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# The Colley-Tyndall Debate: A Synopsis of the Arguments of Both Speakers

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*The*  
**Colley-Tyndall  
Debate**

*A Synopsis of the Arguments  
of Both Speakers*

By  
**A. O. COLLEY**  
5728 Junius St., Dallas, Texas



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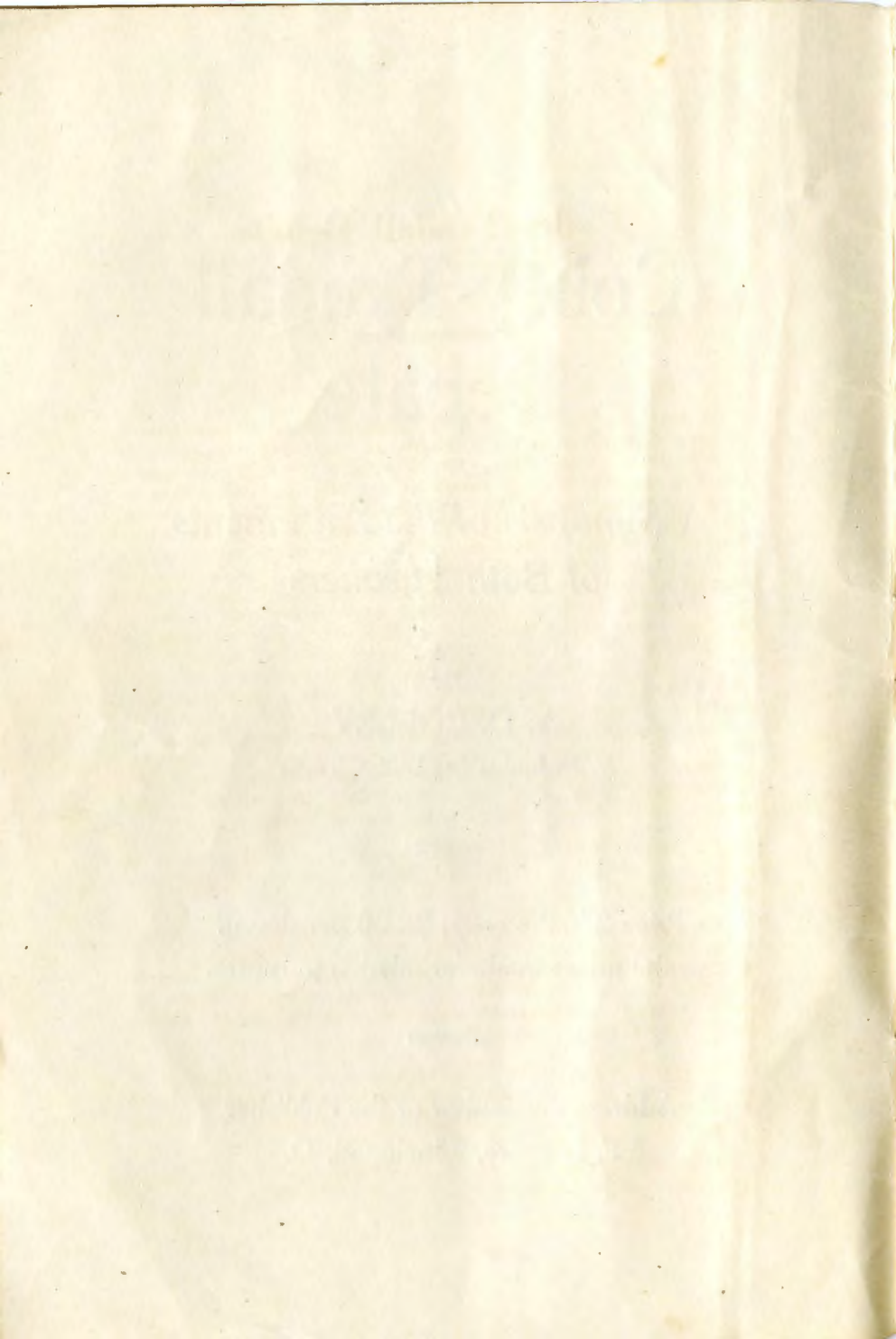
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## Colley-Tyndall Debate

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It was the purpose of both Brother Tyndall and myself to have a reporter for this debate, and to bring it out in full in book form. They were (Bro. Tyndall's brethren) to furnish the stenographer. They failed to get one, and according to promise, during the debate, and since, I have made a strong effort to get Jno. W. Tyndall to write his own arguments that he produced in this debate, but he refuses to do so. I therefore, offer the following pages in tract form, giving his arguments just as nearly like he gave them as is possible for me to do so. It would have added much interest to the booklet had my friend and erring brother done his part in bringing it out. I shall not try to make his "speech," but will give his arguments and the passages of Scriptures he relied on for proof. I do this for no ill will I hold against him over anything he said or did during the debate, for both of us tried to stay upon a high plane as Christian gentlemen during the debate. My hope is to instruct and prepare people to meet his arguments; for, with his personality to go with his arguments, he can give those who have never made the subject a systematic study, some trouble, to know their fallacy.

The debate took place at Clarendon, Texas, as a result of a challenge given by Mr. Tyndall, while in a revival at that place in August, 1921.

The questions for discussion were written by Mr. Tyndall in the following words: "Resolve, that the New Testament furnishes proof of Instrumental Music in worship." My proposition was also written by him in the same language except the word "against" was inserted before instruments, which was accepted by me as he had written it.

He preferred to speak an hour each time on his affirmative, which, according to his own arrangement, gave him only two affirmative speeches and me two negative speeches on his proposition.

When I took the lead we cut the speeches to thirty minutes each, giving four speeches each to my proposition.

A. O. COLLEY.

## TYNDALL'S SPEECH.

### His First Argument.

Mr. Tyndall said: "I appear before you, my friends, not in my own strength or my own name, but in the name of my Master, to prove the proposition you have just heard read."

"I want you to know there is a vast difference between the Church and the church house. We read of the Church in Priscilla's house, Rom. 16:3-5, also said to be in the house of Nymphias, Col. 4:15. This had elders and deacons in it. Phil. 1:1-2.

"The church is a state or relationship. In Luke 17:20, 'The kingdom of God cometh not with observation . . . for behold the kingdom of God is within you.' In order to reach that state or relationship spoken of here by the Saviour, 'one must be born of water and of the Spirit,' John 3:5.

"I am going to prove they used instruments in worship before I leave the floor and it makes no difference whether that was in the home, at church, in heaven or in hell; just so I find in the New Testament where they used instruments, my proposition is made out."

"Church—Kingdom of heaven, Matt. 13:34, 'Another parable put he forth unto them saying, the kingdom of heaven is likened to a man that sowed good seed in his field,' etc. Matt. 13:33, 'The parable of the leaven that was hid in three measures of meal', (as all these scriptures were given to prove one point, viz., the kingdom of heaven was the Church, we will only give the 'citation,' then the reader may read them in the Bible as this is only to be a brief synopsis of the real arguments.)

The parables he used are:

1. The Sower.
2. The Mustard Seed.
3. Leaven.
4. Treasures in a Field.
5. Fish Net.

#### Heaven—the Church.

His next effort was to show that the man that was in the Church was in heaven, from 'the fact we were said to "sit together in heavenly places in Christ." Eph. 2:6, 3:10, 1:3. Upon these passages he argued that heavenly places for the saints was heaven and that heaven was here on earth—it was the Church.

