lost condition, is to begin to wrap themselves properly that they might hide the shame of their nakedness. And I have also observed that when in this country, once converted men and women — shut that fool thing off somebody (speaking of hum in loud speaker system) — that when once converted men and women have been diverted from the Christian life and perverted in the life of the Christian, one of the first things they do is to take their clothes **off** and to appear in the public streets and the beaches of the state of Florida. We can either be clad in modesty (that's good!) or we can be scanty in obscenity. We can either dress in decency, (that's good!) or we can undress in disgrace.

Paul says something that I want to mention in this connection, that a good thing is only wrong when it is misused or abused. And I read from I Cor. 7:1;—"It is good for a man not to touch a woman." My, my, you take that out of its context, you handle that scripture improperly, and you put the human race out of business in just a few year's time. Mankind, if he does not have progeny, if he is not prolific properly, will become as extinct as the Passenger Pigeon and the well known Dodo. Or if he goes over board and violates the restraint and the confinement of the proper life of monogamy, each man with his own wife and each wife with her own husband, then instantly society is thrown into wholesale lasciviousness. You have to read the Word of God intelligently, rightly divide it, and therefore, the apostle Paul, when he said it is good for a man not to touch a woman, implied definitely and distinctly the violation of the **good** thing, which is the marriage vow and the marriage bed.

I heard one time of a preacher who had acquired a pol-parrot from some fellow and that bird would just cuss up a storm and embarrassed the preacher and his family. There was an old maid who lived down the way, who had a parrot that sat on the perch in an attitude of devotion with her head bowed as though she might be in prayer. They said, We will put the old maid's parrot next to the preacher's parrot

and her good influence may calm him down, and they put the cages side by side. The first crack out of the box that preacher's parrot cocked his eye on the other bird and said, "How's about a little kiss, honey?" And she fluffed her feathers and straightened up and said, "What do you think I've been praying for all of these years?" (Laughter from audience). Now, my friend, it's perfectly all right for a man to touch a woman if he touches the **right** woman; for a man to kiss his wife, but only **his** wife. "For this cause shall a man leave his father and his mother, and shall cleave unto his wife and they twain shall be one flesh." — I see a hand going up back there, brother Belchick, signaling either too loud or not loud enough. How is it back there now? Good? All right fine, thank you. — "Nevertheless, to avoid fornication, let every man have his own wife." I used this analogously in the illustrative material under the proposition. I have mentioned that a good thing becomes bad in its improper usage.

Why even tobacco is good or it can be very evil. It is good to scatter the stuff on bugs or your flora, your garden truck, around the house. It's good to take the nicotine acid out of the stuff and put it in a vitamin capsule and take it under direction, but it's very bad to draw tobacco into your lungs and down your windpipe and into your stomach through your esophagus and into your blood stream and into your heart and your mind, to take the prussic acid, the carbon-monoxide gas the ammonia and the coal tar derivatives that are all wrapped up, deadly poison, in that inch and a half long stick of dynamite. Tobacco once good can be damnably dangerous!

And so I want to say now, beloved applying this, that the Lord expects music, (vocal and instrumental), to be rightly employed. And whether it be vocal or choral or instrumental or symphonic, as such, it is good if in praise it is used to the glory of God in the name of Jesus Christ. "For of him and through him and to him are all things to whom be glory forever. Amen." (Romans 11:3). Every talented person in this audience tonight could sing to the glory of Jesus Christ, or he could go to some of the hell holes in



Orange county and sing for the booze barons and glamorize the devil. Every person in this house who has the talents could tonight play the suitable instruments to the glory of God, or he could go to some dive and den and use his talent promiscuously for harlotry and hell.

I remember an employee in a church I served in the west, a young woman who was an expert at the instrument (the piano or the organ), but she needed to be converted and to devote and consecrate her talent and properly employ the same. And one night she left the service when we had a famed colored choir singing there to a host of people. She disappeared and visited one tavern and night club after another. She called back to the office and we were aware that she was drunken, and finally had to get the constabulary to go and locate the girl, call her father long distance and get him to put her in an institution. And when they brought her in, (and of course she was "fired" summarily). I'll never forget it; she stepped into the residence that she occupied at about two o'clock in the morning, smelling like a tank house loaded with brew, with her eyes bleary, and stood up at the piano and played "There is Power In The Blood," **like a boogy-woogy**, until my blood ran cold in my veins. It was for the devil! But that same girl could have, in her conversion and regeneration (which she later professed), used her nimble fingers and her leaping heart and the great keenness of her mind and the knowledge of the score to lift praises to the glory of God in worship services in the name of Jesus Christ. Don't tell me, my brother, that God Almighty would make this universe to music, Job 38:7; that God *would* endow his creation with the instinct for music, Gen. 4:2,1; that God would equip the patriarchs with instrumental music, 2 Chron. 7:5,6; that God would inspire David to sing psalms and to play instruments, 2 Chron. 29:25; that God would command Israel to design and play in the same reference just mentioned, that God would use musical instruments with his angels in glory, (I Cor. 14:7,8, shows that God also has used instruments in an analogy of the fine and wholesome and stalwart things of the Christian life), that God would announce the end of

the world and call the dead in Christ back from their graves with the sound of the trumpet call, I These. 4:16; if these things thus used are evil or wrong or ever thus could be! Ah, surely the heavenly Father will not demand that His church not employ instruments that He Himself has designed and ordained and has committed to His praise. Don't tell me, my brother, that God will do **less** for His church, the church of the living God, that institution that is more eternal than the universe, the whole family named after Christ in heaven and earth; that He would do **less** for His church, that institution that is more celestial than terrestrial, a city which hath foundation; that He would do **less** for His church that is more glorious than the patriarchs or than Israel ("glorious things are spoken of thee, oh, city of God"); that He would do **less** for His Church that is more precious than time itself: ("Christ loved the church and gave Himself for it"); that He would do **less** for His church whose destiny is heaven, surrounded in glory with all the high praise of the voice and the instrument "as well the singers as the players on instruments shall be there." "All my strings are in thee"! (And I've quoted prophetically the description of the church born on Pentecost, described in the second chapter of Acts, from the 87th Psalm).

Now in the latter phase of this address this evening, if you continue to bear with me, if certain musical instruments are not permitted, or not required, then I will grant, if that be so, their use **would** become sinful. It would be unscriptural; it would be unspiritual and instantly devilish. And that is a mighty big order for anybody to try to fill. Psalm 19:17.—"The testimony of the Lord is sure, making wise the simple." I am confident that the word of God would be clear on this subject, if that be true. And so you place yourselves (taking that position) at the very instant of your claim, to rule out the mighty worlitzer with all its lush and glorious tones; that puts the glorious Grand in moth-balls and covers it up that it cannot be used in praise to the glory of Christ; that silences the sweet violin and hushes the clear notes of the flute; that puts the celestial trumpet on the nail and hangs the golden harp and covers it with rust;

that throws into the discard the mellow oboe and it casts the thundering cymbal into the ash can. And, yes, I'll go a step further, into the trash pile goes the silvery tongue tuning fork, and out to the rubbish heap goes the **feeble pitch pipe!** The whole thing! What a waste of glory! A terrific extravagance of joy and a stiff ling of the heart beat of every man, woman and child who might throw himself to the greatest extent of his talent, to glorify the name of Jesus Christ.

"Praise ye the Lord. Praise God in his sanctuary: praise Him in the firmament of his power. Praise Him for His mighty acts; praise Him for His excellent greatness. Praise Him with the sound of the trumpet: praise Him with the psaltery and harp. Praise Him with the timbrel and the dance; praise Him with the stringed instruments and organs. Praise Him upon the loud cymbals; praise Him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord." And thus closes the book of the Psalms. Now the apostle Paul **accepted that**, and I want to lay that down emphatically. After he had become a Christian, having been called to the apostleship on the road from Jerusalem to Damascus by miraculous view of Jesus and hearing His voice, he was converted like you were converted and baptized into Christ through the work of a preacher of the Gospel in the city of Damascus. After he had become a Christian, had evangelized with the Gospel, he went back to the city of Jerusalem up to Mount Moriah and into the sanctuary. Acts 21:26— "Then Paul entered into the temple.—I would say some rascal under the employment of the devil himself is operating that gong. — (speaking of the classroom bells ringing.) And all I can do about it is to say "Get thee behind me, Satan," and to ask for two more minutes than my time ordinarily allows. (Laughter).—I said that he went into the sanctuary, "then Paul entered into the temple." (Acts 21:26). He went where instrumental music was in order, having been previously ordained of God. He went where the **firmament** of God's power had been demonstrated, (where the veil of the temple had been rent in twain by the miraculous touch of the Almighty). He went there to

worship, and I quote from Acts 24:10-12: "I do the more cheerfully answer for myself: because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city."

How best can one with devoted talent praise God? Playing the piano in some movie theatre, or in the house of the Lord in His sanctuary? How best can he render his talent devotedly: performing at the organ in a mortuary, or in the living institution, the **sanctuary**, the church of the Firstborn? How can he better lift his praise to God with the talent devoted than to sound his tones in an amusement center or in the house of prayer? Certainly to the fullest in the service and praise of our God.

Now with this I am about to close, presuming my time is up, or nearly up? I have five minutes to go? Well, then I shall draw my breath just to see if that thing will cut loose when I open my mouth once more. (Speaking of the electric bell again — Explanation is made that there were various classes in progress in the building at the time and that the bell is electrically timed.) Then with the Lord's help we'll get used to it, and we will give the Devil his dues, (laughter). (I suspect that perhaps there is a slight misinterpretation of the theme of the lovely number rendered by brother Paul Dunn, "When They Ring Those Golden Bells"—this sounds like a brass gong to me!)

I want to repeat in these last few minutes just what I said: how best can one with devoted talent praise his God, playing the instrument, the piano, in a theatre or in the sanctuary of the Lord? Performing at the organ in a mortuary or in the sanctuary of the Lord? Lifting the tones of amusement and syncopation in some jazz center, or, to the contrary, the tones of prayer and devotion and joy and triumph in the household of the faith. Certainly to the fullest in the service of God! Certainly to the fullest in the name of Jesus Christ!

On the Titanic that was headed unsinkable, (supposedly), across the North Sea there was revelry and frivolity,

and the operator of the wireless on the Californian, near by, saw the looming ice mountain, and tried to warn the Titanic operator. But he was having too much fun himself, and he said, "Shut up, you are jamming my board." And the Californian closed his key and went to sleep and did not know until the dawn that there were hundreds lost beneath the waves, and the great Titanic had broken in the ice and had gone down. As the ship was struck and began to sink, the orchestra that had been playing to those who had preferred revelry and ribaldry, knew that there were Christians on board, and that those who were living in an atmosphere of carnality needed if they could, to solemnly ask for mercy in the name of Christ. They changed the melody that they had used to the great hymn of the faith: "Nearer My God To Thee." "Though like a wanderer the sun gone down, darkness be over me; my rest a stone, yet in my dream I'll be nearer my God to thee, nearer to thee." Can anybody question that the use of the flute and the drum, the cymbal, the violin and the piano on that sinking ship could have been improved as the music changed and was devoted to stir the hearts of the faithful, and to bring the unfaithful to repentance if possible, had they accepted Christ previously, to cry out for mercy as they went beneath the waves? Thank you very much. Brother Miller, we will listen to you.

**JAMES MILLER'S THIRD NEGATIVE**  
**(Wednesday night, March 16, 1955)**

I want to thank you, Brother Puckett, and to my worthy opponent I bid a very Good Evening, and to all of you I want to say that I am happy to be back again in the denial of these things that cannot be according to God Almighty's Word. I intend to begin at the very beginning and go through Mr. Book's speech. I am very grateful, of course, for this opportunity to stand before you and speak concerning the issues of life. There is not, nor can there be, any greater task that confronts the mind of man than the problem of what God does require of me. That is what we are trying to search and find in this discussion, for I am

sure that I speak the sentiments of every child of God in this building when I say we are not here for victory, but we are here for truth.

Let me just ask you this question in the beginning of our session tonight. Mr. Book says, "what is not of faith is sin," and quotes that passage. I want to say to you this is one of the very reasons why no mechanical instrument of music could ever be acceptable in the church of the living God. **It violates God's law of faith.**

Let me turn and read from the Word of God. In Hebrews, the 11th Chapter and verse 6, the Apostle Paul said, "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." In 2 Cor-5:7, the Apostle Paul said, "For we walk by faith, not by sight." And then in Romans 10:17 the Apostle Paul again said, "So then faith cometh by hearing, and hearing by the Word of God." Therefore, if it is not of faith it is sin, and we want the passage where it is used, authorized or endorsed in the church of Jesus Christ, the Son of God.

Now let me say to you tonight just as kindly as I can that we have heard a speech on stars, parrots, marriage, tobacco—I do not believe Brother Book will take exception if I quote a little. I am like Disraeli was one time about Gladstone: "I think he is slightly intoxicated by the velocity of his own gusto." I fail to see tonight what connection tobacco has with instrumental music in the blood-bought church of Jesus Christ. What connection does marriage have? or two parrots that sit side by side in a tree?

Brother Book, I tell you now, this debate is progressing and will soon be half over. What you need to do is to turn to the Word of God and find the passage that places mechanical instruments in the church. You said last night, you will remember, that we just could not see it. I told you to find it and we would see it. I am calling upon you again tonight now to produce it. I like to hear you speak and talk about all of these philosophical things, about God and the universe and how he has His sheep over a thousand hills, but I want you to just put one little musical instrument in

the church of the Lord Jesus (tapping on the blackboard). Just one! It makes no difference what the stars do; nor does it make any difference what the parrots say. It makes no difference whether tobacco is productive of good or not. What we want tonight is the verse that says, or intimates, or endorses your proposition.

Let me show you now. The only way that you know that instrumental music was in the law of Moses is because you read it in the Bible. Is that not right? No man could know that there was an instrument of music under the law unless he read it in the Bible, and of course that is right. Now you have said that you believe that there are instruments of music in heaven because you believe you have read that in the Word of God. You would not know it if it was not in the Word of God. Now I want to ask you tonight, Where is the passage in the Word of God that lets you know it is in the church? If you do not know that it was in the law of Moses save as you read it in the Word of God, and you did not know that it was in heaven save that you read it in the Word of God, then I want to know tonight how you know that you can have it in the church, save that you read it in the Word of God Almighty? Where is the passage that says that we can have it in the church of the Lord and Saviour Jesus Christ? You know that is the debate, Friends? One could speak, argue, declaim and explain until we are all of old age, but the question comes back, just find it in the apostolic church of Jesus Christ— (Do you have some chalk? I believe we have some somewhere if we can just find it).

Let me show you. You remember Mr. Book said last night that he did not say the ceremonial law was all that was nailed to the cross. He said it had to be reiterated— REITERATED—by Jesus Christ or by His apostles in the New Testament before it could be a part of New Testament Law. (Writes "reiterated" under "church" on board).





out; that is the way to please God—just leave it out. **God left it out**, and that is why we want to leave it out. There is no use to beg the question and say, "How can we best please Him with it?" We cannot please Him with it at all. It makes no difference whether you are playing it as "boogy-woogy" or whether you are playing it slow. It makes no difference whether you are playing it so you want to dance—he is not sure, I think, but it might be all right to dance. I do not know what is wrong with "boogy-woogy" if we can have the dance in the worship of the church. What about the worship when you have the dance in it? The point is that you cannot please God with it in any fashion. If he knows where the verse is just let him put it right here under "Church" when his time comes and that will be the debate. (Refers to the blackboard). If he knows where God said to have it, let him put it in. That is the proposition. Of course that will stand until the very hour the debate is over.

He said in Acts 21:26 that the apostle Paul went into the temple and that he went in to worship. Then he said that the instrument of music was in the temple. I wonder how he knows that. The first temple was built by Solomon, and it was torn down by Nebuchadnessar. It was built back by Zerubbabal, and when Herod came to the throne he tore that structure down and built another. I just want him to produce the proof from the histories of the world or from the Word of God, either one, that says it was in the temple when Paul went in. Point out if it is there. Has he just assumed it is there, or does he know where it is in the oracles of God? Find it now in Herod's temple. Do not find it in Solomon's, but I want you to find it in the temple that Paul went into.

Even though the Apostles went into the temple, did they endorse the Sabbath day when they went in? Did the Apostles of Jesus Christ endorse the Mosaic law when they went in? Were not they thrown out of the temple when they went in? Let me ask you, Why did they go into the temple? I am now reading from Acts 3, beginning with verse 11: "And as the lame man which was healed held

Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we have made this man to walk?" Now, let us see what they did. Listen to Acts 5:19: "But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." He told them to go and speak in the temple. They went not in to worship, but to preach. They did not go in to worship; they went in to declare the Word of God. Again in verse 21: "And when they heard that, they entered into the temple early in the morning, and taught." Now, that was Peter and John. Paul, of course, went into the temple. He could have gone in for a different purpose from this, but did his going in constitute an endorsement of the things in the temple? Did he endorse the infidel Jews in the temple? Did he endorse the infidel teaching of the Jews when they denied that Jesus Christ was the Son of God when he went into the temple? What about it? I believe that you can see that the purpose of the Apostles generally in going into the temple was to **teach** and **preach** the marvelous words of life. ,

He said that the church is more celestial than terrestrial. Why I think that may be so. But why does one want to put a material harp in a celestial kingdom. If the church is more spiritual than physical, then the thing we need to do is to leave the physical out and put the spiritual in. That is exactly what the Word of God does when it tells us that we are to sing and to make melody in our hearts. Why the very nature of the church of the Lord and Savior Jesus Christ denies the right of mechanical music to any place in it.

Then my friend begins to teach us that every thing that we have to do must come from the heart, and, of course, that is right. He winds up quoting Eph. 5:19: "singing and making melody in your heart." Just let him find the passage that says sing and play upon the instru-

ment and he will have his argument, but that passage teaches exactly what my brethren and I teach and have taught for all of these years: that we are to sing and make melody upon your hearts. Only when we do that can we be pleasing unto God Almighty.