#### MOUNT ZION IS THE CHURCH.

It will here state that Zion, "Mount Zion," refers to the Church. It always referred to the Lord's people in the Old Testament time, with the exception of the little town that David captured from the Jebusites, near Jerusalem. The Lord's headquarters are here, on earth, in his church which is heaven and Mt. Zion, etc. The devil's headquarters are here. The devil's was at Pergamos. Rev. 2:12, 13.

#### GOD'S THRONE IN HEAVEN. Rev. 4:1-4.

The Lord was sitting on His throne in the Church—on earth, called heaven.

He then went into Rev., 4th chapter, to tell us what the four beasts were—"A lion represented Asia," "a calf represented Africa," and the "face of a man was Europe," and the "Flying Eagle was America." Well, you are ready to ask, "If this is all true, what has it to do with Instrumental Music?" Reader, that was what I thought, but I had to wait, so be patient.

He next came to the "measuring reed" in Revelation, 11th chapter, and I thought when he gets it measured by the "reed" he will find just where to find the instrument, but not yet, I had to wait some more.

"The devil in heaven—the church." Rev. 12.

He said the devil got in the Church and had war in heaven—the church. (Turn back to his definition of Church and kingdom and no one could get into either except by being born again. Jno. 3:5.) This gave his people no little concern and furnished some amusement for the audience when I pointed it out to him.

He finally reached his argument, he had been preparing for, for forty minutes. All right, what is this argument? It is founded on Rev. 5:1-9, Rev. 14:1-2, and Rev. 15:1, 2.

We will take the quotations in order. In the first passage, Rev. 5:1-9, John saw

- (1) A Sealed book.
- (2) An angel.
- (3) No man in heaven (the church, according to Tyndall) nor on earth was able to open the book nor loose the seals.

(4) "I wept," says John.  
(5) One of the elders said, "Weep not, the Lion of the tribe of Juda hath prevailed, to open the book and loose the seals thereof."

(6) In the midst of the throne the beasts and the elders stood a lamb as it had been slain, having seven horns and seven eyes.

(7) And he came and took the book out of the right hand of him that sat upon the throne.

(8) And when he had taken the book, the four beasts and the four and twenty elders fell down before the lamb having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

(9) And they sung a new song, saying, thou art worthy to take the book and open the seals thereof, for thou wast slain, and has redeemed us to God by the blood out of every kindred, and tongue, and people and nation.

Revelations 14:1-3.

We have here one hundred and forty-four thousand singers using their harps—these were not "digressives", they were redeemed people, "harpers harping with their harps." They sang this song on Mt. Zion, the church before the throne. This agrees with Mt. Zion, the heavenly Jerusalem of Heb. 12:22.

"The next passage is found in Rev. 15:2. These have the "harps of God." These were real worshipers. I have found them using the harps of God right in New Testament worship. That is what my proposition affirms.

"You may hear my friend's denial of these things. I thank you."



## COLLEY'S FIRST NEGATIVE.

Honored moderators, ladies and gentlemen: I am happy to stand before you, as a respondent to the speech of my Brother Tyndall. He has given you in this his opening speech, I suppose the great bulk of his argument upon which he is willing to risk his case—the real support of his proposition, viz., “Resolve that the New Testament furnishes proof of Instrumental Music in worship.”

Permit me to say just here, that I am much disappointed with Dr. Tyndall's effort. He has been represented to me as a very able debater or advocate of instrumental music in worship. He has disappointed me, first, in that he failed to define the terms of his proposition. Much misunderstanding could be avoided on these issues if the advocates would define the terms in which our principal differences are expressed.

Brother Tyndall, what do you mean by “the phrase New Testament?” What do you mean by the phrase “furnishes proof?” Do you mean that you can read where any inspired man after the death of Christ (Heb. 9:15, 16) ever used or commanded the use of instruments of music during the period of the New Testament? What do you mean by “worship”? You have left your audience, in this first speech, at a loss to know where you mean that these instruments shall be used, whether or not they shall or may use them.

You disappoint me in the next place because you have used forty minutes of your hour without ever getting to our differences. You may have a good purpose in this, but to me, it looks as though you want me to take the lead, even while you are in the affirmative. You have shown this in the asking of your questions, while you were affirming. These, I shall be glad to answer as it may hasten the real issues before the people. You should have waited until tomorrow to ask me questions, when I am to be in the affirmative. I am really the querist today. (I here handed Dr. Tyndall a list of twelve questions and answered his in my first speech, but he refused to answer in any systematic way my questions or comment on my answer to his questions, not even to thank me for correctly answering them. I will not include either list here.)

I am pleased to come to the only argument our erring brother offered in this speech, and, as I get it, it is this: (1) The parables call the Church “the Kingdom of heaven,” Matthew, 13th chapter. (2) Paul said, “We sit together in heavenly places” in the church, Eph. 1:3; 2:6; 3:10; Heb. 12:18-24. (3) This church was heaven, where God is, and where His throne is.

(4) In Revelation, 5:1-10, 14:1-3; 15:1-3, those who were in heaven—the church, were using “harps”. Harps are musical instruments, therefore, “I contend that musical instruments may be used in our worship today.” I wish to follow my brother's argument, in this, for here is his case—the very strength of his contention. I shall not precede him so much in this speech as he has one more hour upon this proposition, and may have strength he did not put forth in this speech. In reply to the above I wish to offer the following:

Brother Tyndall, because heavenly places are sometimes referred to as the church, is there no difference between **heaven** and the **church**? Do you contend this (the church) is the only heaven referred to in the New Testament? Please give us your interpretation of Ephes. 3:14, 15, "For this cause I bow my knees unto the Father of our Lord, Jesus Christ, of whom the whole family in heaven and on earth is named." Will my friend tell me that God's family "in heaven and on earth" means the church on earth?

I wish to call attention to the following facts in my brother's contention:

1. He travels from A. D. 33 when the church was established to A. D. 96, when John wrote Revelations to find his instrument—"the harp".

2. According to his own contention this was still future, when John wrote Rev. 1:18, 19. Whatever it means it is not giving New Testament practice in worship for years after John wrote, "The things which shall be hereafter," (Rev. 1:19) he finds his "harps".

3. Do you think the Lord waited more than sixty years to set the example—to give the testimony how and with what to render His praises? According to this man's new discovery it must be that way! There is but one place where "harp" is even mentioned in the New Testament before A. D. 96, and that my brother has not attempted to call to his aid, nor will he. (I. Cor. 14:7.)

4. Brother Tyndall are you right sure these people and beasts that you claim were each of them playing a harp (Rev. 5:8) in the church on earth in their worship? Will you please tell us how many beasts we should have in the church now, and how we can teach them to use the harp with us?

5. If "harps" in heaven, in this passage gives authority to use them now, what does "golden vials full of odours" give us the authority to use? If one means a literal harp, does the other mean "literal vials," etc.? If not, why not?

6. Brother Tyndall, those who were "singing" (you say playing) had been redeemed from the earth, Rev. 14:3, were redeemed from among men—"the first fruits" Rev. 14:3.

7. Brother Tyndall, this says "no one could learn that song but the one hundred and forty-four thousand which were redeemed from the earth," Rev. 14:3. How did you learn that this was authority for Christians today to use instruments?

8. If this passage means "heaven, the church," as you advance, the church on earth, how is it that in the same chapter (Rev. 5:13), it uses both terms, "in heaven and earth"?

9. Whatever you may discover in these passages where you find "harps" mentioned, will you observe that those who took part in this worship were "around the throne"? Where is God's throne?

10. Brother Tyndall, Acts 7:49 locates that throne in heaven, "heaven is my throne, and earth is my footstool; what house will ye build me saith the Lord; or what is the place of my rest?"

(1) Christ should be a priest upon that throne, Zech. 6:13. (2) Christ was never a priest on earth. Heb. 8:4. (3) Therefore, that throne was not in "heaven—the church" as you contend.

11. When I met D. A. Leake in the Christian church of this place he founded one of his arguments on these very passages, saying, "They will have instrumental music in heaven and I see no reason why we should not have them here." (I copied this from his music chart.) Carroll Stark, in the Henderson debate, said that these harps were played "where God is and the Saviour dwells, where no flesh and blood abounds, in the city of God," (see Henderson Debate, p. 34). Oh! something wrong. Bro. Tyndall says "this was in heaven, the church". Brother Tyndall should certainly have a patent on this argument, that heaven in these passages means the church.

12. Brother Tyndall, I will submit the following scriptures for you to especially notice next time as per your theory that "heaven is the church". Please tell us when we pray, "Our Father, who art in heaven" (Matt. 6:9) did he mean the church? Did Jesus go to prepare a place for his disciples? John 14:1-2. Did he go to His Father? Where was His Father at that time, in heaven or on earth? When Jesus left the disciples did he go into heaven? Acts 1:9, 10. Where was Jesus when Peter preached the full gospel for the first time? Acts 2:32, 33, 34. How long will he stay there? Acts 3:19-21.

13. Paul said, Ephe. 3:15: "The whole family in heaven and on earth is named," etc. Brother Tyndall, please explain this passage in view of your speech that the church represented heaven.

14. Please, sir, tell us whether or not there was "a harp," your only musical instrument you have tried to prove in your first speech, in the singing at the institution of the Lord's supper? Mat. 26:30, "They sang a hymn and went out." If they had no instrument here did they do right, since you say the New Testament teaches the use of instruments of music in worship?

15. Acts 16:25, "and at midnight Paul and Silas prayed, and sang praises unto God, and the prisoners heard them." Do you think these men had a harp? Were they worshipping God? Could we do so today without the instrument?

16. Singing and praying are associated in I Cor. 14:15, "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." Do we need an instrument to pray? No, I think my opponent will grant we should not pray with machinery—a graphophone. Do we need an instrument to carry out the command "sing"? No. What does sing mean? (1) To utter with musical inflections or modulations of voice; (2) to chant; (3) to express enthusiastically, to sing one's praises (Webster's International Dictionary). The command, ladies and gentlemen, was not to make music, if it was we could make the kind that suited us best, and as much as we pleased. The command is to "sing" and we dare not add anything to it. They did this singing when they "came together", "congregated", I Cor. 14:20. They had the communion and contributed when they "came together", I Cor. 16:1, 2; Acts 20:7. Singing was, therefore, one part of the New Testament worship. No man has a right to add anything to any item of the Lord's worship. I thank you. (Time out.)

## TYNDALL'S SECOND AFFIRMATIVE.

"Ladies and gentlemen, brethren and sisters, I congratulate my Brother Colley over his laborious efforts to overturn my reasoning on this question. I think his zeal and his preparation shows he has in some degree prepared for the discussion. I also like the spirit of kindness he manifests in his talk. I shall, in this address, notice such things in his speech as I think prudent and then advance further into my affirmative.

"My brother seems to want to know just how the devil got into the Church. He said this, mind you, in criticism of my position on Rev. 12:7-11, 'And there was war in heaven, Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was his place found any more in heaven.' Brother Colley wants to know 'how the devil got into the church, or heaven, the church.' Well, I will tell you, he was baptized into the church. I have baptized a many devil and I guess Brother Colley has. The devil was going up and down in the earth in Job's time, and he still has his headquarters on earth. His headquarters were at Pergamos, Rev. 2:13. Yes, the devil's headquarters are on earth and so is God's in His Church, or heaven on earth.

"The church is the heavenly Jerusalem and God is in it, Heb. 12:22, 'But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem and to an innumerable company of angels'. Yes, this church has in it angels, spirits of just men made perfect Jesus and God—it is heaven. It also has 'harpers harping with their harps' just as I have said in my proposition.

"Now Colley's idea of God is that he is way off somewhere in limitless space sitting on a big throne with his feet resting on the earth about fifty billions of miles away—what a long God! Oh such an idea. God is right on this earth in heaven, the church, as I have proven to you. God's throne is just an elevated place—it is above the world. The Church is above the world and God's throne is in it.

"Brother Colley complains that I did not define the terms of my proposition. Well, I did not define by Webster or some human scholar as he seems to have wanted me to. I prefer divine witnesses. I do not know whether or not Webster was even a Christian—Colley, would you take Webster on other things? Would you take him on baptism? Well, my proof is Rev. 14:1-4. Where there were one hundred and forty-four thousand on Mt. Zion with harps, yes, there were in heaven—the church—this great company of 'harpers harping with their harps.'

"Now, if you want a further definition of how singing should be done here it is, 'I will sing a new song unto thee, O God: upon a psaltery and an instrument of ten strings will I sing praises unto thee', Psa. 144; 9, again . . . 'Sing praise upon the harp unto our God.'

"David gives us a divine definition on how to sing. I do not have to appeal to uninspired witnesses to tell me about how to sing unto God.

"Brother Colley wants to know why I did not locate my instrumental music. Well, I will locate it, but it does not make any difference whether they used instrumental music in heaven, hell, the home, or in church, if they used it in New Testament time my proposition is proven.

"But I will be more specific than that. Brother Colley, it sets in the church, just above or over the prophets, 'Now, therefore, ye are no more strangers and foreigners but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone,' Ephe 2:19, 20. This affirms that we are built as a church upon the prophets. The prophets, if you please, are the very 'mudsills' of the church. If Old Testament prophets not binding now, then a part of the foundation of the church is gone. Turn with me to I Sam. 10:6-11, here Saul was made a prophet by instrumental music. It was used to born prophets at that time. We are built on the prophets. Saul was a prophet made such in the midst of the playing of instruments of music. Our instruments today set right over our prophet Saul. It unlocked the heart of Elijah so he could prophesy II Kings 3:14, 15.

"David was one of those Old Testament prophets that stand as mudsills of the church. The Psalms are quoted from, sixty-eight times in the New Testament.

"Now, you have, where I think those instruments are, in plain terms, and your question, 'Where are instruments of music mentioned in the New Testament worship?' is answered.

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### TYNDALL RESUMES AFFIRMATIVE ARGUMENTS.

"My next argument is that the Old Testament is still in force. I found this on the statement of Jesus in John 5:39, 'Search the scriptures, for in them you think you have eternal life, but they are they which testify of me'. This was evidently Old Testament scripture testify of Jesus. This, my brother Colley will not deny, then the Old Testament was still of force when this was uttered.

"The next scripture to prove the above is Acts 17:11, 'These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.' The next is found in II Tim. 3:16, and II Pet. 3:1-2. My friend and Brother Colley will agree with me that these mean the Old Testament scripture.

"Paul reasoned out of the scripture, Acts 28:23, 'And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.'

"I affirm from these that though the law was nailed to the cross that it did not include the prophets and the psalms of David, for Paul was still reasoning out of them.

"I close this argument with Rom. 15:4, 'For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the scriptures, might have hope.' Here the scriptures of the Old Testament is referred to. Many of them contain the instruments of music which are still for our learning that we might have hope.