But let us hurry on. Friend Book tells us that he has found authority in the 87th Psalm for the instrument. I want to examine everything that is said and see if we can find it. You may remember that in Psalm 87 God said: "His foundation is in his holy mountains." I want you to notice that "mountains" are plural. He says this means the church. It means no such thing. It is nothing in the world but an advertisement for the value of one who is born in Jerusalem. "His foundation is in his holy mountains." Why the word "mountains" here is plural, yet Isaiah said the "mountain," singular, is the Lord's house. "The Lord loveth the gates of Zion." He said the word "Zion" here means the church, or at least that is what his argument demands. How many gates does the church have? How many doors does the church have? How many ways do we get into the church? He has too many gates on this one; too many doors to get in. There is but one door into the church, and yet this Psalm says, "He loves the gates of Zion."

God goes on to say He loves them more than the dwellings of Jacob. Why, who would Jacob be? Let me suggest something to you. The word "Zion" is used time after time in the Psalms; not one time in four does it refer to the church, but many, many times it refers to the physical city of Jerusalem.

Then God said, "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there. And of Zion it shall be said, This and that man was born in here; and the highest himself shall establish her." Why that is nothing in the world but a chamber of commerce advertisement for Jerusalem and for the mighty city of David. No man on earth could prove that that Psalm means the church or has any reference to the church of the Lord Jesus Christ.

Last night our Friend turned to Psalm 49 and 4 to show that the dark sayings would be upon the harp, but those passages do not refer to my Lord. Time and again in the Old Testament parables were spoken by Balaam and others. But if you will turn to Psalms 78 and verses 1 through 3 you will find the very same words you have in Psalm 49. He said, ""Give ear, O my people, to my law; incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old: which we have heard and known, and our fathers have told us." There is nothing in the world in Psalm 49 but the law of Moses and it already had been given unto their fathers and was to be given unto their children.

He said last night that by normal intelligence he meant one that had both the ability and the willingness to understand what the Bible taught. You will remember that I asked him then about it. I asked him if he had a law, or if God had a law, for those that were below normal, those that were exactly normal, and those that were above normal. Of course he did not answer. As a matter of fact, **he has not bothered to answer anything I have said.** You know, that is a very disturbing thing to me. Here is my chart right here. I am proud of this chart. Say something about this chart. (Laughter from audience). When your time comes, say something about it. I have arguments on this chart that I am proud of. Show me why this chart is wrong. You will not have to make your speech—you can save that for tomorrow night. Just show me why this chart is wrong. Say something about these things. Now, after all, you cannot go along, you know, and play like it is not there. (Laughter from audience). I am here and I want to be answered.

He said, "I will tell you what: He cannot see it." **"I will see the passage if he will just find it.**

Let us go again. He said, "They have to have the ability and the willingness. "Then he came back in the next speech and said, "No, these men that I quoted from, Martin Luther and John Wesley and Alexander Campbell—these men had the ability, but they would not see. I told him

then that was impugning the motives of every man that says, "Because the New Testament is silent on mechanical music I will be silent too." That is saying that every one of them is dishonest. Of course, my feelings are not easily hurt but he does not know whether I am honest or not. I will tell you how honest I am. I am so honest that I am not going to put in a passage that God left out. I am so honest that I am not going back to the law of Moses and bring it over when God left it out. ((Referring to the chart). I am so honest that I am not going to try to take something that God has in heaven and bring it over here and put it in the church. I believe that is normal. I believe that is exactly what the Bible demands of normal intelligence.

Then he talks about **lovely**. He said he was going to get the instrument in under **lovely**. You know, I never had heard that. I thought I had heard every argument that could be made, but I never had heard it justified under lovely. I turned and read the passage that he quoted to prove it, and I want to read it to you tonight and see now if you think that proves it. He read from Philippians 4, verse 8, as his concluding passage. Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, **THINK ON THESE THINGS.**" Why he has thinking and playing mixed up. Last night he said they were divided in one place just thinking about it. How he has thought about it; until he has the **thinkers playing**. He said, "Why you are just thinking about it; that won't do." Well, Paul said, "Think on this." Then, lo and behold, he came along and said, Well, do you not know it is lovely and therefore we can have it because Paul said think on it. Not only is that true, but his passage back there that talked about the lovely song did not say anything about the instrument being lovely—not a word in the world. It was the song that was lovely, so if that lets anything in that just lets the song in and the instrument would have to stay out. He could not get the instrument in under that passage. It is

the song that is lovely. Read that to me again when you come back. (Laughter from audience). You love that passage ; you know right where it is, read it to me and see if he says it is the instrument that is lovely or the song that is lovely. Why, you have the saddle on the wrong horse. You have had it on the wrong horse through the whole debate. (Laughter from audience). Why would it not be easier just to come to the word of God and say, This is exactly what we are going to do? But now listen: I will tell you, my brother is the most inconsistent man I have ever seen. I say that kindly tonight. It is hard to tell where he is on anything. Unless my moderator and I misunderstood him, and my moderation heard every word I said last night, and I think he heard all that Mr. Book said tonight. He is a very careful listener; unless v/e both misunderstood him he said, If instruments of music are not required in the worship, they would be devilish and sinful. Now I want to know when they sing and do not have it, is that an act of the devil?

I appreciate the fact they left off the instrument tonight in respect to my brethren. Did we commit a devilish act when we sang? After all, we have to be consistent. Now is it required, and if it is required, to leave it out would be devilish and sinful, when we sang was it an act of devil worship with God? What about it now? Cannot he see if it is required we have to have it? (It is not a matter of whether we want it or not. If it is required we have to have it. And we could not worship to save our lives unless we had it, and if we do not have it we could not worship.

He read from Psalm 150 and said that was the concluding argument. I want him to find it in the New Testament. I do not deny that it was under the law. I have never denied that it was under the law. We understand it was under the law. The question is: Where was it in the New Testament? But now turn to Psalm 150 and you find that does not help his case a bit, and he has missed the mark again just as wide as he could. Listen now: He said, "Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and

dance: praise him with stringed instruments and organs." Then in the last verse it says, "Let every thing that hath breath praise the Lord." Now is that the way he is going to do it in the church? Is he just going to turn everything loose? If it has breath, let it do anything it wants to do to praise the Lord?

He said, A thing is not bad unless we use it incorrectly. That is the very thing we have been trying to tell him in the entire discussion. The only thing we know to do in the worship of God Almighty is that which God Almighty commands. If God Almighty has not commanded it we cannot have it. 2 John 9 said, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." There is no lawful use of a thing unless we have a command of Jesus Christ for it. Paul said in Hebrews 5:8,9 about Jesus: "Though he were a Son, yet learned he obedience by the things which he suffered, and being made perfect he became the author of eternal salvation unto all them that obey him." The only way in all this world that I know what to do in worship is to read it in the New Testament. **New Testament worship is directed by the New Testament itself.** When I read it in the New Testament then I know its lawful use, and there is no lawful use for it except that which is directed and guided by the New Testament, and that is exactly the point. We have nothing against mechanical music in its proper place. We have nothing against mechanical music in its proper field. What we want to know tonight is how could any man determine it to be proper in its use when Paul said in I Cor. 4:6: "Think of no man above that which is written," when we cannot find it written in the New Testament of Jesus Christ?

I want to suggest to you tonight that **instruments of music, mechanically speaking can in no way meet the qualifications of Christian worship.** Let us just think a minute what we are told that we must do in the worship of the church in song. We are told that we are to teach and admonish one another in singing and making melody in our heart. We are told that we are to do it in the spirit. We are to do it with the understanding. We are to make mel-

ody in the heart. All right, let us see. Can a mechanical device teach? No, Can it admonish? No. Can it add to the spirit? Of course not—it has no spirit. Could it give understanding? Of course not, it is not a thing in the world but a device of man. Could it make melody in the heart? No! Therefore, since it cannot teach, admonish, give understanding, it cannot make the spirit more devout, since it cannot make melody in the heart, it cannot meet any qualifying test for the music in the New Testament worship of our time and of our day.

What does it do? **It gratifies the flesh.** Galatians 5, verse 13, Paul said, "For, brethren, we have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another." He said again, Galatians 5 and verse 24, "And they that are Christ's have crucified the flesh with the affections and lusts." We can see, my friends, that a mechanical device in any particular cannot do one single thing that God demands in Christian worship. It cannot teach, it cannot admonish, it does not have a spirit, it does not have the understanding, and, of course, it cannot make melody in the heart, therefore it is unqualified at every turn, by every requirement of Christian worship that we find in the Word of God.

In I Corinthians, 4, the Apostle Paul asked the Corinthian church, in verse 7, "For who made thee to differ from another?" You will remember that the Corinthian church was divided and Paul said, "Who made you to differ?" Then he told them in verse 6, "But these things, brethren, I have in a figure transferred to myself and Apollos for your sakes; that ye might learn in us not to think of men above that which is written." Now I want to know tonight who made us to differ? Was it the **man that said sing?** That is what we find in the church of the New Testament, or was it the man who said, "**Let us do something else?**" Paul said, "Think of no man beyond that which is written."

Now let me teach you just one more lesson. It is the easiest and most fundamental lesson that was ever taught upon this subject. You will remember back in the book Genesis, chapter 6, verse 14, God told Noah to build an ark.



He told him to make it out of gopher wood. If God had said, "Noah, you just make it out of wood," any kind of wood would have been pleasing. He could have made it out of ash, of cyprus, or of oak, but God said, "Noah, you make it out of gopher wood." When God said gopher wood that excluded every other kind of wood on God's green earth. When God said gopher wood, it was goodbye sassafras. Isn't that right? When God said gopher, it was bye bye oak tree. That is right. He knows that. He knows that just as well as I do. That is what you preach, isn't it? When God said gopher, it was gopher. That is what you preach, is it not? (Looking at Brother Book—laughter of audience).

There came a time when the children of Israel under the whips of a Pharaoh knew not Joseph. They bowed their heads beneath the pagan yoke, and God's promised seed to Abraham suffered in the bondage of an idolatrous captivity. God finally tired of seeing his people suffer. God gave instructions to take a lamb and kill it and strike it over the doorpost, and when the death angel would pass through and see the blood he would pass over them. When God said a lamb, that was good-bye piggy-wiggy. When God said lamb, that cut out every other kind of animal.

In I Cor. 14:14,15, Rom. 15:9, Col. 3:16, Eph. 5:18, Heb. 2, James 5, and in other passages, God says "sing." When God says sing that cuts out every other kind of music, just like the gopher wood cut out the cyprus, or exactly like the lamb cut out the pig. When God said sing, that cut out the instrument. Now let him answer that one. Just answer that little argument and let us see it. Listen to Mr. Book as he speaks to you.

**MORRIS BOOK'S FOURTH AFFIRMATION**  
**(Wednesday night, March 16, 1955)**

Thank you very much, Mr. moderator, my worthy opponent, brother Miller, his moderator, brother Puckett, brother Dunn, our song leader, and ladies and gentlemen:

I trust there will not have to be moving back and forth

in the auditorium during either of the remaining speeches, and I think it is fine that the bell has been silenced for I would certainly prefer that each speaker have his opportunity to deliver the truth as the Lord leads him through the Word. And if at any time the truth is not spoken, I am just as anxious that it be forgotten as my opposition would be, for Jesus has said, "Ye shall know the truth, and the truth shall make you free."

Now, brother Miller, just by way of recognition of your insistence that I fire every gun in this dispute ahead of schedule and notice you—you have said that you wanted me to say something about that chart: and you said you were proud of that chart, and all I can reply since the scriptures are clear enough, and I'm turning to the scriptures, is that "pride cometh before destruction. (Laughter from audience). "And a haughty spirit before a fall." And I see as much authority for that chart, which cannot teach of itself but can be used to teach—I see as much authority for this mechanical microphone which cannot praise the Lord but can be used to praise the Lord, as I see for these instruments we are discussing, if we put the discussion strictly on an external level outside the Word of God. But if we go to the Word of God I believe I am going to be able tomorrow when I come to that phase of the discussion to cite the scriptures that he so anxiously awaits from the New Testament that pertain to the **requirement** of the use of certain mechanical instruments for praise in worship with devoted talent by Christians.

I have never used the statement that we worship WITH the instruments. I have consistently spoken as the Affirmation declares that they are to be used in praise IN worship. If you want to define that why just study the subject of worship and praise, and you have sense enough I'm sure to do it if you open your eyes. I may get around to it before tomorrow night is done. I have been striving, with the Lord's help and the Word of God, to build an edifice in this argument. And I have dealt with the scriptures being "sufficiently clear"; I have identified "Christian"; I have declared scripturally what I meant by "normal intelligence";

I have spoken of "devoted talent." Now for a little while, in just a moment, I want to speak in terms of "permission" of the use of certain mechanical instruments in praise and worship. And when the time comes, the Lord willing, I'll deal with the latter phase of my argument, and I still strive to be consistent and consecutive throughout.

"Holding fast the faithful word as he hath been taught that he may be able by sound doctrine, both to exhort and to convince the gainsayer." (Titus 1:9). Our God is ethical. He is fair and square. It is a divine principle, and He has consistently operated upon it, that He inform his creatures, made in His image, made after His likeness, of that which is right and wrong. "The testimony of the Lord is sure, making wise the simple." (Psalm 19:7). Beloved, the Almighty will not hold us accountable for breaking commandments he has never uttered, nor for offending Him when no offence has been indicated or forewarned. Or for violating His Word if His Word has not been spoken. Or for committing a sin if we have not had that transgression disclosed to us for its abyss and its penalty, "for where no law is there is no transgression." (Rom. 4:18). And so from Genesis through Revelation God always lays down his law, whether it be the control of the patriarchal age or the Mosaic law or the perfect law of liberty—the Gospel. He draws the bounds and he confines or he releases. He never fails to point out that which is sin. He gives the command, and when he does so he invariably teaches what the promises shall be if we are obedient and the consequences if we fall into the snare. "Thy word is a lamp unto my feet and a light unto my path." (Psalm 119:105). Again, I Peter 1:25,— "but the Word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." And so I want to say that the Bible is not a book of uncharted seas upon which any man need go adrift. It is not an unmarked highway from which any man need stray though he be a fool. But the Bible is invariably distinguished for its clarity, for its conciseness, and is known for its unerring burning convictions that no one can mistake if he will behold. "Forever, O Lord, thy words are settled in heaven;

thy faithfulness is unto all generations." (Psalms 119:89, 90).

There is a divine obligation, and God has never defaulted upon it, that we be told exactly what is right and what is wrong. Therefore, I am not guided by what the Bible does NOT say, but I am guided by what the Bible DOES say.

And I want to come back to my Affirmation, and I quote: "Christians not only are permitted, but required," and I shall try to deal quickly now with that phase of it— of our Christian liberty, which relates to our permission to use certain devoted talent of certain mechanical instruments of music in praise in worship.

Now show us, brother Miller—and I say this kindly for I have enjoyed my fellowship thus far and believe I shall continue to do so—show us, brother Miller, just **one** place where God Almighty has commanded Christians not to use these instruments described elsewhere in the Word of God or any where. Just show me **one** place where Jesus Christ gave a precept outlawing the proper use of instruments of praise in worship. Just locate **one** place where the Holy Spirit has taught that we dare not use these instruments of devoted talent in praising His holy name. Just find **one** place where any apostle prohibited the use of instrumental music in praise in worship services. He said I assumed or presumed or took for granted the instruments were used in the temple reconstructed by Herod the Great. Show me **one** passage that says they were NOT used in the temple by the construction of Herod the Great or by those of the Levitical priesthood who were there conducting the old system that they had used for centuries that pertain, I contend when the apostle Paul went up to that place of testimony on Mount Moriah, and expressly stated as I read from the book of Acts, to worship. And he went as a Christian. Matthew 16:19 has a double action, brother Miller, "I will give unto thee the keys of the kingdom of heaven and whatsoever thou shall bind on earth, shall be bound in heaven; and whatsoever thou shall loose on earth shall be loosed in heaven." In other words, whatsoever thou shalt loose on earth shall be loosed, ratified, **permitted** in heaven.

Again, this divine principle has to maintain that God Almighty through His inspired apostles by the Holy Spirit is obliged to reveal what is right and what is wrong. He has used that principle all the way through the copy that we call the Bible. He used that principle in the garden of Eden, "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat, but of the tree of the knowledge of good and evil thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely die." (Genesis 2:16,17). He applied that same ethical principle in the patriarchal age: "Escape with thy life, look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed." (Genesis 19:7). And He was just as honorable with Moses, just as ethical with Moses and with the children of Israel: "If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God, then the Lord will make thy plagues wonderful and the plagues of thy seed, even great plagues and of long continuance and of sores, sickness and of long continuance." (Deut. 28:58,55). And He has employed the same justice, the same equity in the Gospel, in the Holy Spirit dispensation, in the Christian age. Matthew 19:16, 17, gives a hint of that: "And, behold, one came and said unto Him, Good Master, what good thing shall I do, that I may have eternal life? And He said unto him, If thou wilt enter into life, keep the commandments."

Now, not once—not **one single time**—has Almighty God by Jesus Christ, God manifest in the flesh, or by His Holy Spirit dwelling in the hearts of men and in his Word, by His inspired apostles; not **once** has God commanded His people not to use the instruments devotedly with their talent in praise and worship. Not once has He commanded that they shall not play the harp, or the trumpet accordingly, just as long as it is done with the heart in faith by the Word consecrated to His glory—"speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart unto the Lord." (Eph. 5:19).

Ah, I think I can hear the reverberation of an echo of

thought from this platform, and maybe from the audience — "that's in the heart, that's all to be done in the heart." So then you mean by that that no mechanical instrument is legitimate? You mean by that that the church cannot employ any mechanical instrument? I want to inquire, and be sure of yourselves now, do you insist that that is **exactly** what you mean? All right, out goes the instrument because it is not commanded, according to your theory. Once again, out goes the use of the mechanical device because it does not name it, you say, in these texts. That's your theory. By the same token, my brethren, will you permit the sectarian actions of apostasy and heresy in reference to the plan of salvation? Will you then cease, my brethren, to accuse the denominational bodies of violating the command of baptism? Will you stop criticizing the Papacy for having jumped the gun on the authority of Jesus Christ at the Council of Ravenna in 1311 A.D., and ruling for Catholics it could be, much water, or sprinkling or pouring? Will you then? For the same writer who has used these texts that I have read and quoted, and that you have heard about "from the heart" and "of the heart," says in Romans 6:17: "But God be thanked, that ye were the servants of sin, but ye have **obeyed from the heart** that mold of doctrine that was delivered unto you." What was that doctrine? Go then to your scriptural association under the same subject matter; to the fore part of the same chapter, the 6th of Romans and read in Romans 6:4: "Therefore we are buried with Him by baptism into death." That's the mold of doctrine they had obeyed from the heart. "That like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." I want to ask; do you, my non-instrumental brethren, brethren I believe to be in error, brethren I believe if they have devoted talent that they refuse to use in praise of God in worship, have committed an affront against the dictates of the Holy Spirit and the word of life. Do you, brethren, in baptizing use **water**; do you use a baptismal **pool**? Do you don, if you please, baptismal **robes** or gowns? Do you take men and women and boys and girls down into that physical and mechanical construction and actually employ **literal water**

when baptism is to be from the heart, in your obedience? Now, why not just **baptize** from the heart? There are a lot of apostates that employ it exactly that way. They can find it unlimited, exactly that way!

I held a revival meeting in Washington Court House, Ohio last year, and the Lord willing, will return to the same church this year in a little while. One of the denominational preachers had so falsely used the Word of God—doing this in the heart, he claimed that when some young boys and girls of junior high school age came for so-called baptism, they all began to titter and laugh, and he began to joke along with them. For, as they reported, he came out for baptism with the **pan dry!** He had forgotten to have any water in the little vessel that he used to sprinkle water on their heads. So by means of a vacuum packed membership he dipped his fingers into an imaginary pool of water in that brass pan and went through the formula in the name of the Father and of the Son and of the Holy Spirit, and he would contend that he was not in error for they had obeyed from the heart that form or mold of doctrine. How absurd, how absolutely nonsensical!

I say again, my brethren are not limited in their intelligence, they are as smart as a whip, and sometimes a bit shrewd in the cracking of it, but they have blinded themselves and they refuse to see and live in the liberty that is in Christ Jesus.

"Greet all the brethren with an holy kiss." Does that mean that you go around kissing every Gal. that comes through the church entrance on Lord's Day? Certainly not. But it does mean that when you do kiss a woman, if you have that right, you kiss her with the proper spiritual attitude of Christian fraternalism. That's from the heart before it springs from the lips or it would be licentious and libelous and fornication. \

And so when we make melody with the pipes or with the pipes of the organ, when we assist in the praise and worship with these fingers as well as with the tongue, and when we use any device that is described in the Word of God to praise the name of Jesus in worship, we make melody

sincerely and we make melody with the understanding also. Now, if it is not permitted—I'm still on the subject. I can't help it if it is the heat that has overcome my good brother that he is never able to discover that I am analyzing my proposition step by step. (Laughter from audience). I'm not going to be smoked out ahead of time to put the chimney on the edifice before I have laid the foundation and built the super-structure. And we move step by step, and right now I'm still talking about, "required"; tomorrow, and tonight, "permitted!" If it was not permitted the apostles would know it, for Jesus said, "He will guide you"—that is the apostles—"into all truth." (John 16:13). If it is not permitted the apostles would command the non-use of the instruments. "And they continued steadfastly in the apostles doctrine: in the fellowship, in the breaking of bread and in prayers." (Acts 2:42). Surely, surely, a thing so taboo, so sinful, so unscriptural, so unallowed, my brother; surely such a thing that can be used to split the body of Christ, not only to separate the churches of Christ into camps called, in some places, the Christian, in some places the churches of Christ, but at least twenty-two different splits of your own people—**would be pointed out!**

I had a man call me two days ago to claim that one of the churches of Christ in this city is not scriptural—a member of it, if you please, because, he said, there are two elders who have only one child apiece. God have mercy! You are split over one cup or many cups; you are split over Bible schools or no Bible schools, over literature or no literature. All kinds of divisions! And I say to you that if a thing is so important that it can permit the breaking up of the body of Christ and the separating of God's people, and make it a test of fellowship, it would be pointed out plainly and the command would be revealed. Is it revealed? Now I'm asking a few questions tonight. Did the apostles so command on Pentecost, Acts 2:42? "And they continued steadfastly in the apostles' doctrine." Where did they command that we not use the instruments?

When a dispute arose in the church and Paul and Barnabas came and the apostles convened, there in the 15th chap-



ter of Acts, was it commanded that **no instrument** be employed? "When therefore Paul and Barnabas had no small dissension and disputation with them, and the apostles and elders came together for to consider this matter. When there had been much disputing, Peter arose up and said, Now, why tempt ye God to put a yoke upon the neck of the disciples. Known unto God are all his works from the beginning of the world." Oh, my, what word did the Holy Spirit give them to settle that contention? I want to read: "For it seemed good"—Now listen! Follow me and see if I am going to be heretical; if I'll add to or take from the word of God. "For it seemed good to the Holy Spirit and to us, and our cause, to add a little extra taboo on you, and to inform you that you are to divide the church and black-ball every preacher who doesn't agree with you, and form your own denomination the very first time some heretic like Morris Book starts playing the piano or turns on an organ during a time of praise in worship service in the name of Jesus Christ." It isn't there that way! No, that was a forgery and I use it illustratively. That is a fiction and a fraud, that part that I inserted. Here is the way it is written and I quote. "For it seemed to the Holy Spirit and to us to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and things strangled, and from fornication: from which if you keep yourselves, ye shall do well. Fare well. Which when they had read, they rejoiced for the consolation." (Acts 15:29 and through to the close of that text). Did the apostle Paul ban the instrument in praise in worship? Did he say, "Thou shalt never use a piano in a service in the name of the Lord? Did he say as he bound those Christians about him under the authority of the Holy Spirit: "throw that harp and throw that trumpet out?" Oh, never one single time can anybody turn to a passage under the Holy Spirit in the time of the church of Jesus Christ that authorized specifically, beyond any question plainly and concisely, a command that does **not** permit the use of mechanical instruments described in the Word of God for purposes of praise in worship services. I say again

to my worthy opponent, and I have spoken as long as I care to tonight to this proposition, just point out one command in the New Testament dispensation, under the Holy Spirit, through the apostles, where any Christian was authorized or commanded not to use certain mechanical instruments of praise in worship when properly, devotedly, dedicated as talent to the glory of Almighty God! Thank You.

**JAMES MILLER'S FOURTH NEGATIVE**  
**(Wednesday night, March 16, 1955)**

Thank you, Brother Puckett; Honorable Opponent, Honorable Moderators, and Ladies and Gentlemen:

I want to say to you there was never anything in all of my life that I relish any more than to take this last speech you have heard apart, part by part. I want to show you exactly why his reasoning cannot be in accordance with the Word of God, and why it does not fit the proposition and why it could not prove it.

He said, "I want you to show me one place where God said you shall not use it." Now, such an argument! He said, "Show me where they said throw out the trumpet." Bless your heart, you have not shown me where they had the trumpet to throw out. (Laughter from audience). There is no use for you to say God said, "Do not throw out the trumpet." That would be like saying, "Throw out that black cat that is not there." Throw it out! (Laughter from audience). It is no wonder to me that God did not say not to throw out the trumpet: there was no trumpet to throw out. He did not say, "Do not throw out the piano," because there was no piano to throw.

Now, let us put his argument to the test; let us just see exactly what he said. He said, "Why show me where God said you shall not have it." You know his position is sort of like playing dog on wood. When I was a boy, we used to throw down a lot of chips to run and jump from one to another, and we never knew where we were. Now, show me where God said, "Thou shalt not have infant baptism in the church of the Lord Jesus Christ." Show me where God said, "Thou shalt not have baby membership." This is how he knows it is all right. He said if God's people have

ever had anything and God has not said you shall not have it, then it is all right to have it. Bless your heart, you are going to have to let every baby into baptism—every one. They had infants in the old Israelitic church, and no where has He said you shall not have them in the church of Jesus Christ. Where has God said, "We shall not have incense in the church of Jesus Christ!" God had it one time. It pleased Him under the law. Our friends want to know if God's ears change. He loved the sound of the harp one time, does not He still love it? No. God's ears changed just like His nose: He loved to smell incense one time, but He does not love it any more. (Laughter from audience). Where does God say you cannot have it? We have Roman Catholic friends here tonight, I am sure, they come into their services and bring their bowls of incense and say, "This is in the worship." Where does God say He will not allow it?

When we talk about these things where has God said, "Thou shalt not wear robes that make you look different from everybody else?" God permitted them at one time. Where does He say we shall not have them now?

He wants to know how do I know that the instrument was not in Herod's temple. I was not the one that said it was. He is the one that said it was there. It is up to him to prove it. Do not give me your job (speaking to Book). (Laughter from audience). I am going to ask you a question, though. Give me another sheet of paper. I want him to have some more. (Laughter from audience). When your time comes now tomorrow night I want you to show where the proof can be found. You are in the Affirmative; you are the one who must prove it. I just want the verse where Apostolic Christians had it, that is all. Solomon built the first temple; Zerubbabel the second one, and Herod the third; I want to know where in all the Word of God or in any reputable history on the face of the earth does it say they had mechanical music in Herod's temple.

He said again, "You tell me where God said you shall not have it." Now, think. A fellow comes in here and he has a lamb all ready to put on the Lord's table, and my brethren turn to him and say, "You cannot offer that lamb on

the Lord's table." He replied, "Why, God gave it one time, and there is not a verse in the Scripture that says we shall not offer mutton on the Lord's table—not a single one, and I know I can have it." You know, by that rule what he is going to do? He is going to move every single thing that was a part of the old covenant under Moses into the new covenant of Jesus Christ, and that after God said it would not be according to the old covenant. The Catholic could say, "Where does God say you shall not have incense?" The Catholic could say tonight, "Where has God said you shall not count beads?" The Catholic could say tonight, "Where does God say you shall not pray to the Virgin Mary?" My respondent says I have made up a theory that you have to have a commandment or example for an act of worship to be lawful. I did not make up that theory. You know, that is the teaching of the apostles of Jesus Christ.

I want to turn and read what he read. He can read right over the text and never see the point. It beats everything I have ever seen in my life. I have had experience in debating for many years in high school and college and against the men of this world. He is the first man I have ever met that could read the passage that says exactly the opposite to what he says and say he has found it. Now let us just read a minute. When they had the trouble in Jerusalem the apostle said: "Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment." Acts 15:24. That is how we know what to do. They told them what to do. The early church, Acts 2:42: "Continued steadfastly in the apostles' doctrine, in the fellowship, and in the breaking of bread and prayers."

He went from that to Romans 6 and said, "You have obeyed from the heart that form of doctrine delivered to you." We know what that form of doctrine is. I think that is right. Paul said, "For as many of us as have been baptized into Christ have been baptized into His death, therefore we have been buried with him by baptism into his death;" but where did God say, "You shall not sprinkle for

baptism?" How does one know what to do? .God said bury; that is what I do. By his definition he is going to let us sprinkle and call that baptism.

Then he said a man came out with a little bowl in his hand, and he had forgotten to put any water in it. He dipped his fingers into the imaginary water of that little bowl and he imaginarily sprinkled someone. You are the most inconsistent man I know when you criticize the sprinkler— (addressing Book). I have been asking you to dip your little fingers into this New Testament and get out the verse that said it is all right to play ever since we started. (Laughter from audience). You take exactly the same position that he does about baptism, and go on and say it makes no difference. If you know where to reach into the bowl and get a little verse and put it here (points to the blackboard under "church") you will be making progress. You waste more speeches to prove the thing that one verse would have settled if you would have just given it to us at the beginning. I could have saved the laundry twenty-five cents a day at the Angel built Hotel.

He said, "Oh, you just give me time, I'm building my edifice." Bless your heart, Book, you do not know the difference in building an edifice and digging a grave. (Laughter from audience). He is digging his grave, he is not building an edifice. His brethren will not use him anymore for this. I say this as kindly as I can, and I want to keep this debate on just as high a plain as is possible for me to do, but when a man comes along and says the church of my Lord is divided into 22 bodies he knows not what he is talking about. The best proof of how they are divided is to look here at home. There are four kinds of Christian Church people right here in Orlando, and not a one of them can go to bed with the other one. We are united! I told you the other night that every preacher in the State was here except the ones whose wife had typhoid fever and his children polio. We have notes and telegrams from the others saying, "Wrap Book up and send him to the printers."

He said in this illustration he used from Romans 6, "We would say, just do it with the heart, and that is all. You

would not even take them down and baptize them." If that is the way God said to baptize that is the way I would do it. God said sing with the heart, and if God said to baptize them with the heart, I would try to do it that way. Where is the passage that tells us to play with the heart? That is what we want. Where is the passage that says that you play **with the heart**? I baptize them in **water** because God said so; I **sing** because God said so; I make melody in my heart because God said so. And I believe you can see the difference.

He said God says, "Greet one another with a holy kiss." That is right and that is what I do. Brother Jerry Bel-chick told me last night after the first session, "If everybody wasn't looking I would greet you with a holy kiss." (Laughter from audience). Brother Belchick has worked for this discussion and has done a magnificent office and publicity job. That is why we have this wonderful audience tonight. If God had said, "Play on the holy organ," that would be all right with me. If that is what I thought God wanted, I would be trying to learn. I would be running the scale. He said "Greet one another with a holy kiss." You just find where he said, "Play on the holy Jew's harp" and you would have the parallel, but you have no parallel. You have the **command for the holy kiss**; where is the **command to play**? That is what we need.

He said the Holy Spirit guided them into all truth; and that because He guided them into all truth and did not say we shall not have the instrument of music, he knows it is all right to have it. Is not that what he said, Brother Barton? Now, look: The Holy Spirit guided the apostles into all truth. He did not say you shall not sprinkle babies. Therefore, it is all right to sprinkle babies. The Holy Spirit guided them into all truth. The early church continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread and in prayer. That is what the apostles bound upon them. When Jesus said, "What you bind on earth shall be bound in heaven, and what you loose on earth shall be loosed in heaven," He simply meant that he was to tell them exactly what they were to bind and expect them to

have the respect for him and for his word in doing exactly that and nothing more.

My respondent states that where there is no law there is no transgression. I am going to speak very slowly because I want to be heard on this point. All up and down this land and all over America every sectarian preacher goes to this passage in Romans 4:15 to argue the justification of anything that he cannot find the direct command forbidding. If his application of the passage is true tonight, then it simply means that the Gentiles had no law at all. Where there was no law there was no transgression. Therefore, the Gentiles were not transgressors. The Romans letter is written to both Jew and Gentile and Paul's reminding them that the Gentiles did not have the law of Moses. If the Gentiles did not have any law and where there is no law there is no transgression, then the Gentiles v/ere not transgressors. It was a sad day when they ever heard the Gospel, was it not by that argument? They were saved already. That is what the conclusion forces one to. But did the Gentiles, simply because they did not have the law of Moses, have the right to do anything they wanted to do? That is my opponent's position.

Let us see if it means that. In Romans 1:25 Paul talks about those that had not the law of Moses and says, "Who change the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever." They did not have the law of Moses, but they went ahead and changed the Creator into a creature. They worshiped four-footed beasts and creeping things. Listen to him in verse 32 as he said, "Who knowing the judgment of God, that they that commit such things are worthy of death, and not only do the same, but have pleasure in them that do them." **They were subject to God and were under His law.** What law are we under now tonight? We have a law. We cannot say God has no law in regard to the kind of worship He wants in His church. There is a law. Paul declares, Romans 3:27: "Where is boasting then? It is excluded. By what law? of works? Nay: by the law of faith." Just find the instrument in the law of faith. You

will have the transgression problem solved. If you want to say where there is no law there is no transgression, and since God has not said you shall not have it, you can put it in, you will move the whole Mosaic law into the new covenant of Jesus Christ and make void everything for which my Saviour died. You will remember back in the Book of Hebrews, in Hebrews 8, God said, "I will make a new covenant with the House of Israel and the House of Jacob, not according to the covenant I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." You know, in Colossians 2:14, Paul said Jesus nailed the old law to the cross. My opponent goes back of the cross when he gets ready, takes out the harp and puts it in the new covenant. He says it makes no difference. If God says he shall not have it, he would leave it out, but if he cannot find where the apostles of Jesus Christ put it in, it will be all right to have it anyhow. That is the difference between my opponent and me. That is the difference between the church of the Living God and my digressive brethren. It is the difference in our demand to respect the authority of Him who said: "Teach them all things that I have commanded you, and 10, I am with you always, even unto the end of the world." Matt. 28:20.

He stated he would say something about my chart. Mr. Book, I will tell you, you have said the least about what I have had to say of any man I have ever met. I thank you for what little you have said. I really do. He said I had no authority for the chart. I have one under this one that will show him I have the authority for this one. I will show him my authority for the chart. I am not willing to let him have a single argument. I will take this one too; I do not want to miss a thing. Excuse me—(At this point while lowering the charts one end of the stick almost tapped Mr. Book on the head—great laughter from audience—Mr. Book laughingly said: He hit me on top of the head)— Miller: Cannot you see now where he is? God did not say, "You shall not hit your opponent over the head." (Great laughter from audience). Just leave it right there. That will be fine.