#### PROPHECY OF SINGERS AND PLAYERS.

"My next argument is founded upon prophecy, Isa. 2:1-4, 'Out of Zion shall go forth the law.' Zion is here called the church. In Psa. 78:2, 'The Lord loveth the gates of Zion'. In the seventh verse of this chapter it says, 'As well the singers as the players on instruments shall be there, all my springs are in thee. (1) Here is where the Lord said that he would establish Zion; (2) this Zion is the church; (3) the singers as well as the players shall be there. Will my opponent tell us were they there?"

#### JESUS OPENED HIS MOUTH IN PARABLES ON A HARP.

"I found this argument on these scriptures, 'I will incline mine ear to parable; I will open my dark sayings upon the harp,' and 'I will open my mouth in a parable; I will utter dark sayings of old,' Psa. 78:2. This, I contend, was fulfilled in Mat. 13:33-35, 'All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them, that it might be fulfilled which was spoken by the prophets saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.'"

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#### COLLEY'S SECOND NEGATIVE.

"Gentlemen Moderators, Ladies and Gentlemen: It is a real pleasure to be here to engage with you and my Brother Tyndall in the study of this important question.

"I am still wondering what our erring brother's real purpose is in staying so far from the proposition. He still refuses to define what he means by "New Testament," in his proposition; what he means by "proofs," what he means by "worship." Well, he said he would not define by Webster, as he might not even be a Christian. He prefers to define by 'David, an inspired man.' All right, what do you say David? Are you a New Testament witness? No. Then can you see, ladies and gentlemen, why my erring brother calls up an Old Testament witness to define a New Testament proposition? I think I shall make you tired of this departure. You were going to stick to one translation of the New Testament for proof and jumped the contract you, yourself, wrote, in your second speech by calling an Old Testament witness. But David can not help you. My question, "Can you sing without an instrument?" "I will let David define," said Tyndall. "I will sing praise upon the psaltery," said David. Well, Brother Tyndall, how will you sing?"

Can **you** sing in obedience to the command of God **without** an instrument? It is not, could David sing, but you?

"Brother Tyndall, did you forget to refer to my negative argument on the command, sing? You should have as much as thanked me for the answering of your questions, but failed to even do that much. I am to notice what you say against my position when I get into the affirmative.

"Brother Tyndall, this reference you gave from the Psalms about Jesus playing upon the harp to make known his parables—his dark sayings, does not happen to have harps in it as I got it, Psa. 78:2, "I will open my mouth in a parable; I will utter dark sayings of old." Did you just read that into that verse? (A voice from behind, "Read that." The pastor of the Clarendon Christian Church, Sam White, came up behind the speaker, putting his finger on Psa. 49:4.) Yes, I will read it, "I will incline mine ear to a parable: I will open my dark sayings upon the harp." (Applause from the audience led by the pastor of the church.) (Speech resumed.) You say, then gentlemen, that he gave both of these passages. Well, I got only one of them. You will hear from **this one** in the morning. Brethren, I think public demonstrations in religious discussions are wrong.

#### THE DEVIL IN THE CHURCH BY BAPTISM.

"Brother Tyndall says the devil got into the church by baptism, and said he had baptized many devils. Look here, do you mean to say that **you** even baptize people, even devils and all, into the church? My Bible said the "Lord added to the church such as should be saved," Acts 2:47. Do you believe in a personal devil, or just some wicked spirit that you can baptize? You have figured us out of heaven, the future home of the soul, to get your music in the heaven—the church, and said that both God and the devil had their headquarters on earth. The devil's was at Pergamos, and God's in the church. I have about reached the conclusion you would deny both heaven and hell if I should press you a little closer on your music in the church.

"You say 'the church is the heavenly Jerusalem and God is in it,' and they had harps in it; and you say my idea of God is a 'long God sitting upon a throne fifty billions of miles away and his feet reaching to earth for a footstool.' Now, my brother, if you can't beat that, we will have to excuse you, but a man of your reputation as a scholar should be ashamed of the crudeness of such a statement. Colley believes in an omnipresent God and an omniscient God, and I am ashamed of you if you do not.

#### GOD'S THRONE AN ELEVATED PLACE.

"Oh! now we have it. God's throne is in the church—the church is higher than the world; it is, therefore, called His throne, His dwelling place, etc. Brother Tyndall, if you had even looked at my negative arguments, you could have seen where that throne was, Zech. 6:13, locates it, but you gave it no attention. Jesus should be a priest upon the throne, Heb. 8:4, (read) it said he could not be a priest at all on earth. Why contend that this one hundred and forty-four thousand singers were church members here on this earth, when the Bible said

they were 'around the throne,' 'redeemed from the earth,' 'the first fruits,' you tell this audience these were the 'first fruits' from what, will you?

### LOCATE THE INSTRUMENT—PROPHETS ARE MUDSILLS OF THE CHURCH.

Colley wants me to locate my instruments in the church. Well, I can do that; they are just over the prophets. 'We are built upon the foundation of apostles and prophets,' Eph. 2:20. Who are they? Saul, who was born a prophet in the midst of instruments, 1 Sam. 10:6-11; and David, that was quoted from many times in the New Testament.

"Well, now we have it; we know why he used the ugly words, 'mudsills of the church.' He was referring to the character of the men he thought were his foundation stones under his musical instruments. He argues because both David and Saul spoke of, and used instruments of music in their day and we are built on them, we can use them, the instruments, today because we are built on these prophets who used them. Oh, did you say you had taught logic? Well, let's see. Saul tried to turn priest, offered sacrifice, even became an idolater, and was rejected of God as king and finally committed suicide, fell purposely upon his own sword. Is he a part of the foundation of the church? **No**, not the one I belong to. Was David? If because he advocated, approved and practiced instrumental music, gives it a place in the church, then, the fact that he offered burnt offerings, incense, etc., would give them a place in the church also. He had a multitude of wives, reared families by them. Do you think he is under the church with all these practices, or just the music only? Tell us next time, will you please?

"The true interpretation of his passage robs him of all the possibility of his contention. Bro. Tyndall, Paul did not say we (the church) was built on the Old Testament prophets, as you contend, but upon the New Testament apostles and prophets. Let scripture interpret scripture, Eph. 3:5, the same writer to the same people said, 'Which in other ages was not made known unto the sons of men, as it is now revealed unto the Holy apostles and prophets.' **Now revealed unto the apostles and prophets.** Were there any Old Testament prophets 'now' living, for it to be revealed to? No, he knows there were not. That is the way his argument for music goes. Just turn the light on them and they fade out. These were prophets the Lord set in the New Testament church, living when the writer did.

### HIS ARGUMENT ON OLD TESTAMENT BEING STILL IN FORCE.

"This is founded upon the words of Jesus," John 5:39, "Scriptures testify of me." Acts 17:11. "More noble . . . searched the scriptures," II Tim. 3:16. "All Scripture profitable." Paul reasoned out of the scriptures in Acts 28:23. My brother argues from these that though the law was nailed to the cross, the prophets and Psalms were not included in what was taken away, and, were, therefore, still binding.



Well, in reply to this, in this speech, I will be brief as I expect it to come up again in my affirmative. In John 5:39, Jesus was talking to Jews, before the cross, telling them to search the scriptures, for they testified of his coming. He came to "fulfill" them, which was done in his death, and triumph over the grave, the law, the prophets were fulfilled by Jesus, Mat. 5:17.

Paul's preaching to the Jews, who had not at that time believed in the divinity of Jesus, used the Old Scriptures to teach them that Jesus was divine according to their own law, but, refused to let them practice any part of it as Christians, telling them if they should seek to practice even one commandment of the law, they were fallen from grace, Gal. 5:2-4. Bro. Tyndall, Paul said if you bring over one of these items of the old law, the fulfilled law, Christ shall profit you nothing. The same thought applies to Acts 28:23, "And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them (to keep the law? No.) concerning Jesus, both out of the law of Moses and out of the prophets, from morning till evening." This needs but little comment for it said he reasoned from the law of Moses to these Jews, as well as from the prophets, and, my friend, Tyndall, said in beginning of this argument that, "the law was nailed to the cross."

#### THE PROPHECY CONCERNING ZION.

"As well the singers as the players on instruments shall be there." (1) My erring brother said Zion was the church; (2) when the church should be established the players and singers would be there. Well, now, let us see. Will you tell us just where this prophecy was fulfilled, if indeed it be a prophecy? Our good Bro. Briney used this in his debate with Bro. Otey. Now, I shall show one of the three things are true:

(1) This is not a prophecy of the church of the New Testament, or

(2) The prophecy has failed to be fulfilled, or

(3) You should be able to put your finger on the place in the New Testament, where it was fulfilled.

This far-fetched inference business does not prove well in debate. Where was it fulfilled, Bro. Tyndall?

#### CONCLUSION OF FIRST PROPOSITION.

"Now ladies and gentlemen, as time is nearly out, permit me to say, you see the strongest effort of the strongest men in the music ranks trying to justify its use. Has he done it?

"My negative arguments stand as they were—untouched. I will reiterate them in my affirmative, he must not pass them by. Thank you."

#### COLLEY'S FIRST AFFIRMATIVE.

Gentlemen Moderators, Ladies and Gentlemen: After a good rest of the past night we should all be happy this morning.

I am to be in the affirmative today upon almost the same proposition that my brother had yesterday. The only difference being the word AGAINST Instrumental Music in worship.

Before taking up my affirmative I must redeem my promise to Brother Tyndall and his helper, Brother White, on the two passages they contended were parallel; i. e., Psalms 78:2 and Psalms 49:4. He said he quoted both of these. If so, he gave only one citation, as neither of us got but the one in our notes. Note his argument on this: "Jesus even used the harp to speak his parables." Well, where is your proof? Psalms 78:2 says, "I will open my mouth in a parable; I will utter dark sayings of old." This does not mention harps. Turn to Psalms 49:4. (Brother White turned to it and demanded I read it.) "I will incline mine ear to a parable; I will open my dark sayings upon the harp."

Brother Tyndall, if Psalms 49:4 refers to Jesus Christ, as you say, then it follows that he had iniquity of his own and confessed it. You should have read the next verse and saved yourself this awful blunder. Psalm 49:5 says, "Wherefore should I fear in the days of evil, when the iniquity of my heels shall compass me about." I repeat, if this verse refers to Jesus Christ, he had iniquity and confessed it. My friend knows, or he should know, that Psalms 49:5 refers to David himself if he was the writer of this Psalm. If my friend thinks this refers to Christ (1) let him show where Christ ever used a harp to make known his parables, and (2) how it could help his case out any if he did (3) Where Jesus ever had any iniquity to confess.

#### DEFINITION OF TERMS.

I tried from the beginning to get my friend and opponent to define his proposition, but to no avail. What I mean by "New Testament" is that which went into effect as the Spiritual Guide to the world in all future ages, after Christ died. Hebrews 9:15-16, "affords proofs;" it lays down principles and commands. "Against." Opposed to the things required. "Instrumental Music." The kind that is made on an instrument in addition to the command "sing." "In Worship." That is when the saints come together to carry out the requirements of the Apostles' doctrine. If these terms are not clear enough to him I will be glad to furnish other illustrations to make them plain.

#### ARGUMENT I.

In Gen. 12:3, we read God's promise to Abraham, "And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed."

This covenant is the only one that directly embraces us as the Gentiles. Four hundred and thirty years AFTER it was given the Lord ADDED the law to the Jews, to act as their schoolmaster until Christ should come.

Gal. 3:14-17: Verses 19-29. Instrumental Music was under the law to the Jews. The Gentiles were "Strangers," "Aliens" from the covenants of that law. Eph. 3:12. Christ abolished in His flesh that law that was against the Gentiles. Eph. 2:14-15. He did this when he nailed it to the cross. Col. 2:14. Instrumental Music, like the Sabbath, burning of incense, animal offerings, and all other things peculiar to the law, went out when

Christ died. You who try to bring it over today are out of harmony with the Holy Spirit who taught us to "SING."

#### ARGUMENT II.

Moses set up a tabernacle in the wilderness, which my friend Tyndall and I both say was a type of Christian Worship—let him take this pointer and locate the instruments in the tabernacle worship. When he gets it in any type of the Church we can make a real live argument upon it.

#### ARGUMENT III.

LAW, GRACE, TRUTH. John 1:17.

The law was given by Moses; grace and truth by Jesus Christ. I affirm from this Scripture that Instruments of Music must be found under one of these three divisions. I ask my opponent where is it? If under the law you cannot practice it, for it brings you under obligations to do the whole law, and if you leave off any of it you are guilty of the whole thing, James 2:10. If you do so you are fallen from grace. Gal. 5:3-4.

Is it of the truth? If so, those who do not use instruments of music have not purified their souls, "Seeing you have purified your souls in obeying the truth." I Pet. 1:18-22.

Is it of the grace of God? If so, "We are saved by Grace" (Eph. 2:8.) And those who do not use it are unsaved. You must locate the instrument, brother, under one of the three or name the fourth place for it.

#### ARGUMENT IV.

Our worship in New Testament time must be according to the apostles' doctrine. That is, it must be according to the instructions they gave upon how to worship. Acts 2:42. "And they continued steadfastly in the apostles' doctrine." This embraces reading what they taught, "And when this epistle is read amongst you, cause that it be read also in the Church of the Laodiceans; and that ye likewise read the epistle from Laodicea. Col. 4:16; I Thes. 5:27.

**PRAYER:** "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." I Thes. 5:17; I Tim. 2:8.

**EXHORTATION:** "Till I come, give attendance to reading, to exhortation, to doctrine." I Tim. 4:13; Heb. 3:12-13.

**COMMUNION:** Mat. 26:23; I Cor. 11:17-29; Acts 20:7.

**SINGING:** "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." Col. 3:16.

"Speaking to yourselves in Psalms and Hymns and Spiritual Songs, Singing and making melody in your heart to the Lord." Eph. 5:19.

**CONTRIBUTION:** Acts 2:42. "Fellowship." I Cor. 16:1-2. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come."

These items were all taught by the apostles, they constitute Christian worship. Not one of them can be added **TO**, subtracted **FROM** or **SUBSTITUTED**. Instrumental Music is an addition to the **COMMAND, SING**. Let my opponent bring one place where the apostles taught or practiced instrument music and my opposition is over.

TIME OUT.

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### **TYNDALL'S FIRST NEGATIVE.**

Ladies and Gentlemen: I wish you first to notice my opponent's message to you this morning.

He tries hard to show my passage in Psalms 49:4 did not refer to Jesus, but to the writer. He says Jesus had nothing like iniquity connected with Him, and this writer confessed iniquity.

I invite his attention and yours, my hearers, to Isa. 53:6, "The Lord has laid on Him the iniquity of us all." There it is, beloved; the Lord did have iniquity connected with Him and we ask our opponent to give his respects to it when he comes back.

### **APOSTLES AND PROPHETS IN THE CHURCH.**

I want to say a few more things about my opponent's criticisms on "Prophets in the Church." He said the Church to which he belonged was not supported by such men as Saul and David. If so, by my rule of reasoning he could find plurality of wives under David's part, and idolatry under Saul's part. Well, what of it? The Lord told David he would give him still other wives if he wanted them. He was a man after God's own heart. Acts 13:22. God could give him anything he wanted.