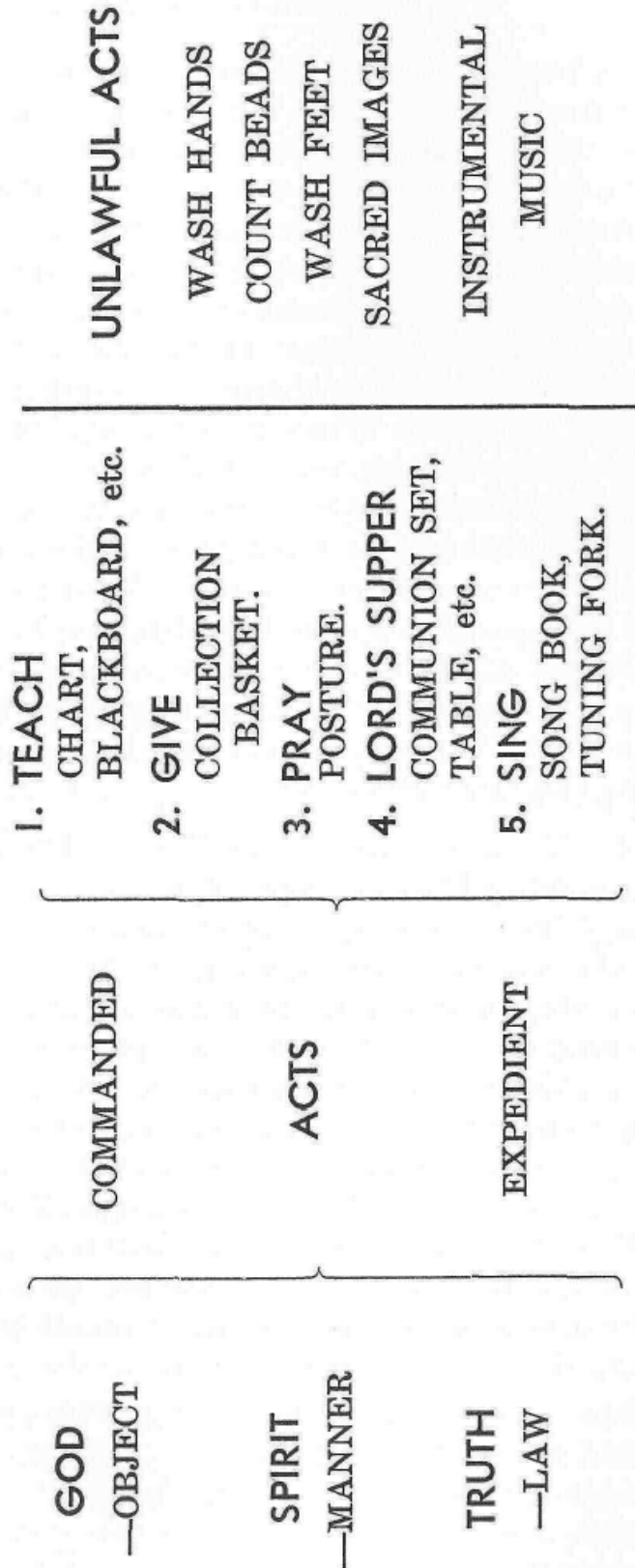
He wants to know how then do we use my mechanical



# WORSHIP

4:24

JOHN



? WHERE IS THE COMMAND TO PLAY ?

device. I know that he would have to go sooner or later to that position, because that is the only one that anybody can begin to maintain and have any discussion on the proposition. Now look here: You will remember that in John 4 and verse 24, Jesus told the woman at the well that "God is spirit, and they that worship Him must worship Him in spirit and truth." That means tonight, my Friends, that God is the object of worship. That spirit is the attitude of worship, and that truth is the law of Worship. Jesus said that they that worship Him must worship Him in spirit and in truth. There are two ways that we know when a thing is approved by God Almighty. We may have it commanded or we may find it in an expedient under the command. By an expedient I simply mean that if God tells me to do a thing, I have a right to expedite what God has said. God said, "Go into all the world and preach the Gospel to every creature." I have a right to go, and by going I can use expedients to fulfill God's commands. It is a command of God that has to be expedited.

God told us to teach. When God said teach I have a right to expedite the command. I can use a chart just like this one. This one (no. 1) is my authority for this one (no. 2) and my authority for this one is the command to go teach. I am teaching you (to Book) tonight (Laughter). He is going to graduate too if he keeps on. God said "Teach." All right, I will use a chart. What am I doing? Just teaching. That is all. Am I adding to God's commandment? Not at all. God said teach, and he did not tell me how. He did not say whether to teach orally, by writing, or whether to teach with a chart or blackboard. So when I teach I am just doing what God said do. If **I use a blackboard I expedite** what God said do. He said teach. When I use a blackboard I am just teaching.

Again: God said give. He said, "As I have given orders to the churches in Galatia, even so do you. On the first day of the week let every one of you lay by him in store as the Lord hath prospered him, that there be no gatherings when I come." God said give. My Brethren take up the collection in a basket where I preach. I have seen the time when

they took it up in a hat, and turned the band wrong-side-out for the money and hit the crown that none of it would stick. But we simply expedited what God said do. If God had commanded to drink water, I would expedite it by having it in a pitcher or a glass. When I do what God said do, with a collection basket I am giving, I simply expedite God's command. I add not one thing to it, not a thing on earth. God said to pray. He bound the act by commandment; He loosed the posture. As a result of that I can pray standing, kneeling or sitting. I can pray with bowed or lifted head, and I pray to God. Regardless of the posture I am simply doing what God said do. When God said pray and I do pray, I am simply doing what He said to do, regardless of the posture. The posture expedites the act.

God told me to partake of the Lord's supper. He did not tell me whether to eat it from a communion table, a school desk, or on a box. He did not tell me whether to put it upon a silver dish or a pewter one; but when I use the communion set I simply expedite God's command to "Do this in remembrance of me."

Now exactly the same way God tells me to sing. My opponent wants to know about the chart, the tuning fork, and the pitch pipe. When I use them I am just expediting what God said do. God told me to sing and that is all I do. I look at the song book and just sing. That is all. Look over here. (Other side of chart). Here we have the unlawful acts. Suppose a man wants to wash hands as an act of worship? In Matthew 15, they did just that. Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." Suppose they want to count beads? It cannot be done. Suppose they want to wash feet in the service of the church, when the Apostle Paul puts it in the home? It cannot be done. Suppose they want sacred images and other unlawful acts? What about mechanical instruments of music? It is no where commanded and it is not necessary to expedite it. I know it is not necessary because they helped us sing tonight without a mechanical device. **He cannot tell you we have to have it because we can sing without it.** If you play then you have another act en-

tirely, for which you have no commandment. You have another kind of music for which you have no command, just exactly like you have another cup if you add buttermilk along with the fruit of the vine on the Lord's table. You would have exactly the same situation if you add meat to the bread that you give thanks for on the Lord's table. You have no command and it is not necessary to expedite it.

My friends, **when God commands one thing that automatically excludes another.** Let me show you now what I mean. You remember back yonder in that long ago when God told Abraham to take Isaac and offer him? He did tell Abraham not to kill Ishmael too, did he? When God said, "Take Isaac," that left Ishmael out. When God said, "Take gopher wood" that left out Cyprus. When God said "Take a lamb," that left out a pig. When God said "Sing," that leaves out every other kind of music. I have what is necessary to accomplish what God commanded. I need to have pitch in order to sing; therefore, I can use the pitch-pipe to get the pitch. I simply expedite God's command, the thing that God requires. You might as well say, "When God told Moses to speak to the rock it was right for him to strike it also," as to say when God said "Sing" it was right to play. Here is the command to sing. It is not necessary to expedite it by playing because we have demonstrated that very fact before us all tonight.

Now, Ladies and Gentlemen, in the very closing minutes of this speech let me suggest to you that my opponent and my erring brother in the Lord could not be right tonight because he has a mechanical device in worship that is contrary to everything for which the Christian covenant stands, He cannot forbid animal sacrifice on the grounds that it is no part of the New Testament either. He cannot say one cannot bring in a sewing machine to make robes because it is not part of the New Covenant, and then say it will be all right to have instruments when they are not a part of the new covenant either. He cannot deny a man the right to burn incense and bring it under the law, and then turn to a man who wants to play upon a mechanical device and say it will be all right to do that because, in the words of John

Calvin and others, they stand or fall with other shadows and types of Old Testament law.,

Not only is that true, but **mechanical music is a violation of the authority of Jesus Christ.** In Matthew 17, on the Mount of Transfiguration, in that glorious scene when Moses and Elijah appeared to talk with Christ about his passion, Peter said, "Lord, it is good for us to be here." The voice of God spoke from heaven and said, "This is my beloved Son in whom I am well pleased; hear ye Him," after Peter had wanted to build three tabernacles. Yet, my worthy opponent would take the tabernacle of Moses in regard to mechanical music, bring it over and set it up this side of the cross of Jesus Christ, and say, "Well, we will accept it here." God said no longer are you to hear Moses. No longer are you to hear Elijah. You are now to hear Christ and Christ alone.

He next made an argument on the similarity of Moses and Christ but missed the point entirely last night. In Acts 3 and verses 22, 23, he said, "For Moses truly said unto the father: A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; and him shall ye hear in all things that he shall say unto you. And it shall come to pass that whosoever shall not hear that prophet shall be cut off from among the people." Let him find where that prophet (Christ) said it. We want to hear that prophet (Christ) and we do not want to be cut off.

**Mechanical music denies the completeness of New Testament revelation.** Mechanical music cannot meet the qualifications of Christian worship. Mechanical music violates the purpose of Christian worship. Mechanical music was not in the mind of God because the apostles made known God's mind.

Now the final point and the address will be yours tonight. I believe it is a fair test: When he comes tomorrow night, I hope he is going to try his hand on this. I am going to put on one side of the board the scriptures that tell me it is right to **sing in the church.** I will not take time to write them all because he knows them: Col. 3:16; Eph. 5:19, etc. When his time comes tomorrow night, I want

him to be kind enough to write on his side of the board one that tells him it is right to play. You find it, I will see it. Will you do it?

**MORRIS BOOK'S FIFTH AFFIRMATIVE**  
**(Thursday night, March 17,1955)**

Thank you very much, Mr. Moderator, ladies and gentlemen, my worthy opponent's moderator, and my worthy opponent, and brother Iverson, our opening chairman:

I hear a sound play-back over here which will be to your disadvantage as well as mine, so that if you notice any difficulty at any time please signal one of the operators so that there will be no distress because of the microphone. I have the assurance of the gentlemen in charge of the building that the firebell will not ring. If it should ring there must be something burning, and in the event it does ring you sit tight until we put the fire out!

The subject has been stated for the proposition repeatedly, and I want to read this evening from John 4:24 and 2 Peter 1:19-21: "God is a Spirit and they that worship him must worship him in Spirit and in truth." "And we have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart."

Now, beloved, the impregnable rock of Holy Scriptures still stands! It's undiminished in its clarity by the ravages of time. It is untainted in its Pristine literary beauty through the handling of generations of men. It is unshaken from its organic unity in spite of the pressure of the enemy of the Gospel of the Son of God It can never be gainsayed as to its historic accuracy, and I submit at the outset this evening that its **prophetic certainty** is an absolute and a positive thing!

Now, someone will intimate: Mr. Book has gone back repeatedly to the Old Testament as well as to go forward into the New, and of course I have. The Lord Jesus Christ prophesied, you will remember, in his ministry that in Jerusalem the temple would come down; not one stone would

be left standing upon another. (24th chapter of Matthew). And when that prophecy was fulfilled and the gold inlay had melted under the fire of the temple's disaster, when it had cooled the Roman legionaries came in with their mattocks and their picks and broke the stones apart and took the gold as loot. Prophecy is fulfilled and is being fulfilled! Consequently, in order to deliver the whole counsel of God it behooves a preacher to turn back to the Old for admonition, to search in the Old for example, and to search again that the prophecies that he reads there may find their expression and fulfilment in his study of the New: "For all scripture is given by inspiration of God." (2 Tim. 3:16).

Now there are countless prophecies in the Bible—in the Old Testament—that point out Jesus Christ. Because they are in the Old Testament shall I reject them? There are numbers of prophecies that herald the Gospel in the Old Testament. Because they are there shall I spurn them? There are many prophecies in the Old sacred writings that display the magnanimity of the glory of the Church of the living God. Shall I shut my eyes and turn my face away from them though they have been placed there by the Holy Spirit? If a minister is going to deliver a sermon on the power of God, will he evade going to Genesis for the creative genius of God, where his power was first demonstrated? If a preacher is going to discuss the purposes of God, shall he pass up Isaiah and all the great prospect of redemption in Jesus Christ? If he is preaching on the judgment of God, shall he forget to turn to the time of destruction of Sodom and Gomorrah?

Now notice in Luke 24:44,45—"And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened be their understanding, that they might understand the scriptures" The apostle Paul refers to the use of the Psalms again and again. Because the law of Moses as authoritative was abrogated, it has not retired the great devotion, the great truth and the great prophetic fulfilment of the Psalms of the Old Book.

Now Jesus said that in the Psalms there were certain prophecies pertaining to Him, and that these **must** be fulfilled —that they must come to pass. And I have previously briefly submitted that the term "Zion" in the Old Testament Psalms can be found to be representative of and synonymous with the term "the church," sometimes referred to in the Old Bible as "Mount Zion." That is a prophetic title for the Church. And the Old and the New Testaments work as a parallel side by side

But first let me go, for a definition of this word "Zion" of the Old Testament and the New, to Funk and Wagnall's Collegiate Dictionary, and I quote: "The ancient Hebrew Theocracy or the modern Church of Christ; the heavenly Jerusalem." And from Webster's Elementary Dictionary: "The Theocracy of Church of God." And I want to use that word "Zion" for a little while as to the requirement of the use of certain mechanical instruments of music in praise in worship services. A scriptural definition is always better than any other. The Bible will translate and explain itself, rightly divided. So, let's take the Old Testament and blend with the New as we use this term "Zion." "And it shall come to pass in the latter days, that the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." Now I want to insert the New there in this definition. I have read, beloved, from the Old and now I am reading from Acts 2:5 and from Acts 10:34,35 and from Galatians 3:28: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." All men "shall flow unto it," you will recall! "I perceive that God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him." Once more' "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Now, that's the Church, and the Church is called in both the Old and New Testaments "Zion" and "Mount Zion."

Let me quote again from Isaiah 2:2,3: "And many people shall go and say: Come ye, let us go up to the moun-



tain of Jehovah: to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law " Oh, do you mean, writer in the book of Isaiah, that the law of Moses shall go forth from Zion? Certainly not, for James tells us plainly, 1:25, of "the perfect law of liberty."

Now let's go on with that text that I had started to read: from Isaiah 2:2,3, and I want to repeat it carefully: "And many people shall go and say, Come ye, let us go up to the mountain of Jehovah: to the house of the God of Jacob, and he will teach us of His ways, and we will walk in His paths: for out of Zion shall go forth the law and the Word of the Lord from Jerusalem." So, we establish in your minds, I trust for further reference, the word "Zion" is comparable, synonymous, identical again and again with the term "church" in the Word of God.

So, I want to take one more text as a defining point of the term "Zion" and "church" together. And here it is from the New Testament this time, from Hebrews 12:22,25: "But ye are come unto mount Zion"—that's familiar language, isn't it?—"and unto the city of the living God, the heavenly Jerusalem," (and the Bible speaks about being in "heavenly places" right now, "in Christ Jesus"), "and to an innumerable host of angels, to the general assembly and church of the Firstborn, who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. See that ye refuse not him that speaketh "

My worthy opponent has referred to a great scholar of Biblical language and history, of exegesis and so forth, by the name of Adam Clarke. I bow in respect to the magnificence of his mind and his scriptural understanding again and again, and this is how Mr. Adam Clarke refers to the term "Zion" in connection with the term "church." What does he say on Isaiah 2, that I have quoted? (The prophet Micah, chapter 4:1-4 has repeated this prophecy of the establishment of the kingdom of Christ: "For out of Zion shall go forth the law.") What does Mr. Adam Clarke,

whom my worthy opponent has cited upon other occasions, have to say about Hebrews 12:22,25? "In order to enter fully into the apostle's meaning, we must observe that the church which is called here, 'the city of the living God, the heavenly Jerusalem, and mount Zion,' is represented under the notion of a city. That the great assembly of believers in Christ is here opposed to the congregation of the Israelites assembled at mount Sinai. The description of these verses does not refer to a heavenly state. In heaven there is no need of a mediator, or sprinkling of blood." That's not talking about the church in glory; that's talking about the **glorious church now!**

So, with the prophecy accepted and with the term "Zion" identified clearly from the Old Testament—from Isaiah and Micah—and in the New Testament from the book of Hebrews, as we will try to identify it other times elsewhere, it seems to me beyond a reasonable shadow of a doubt that we have the usage paralleled from the Old along side of the New. So I turn then to find that term Zion, to the 87th Psalm. Jesus said, "All things must be fulfilled" which were written of him, "in the Psalms," and I'm going to discover mechanical instruments of worship in the church, prophetically flashed upon the screen of the revelation of the 87th Psalm!

When I ministered on the West Coast I got in touch and had correspondence with Mr. Edgar Goodspeed of Chicago University, a man who has brought out, some years ago, a translation in the common language of the man of the street, of the New Testament I asked Mr. Goodspeed if the 87th Psalm is a prophecy, so considered by scholars, of the church of Jesus Christ, and he replied, and I quote verbatim: "Oh, yes, yes, of course." And he told me that, in the month of August, the 12th of the month, 1949. So, we take the 87th Psalm, which was referred to by my worthy opponent in a most boisterous way, it appears to me, as just a chamber of commerce advertisement of the city of Jerusalem. We talk about sacrilege in the Lord's house with an instrument! I want to talk a little bit about sacrilege and presumption with the sanctity of the writings of the

Holy Spirit! I have no objection to the chamber of commerce, but the chamber of commerce has never spoken by inspiration, my friend And the Word of God is said to be inspired of the Holy Spirit throughout. I wonder would my worthy opponent liken the 23rd Psalm to an advertisement for Woodlawn Cemetery or any thing of that kind! If you will take the 87th Psalm you will read carefully Christ's love for the Church; you will find the marvelous influence of the Church; you will find many who were born again, born anew; you will find the Lord adding to the Church; you will find who is in the living body of Christ and what they are doing in the Church. Can't anyone dodge such truth if we accept prophetically Isaiah on the virgin birth as we find it fulfilled in Matthew and Luke and referred to in the writings of Paul in Galatians! Can we refuse to accept the prophecy of the church to be in the 87th Psalm and still agree that Micah prophesied correctly of His coming the first time? Can we then also refuse the 87th Psalm and still appropriate Joel as he spoke prophetically of the day of Pentecost? Oh, how can anybody reject so beautiful and marvelous a picture of the Church as found prophetically in the 87th Psalm that defines the description of Zion, the kingdom of the Lord Jesus Christ?

Now, I have selected, my friends, an imperturbable example of prophetic utterance about what the Church would be and who would be in it and what would transpire. And I would like to cite Adam Clarke again on whether he has the same opinion about the 87th Psalm. I'll take two texts, if you please. "The Lord loveth the gates of Zion," and Mr. Clarke adds: "The Lord prefers the Christian Church to the Jewish." Now again, Adam Clarke, as he refers to this text: "The highest himself shall establish her," and he adds: "The Christian Church is built on the foundation of the prophets and apostles of Jesus Christ himself, being the chief cornerstone." So, I want to analyze very carefully and prayerfully this hot evening with you this grand preview of the Church. I want to take this effulgent portrait of the body of Christ and this exact advance replica or photograph of the church and let you see for yourself.

Now the 87th Psalm, and then we'll turn directly to the New Testament to find its counterpart, its companion. "His foundation is in the holy mountains." (Isaiah said in the tip top of the mountains, over all the rest: clear at the tip top.) And the word of God says in I Cor. 3:11: "Other foundation can no man lay than that is laid, which is Jesus Christ" Now run this parallel again, verse 2 of the 87th Psalm: "The Lord loveth the gates of Zion more than all the dwellings of Jacob." My worthy opponent referred to several gates—and he said there is just one door. There certainly is, but there are twelve gates, if you will, three on each side of the city foursquare, the heavenly Jerusalem. They are identical gates and they represent in symbol the fact that men can come from the four corners of the earth: from the twelve tribes of spiritual Israel and can find identical entre! Though there are twelve gates they are one door, just the same. And I want you to follow this again: "Christ also loved the Church and gave Himself for it, that he might sanctify it and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot of wrinkle or any such thing, but that it should be holy and without blemish." Eph. 5:25,27).

Now let's go back to verse 3 of the 87th Psalm, the prophecy, and then read the fulfillment in Hebrews 12:22, 23: "Glorious things are spoken of thee, O city of God. Selah." "Mount Zion, the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, the general assembly and church of the firstborn." I want to take verse 4 of the 87th Psalm: "I will make mention of Rahab and Babylon to them that know me: behold Philistia, and Tyre, with Ethiopia; this man was born there." (Both the Jew and the Gentile). And I read from I Peter 5:13 and find even the very word **Babylon** in the translation in the fulfillment: "The church that is at Babylon elected together with you, saluteth you." And again I find the very word **Ethiopia** in the fulfillment as mentioned in verse 4 prophetically of the 87th Psalm: "Behold, a man of Ethiopia, an eunuch," and the eunuch said, "Yes, see, here is

water, what doth hinder me to be baptized." Born of water and of the Spirit! (John 3:5).

Now, let's take verse 5 of the 87th Psalm: "And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her." Was that so? Go read Acts 2:5 and 41: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven " "Then they that gladly received his word were baptized: and there were added unto them about three thousand souls." Jesus said in Matthew 16:18: "I will build my Church."

Now one more: "The Lord shall count, when he writeth up the people, that this man was born there." That's verse 6 of the 87th Psalm. "The Lord shall count." See how literally that is carried out in the fulfillment in Acts 2:47: "And the Lord added"—did he not **count**? That's clear as daylight. "And the Lord added to the Church daily such as should be saved."

Now this last one, "As well"—this is the seventh verse—"As well the singers as the **players on instruments** shall be there: All my springs are in thee." So I turn to Acts 2:46,47; I Cor. 14:15; James 5:13 and read the fulfilment: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." "I will sing with the spirit, and I will sing with the understanding also." "Is any merry? let him sing psalms."

We will move further in this discourse, or the next one, the Lord willing, and we'll have an occasion to make it, I trust, even more positive, exactly what is meant for those who have devoted talent to do, in the use of certain mechanical instruments in praise in worship.

I want to say this—it was suggested by a young man who has been attending these discussions—if the use of mechanical instruments in praise in worship in the Lord's church on this earth is an abomination, (and it surely is if it is a sin), if it is unscriptural, if it has been added to, if it is returning to the beggarly elements of the world then it is an

abomination; and if that be the case, then how is it going to be found in the **church eternal**? For I read from Revelation 21:27: "And there shall in no wise enter into it any thing that worketh abomination, or maketh a lie." Oh, you go to the 14th chapter of the Revelation, you go to the 15th, you go repeatedly and find there the church eternal, as the Lord Jesus takes his church Bride unto himself, and you will discover that they not only sang as the voice of a harp, but you will discover that harps and trumpets were also described as in use accompanying the heavenly choral. Now don't waste your time worrying about whether we have a tangible, physical harp or trumpet over in heaven or not, I just want to ask, Was it a real angel? Was the Lord Jesus actual? Did they hear music? Was there intelligence? Is there recognition? The things that are eternal are more genuine than the things that are temporal. And anything that we have on this earth that is physical and material and temporal that's any good at all or ever has been is a foretaste and the casting of the shadow of the greater reality, the more magnificent and the more glorious for the temple everlasting, over on the other side.

My brother, I've used prophecy tonight, and I have found it fulfilled in the New Testament! And it was prophesied that the players on instruments shall be there! And we have come to the conclusion that Jesus said what He meant and meant what He said, in His prophecy, through his Spirit, by the prophets and through His apostles and His Spirit in the New Testament as well. If I had no word but Isaiah the 53rd chapter I would know how to find Jesus Christ when I had opened the story of His life and his crucifixion, His death and his resurrection, over in the New Testament scriptures. If I had no picture of the church of the living God but the 87th Psalm, I would be able to anticipate the traits of the Church and if I would stumble into Acts the 2nd chapter, as a wayfaring man, even though a fool, I'd have no occasion to err therein, for the picture would be so clearly defined, her lines and linaments so accurately drawn by the finger of prophecy that nobody need mistake her identity, her character, her mission, or her service!

Now, what shall we do with this proposition submitted this evening? How does it stand in your mind and in your heart? I repeat again the text from I Peter: "For we have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light"—now that's in the New Testament, telling us to do well to take heed: that the light hasn't gone out; that it's a light that shineth in a dark place "until the day dawn, and the day star arise in our hearts." Men are brought to Christ because the Old Testament has been, through the law and through the entire works of it by example and percept and prophecy, the channel or the means to bring us to Jesus Christ.

I had a friend in the ministry who served as an evangelist in Kansas City at one time. He said he was in a home of lovely Christian people who had one sweet little daughter, and she was stricken with a malady that cut her down and she died. Before they realized it, after she had gone they had no photograph of her: nothing whatsoever. Not even a snapshot that was adequate. And those were old and not taken recently. And they were heart-broken and came to brother Carpenter and said: "Oh, if we just had the picture of our lovely youngster before us every day." And he said, "I know an artist in the back streets of Kansas City who one time earned a great lively-hood, but his age and other circumstances forced him further from the center of his profession." But he had a skill like the artists today do for the F. B. I. If you will describe someone, they can draw the picture and flash it on the screen or the paper and people can recognize the individual from what the artist has portrayed. And they went to the artist and he said, "Come, now, bring me her toys, bring me some of her clothes, describe her coloring, her size, her weight and her traits; definitely describe her characteristics, her likes and her dislikes." And so they tried meticulously, step by step, to describe the one they loved. He said, "Now, you go away and come back when I call you. I'll take your number and when I'm done you come, don't be disappointed if I haven't done the thing you want to be accomplished, but I'll try prayerfully." After a number of weeks had gone by they came

at the call to the little studio, and there in those humble circumstances, their eyes brimming with tears of sorrow and of anticipated joy, nervously with their hearts throbbing in their breasts, they waited for the artist to unveil that canvass upon which he had wrought, from their description, the details of the lovely daughter's countenance. And when the drape fell aside, brother Carpenter told me that the parents leaped forward with an expression of joy that knew no bounds as they said, "It could not be, surely this is not been wrought by the hand of a man Why it's exactly like our loved one. Enough so that we would suppose that you have painted this portrait from a photograph, had brought it from a negative!" And they took it home and cherished it with all of their hearts.

I say, beloved, I want to see the **Church**: Oh, in all the furors, the holocaust of time, the tragedies of sin, the disasters of division, and the great bedlam of human folly. I want to see **the Church**, and so I'll find her portrayal described in the 87th Psalm. And then I'll see the artistry of the Holy Spirit, as from those traits He presents her, in the 2nd chapter of Acts, to the final detail. God bless the very work, of the greatest genius of the Truth, the Spirit of the Lord Jesus Christ. Thank you.

**JAMES MILLER'S FIFTH NEGATIVE**  
**(Thursday night, March 17, 1955)**

Thank you, Brother Puckett, Worthy Opponent, Mr. Moderator, Ladies and Gentlemen:

Again tonight it is my very happy privilege to come to this stage and speak to you and answer the things that my opponent has said. I knew what Mr. Book thought about the 87th Psalm before the debate. He was preaching on the radio about the 87th Psalm when this debate was in the making. I appreciate with all my heart the marvelous appeal that he has made for the church of my Lord. Yet I cannot help but question the way he goes about presenting that church to humanity. He said, "Now here we have the New Testament church. Let us throw away the New Testament and try to find the law elsewhere. I do not believe



he can do it that way. I do not believe that he can make the right plea for the New Testament church without exalting the New Testament. I do not believe, and I say it with my whole heart, that there is a way in this world t& ever present the cause of my Lord and the church of my Lord to men and women as a **New Testament institution until men decide to stand upon the New Testament**. I am going to speak about the 87th Psalm, verse by verse; but I want to go back over the points that have hurt my opponent where hurting is severe. Let me show you.

The only way in all this world that we would know anything about who God is, and what God wants in worship, is to study the Bible. The only way that we could know that mechanical music was used under the law would be because the word of God says they used it. The only way that he knows the idea of harps is mentioned as in heaven (and we will have more to say about that shortly) is because he believes the Word of God says they are there. I want the reference that says mechanical music is in the church from the New Testament. If he knows where the passage is, I want him to write it down. He said, "Oh, you cannot see it." I will see it if he will find it, and I am still waiting. I am gong to answer the 87th Pram. We have plenty of time, and I am so far ahead of him he will never catch up with me. (Laughter from audience). I want to take time now to press this point. Do you preachers of the Christian Church know where the passage is? Would you rely on the 87th Psalm and stake the whole case on it, as Mr. Book has tonight? If you were practicing something that you could not find a single command, example, or necessary inference for in this New Testament and if you are honest with your God, would you contend for it tonight like my Opponent is contending? or would you just give it up and say it is not there?

I will rub out everything on the board, Brother Book, if you will write down the proof text where they had it in the church. He has not done this yet. He declares he is going to do it. God bless your heart, you have just one more "roll" and if you throw "snake-eyes" 'the next time

you are done for sure. (Laughter from audience). Where is it in this New Testament? Is not that what you preach? Is not that what you preachers of the Christian Church preach, that this is the absolute rule in faith? This the last will and covenant of Jesus Christ? Let me read. In Hebrews 10:9-10: "Then said he, 10, I come to do thy will, O God." In the volume of the book it is written, "He taketh away the first, that he may establish the second. By the which will we are sanctified." I want to know where the proof is in this New Testament. That is the question. We are under the New Testament. The plea of churches of Christ all over this land has been to come to the New Testament of Jesus Christ and to speak where it speaks and to be silent where it is silent. We must recognize this authority and stand where the New Testament stands. If you know where the inspired men of the New Testament used it, where apostles commanded mechanical music, or if you know where inspired preachers ever told them to use it, please tell me in the next speech. This is the last chance you will ever get to do that.

Let us go on just a little and take up, bit by bit, and part by part, my respondent's last speech. I want to take it up exactly as he gave it and show you why he is wrong in every application that he had made. If a Sabbatarian were to do what he has done, to go back to the Old Testament and get out some obscure, materialistic Psalm, or other quotation, and try to weave a web of spiritual things around it, he would stand up and cry with his whole voice and say, "You cannot do it that way."

I will follow you scripture by scripture and if I miss any you just tell me. He goes first to John 4:24: "God is spirit, and they that worship him must worship him with—mechanical devices contrary to the nature of the Spiritual God." That is what his position is. Is that what Jesus taught? What did Christ mean when he said: "God is spirit, and they that worship him **MUST** worship Him in spirit and in truth?" **The nature of God defines the nature of Christian worship.** If you did not have another passage in all the New Testament that would tell you a mechanical device

would be out of harmony with the nature of a spiritual God, this would be the one. My opponent needs a passage that says God is both spirit (spiritual) and physical and may be adorned with physical equipment. "God is spirit and they that worship Him must worship Him in spirit and in truth." I want to know now where the authority for the organ is a part of the Spirit or the truth. The Jews already had a physical worship just exactly like Book is talking about, and that was a part of it. Jesus said, "Neither in this mountain nor in Jerusalem will you worship the Father." Why? Because you will "worship the Father in spirit and in truth." They already had the kind, and nature, of worship that my respondent is pleading for tonight. Israel had that in Jerusalem. Jesus said it must cease. The nature of God is going to demand a new kind of worship. That new kind of worship will be in spirit and in truth? If we are going to have the material things that were in Jerusalem, we already had Jerusalem, already had physical Zion. There would have been no use for Jesus to have corrected the woman at the well; he could have just let her go under the Law of Moses.

Then he proceeds to 2 Peter 1:19, and says that "Prophecy shines as it does in a dark place," and then tries to mean, of course, from that, I judge, that we are to hear prophecy and such to the New Testament today. He missed what Peter is talking about. He just said prophecy is inspired, that is all. But let Peter testify a minute. Let us turn to I Peter and begin reading with verse 9. Peter said, "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desired to look into." Now

Peter said the Holy Spirit brought revelation down and placed it in the church. I want the passage **where the Holy Spirit brought mechanical music down** and put it in. Peter said the Holy Spirit brought the gospel down from heaven. Then it was not you to whom the Holy Spirit ministered these things, but is now reported unto you by those who preach the gospel unto you as the Holy Spirit brought it down from heaven. Find where the Holy Spirit brought mechanical music down under the new covenant and you will have the point.

Now let us hurry. My Opponent says that the 87th Psalm proves his case. You know, I went to a lot of trouble for that argument. He had me worried because I thought he had forgotten his pet argument. I read all 150 Psalms, Brother Book, just to find out what Zion meant. There is no question that sometimes the word "Zion" means the church. Yet, each time in the Book of Psalms that Zion means the church there are four passages to mean literal Jerusalem, and he has built a straw man with no substance, **a prophecy that has no New Testament fulfilment.**

Now let me read a few of these passages. Of course, I cannot read all where Zion does not mean the church in the Book of Psalms. You see, he says that the word Zion means the church. He assumes that and then goes on. I do not want to accept the assumption, because that is where he is wrong in his argument. Let us read a few. Let me read Psalm 48 and verse 10: "According to thy name, O God, is thy praise unto the ends of the earth: thy right hand is full of righteousness. Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go about her: and tell of the towers thereof." You stated that I said such was a chamber of commerce advertisement. Now there is nothing wrong with the chamber of commerce. The Jews were proud of Jerusalem. They loved her. So do you. You assemble down here in the church and want it. You have to go back (to old Jerusalem) and get the old material instrument. Why do you not just come and stand in spiritual Zion? That is where you need to be.

What about Zion? Look at her towers; talk to her daughters. Why that Zion means not the church. He set him up a proposition and said now Zion means the church and then I am going to go on with that premise.

Notice again—there are so many places that we will not have time to turn to all of them, we have any number. I have this little New Testament full of them, where Zion does not mean and could not mean the church of the Lord Jesus Christ. Listen now to Psalm 51, beginning with verse 18: "Do thy good pleasure unto Zion: build thou the walls of Jerusalem." That does not mean the church. He has missed his major premise, and that is that Zion means the church. Zion sometimes means the church, but four times out of five in the Book of Psalms it does not.

Now with that much laid down, let us examine again Psalm 87. I will tell you the truth, Brother Book, I do not know what you believe on premillennialism, but you would surely make a good premillennialist. Anybody that can go back and work out the fulfillment as you have done would surely make a good one. Look here: "His foundation is in the holy mountains." How many mountains? More than one. Well, how many mountains is the Lord's house built on? Here it is right here: Isaiah 2:2, "The mountain of the Lord's house shall be established in the top of the mountains." It will be exalted because the Lord has but one mountain, but Old Jerusalem was built on more than one mountain. It was built on a plurality of hills. That is exactly what the Psalmist is talking about—that foundation is in the holy mountains. Why he is looking at literal, physical Jerusalem.

Now listen: "The Lord loveth the gates of Zion;" then, 10 and behold, if my opponent did not say that meant the heavenly Zion. But he had just said that it meant the church and did not mean the heavenly place. He will have to make up his mind; **he cannot have it both ways.**

Not only that, but do you remember what he said about **reiterating?** I want to get that in right here. He said it had to be reiterated. Now just suppose we started reiterating; where is the 87th Psalm reiterated? I have

you, haven't I? (Laughter from audience). Ah, listen: that's all, right there. Let's quit and go home right there. (Laughter from audience). He said it had to be REITERATED. I have these college professors to prove he said this. There is nothing like a college professor to prove something by. Now I want to know where the 87th Psalm is reiterated in the New Testament. I am going to give you the chalk. **Where is it reiterated?** That is the point, do you see? He walked into it himself, and I am just going to let him dwell in his own house.

He said, Oh, but the gates mean heaven. Well, he also said it did not mean heaven; it meant the church. Then he said, "Oh, there is just one door but there are more gates." God bless your soul, you go in through a door and you go in through a gate, and if there is one door and twelve gates, you have **thirteen ways** where, he said, there used to be just one way.

There is but one way to get into the church. I have one of the finest friends I ever had in Orlando, Florida, sitting out in the audience now. He needs to learn there is just one way to get into the church. Jesus said, "Go into all the world, preach the gospel to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be damned." Listen, friends, there is no use to say it is any way you want it. That is what every sectarian preacher does. He will make one verse literal, and one verse physical, one verse heaven, one verse earth, and turn them any way he desires. You will have to make up your mind whether this is the church or heaven. I will not let you have it both ways. You cannot have both the church and heaven in Psalms 87. You can have one or the other, and then I am going to prove you are wrong on either one. (Laughter from audience). "He loves the gates of Zion." Now how many gates did Old Physical Jerusalem have? Why you know the answer to that. That is talking about Jerusalem, the city of David. Listen: "And he loveth the gates of Zion more than all the dwellings of Jacob." I want you to handle Jacob a little more when your time comes. Did he hate Jacob? **If Jerusalem is the church, Jacob would**

have to be the **Christian**, so he loved the church more than the Christian. Do you not see that?