If my opponent thinks it was built upon literal men he is mistaken; it was what those men said that the Lord built the Church upon. Will my opponent tell me what his New Testament prophets names were, and what they said? It was not a literal Church House the Lord built.

### **NO GENTILE UNDER COVENANT WHERE MUSIC IS FOUND.**

Well, he thinks he has found a good argument, no Gentile under the covenant where music is found. If my opponent will go with me to Gal. 3:26-29, I will show him there are no Jews nor Gentiles now. We are all one in Christ.

Just here he introduced the Tabernacle in the wilderness and wanted me to locate where the instruments were played. Well, this is the straw that broke the camel's back. Will my friend show me where is his singing supported in the type.

I will tell you exactly where it was, II Chron. 29:25, "And he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandments of David and of God . . . and Nathan the Prophet; for so was

the commandment of the Lord by His Prophets." Here they are right in the house of the God, which is the type of the true Tabernacle or Church. I would not take \$200.00 for your illustration you gave me.

#### DEFINITION OF TERMS.

My opponent depends much on what he calls defining of terms. He defines by Webster and Thayer his idea of worship. Well, I do not know that either of them were Christians. I do not have to go to them to know what worship means.

Our agreement is on the authorized version of the scriptures and he is introducing other evidence.

Let him turn to the King James version of the Bible and find where thou shalt not use the instrument if he can. If he cannot then he must go down in defeat, for I have found in Rev. 14:1, 2 where they were using "harps" and harps are instruments.

#### FIRST FRUITS.

My opponent asked me to explain the "First Fruits" being redeemed from among men, etc. Well, the apostles were the first fruits of the Gospel. Eph. 1:13. That should be plain enough for you.

Let my opponent find where they were commanded to have singing in their public worship. Let him tell us the difference between Christians worshipping in their homes and in the Church House.

He finds in the New Testament where they prayed, communed, layed by in store and sang. But do you notice he does not tell us where they sang as worship. It might have been a good argument if he had found it that way. I found my instruments used around the throne right in God's worship with one hundred and forty-four thousand using them. We expect him to offer other arguments in support of his proposition. We will wait and see what they are. I thank you.

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#### COLLEY'S SECOND AFFIRMATIVE.

Gentlemen Moderators, Brethren and Friends: With pleasure I respond to the speech to which you have just listened. I note with pleasure the extra interest displayed in short speeches. All seem alive all the time now. I am disappointed with my hearing Brother Tyndall's effort to reply to my affirmative argument. Brother Tyndall, you seem to be unable to follow the argument presented. I think you do fairly well delivering your ready-made, cut and dried speeches, but seem lost in trying to follow. I shall present my arguments just the same, whether or not you reply to them the people can see.

Your effort to escape your own muddle on Psalms 87:1, 2 and 49:4 is amusing to me. You left your point entirely out that time and tried to show that Christ did have iniquity layed on him, by going to Isa. 53:6.

Please, sir, let's state your point again. (1) Christ opened his mouth in parables upon a harp. Proof, Psalms 78:2. My reply, "It does not say harp here." Read Psalms 49:4 (Brother White and others) their passage said, "I will confess the iniquity of My heel." Now what? I will go to Isa. 53:6 and show the iniquity of the world was layed on Christ when he died for us: Oh! Was this when he opened his mouth on a harp? I pity you Tyndall, your reputation suggests better things than that. Will you note once more that the man that said he would "Open his dark sayings upon a harp" in Psalms 49:4 confessed his own iniquity, not someone else's laid on him.

Now, why all this, Tyndall, about contracts and authorized versions in that last speech—do you mean to intimate that the signing of that contract to prove all points by authorized version excludes every other scholarly version and even the Greek text itself? If so, I did not understand it. I take it that it shall be our leading witness to be corroborated by any other that we desire to introduce. If he differs upon this I sight him to the fact in his proposition which reads, "The New Testament affords proof of Instrumental Music in worship." He offered what proof he could in New Testament, and then tried to corroborate it with the Old Testament. So, if there is any break in the contract here, you layed down the precedent.

I propose now to take the last seeming support he has relied upon to prove Instrumental Music in worship. These are founded upon Rev. 5:9, 10. Which has "Beasts and twenty-four Elders with harps, golden vials full of odours which are the prayers of the saints," but "They sung a new song." V. 8, 9.

Take the next one—the one he relies on to prove "Heaven is the Church" and that harpers harping with their harps means they were in the Church playing literal instruments, thus authorizing us to do likewise in our worship. Rev. 14:1, 2, 3.

We want to know just what John saw and heard in this chapter.

- (1) I heard a voice from heaven,
- (2) "AS" the voice of many waters,
- (3) "AS" the voice of a great thunder:
- (4) "AS" harpers harping with their harps.

Now, did John really hear waters pouring over as the great water falls on earth? No. It was "as" waters or it made him think of waters pouring. Let us consider the significance of "as." Webster says it means "like"; "similar to"; "of same kind", etc.

Then let us see what he heard.

Did he hear waters pouring? Nol "I heard as it were the voice of many waters."

Did John hear it thunder up in heaven? No. I think there will be no more storms and thunder clouds to disturb God's little children. That will all be over when we get up there. I heard the voice as the voice of great thunder. No one believes he heard literal thunder up there, nor do they believe there will be literal waters pouring there. Does anyone believe

these were harps? Yes, Mr. Tyndall thinks so. Well, then, let me try to show you. For some reason, I know not why, the King James or common version does not have the "AS" in the expression, "harpers harping with their harps." This has caused some men to take the position that there will be actual harps and that John heard them play on them. Now the revised version, which represents the clearest thoughts of the original, and is thought to be the best translation in existence, has "And I heard a voice from heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was as the voice of harpers harping with their harps."

Imagine yourself standing with John, who received this wonderful and sublime picture of heavenly bliss. What do we see? One hundred and forty-four thousand redeemed souls, singers, led by the Lamb, "standing on Mount Zion." John, what did you hear? "I heard a voice." So complete and perfect the leader and the singers, blend in sweetest and most perfect and harmonious tones, that John said it was "a voice from Heaven." Imagine you see a company of the most perfectly trained singers, who forget, for a time, the attractions of the flesh, who sing "with the spirit and with the understanding" here on earth; then think of the most perfect leader you ever saw; multiply these singers until you have one hundred and forty-four thousand—hear them sing. Of what does it make us think? That glorious day over there. These are they who have followed the lamb—"have not defiled themselves." Rev. 14:4.

When you heard these singers singing, John, what did you think of? Musical tones arising from the Niagara Falls, where every tone in a most perfect way blends, is but a meager description of this beautiful harmony John heard arising from these singers. "I heard a voice from heaven as the voice of many waters"—the beautiful harmony.

In volume, these one hundred and forty-four thousand singers were "as the voice of thunder." Think how that many singers would appear in volume. The thunder, which sometimes shakes the whole earth, was an illustration employed by John to describe the volume of the voice from heaven "as the voice of great thunder." Now, since he did not hear waters pouring, but something "as many waters," since he did not hear it thunder, but something "as the voice of thunder," do you believe he heard "harps"? No. In musical tones of harmony, "as waters." In volume, "as thunder." In sweetness, "as harpers harping with their harps." See R. V. Rev. 14:2. Now, John, once more, what did you really hear in this "voice from heaven?" V. 3. "They sing, as it were, a new song before the throne and before the four living creatures and the elders; and no man could learn the song save the hundred and forty-four thousand, even they that had been purchased out of the earth." Rev. 14:3. HE HEARD SINGING.