God said he loves the city of Jerusalem more than he loves the country side. The Jews had been a nomadic people who had wandered and pitched their tents wherever they could. When they crossed that river by the mighty hand of God, having been delivered from the bondage of Old Egypt, when they built the City of the Great King, When its spires began to rise heavenward upon the mountains of Old Jerusalem, they lifted up their heads and said, "Oh, glory, glory to our God, for no longer do we wander but now we have a dwelling place." Every Jew longed to be in Jerusalem and that is not sacrilegious.

It was not long ago in one of the cities of the Texas plain, I ate in a restaurant which a Jew ran, in the hotel. He had a picture of Jerusalem back of his register and I said, "Do you long to go?" Tears filled his eyes and he said, "Some day I long to see her holy walls." The Jews love Jerusalem.

God loves the city of Jerusalem more than the gates of Jacob. David said, "Glorious things are spoken in thee, O city of God." Why the temple worship caused glorious things to be spoken in her. My Opponent spoke about all the neighbors round about, and tried to make everyone of the neighbors sin. Why he did not have to do that. He needed to prove that Zion always means the church and he will not have to worry about the neighborhood. It does not mean it. He compared Jerusalem to all the nations round about, and then said the man born in Jerusalem is blessed. Why? He is near the temple, and near the sacrifice. He does not have to come from the ends of the earth.

The Psalmist said, "As well as the singers and players on instruments will be there." I know it is not a New Testament Psalm or prophecy, and here is how I know it is not in the New Testament. You look back and read the Psalm and then you find that it is **not fulfilled**. I know it is not a prophecy concerning the New Testament, for if it had been there would have been a **fulfillment in the New Testament**. If you know where it is fulfilled, you just say so.

Here (holding up the New Testament) is sixty years of the early church, and the church of the first century. Find where they had it (the instrument) and then you can prove that is a New Testament Psalm or prophecy. Until you prove that it is fulfilled you could not prove to save your life that it applies to the New Testament. That's the truth of the matter and that just shows you now, friend, what a man has to do when he has not a verse to prove his point.

Mr. Book turned next to Hebrews 12, began with verse 22. Let us see if he can find it there. If he can, that will be all right. He read, "But now ye are come unto Mount Zion, the city of the living God, to the heavenly Jerusalem, to an innumerable company of angels, to the general assembly and church of the first born, which is written in heaven, and to God, the judge of all, and to the spirits of just men made perfect." It says nothing about the instrument being there. As a matter of fact, if that proves anything it proves the 87th Psalm was not a New Testament prophecy because it is not stated there. The writer listed everything he came to and left mechanical music out, therefore I know that the 87th Psalm was not a prophecy for the New Testament.

Now he said, "What about heaven? I am going over to my blackboard again. I am not going to let him get away from it. I want to know where the instrument is in the church. He wants to know if it was a real angel. It surely was; I believe it was. He wants to know if Christ was real. Certainly so. But what kind of angel was it? You will remember that when angels came to earth and ate with Abraham and Lot they had to clothe themselves with flesh. Let me read to you a little about Christ from Philipians 2, beginning with verse 5: "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God: but made of himself no reputation, and took upon him the form of a servant, and was found in the likeness of a man." Now I want to know how a real angel, in a spiritual body, could play upon a material harp, made for a man in the flesh? Jesus was in heaven, had to take upon himself the form of flesh, came in the likeness of man and was not in the flesh. The material



harp that an angel would have up there, or this piano, is designed for men in the flesh. It is not designed for men in the spirit. One has to use hands to play it. When one sings and makes melody in the heart he can lift up his voice in that capacity and understand the truth of God concerning it.

Now he quotes 2 Timothy, 3:16: "All scripture is given by inspiration of God," but he misses the great proof text of Timothy. Listen to 2 Timothy 2:15: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing," or "handling aright," "the word of truth." You have to **rightly divide** the word of truth. This is what you ought to be out preaching to the people. We are under a new covenant, a covenant not like the old covenant, not according to the old. Instead of trying to go back under the old covenant to get everything they had there and bring into the new, what you need to do is come over to the New Testament and stay. I want to take my stand under the blood-bought, heaven-sent, and spirit-filled covenant of Jesus Christ, the Son of God. Why play with scripture like a sectarian tampering with the idea that there is no division in the Word of God; that there is no division in God's covenants? God said, "I will make a new covenant with the house of Israel and with the house of Jacob, not according to the covenant." I want to ask you something: If mechanical devices of music they had in the old covenant are brought over into the New Covenant, **what else came with it?** Can you bring anything else? or have you just gone back to get that because that is what you are looking for? When you debate one that wants to prove infant membership in the church and they cannot find it in the New Testament, how can you be consistent? Friends, and I say this kindly, you cannot find baby baptism and infant membership in the New Testament. They go back to the old covenant and take it out and put it in the New, but God said this one right here (referring to the New on the chart) was different from this one (the Old) and this one would not be like that one. Christian Church Preachers say we want it and we are going back and get it.

When our Sabbatarian friends come and say that they want to prove that Saturday is the day of worship, we say to them, "We live under the New Covenant of Jesus Christ and it is not according to the old." They follow exactly the same procedure that Christian Church preachers do: they say, Well I will go back to the Old Testament and find it, bring it, and put it in. We say to our Catholic friends, You should not have incense in the worship. They say, "Don't you know that I can go back to the Old Testament and I can find it?" If you do not want to take the right division of God's Word you can get into all kinds of trouble.

I remember a young preacher came to me one time and said, "Do you know, or did you know, that it says in the Bible if a man marries he ought to stay home a year and cheer up his wife?" (Laughter from audience). He said, "I am about to be drafted." and said, "I'm in a predicament." It is in Deut. 25:4 or 24:5, I never can remember which it is. You can find it, Opponent, if you want to open your Bible for a change. This young man thought he lived under the Law of Moses.

I remember one time in discussing this question with a preacher who had a very good looking wife. She would sit and cheer him. "Well, sir," he said, "If David had a harp, I can have one, hallelujah!" He would pop his heels together and look at me, and I had used every argument I knew. I had tried to teach him the old covenant was not like the new one, that the old covenant was nailed to the cross—Col. 2:14. I had used every scripture I knew, but he still said, "If David had it I can have it." I was not married in those days. I just finally gave up. His wife was cheering him and I had no wife to cheer me. "Cheer me on a little, Honey." (speaking to his wife) (laughter from audience). I just sat looking at her. Wife, wife was going through my mind and then it came to me like a streak of lightning. Man alive! I jumped up when my time came and I said, "You said you can have anything that David had," and he was nodding and she was nodding. I said, "All right, Old David had seven or eight wives, what about it?" And you know she stopped nodding her head and

started shaking it. (Laughter from audience). She was telling him that if he went back to this old covenant and got another wife, when he got home there was going to be trouble. The New Covenant of Jesus Christ is founded upon better promises. You just need one verse, that is all. I have the space on the board. I will draw a line down here and you can use the other side. Rom. 15:9; I Cor. 14:14; Eph. 5:19; Col. 3:16; Heb. 2; James 5, what do they say? "Sing and make melody in your heart." "Teach and admonish one another with psalms, hymns, and spiritual songs." Make your heart be lifted up in praise to God in worship. **Please, please write the Scripture on your side that tells you to play.**

I think these tapes ought to bear record to this one fact: sometimes in the heat of argument we lose sight of some of the very basic principles. We need to think a little seriously about why we worship God. We do not worship just to please ourselves. Had you ever thought about that? **We worship to please God.** He is the object of our worship. It is not what pleases me, it is what pleases the High God of heaven and Jesus Christ, His Son, that we should be interested in. He will not be pleased unless we have his commandment or example. You will remember back in the long ago Samuel said to Saul: "Behold, to obey is better than sacrifice, and to harken than the fat of rams."

I do not want to be repetitious but I want to be clear. You said it had to be REITERATED. I do not care where you find it; but I want to know where the players on instruments in Psalms 87 was REITERATED. Why, that is it. He says it means the New Testament. I say it does not. Now he says it has to be reiterated; now find the place. He has missed the Psalm, and he cannot find the reiteration. He has missed the Old Testament Scripture, he is going to miss the REITERATION, because there is not a verse in the New Testament that says they used mechanical music or says anything that sounds like the early church used it.

In all I do in word or deed, I have to do all by the measurement of God. If I worship by the authority of Christ, the instrument is not permitted in Christian activi-

ties. Jesus said, "All authority has been given unto me in heaven and on earth. Go ye therefore and teach all nations." Why go, Jesus? "Because I have all authority in heaven and in earth. You go teach them by my authority; go teach them because I have a right to send you; go teach them because God has given me the authority." When you teach them, what are you to do? "Baptize them into the name of the Father, Son and Holy Spirit." Then you are to "Teach them to observe all things whatsoever I have commanded you." That is what I want to observe tonight, **just what Jesus commands**. That is what I teach in all of my preaching. I want the organization of the church as Jesus gave it. I want elders, deacons and members; I want preachers, just Christians, just exactly like it reads in this Book.

So tonight the great plea and the argument on the part of my Opponent on Psalm 87 is to find it REITERATED. You find it, I will see it.

**MORRIS BOOK'S SIXTH AFFIRMATIVE**  
**(Thursday night, March 17, 1955)**

Thank you very much, brother Logsdon. If you lose the voice of either speaker I trust you will feel perfectly free to indicate it by holding your hands high and we will try to respond. Brother Belchick is very fine at this. Now I hear a play-back. All right, thank you.

Just by way of a little relaxation as we get into the last message, I have had different friends inquire why it was that I would sit by and let brother Miller walk right over to me and shake his stick in my face and bump me on the head with his chart (Laughter from audience) and not rise up to a point of order or interfere. Now, our agreement simply is that the speakers do not interrupt each other. We have come with messages to address a congregation, and I have been taught as a child to keep my word and I intend to do that.

Old brother George Sweeney used to say: "Don't fight bees. Just leave them alone and in a little while they will swarm." And I thought brother Miller was about to swarm

the first night, flashing his fine mane and shaking his huge frame back and forth, (Laughter from audience) pawing the ground with his ten or eleven size shoes. And now I am confident of it, he said point blank: "You'll never get another chance to debate with me!" I knew he was afraid of me to begin with. (Laughter from audience). I do want to say that I didn't invite this opportunity; I accepted it, and I'm not real sure that I'm in the market for another one, but I'll take it under advisement if he gets his courage back, sooner or later!

Now he asked me if I would just place some of this in the New Testament. Well I would like to say before we get under way that the book of Acts is in the New Testament, and the fulfillment of the 87th Psalm we took step by step in the book of Acts. And speaking of college professors, Adam Clarke and Edgar Goodspeed are college professors of several degrees, one deceased, the other I think still living. I quoted from men of distinction, from dictionary annals, but above that I quoted from the Holy Spirit who is the post-graduate, if you please, at the throne of God in divine inspiration and the will of the Lord Jesus.

He wondered about physical harps in a spiritual realm. Was the Lord Jesus in His body that was crucified, that arose from the dead, when He showed His hands and His side and ate fish by the side of the sea, but in the same period, the doors being closed, went right on through into the other room? We'll have a spiritual body some of these days, and those spiritual bodies will be more actual and more genuine, as every other bit of equipment in glory shall be. Jesus said, "If you had believed Moses, you would have believed Me." I have been trying to get my worthy opponent to consider the relationship of the Old, not just the Mosaic system, but the Patriarchal, Mosaic, Prophetic and the New Testament dispensation!

I also want to say I rather like the way I say "**brother** Miller" or "my worthy opponent." And I hope you don't mind if he just comes over and says "**Book.**" I have been known as Mrs. Book's husband a good many years, and I'm not particularly cranky about how I'm addressed. I men-

tion that to take a little pressure off of some of my friends who feel that I'm being kicked around. Now don't you worry about it! I came up here with my mind fully made up that this would have elements in it like my college days when I had the privilege of debating the University of Kentucky nine times and where they made a business of trying to bump you on the head and kick you about.

He wondered about building the walls of Jerusalem. Has my worthy opponent ever preached a sermon on Rebuilding the walls of Jerusalem, when he meant the church of the living God? The tip-top above the hills (that's, in the mountains) but the church is on the tip-top among those hills and high places, **the Patriarchal, the Mosaic, and the prophetic**, and it stands above them all.

Now, let's get into the last message. I've taken enough time by way of preliminary. Mark 8:17,18: "Do ye not yet perceive, neither understand? have ye your heart hardened? Having eyes, see ye not, and having ears, hear ye not? And do ye not remember?" I'm afraid my worthy opponent has been so entranced and enchanted with a new word, **REITERATION**, that he has forgotten the great truths that I have tried, and I feel, presented with the Lord's help.

Will Sweeney had a brother, John Sweeney (and I mention Will as a personal friend), who was a debater. And one time he arose to an occasion and he said, "I'm going to stop this debate because my opponent does not know the English language. He has pronounced "epitome" epi-tome —"e-p-i-t-o-m-e e"; he has called epitome, epi-tome." Well, his opponent got up and said, "Brother Sweeney, I trust you will go on with this discussion because this is a great episode in my life, or as Dr. Sweeney would prefer to call it: a great epis-o-dee," (Laughter from audience).

So, occasionally we find a new word and it enchants a fellow for a little while. REITERATION simply means to tell it again; that's all. The prophet told it once and the Holy Spirit repeated it over in the New Testament. So, we continue to resort to the Word of God, and we appeal to reason, "and the scriptures are sufficiently clear."

Imagine last night a New Testament preacher wanting

to know what is wrong with making images! Where would I find the text in the New Testament? I John 5:21:— "Little children, keep yourselves from idols." Or where it's wrong to use a rosary! Where would I point that out in the New Testament? Matthew 15:9:—"But in vain do they worship me, teaching for doctrines the commandments of men." "Use not vain repetitions as the heathen do" is another statement of the Lord Jesus. (Matt. 6:7). Where would I find it wrong to pray to the virgin Mary? And I turn to John 14:6 and Acts 4:12: "Jesus saith unto him, no man cometh unto the Father, but my Me." "Neither is there salvation in any other, for there is none other name under heaven, given among men whereby we must be saved"

Anyone know where I would find a verse against sprinkling? Turn to Colossians 2:12 and Hebrews 10:22! Or we move in a hurry, where I would find an excuse for mutton on the Lord's Table instead of the emblems that are placed there by the command of Christ and His example? And I turn to I Corinthians 14:40;—I Corinthian 11:23: "Let all things be done decently and in order." "Jesus the same night in which he was betrayed, took **bread**." Now that pretty well, I think, removes those barriers from my worthy opponent's thinking, and he won't have to search the scriptures for them. "For in them ye think ye have eternal life." I've already equipped him with them.

I want to reply briefly to the statement in last evening's message, either first or last, of my worthy opponent, that certain things are expedient. I had brought in my address the position that the instrumental music—certain mechanical devices for praise in worship with devoted talent— would not only be required—the latter phase of it—but permitted. And he said that the tuning fork and the pitch pipe were expedient for him to lift the tune. Then what law of the New Testament governs the man who requires more than **one** pitch pipe, namely: two dozen of them at the same time? Or more than **one** tuning fork; maybe a whole piano strung with those tuning forks to hold the tune for him that he might praise worthily the name of the Lord Jesus

Christ? Who can deny that it is **expedient** for one or for several dozen as long as they are permitted in the word of God?

Now again, this part of the discussion on the **requirement**. "Forever, O, Jehovah, thy word is settled in heaven." (Psalm 119:89). God has an exact vocabulary. He never used obsolescent or obsolete terms. He does not talk in colloquialisms, phrases that exist today and are out of style tomorrow. His Word has been settled in the fresh concrete of inspiration, and when the perfect law of liberty was completed, He froze it. The Old Testament Hebrew and the spoken Aramaic and the koine or New Testament Greek of the Word of God are together the living Word of God but in dead languages. And those words stand, and they do not change from the Old as they are brought into the New.

In Archaic English, in old William Saxbrart's (or Bill Shakespere's) time, if you would call a girl a "homely" girl you complimented her. It was the proper usage; she kept the house. But language of our day changes. You call a young lady a homely girl and she'll knock your block off! It means she is ugly. But when you turn to the Word of God and want a definition of the Old and find its synonym and likeness in the New, those words do not change. For example: a partial washing of the body, just find the word "nipto," Seventeen times. It means that to this day, and always will in the language of the Book. Wash garments, turn to "pluno"—twenty-five times, and you will never get it confused with "nipto." To sprinkle liquid, "raino." To pour liquid, "keo." And when the Word by the Spirit was to be used to indicate baptism, it was 'baptidzo," not "pluno," not "raino," not "nipto," not "keo;" "bapto" and "baptidzo," and in the Hebrew "tabhal." Both of them mean exactly the same thing, and they always will!

And so, what shall we do with this word "sing" and these terms related to praise? "Therefore, will I give praise unto thee among the Gentiles and sing." (Rom. 15:9). The apostle Paul is quoting from the Old Testament Septuagint, which was the Greek translation of the Old Testament scripture used in his day. And the word "to sing" in the



Old Hebrew was, if you please, "zamar" and its derivative brought in the Septuagint that Paul quoted in the New Testament. Reaching over in the Old for a word to describe "sing" is "psalo" (the future tense of "psallo" spelled p-s-a-l-l-o instead of one L): That word means "to strike the strings." It always did in the Word of God and it always will!

Gesenius says of the Greek word "Psallein," and these are kindred terms: "hence to sing, to chant as accompanying an instrument." Did the Lord want it that way? "For I say that Christ hath been made a minister of the circumcision for the truth of God, that He might confirm the promises given unto the fathers; and that the Gentiles might glory for His mercy, as it is written: Therefore will I give praise unto thee among the Gentiles and sing unto Thy name." "Pluck," just like you pluck whiskers out of your face with the tweezers. "Pluck," as you would pluck the strings of an instrument. "Pluck," as you would pull grass out of the ground. That's the meaning of the term, and Paul quoted from an Old Testament Psalm, used the very word, brought it into the New; its meaning had not been altered, its connotation remained absolutely cemented by the word of God!