I ask him, who were these men referred to as "The First Fruits," "Not defiled with women," and who were redeemed from among men, in his famous passage Rev. 14:1-4? What

was his answer? The apostles were the first fruits. Well, how do you make them one hundred and forty-four thousand? How countest thou?

### THE TABERNACLE.

The gentleman said he would not take \$200.00 for my picture of the tabernacle worship. He said there was instruments of music in the type, and referred me to II Chron. 29:25. My dear sir, that was the temple. But I am not through with you on it. If instruments were in the type, what did they typify? They could not typify themselves, as a type never typifies itself. You would not take \$200.00 for this argument; well, the only reason I see for you valuing it so highly, you think you may meet me again, and if you do, you think it will be worth \$200.00 to know how to stay out of this predicament next time. Tell us when you come back of what instrumental music in the tabernacle is a type. Not of itself, surely. Hence, if it is instrumental music in the type it must be singing in antitype, can you see that?

He wants me to tell of what they were types. Well, as I have shown you they were added to the tabernacle service nearly five hundred years after Moses had given us the "True Tabernacle" and only represented the "outer court" condition of the Church when uninspired men, Catholics and others added instrumental music to the perfect church the Lord gave His life to establish more than five hundred years before.

I said that we did not look to the types to establish the certainty of our worship, but to the "apostles' doctrine."

Please tell this people when you come back why you did not answer my argument on John 1:17. Law came by Moses, Grace and Truth by Jesus Christ. Is instrumental music of law; if so, it was nailed to the cross. Col. 2:14. Is it of Truth? If so, those who do not use instruments are not free. John 8:31, 32; I Pet. 1:22.

If by Grace, we are saved by it, and those who oppose it are opposing the Grace of God.

My first argument stands untouched. Gentiles were never under a covenant that embraced or used instrumental music. Proof, Gen. 12:3; Gal. 3:17; Genesis 12:3 was fulfilled in Christ. Gal. 3:19. Instrumental music was during "the law period" from David's time to Christ, Christ "finished it," John 19:30. Nailed it to the cross, Col. 2:14. We have no trace of them under the apostles' doctrine; we do have where they sang and prayed, but nowhere did they play instruments, nor should we, for they were guided unto all truth. Jno. 16:12, 13, 14.

TIME OUT.

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### TYNDALL'S SECOND NEGATIVE.

Ladies and Gentlemen: I don't care what my opponent has to say about this, he is not criticising Tyndall, he is criticising



the New Testament. I read it right here in Rev., 14th chapter, that one hundred and forty-four thousand were playing their harps around the throne right here on earth.

He tries to make you believe it reads "as harpers harping with their harps." Do you see "as" before harps in your Bible? (Voices from the audience) No. Mine don't read that way. No. Neither does mine, and he has no right to put in words that do not belong there. These were redeemed from the earth playing their harps, I read it in my old book that way.

My opponent asks about them being the "first fruits." Well, I will admit they were dead and had been redeemed, but they were still a part of the Church—Spirits of just men made perfect. Heb. 12:22-24. Yes, they might have been dead and delivered from the grave as first fruits and still be worshipping with us. Yes, they can sing if they are dead, but you can't see them. They are still a part of the Church even though they are dead.

Jesus was the "first fruits" from the grave, but here are one hundred and forty-four thousand with Him using their harps on Mount Zion in heaven, the Church.

I think the devil gets in the church—Well, he gets in his temptation and draws many after him just as I have said.

He thinks I get into serious trouble on my passage in Psalms. Jesus using a harp to make known his parables. That if I applied it to Jesus it was something awful. Well, Isaiah said there was iniquity about Jesus, I did not say it. "The Lord has layed on him the iniquity of us all."

He tries to make much out of my statement that the Old Testament prophets were under the Church and as they advocated and used music we had them under our musical instruments. He tells us David had many wives and Saul killed himself. Well, he knows that I do not mean that the Church was built on the men—their personality, but on their teaching.

I asked my opponent what his New Testament prophets wrote; who were they, and what has he said.

Now about the tabernacle, he put that up there, he need not try to turn that back on me.

I say again that we are all one in Christ. Gal. 3:26, 27. And he need not tell you that Jews had music and we the Gentiles do not have. Paul says no difference between the Jews and Gentiles now. We are all one.

I grant you that the law, that was four hundred and thirty years after the promise, was not of faith, and that it lasted only until Christ came, but that does not affect us.

My opponent says they sang in the worship. I want him to prove that—finger on the passage please. He asked me, since you grant that we can obey the command "Sing" without an instrument do you not violate John 17:20 by adding it and disturbing true believers? "I did not grant it." I want my opponent to tell whether or not a man is in the Church when he is in his home? Can he have an instrument at home and not a Church?

I want him to produce the passage that says thou shalt not use instrumental music in the Church.

Another one of my opponent's questions is, "Is the Psalms of David binding on us today?" Yes, Rom. 15:4, " whatsoever things were written aforetime were written for our learning." The Psalms were a part of this writing. All prophets foretold of these days and we are surely built upon them.

TIME OUT.

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### COLLEY'S THIRD AFFIRMATIVE.

Friendly Moderators, ladies and gentlemen: With pleasure I come to open the last session of this debate. Only two hours, and this work will all be history.

My erring brother said he had called for my New Testament prophets and I had not responded. Well, you just forget something, or overlook it, but here it is again. Ephe. 3:5, "Which in other ages was not made known unto the sons of men, as it is now (now) revealed unto his holy apostles and prophets by the spirit." It was now revealed to prophets, not revealed before to any of the sons of men. See also Acts 13:1, prophets and teachers in the church at Antioch. I think that should satisfy you on that point.

"Put your finger on the passage that said sing in the church." That is easy, I Cor. 14:26. This was "When they came together." This was written to Church of God at Corinth, I Cor. 1:2. The same instruction for communion and giving, I Cor. 16:1, 2; Acts 20:7; Ephe. 5:18, 19; Col. 3:16, 17. Heb. 2:12 says, "In the midst of the church will I sing praises unto thee."

"Show where it says thou shalt not use an instrument."  
(1) When God gives a command you can sin against him in three ways respecting that command, viz., by adding to it, subtracting from it, and by substituting something else for the thing commanded. The command is to "sing." You add to it when you play and sing too. (2) The command to do one thing forbids the doing of another for that same purpose, i. e., (a) The command to kill Isaac forbids the killing of Ishmael, Gen. 22. (b) The command to eat bread and drink wine forbids eating meat and drinking milk in Lord's supper. Matt. 26:26. (c) The command to burn the offering with the fire from the altar forbids the use of "strange fire," though he does not say you shall not use "strange fire," Lev. 6:13; Lev. 10:1-3. (d) The command to offer a lamb in the passover forbids the offering of a pig, Ex. 12:3. The command to "sing" in New Testament forbids the making of a different kind of music, Ephe. 5:19; Col. 3:16, 17. It commands singing, and you are forbidden to offer instrumental music by the same logic.

I asked him the first morning, "Would you advise the brethren here, since you admit they can worship God without the instrument, to set aside the instrument to fulfill Ephe. 4:1, and John 17:20, 21?"

He said, "I do not admit it. There you are, gentlemen, I do not admit you can worship God without the instrument." Well, it took him a long time to get up courage enough to say so, but it came at last.