Dr. Fred Kershner (gone to glory I trust) was my college dean at the College of Religion at Butler University, a close personal friend. August the 12th, 1949 he telegraphed me and he quoted from scholars, philologists, etymologists— (not entomologists—those are bug fellows)—etymologist: word tracers. He quoted from authorities in Old and New Testament languages: Alfred Plummer, M. R. Vincent, A. T. Robertson, who was a seminar lecturer in my college days whom I enjoyed hearing very much, and J. H. Ropes. I'm not a language scholar. It's hard enough for me to use the English tongue, as anyone could readily discover, as it is with you. But, beloved, the Word of God ought to be able to be handled by men who have given their lives in the search of the original, to place in conveyance or vehicle the English language and we ought to be able to accept the word of scholarship and preach the truth as it is found

in the Book of the common people. And I'm just of the common people. And this is what Fred Kershner said from these authorities: "All agree the root meaning 'psallo' involved the use of instruments."

Referring to another word in the New Testament, "psalmos," I Cor. 14:26; Eph. 5:19; Col. 3:16. "Every one of you hath a psalm"—"Speaking to yourselves in psalms"—"Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever you do in word or deed, do all in the name of the Lord Jesus Christ giving thanks to God and the Father by him."—Col. 3:16,17 being the latter of the three.

And here is what Dr. G. Abbott Smith says, 1922 professor of New Testament literature, assistant professor in Oriental Department of McGill University, one of the greatest on the North American continent: "Psalmos—a sacred song sung to musical accompaniment: a psalm."

The apostle Paul said, as I have already mentioned in a previous address, that he went up to Jerusalem. He was a Christian you remember. He said he went up for to worship. He didn't say in the text I used that he went up to dispute. He said he didn't go up to dispute. He wasn't there teaching or preaching in that particular time. John and Peter went to the temple also to pray at the hour of prayer. That's part of worship, is it not? And so Paul said he went up to Jerusalem to the temple for to worship. "They found me in the temple," he goes on to say. And having already quoted Romans 15:9, I mention again that this man who had gone to the temple to worship has used an Old Testament phrase in New Testament times to indicate sing and to praise—the striking of the instruments—and when he worshiped in the temple, those instruments were employed historically under the Levitical system. There is no evidence that they weren't, and if my worthy opponent will turn to Josephus, who was contemporary as an uninspired historian with the apostles, he will discover that at the fall of Jerusalem certain vessels and instruments of

booty were taken to Rome and put into a special building for passers-by to see how the Jews carried on their services in the temple on mount Moriah.

"Therefore, will I give praise unto thee among the Gentiles, and sing," (Psalm), "Strike the strings." Thayer, one of the greatest Greek lexicographers that any fellow could study at all, taking his authority as having been verified by countless other authoritarians in the language of the New Testament, has made it very clear in defining these terms, that these terms mean "the striking of the strings" in the singing of the psalms.

In another place, in Philippians the apostle Paul by inspiration teaches Christians and he says this: "If there be and praise, think on these things. Those things which ye have both learned and received and heard and seen in me do, and the God of peace shall be with you." (Phil. 4:8,9). So I want to ask the apostle a few questions if I may presume to have that audacity. Paul, did you go up to the temple in Jerusalem after you became a Christian? Yes I did. Did you go up for to worship? **I told you I did, why ask me again? Certainly I did!** You went there to teach? **No I did not at that time, but I have mentioned I went there for to worship.** You quoted in your Roman letter from the Old Testament, did you not later? **Yes I did.** And you used the word from the Old Testament, bringing it over into the New by the inspiration of the Holy Spirit, that means to strike the strings, did you not? **I certainly did!** Were you inspired, Mr. apostle Paul? That very word "apostle" means one sent as a ship laden with authority and provender of good, to the home port. **The apostles were sent out under the authority of the chief Captain of our salvation.** They rode the old ship of Zion; they brought the great fruit of the Spirit and the meat of the Word and the milk of the Word and the virtues of grace to every one that would receive them in the church of the living God, in the Christian community! Then, were you inspired, I want to ask again? **I was!** And let's see about it: "But I certify you, brethren, that the Gospel which was preached of me is not after men. For I neither received it of men, neither was I taught it but by the revela-

tion of Jesus Christ." (Gal. 1:11,12). And what did you tell the Christians to do, Paul? You, who set an example of worshipping at a place where instruments were used in praise in worship? You, that used terms from the Old that meant to strike the strings; and you took it for granted surely, with no command to the contrary, that the language of heaven, not being otherwise defined, would remain static as it was a **dead** language of the **living** Book. **Certainly!** What did you tell them to do? **"Those things which ye have both learned and received and heard and see in me DO."** Oh, how much more clear can a man present it from the Word of God? You have asked for one text, I have given repeated texts, and they have had their application. And if you run these tapes back you will discover which one of these debaters has quoted more scripture given the assignment, and rightly divided the Word of God.

Forty-four times in the New Testament instrumental music is mentioned. Twenty-three different places in the New Testament, and only two times is it referred to as not a good thing, and one of those times it's only implied, where Jesus told the minstrels to give place at the point of death that he might go in and perform his divine power. Matthew 9:23 it appears displeasing, that's the one I mentioned. Revelation 18:22 the wrong thing, the wrong place, the wrong people, "Thus, with violence shall that great city, Babylon, be thrown down; shall be found no more at all, and the voice of harpers and musicians and of pipers and of trumpeters shall be heard no more at all in thee." I wonder if my worthy opponent has ever likened Romanism to Babylon. He referred to Papacy as not having instrumental music in the high festivities. This is prophesied that they wouldn't have instrumental music in that papal Babylon. I'm not trying to mimic Babylon or the Papacy described in this text—to the contrary. There instrumental music was taboo.

But let me go on. But, brethren, it is good, in Matthew 24:31; Luke 15:25; I Cor. 14:7,8; 1 Cor. 15:52; I These. 4:16; Rev. 1:10. Now, he said he had so many texts—my worthy opponent did—that he wouldn't quote all of them.

I'm giving you the references and I'm not going to quote all of them now or afterward. If you want them you can get them later from me or search the scriptures yourself. Rev. 4:1; Rev. 5:8; Rev. 8:1,2; Rev. 8:6; Rev. 8:7, Rev. 8:8; Rev. 8:10; Rev. 8:12; Rev. 8:13; Rev. 9:1; Rev. 9:13; Rev. 9:14; Rev. 11:15; Rev. 14:2; Rev. 15:1,7 and Rev. 18:22.

Now I want to give one sample of the number of good times. (I said forty-four times, two of them bad, perhaps, one inferred and the other definitely so.) Forty-two times mentioned favorably in the New Testament scriptures. Let me cite one as an example to represent the whole, in one measure or another, fairly. Rev. 1:10,13: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Now it doesn't say trumpet, but it says as of a trumpet. "One like unto the Son of man." Oh, don't tell me that John the apostle on the isle of exile of Patmos was not on the Lord's day, in the Lord's day, in the Spirit, in worship. Certainly he was. And he was in the presence of Jesus Christ on the Lord's day, in the Lord's day, in worship in the name of the Master, and Jesus spoke to him and he sounded like a trumpet. Do you mean to tell me that had it been wrong, Jesus would have sounded like a trumpet. Do you mean to tell me that had it been wrong Jesus would have sounded like a juke organ, or some vile thing that is used in the devil's camp? I don't believe for a minute that the great harmony of the Word of God would tolerate or permit the Master would sound like a thing that is an abomination or evil or unscriptural or not to be used in the work of the kingdom of the Lord Jesus Christ.

Now, the Word speaks of the Church. Eph. 1:3-22: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places."—(If a man isn't in heavenly places now he needn't be concerned about being in heaven over there for he will never make it. This is a part of heaven now. Heavenly places in the church of the firstborn!)

"In Christ Jesus, to the praise of the glory of His grace, and hath put all things under His feet, and gave Him to be the head over all things to the Church." John saw

Jesus' flock; he was with His congregation in heavenly places. Rev. 15:3, what does it say? "And they sang the songs of Moses"—the **song** of Moses; (correction, that's singular)—"And they sang the song of Moses, the servant of God, and the song of the Lamb." The Lord Jesus Christ does some singing, accompanied—I've already gone over this before, but I reiterate it, if you please, that you might receive it—"having the harps of God." Rev. 15:2. Whether they were harps made out of steel and brass or not, I do not know. I know this that the human voice, the human mechanism is an instrument in itself. And that the human body is comprised of the elements that you find in the instruments that you play. Iron, cobalt, and a lot of us have a great deal more brass than others. Just the same, my friend, this says "having the harps of GOD. And they accompanied Jesus in heavenly places, and John was there in such a place!

Now listen to Jesus—you want a word from the New Testament, you just want **one** word from the New Testament? Then in heavenly places Jesus sounding like a trumpet, and there were those who were playing the harps of God and singing the song of the Lamb repeatedly over and over again. Jesus said, by way of forearming, prophesying His coming Church, His kingdom: "Thy kingdom come, thy will be done **on earth** as it is in HEAVEN." What more do you want? (Mat. 6:10).

Strike the strings! Rotherham, one of the preachers of the church of Christ, 1878, put out one of the finest, the Emphasized Versions of the New Testament scripture, that you will discover, and I'll guarantee my worthy opponent would turn to Rotherham for the term "baptism" where he says "immerse"—"immersing them into the name of the Father and of the Son and of the Holy Spirit." Rotherham said in his translation in 1878, Eph. 5:19: "Making music in your heart to the Lord." But Rotherham studied some. He got next to a few professors, he **REITERATED** some of the knowledge that had been offered him, that bounced off of him, the first time that he had studied that book, and he came back in 1898 and in his translation that you can have,

he said in the same verse: "Singing and striking the strings with your heart." Now, if my worthy opponent says that's to be done with the heart, so is the singing. And keep your mouth **shut**, and I say it kindly, just sing inside there, not a peep out of your lips, not a bit of it, just sing in your heart.

Why anybody with an ounce of gumption, and I know that my worthy opponent has tons of gumption, as he has pounds of meat on his huge frame. He referred to me as a fellow with a little pipe; I guess I'm entitled to that one at the close of this campaign. My worthy opponent certainly knows that Rotherham, as a student of the Word of God, translated "from the heart" that text, and that anything that we do, sing or play or pray or serve or give or preach or live is to be done in and **from** and **with** the heart.

Now Jesus said: "Whatsoever I have commanded you, 10, I am with you always, even unto the end of the age. Amen." He said we were to teach all things whatsoever he had commanded, His apostles, and they to teach and to preach, and we were to abide in Him. "Whatsoever I have commanded you." All right, Lord Jesus, what did you say? To sing the song of the Lamb to the accompaniment of heavenly harps. What did you say, Lord Jesus? You said that we were to keep everything that you have commanded. You said: "Thy kingdom come, thy will be done on earth as it is in heaven." That's all we are trying to do to the glory of God in using instruments of praise in worship. How much time do I have? Four minutes? With this I'm done.

I want to say in closing I thank every one who had a part in making this possible. And above all I thank the Lord Jesus for the opportunity. I said I hope we would be friends when we are through, and so far as I'm concerned there is no reason why we should not be. I'll sit there, God sparing me, and let my worthy opponent dance a jig or pound on top of my head as long as he does it gently all the rest of the session at his disposal. I have given you scripture. I have taken my proposition step by step, scripturally, logically, humbly, have presented the Word of God.

In one of the great continental cathedrals in Europe a

man came in one evening as the old organist closed the organ console and had locked up his repertoire for the Lord's day. The young fellow said: "That's a wonderful instrument you have there." He said, "Yes, it is. It's the finest in continental Europe." "Why," he said, "I want to play on it." "Oh, you can't. The vestry won't permit anybody to play but the organist who has played for thirty years, and I'm he." Well, he pressed his case, and before he knew it the old organist had submitted, had succumbed, and the young fellow went to the organ console, unlocked it, rolled it back and began to play. And when he was done the old organist later reported that at first the music sounded like the whisper of the wind through the trees, and as he began to sound the mighty crescendos of all the pipes and strings and cymbals in the symphony to the celestial glory of the Lord Jesus in praise, in preparation for worship; that the music mounted to a mighty crescendo as though a mighty storm had burst overhead. And as the tones died away, at the touch of the skillful performer, it was like the sigh of a baby's breath against its mother's breast. And when he came down the old man said, "Oh, I never dreamed that organ could sound like that. Whom might you be?" He said, "I'm Felix Mendlesone"—the greatest instrumentalist of his time.

My brother, the church of the living God permits the Lord Jesus to mount the console of our hearts and play upon the heart strings and melodies of faith and obedience in service and steadfastness in love and grace. But He in turn only asks whatever we can do, "do all in the name of the Lord Jesus," whether it is to play one thing—a pitch pipe or a tuning fork, or whether it's to play the grand organ or to sing or to preach or to pray or to give: whatever we are to do—Mount to the console with your talents, for if you bury them, you are held accountable at the judgment day of God. And use them to the glory and praise of the Lord Jesus Christ. **Amen!**



**JAMES MILLER'S SIXTH NEGATIVE**  
**(Thursday night. March 17, 1955)**

Thank you, Brother Puckett; Worthy Opponent, Worthy Moderator, Ladies and Gentlemen:

I want to say in the very beginning of this speech that I am glad to answer the things my Opponent has said. I want to be just as fair and just as serious and yet tonight, just as sober as it is possible for me to be, when I say that it comes with poor grace for him to come in the very last speech and **cry for sympathy**. If you objected to my waving the pointer at you, Mr. Book, why did you not say so at the time? The charts are bothering you, not the pointer, and also the blackboard that is still black. The very idea of you coming now and objecting to my waving the stick at you, my walking over toward you, and making a play for sympathy to this intelligent audience! That is beneath the dignity; that is beneath the solemnity and sincerity of honorable discussion. If you had any objection, Sir, you ought to have said so.

As for shaking my mane, Sir, I am the sole proprietor of my mane. (Laughter from audience). You know, he said I would not meet him again. Well, I come prepared for things like that. I brought the permission of the Seminole Heights Church of Christ where I preach in Tampa to sign my name to another proposition. I am signing it here and if he will sign underneath, and find the Christian Church in the City of Tampa that will endorse him we will have the debate again and invite everyone of you to come. I will do it because I want to defend the truth of my God. He has not the truth. It comes with poor grace tonight for him to come and cry for sympathy from a man who is my superior (?) in so many intellectual ways, as he so vividly demonstrates from this platform?

Let us begin our study and see exactly what he has said. He said in Philippians 4, verse 8 and 9, that the Apostle Paul said: "The things ye have seen and heard in me do." I want to know **where Paul played on an instrument?** The board is still blank. Where did anybody ever see Paul use it? Where was it in Herod's temple? I explain-

ed to him in the beginning that Solomon built the first temple, that it was torn down by Nebuchadnezzar, that Zerrubbabel built it back, and that Herod tore that one down and built it back, and there is not a shred of evidence either in the word of God nor in the profane Histories of the world that said it was in the temple when Paul went in. But be that as it may, what did Paul's going into the temple endorse tonight? He is going back to the old covenant that gendered to bondage. Did Paul's going in endorse the Sabbath day? If Paul went in to worship, did that endorse the infidel Jews? If Paul went in, does that mean that the Old covenant of blood of bulls and goats is good enough for us tonight? Follow your reason. The things you have seen in me do; I went into the physical temple, therefore, you go into the physical temple. That is what his logic would demand.

The Apostle Paul said in I Cor. 3, in 2 Cor. 6:16, and in Eph. 2: "Ye are the temple of God, and the Spirit of God dwells in you." You are standing here trying to defend the temple that God says is not good enough and a covenant dead and gone. You are saying if Paul went in then we ought to do it too because Paul did it. Then take the Sabbath day, it was there. Take animal sacrifices; they were there. Take the incense, it was there. Say to God Almighty, "Lord, we do not need the Christian system; we have something in Jerusalem that was good enough."

Talk about a man trying to prove that he has the authority for mechanical music by an apostle that went into the temple when he cannot even prove it was there after he gets him in. Paul said, "Now the things you have seen in me do." Let us go back to the law of Moses and forget the law of Jesus Christ, forget the blood-bought covenant of the Son of God, forget the authority of Christ, forget the commandments of the Apostles the Apostles' doctrine, and the New Testament, and say, "If it might have been in the temple that is good enough." These Christian Church preachers have to imagine they find it somewhere and then plead for Moses' law in an effort to justify its use.

Paul says in Gal. 5, beginning with verse 1: "Stand fast

in the liberty wherein Christ has made you free. Be not entangled again with the yoke of bondage. Behold, I, Paul" —listen to Paul—"Behold, I, Paul, say unto you: if ye be circumcised, Christ shall profit you nothing." Why, Paul? "Ye fall from grace." What about the circumcision that the temple taught? When Paul went into the temple and they taught circumcision? Does that bind circumcision? Paul said in Rom. 2: "He is not a Jew who is one outwardly, but one inwardly; not of the circumcision of the flesh, but with the circumcision of the heart."

Mr. Respondent stands here and starts to read from Revelation, text after text, and says, "Here it is!" Why did you not just write it in the church here? (pointing to blackboard). Were any of those in the church? Was there a single reference that you read that says that they used it in the church of the Lord? Not one. Do not be deceived tonight by his standing up here and saying Revelation 4, Revelation 5, Revelation 8, Revelation 9, Revelation 14, Revelation 15. Not a single one of them puts the instrument where he must have it, and that in the worship of the church of the New Testament in this present age. Not one puts it in the worship under the last will and testament of Jesus Christ. Not a single one.

Now, let us take his proof texts to show it. Revelation 1:10 He said, that is it. All right, let us turn to Revelation 1:10. John said, "I also was your brother in compassion and tribulation, in the kingdom and patience of Jesus Christ, in the Isle that was called Patmos." Why the things that you have seen and heard in me do. Paul went into the temple; therefore, we ought to go to worship in the old physical temple (by his argument). But John said he was in the Isle called Patmos and was in the spirit on the Lord's day. He was not following Paul in going into the temple. He said, "I was in the spirit on the Lord's day and I heard behind me a great voice AS OF A TRUMPET." He says that that simply means that God approves the use of a trumpet. Why, he missed the point ten thousand miles. The voice was as clear as a trumpet as used by an army blowing the charge. That was just the clearness of it. That is just like a police-

man's whistle, that from a corner blows you to stop when you run through a red light. He said now that is where you get it in the church. That is the best you can do. He did not say it was the voice of a trumpet; he said it was AS a trumpet. It was a voice. It was not a trumpet; it was a voice.

What am I pleading for tonight? Sing and make melody; lift up the fruit of your lips unto the Lord Jesus Christ.

He says I love the word REITERATED. Yes, and I am not going to let him get away from it. Ah, you know tonight, my Friends, it makes no difference how much he wants to plead for sympathy or how much he wants to say that I have misused him by shaking my pointer in his face, he is the man that said it had to be reiterated and I have called upon him time and again for the reiteration and he has found it not. Every boy and girl in this audience of over a thousand people tonight who knows one thing about logic knows that such brings to defeat his cause; **mechanical music** is not **reiterated** in the New Testament.

Let us hurry on. He goes to the verb "Psallo." You know, we have a saying that "When on instrumental music I must do or die, then to 'psallo' let me fly." He says he will get it out of a language that none of us understand. He cannot get the instrument out of the book we can read, he is going to get it out of treasure that few of us know, that which has been frozen in God's deep freeze for two thousand years. He is going to find it there. He cannot find it in the English version, but he will find it in a language that God froze. Let me show you now what he does. He has found a translator that translated it "plucking strings." He said, "That is it." That is the only translation that I know anything about on the face of the earth that reads that way, and that is just a question between the translator and Paul. Paul said, pluck the strings of the heart. It is a question between him and the Apostle. How does everybody else understand it?

This chart tells us if you will start back in 1465 when the English were speaking a language we could hardly un-

CHART No. 3

# TRANSLATIONS OF THE GREEK 'PSALLO'

| TRANSLATION                   | A.D. | ROM. 15:9 | I COR. 14:15 | EPH. 5:19   | JAS. 5:13 |
|-------------------------------|------|-----------|--------------|-------------|-----------|
| 1. German and English         | 1453 | sing      | sing         | make melody | sing      |
| 2. Tyndale                    | 1534 | sing      | sing         | make melody | sing      |
| 3. Cramer                     | 1540 | sing      | sing         | make melody | sing      |
| 4. Genevan Bible              | 1560 | sing      | sing         | make melody | sing      |
| 5. Rheims                     | 1582 | sing      | sing         | make melody | sing      |
| 6. Douay                      | 1610 | sing      | sing         | make melody | sing      |
| 7. King James (A.V.)          | 1611 | sing      | sing         | make melody | sing      |
| 8. McKnight                   | 1795 | sing      | sing         | make melody | sing      |
| 9. Rhemish                    | 1833 | sing      | sing         | make melody | sing      |
| 10. Anderson                  | 1864 | sing      | sing         | make melody | sing      |
| 11. Bible Union (Baptist)     | 1865 | sing      | sing         | make melody | sing      |
| 12. Ellicott                  | 1866 | sing      | sing         | make melody | sing      |
| 13. Tischendorf               | 1868 | sing      | sing         | make melody | sing      |
| 14. Bible Union (Baptist)     | 1869 | sing      | sing         | make melody | sing      |
| 15. Coneybeare and Howson     | 1869 | sing      | sing         | make melody | sing      |
| 16. Living Oracles            | 1873 | sing      | sing         | make melody | sing      |
| 17. English Revised           | 1881 | sing      | sing         | make melody | sing      |
| 18. American Standard Revised | 1901 | sing      | sing         | make melody | sing      |
| 19. Worrell                   | 1904 | sing      | sing         | make melody | sing      |
| 20. Modern Readers Version    | 1907 | sing      | sing         | make melody | sing      |

derstand today, we find in this early version that it is translated in Rom. 15:9 "Sing"; in I Cor. 14:15 "Sing"; in Eph. 5:19 "Sing"; in James 5:13 "Sing." We come down through Tyndale, Crammer, the Geneva Bible, the Rheim Bible, the Douay, unto the King James' Version that so many of us love tonight. Here 47 of the ripest scholars of the ancient languages and of the English tongue translate it "Sing." Every time the other translators after the King James' Version say "Sing," "Sing," "Make melody," and "Sing." The King James' Version is the one that most of us have in our homes.

We come to McKnight, through the Bible Union Version and finally to the English Revision translated in 1881, and the American Revision of 1901 where 101 of the rarest scholars that ever assembled in theological affairs on the face of the earth put their hearts and minds to the word 'psallo' and nearly every one of them, opposed to their own practice, said the word means "to sing," "to sing"; "to make melody"; 'to sing.'" Yet the gentleman comes and says he has found one who denies the scholars of the ages. Bless your soul, he has found one tonight that wants to deny what Paul said in Eph. 5:19: 'Singing, making melody in your heart unto the Lord.'" That is the instrument, Ladies and Gentlemen, **it is the heart**. When we sing and make melody on the heart we are using the instrument that Paul specifies in the verse.

My Opponent's understanding is that a man could not take an English Bible (unless he knew of this off-brand translation) and find what to do to praise God. He could not find out. He would stand in the face of 47 scholars of the King James, the 101 of the Revision Version, and in the face of the scholarship of the ages and say, We have to find it in a frozen language.

I knew what he would say about "psallo" just like I knew other things he would say. I came prepared for that too. It is not hard to run the track. When you know what they are going to say it is easy to answer. Let me show you. He says that in this Greek verb "psallo" we have the idea that we have to pluck strings, and those strings have al-

ways meant the strings of a musical instrument. Why that is not true. The word "psallo" defined by Thayer means to touch, to pull, to cause to vibrate; to strike the cord. Then to go on: to play the stringed instrument, to sing to the music of the harp. Now, the next point: Thayer says, "In the New Testament"—now get it—"In the New Testament to sing a hymn, it means to celebrate the praise of God in song." I am going to pick up Thayer and read it word for word so we can put it on the tapes. You see, he wants to take a meaning that no longer exists and say that is it. Thayer said the word "psallo" changed its meaning when it came into the New Testament. It now means to sing the praises of God in song. Now, let me read: Mr. Thayer says it means to touch, and I am reading from "psallo." He says it means: "To touch, to strike the cord, to twang the strings of a musical instrument so that they gently vibrate; to play on a stringed instrument, to play the harp." Then he goes on to say. "It is distinguished from—Then he says: "To sing to the music of the harp." Now get it: "And in the New Testament"—in the New Testament—it means **"to sing a hymn, to celebrate the praise of God in song."** What does it mean in the New Testament, Thayer? It means to sing. That is what it means, (cf Thayer, Page 675).

We have the New Testament meaning of "Psallo" to sing and to celebrate the praise of God in song. Let me draw a parallel between "Psallo" and "Baptidzo." We have in the word "Baptidzo" the action just like we do in every verb. It means "to immerse, to submerge, to dip, to sink, overwhelm, to plunge." These are the meanings of the action required in the word "Baptidzo." Now let me say to my Methodist, Presbyterian and Catholic friends tonight: learn this lesson well. Here it is for you right here. What does the word "Baptidzo" mean? It means "To immerse, to submerge, dip." You are learning enough truth tonight, not only on matters of worship but salvation as well to pay you for coming. The action is there, but the **element** with which it is done is not there. Where do we find the element now? We have to find what kind of dipping, immersing, or overwhelming the Lord wants. We find that we baptize with water like

CHART No. 4  
**THE PARALLEL**

|                           |               |               |   |                |                   |
|---------------------------|---------------|---------------|---|----------------|-------------------|
| BAPTIDZO<br>(BAPTO)       | }             | <b>ACTION</b> | } | <b>ELEMENT</b> |                   |
|                           |               | TO IMMERSE    |   |                | WATER             |
|                           |               | TO SUBMERGE   |   |                | OIL               |
|                           |               | TO DIP        |   |                | WINE              |
|                           |               | TO SINK       |   |                | HOLY SPIRIT       |
|                           |               | TO OVERWHELM  |   |                | FIRE              |
|                           |               | TO PLUNGE     |   |                | SORROW            |
|                           |               | TO INUNDATE   |   |                | SUFFERING         |
|                           |               | <b>ACTION</b> |   |                | FEAR              |
|                           |               | TO TOUCH      |   |                | <b>INSTRUMENT</b> |
| TO PULL                   | HAIR          |               |   |                |                   |
| TO CAUSE TO VIBRATE       | CARPENTER'S   |               |   |                |                   |
| TO STRIKE THE CORD        | BOW STRING    |               |   |                |                   |
| TO TWANG THE STRINGS      | A STRINGED    |               |   |                |                   |
| TO PLAY ON A STRINGED     | INSTRUMENT    |               |   |                |                   |
| INSTRUMENT                | HARP          |               |   |                |                   |
| TO SING TO THE MUSIC      | HEART (N. T.) |               |   |                |                   |
| OF A HARP                 |               |               |   |                |                   |
| TO SING; TO CELEBRATE     |               |               |   |                |                   |
| THE PRAISE OF GOD (N. T.) |               |               |   |                |                   |

" . . . SINGING AND MAKING MELODY IN YOUR HEART . . . " EPH. 5:19



Philip and the eunuch. We find the Apostles were baptized with the Holy Spirit. We find that in the judgment men will be immersed with fire: baptized with fire, overwhelmed. The Lord was baptized in suffering. The action is there but the **element is not there**. It is exactly the same thing with "psallo"; it means "To touch, to pull, to cause to vibrate, to strike the cord." That is what the verb means.

What are we going to pull, touch and twang? Thayer said it first was the hair. My wife has "psalloed" my hair several times! Pull the hair. Well, that is not what it means in Christian worship. Why no. Thayer said it at one time meant to "psallo" a carpenter's line. The carpenter would chalk the line and pull it up and let it fall. It meant to pull back the strings of a bow. It then meant to play upon a stringed instrument. In the New Testament the Apostle Paul said, "Sing, making melody on the heart."

Ladies and Gentlemen, let me say to you tonight with all the power in my being that **the heart** is the instrument of Eph. 5:19. Paul specifies it. Paul tells us the thing to be vibrated, the thing to be touched, the thing to be pulled, the thing to be struck, is the human heart. The Gospel pricks the heart. On the day of Pentecost when Peter preached that great sermon the Bible said they were pricked in their hearts. When we "psallo" we make melody on the heart; we touch, we pull, we cause to vibrate the strings of the heart in spiritual praise to God who is in heaven. **Paul specifies the instrument**. There is not a way in all of this world for any man to deny it. **Paul said the instrument is the heart**. Paul said the instrument is the heart. That is where the melody is of be made. That is where the "psalloing" is done.. The "psalloing" is done on the heart. Do we do it by—playing? No, by singing. By "singing, making melody on the heart."

Study the next chart. He said, If a word had a meaning and it is frozen, it cannot be changed. I want to show you—"Do not let that hit him." It does not say it shall not hit him, but I do not want it to hit him just the same. He said the other night that you must have a "shall not" before it made any difference. I do not want to be rude and

CHART No. 2

HEBREWS 8:9

NOT ACCORDING TO

JOHN 4:24

OLD COVENANT  
MATERIAL

NEW COVENANT  
SPIRITUAL

TEMPLE . . . 1 KINGS 6:2  
(literal)



TEMPLE . . . 2 COR. 6:16  
(christian)

SACRIFICE . . . LEV. 1:15 . . . 8:21  
(animal)



SACRIFICE . . . ROM. 12:1  
(ourselves)

PRIEST . . . EXODUS 29:44  
(Aaron)



PRIEST . . . 1 PETER 2:9  
(all are priest)

CIRCUMCISION . . . LEV. 12:3  
(fleshly)



CIRCUMCISION . . . ROM. 2:29  
(heart)

INSTRUMENTAL MUSIC . . . 2 CHRON. 29:25  
(mechanical)



SING . . . Eph. 5:19  
(making melody on the heart)

MECHANICAL MUSIC IS A VIOLATION OF  
THE NATURE OF THE NEW COVENANT.

hit him. Let me tell you. I have met men all up and down this land from Canada to Florida Keys, yet I have never yet cried for sympathy. I have had them gnash their teeth at me; I have been hit at but I have never had them take hold, but I have never gotten up and cried about it. I just take it like a man.

He said the word freezes; yes, and I want to tell you when God froze it. I am going to show you right here. You had back here under the Old Testament a Hebrew word for temple. Then the time came under the New Testament of Jesus Christ that Hebrew word was given a Greek meaning. You have now a word for temple here, and yet the word for temple over (Old law) here does not mean what the word "temple" means over there (New Covenant). Now here is how I know, and you let me show you. This very same word is used in the Book of Matthew in this way: that the veil of the temple was rent in twain, Matt. 27:51. Now when it is used that way it applies to this covenant back here, but under the New Testament the Apostle Paul said you are the temple of God and the Spirit of God dwells in you. I Cor. 3:16. What happened to the word "temple?" The word "temple" has a **new meaning** because it comes under a **new covenant**. Now let me see if I can illustrate my point. Back yonder on the Fourth of July, 1776, in the old State House in the City of Philadelphia, a man rang the Liberty Bell and the word "Freedom" took on a new meaning. It had never meant that before. In all the history of mankind it never meant before that time that man would be free; free to speak, free to think, free to act, because now it is defined by the Declaration of Independence and by the Constitution of the United States. That is how it takes its definition.

When the New Covenant of Jesus Christ came in force the word "temple" meant a Christian, and we are the temple of God, and the spirit of God dwells in us. Something has happened to the word. What is it? It has been moved over under a new covenant and it now has a spiritual meaning. The same thing is true with "sacrifice." Under the Old covenant it was an animal sacrifice; under the New we

offer our own bodies , Rom. 12:1. Under the Old covenant the priestly line was of the blood of Aaron; under the New we are a royal priesthood. Under the Old circumcision was of the flesh; under the New covenant it is of the Spirit. So the Spirit is the thing acted upon, and the **heart is the instrument**. And we sing and make melody upon the heart for that is God's divine instrument for the New Testament worship.

Now, in the very closing minutes of my speech let me say this: God's people stand tonight upon this New Testament, the last will and covenant of Jesus Christ. They speak where it speaks and they are silent where it is silent. In I Cor. the 4th chapter and in verse 7 the Apostle Paul asked the Corinthian Church, "Who made you to differ?" Then he tells them, "Think of no man above that which is written." I ask you tonight, my Friend, who made us differ on baptism? Was it the man that said "Let us be buried with our Lord by baptism into death?" Did he make us differ? Or was it the man that said, "Let us sprinkle and pour" substituting that for baptism? Who made us to differ?

Who made us to differ on the name we wear tonight? Was it the man that said, "Let us be Christians and Christians only? Peter said in I Peter 4:16, "And if any man suffer as a Christian, let him not be ashamed, but let him glorify God in this behalf?" Did this man make us differ, or was it the man that took up the human names of men and bound them upon the denominations of earth. Who made us to differ tonight in regard to the Lord's Supper. Was it the man who set the Lord's table in the Lord's house on the Lord's day and for the Lord's people, and let them serve and eat it? Did he make us to differ? Or was it the man that took the Lord's table down in the basement, set it beside the furnace and said, "We will bring it up when it suits us?" Who made us to differ? Was it the man who spoke where the Bible spoke, did what the Bible said do? Did he make us to differ?

Who made us differ on the kind of music we are to have in the church of the Lord Jesus Christ? Was it the

man that said, "Let us sing and make melody in the heart; let us teach one another in psalms and hymns and spiritual songs?" Did he make us differ? Or was it the man that said, "I will go back to the Law of Moses, the weak and beggarly elements of the world that gender to bondage, and take out the mechanical device that is contrary to everything for which Jesus stands; and bring it and put it in the worship, and if you do not like it we will take the meeting house away from you. If you do not like it we will set you out. If you do not like it we will let you start over?"

We told the Christian Church then if they did not respect what Jesus Christ had to say with regard to the kind of music He wanted in the church, it would not be long before they would fail to respect Him upon other points as well. Although my worthy Opponent tonight does not stand with that particular wing of the Christian Church. (I do not charge him with it, nor these other preachers), you brethren have lived to see that fulfilled. You have lived to see the United Christian Missionary Society become a dictator over you, and you have suffered and you are suffering tonight, Brother Book, the very same fate that my brethren suffered back there. In place after place you have seen your cause divided. You have seen modernism raise its ugly head; the deity of Christ and the inspiration of God's Old Book denied because you let down the gap and started the flood when you said it made no difference what Jesus said about this. If it makes no difference what Jesus said about what kind of music he wanted, it does not make much difference about what Jesus said **about who He was**; it does not make any difference about what Jesus said about His church. It does not make much difference to that kind of thinking, what He said about what you have to do to be saved! You have seen open membership come like an avalanche down upon you. Because tonight, my Friends, you either take all that my Lord said, or you turn him down. You either accept Him as the complete authority, or you deny him to be the authority at all. Paul said to go back to the law and you would become a debtor to keep it all. The man that will not follow the New Testament teaching with regard to the kind of music that God wants in the New

Testament church has exactly the same logic, the same reasoning, and exactly the same kind of thought that raised the Apostasy. It caused him to open the gates of modernism in which tonight you find yourselves engulfed.

Oh, may God help our people to see that it is not enough just to take what he says on the name Christian, or what he says on baptism by immersion, but that they have to follow all the way, all the way.

The blank space on the board stands tonight as the open indictment of the failure of my worthy and honorable opponent. I have nothing but the highest regard for him as an individual, save when he cries for sympathy. This blank space on the board tonight represents his failure to find a single passage where it is commanded, used, by necessary inference justified in the Church of Jesus Christ. I knew it would be blank when I put it there. I beg you, and I beg these fine young men who want to serve my Lord all the way to give up the thing that divides us tonight and just set it aside. You **believe** you can **sing** because you **did**. You believe you can **worship God without mechanical music**, I know you do because you did it. The position on "psallo" would mean this: If "psallo" means to play as well as sing, then everybody would have to play. You do not believe that because you have sung in this assembly, and we appreciate that. Now if you will leave it out all the time, we will be together all the time. Did you see how we were united tonight? **They left it out and we stood together.** However, **you put it in, and we stand apart.**

Oh, before my God tonight I speak for my brethren, if our lives be required of us we cannot go beyond that which is written nor transgress the doctrine of Christ. John said, "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." They have shown by demonstration tonight how we could unite. Preach it to the world. They say they loathe sectarian names, sectarian creeds, and sectarian ideas on baptism. Why do you not just give up the piano and the organ and let us stand like brethren and preach the Gospel to save the world. And may God bless you all, and I hope to see you in Tampa, Florida, on a similar platform.