Bro. Tyndall, what was Bro. White doing when he stood here on the rostrum yesterday with a song book in his hand singing and asking all others to sing? Was he worshipping God? Do your members, who do not play an instrument, worship God in your singing? I am glad you finally got up courage enough to answer that one of my questions, if it did take you until the last session.

Were the Psalms of David made binding on Christians of today? "I will let Paul answer," said Tyndall, Rom. 15:4, "Whatsoever things were written before time were written for our learning." Bro. Tyndall, circumcision "was written before-time," but Paul said "if ye be circumcised Christ shall profit you nothing," and, "ye are fallen from grace," Gal. 5:2, 3, 4. If, to bring over from the Jewish covenant and law, the practice of circumcision, forfeited one's relation with Christ, what do you think of one who will bring from the Old Testament, from Jewish law and covenant, instrumental music, would do? ~~The Psalms of David were referred to by Jesus as Jewish law, John 15:25. This was written nowhere except in Psa 35:19, and 69:4. John 10:34, "Is it not written in your law, I said Ye are Gods"; Psa. 82:6. This shows that the Jews—Jesus Christ and early Christians looked upon the Psalms of David, as a book, as a part of the Jewish law. It was nailed to the cross, Col. 2:14. That is why they do not authorize the instruments today, even though they are found in the Psalms as a Book.~~

Before closing this speech, I wish to offer one more affirmative argument:

#### **GOD'S COMMANDS MUST BE RESPECTED, Deut. 12:8,**

"Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes." Deut. 12:32, "What things soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it." Mark you, God said this to Israel. He punished them for the slightest deviations from his commands. "Every transgression and disobedience received a just recompense of reward . . . how shall we escape if we neglect so great salvation." Heb. 2:1-4.

Examples: Lev. 10:1-3, "And Nahab and Abihu, the sons of Aaron took either of them his censer, and put fire therein, and put incense thereon and offered strange fire before the Lord, which he commanded them not. And there went out fire from the Lord and devoured them, and they died before the Lord." It is just as dangerous to add anything to the "descended flame" that came down from heaven—the Holy Spirit's message, that the Apostle delivered when he gave God's command to "sing," Ephe. 5:19; Col. 3:16, 17. He did not say to them, "Do not add strange fire," but told them where the fire was, Lev.

6:13, and thereby excluding all other fire. But they, Nahab and Abihu, like my erring brother today, reasoned, that he did not say you shall not add strange fire, so they tried it. God killed them. Friends, do not tamper with God's word.

Now, a few more words about "as" before "harps" making it read, "as harpers harping with their harps," Rev. 14:2. Well, he had several speak from the audience, saying, "No 'as' is not in my Bible." Brethren I pity you you should not permit yourselves to be so worked up that you would show such partisan spirit. You say "as" is not in your Bible preceding harps, well, you have the King James version, and as I told you before it is not in that version, but is in almost every translation since, and it is in the Greek. Now, Bro. Tyndall, they tell me that you just plainly deny it being in the Greek. You said I added to God's word. Brother, I am going to put this thing to a test, and here is the Greek text, "Emphatic Diaglott." I mark around the "as" "as harpers," in Rev. 14:2. I say it is there, just as I have contended. When you come to this rostrum, you say whether or not it is in the Greek. Here is the book. You must say yes it is there or no. I will take no talking around on this. I know it ruins your argument, but you must be honest, argument or no argument. You created the impression that I had misrepresented this and you must correct it or show that I did.

I thank you. (Time)

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### TYNDALL'S THIRD NEGATIVE.

Ladies and gentlemen, I shall try to make this speech in reply to my opponent, but my throat is bothering me very much now.

He says he quotes from Revised Version. Well, if he will discuss with me according to our agreement, using only the King James Version, I will trot with him on anything. I doubt if my opponent will take his own witness he introduces all the way through. My friends, the confession is left out of the Revised Version. Will my opponent give up the confession, or his Revised Version? The King James Version is good enough for me. Do you just use the foot note in your Bible? That is where the confession is found in your revised version.

He yet harps on those around the throne using their harps as being dead—said they were the "first fruits." Well, I have not denied them being dead. But he said they had been raised from the grave. Well, they were using their harps just the same. In Rev. 5:8 they were not dead. But, he says they had beasts, and the beasts had harps too and wanted me to tell how we could teach beasts to play harps. These beasts were men in symbol and the Lord was their teacher. He taught them how to use the harps.

What Revised Version  
25

Wine  
Now, he tells me I must say whether "as" occurs before "harps" in Revelations 14:2. I am not caring much what he finds in the Greek as we are not debating that. Yes, it is in this book he handed to me, but it is a Catholic Bible. What do you think of a man like my opponent parading a Catholic Bible in debate. Gentleman I like the King James Version because it is not a Catholic Bible.

If I could do no better than my opponent has done in this, to parade a Catholic Bible, I would go home and tell my wife to keep me there.

He keeps on asking me about how the devil got into heaven—the church. That is not my business to know that, I am just quoting to you the Bible on this.

He still insists on my telling him what musical instruments typified in the Tabernacle. That was your argument, sir, and you must not shift it to me. Bro. Colley says he does not look to types to tell him how to worship, but to the Apostles' doctrine. Now, you have not shown us where a single one of them ever commanded singing in the worship. He cites us to where they sang, but this is just as liable to have been in their homes as at church. I believe the Apostle was telling them how to live daily, not just on Sunday. I will follow him to the last ditch and see if he can prove vocal music, if so, I can prove instrumental music.

I asked him for, "You shall not use instruments of music in worship." What is his reply? "A command to sing is a command not to do something else." Now that is logic in a hurry. I have taught logic, but he seems to have another kind. If my opponent is right in his logic, when Paul said to Timothy, "Drink no longer water, but use a little wine for thy stomach's sake," he meant for Timothy never to touch water again. Strange logic is this, and yet, this is just the logic of this man to exclude the instruments.

He charges me in his question of sowing discord among brethren. I want you to know I would not force an instrument upon people who do not want it. I believe the New Testament teaches it but I am not going to force my brethren to believe it. I believe they did Bro. McGarvey wrong when they forced the instrument in on him and drove him out.

Who divided the church here, in Clarendon? Let my opponent tell who sowed the discord here. I dare say all of you know.

When my opponent is making sport of my passage, asking "how can we teach beasts to use harps" he is making sport of the Lord's word. These beasts are men, brother, and they had harps.

I will be back before you again, and will close now. I thank you.

## COLLEY'S CLOSING SPEECH.

Gentlemen moderators, brethren and friends, I come now, to close my argument in this discussion, and I want to make every moment count.

I am going backward on my brother's speech, taking the last first.

*Knock out*  
(1) He surrenders his point on his harps being literal by saying, "The beasts of Rev. 5:8 were men." I tried to get him to say this the first time he put it up. If beasts are not literal beasts, and vials full of odours are not literal, how can you tell that harps are? I think if I had a little more time I could bring him across on everything.

(2) He wants me to tell who caused the division in Clarendon. Well, Bro. D. A. Leak came here and preached on the subject, just as you did last summer, and told how he could handle the brethren in debate on the question and they sent for me. We discussed the question. The ones that decided they could no longer worship with such innovations on New Testament teaching, quietly withdrew and have been worshipping by the New Testament pattern since then. To remove the division, you must remove the cause of division. I proposed to him as I do to you, that we worship God without either Instruments or societies, and begged him to set them aside and all sing and pray together. No, he did as you have done, fought for the innovation. You see the results. We will meet anyone, at any time, on what the apostles taught and practiced.

(3) "They did McGarvey wrong, I would not divide the church over it." Oh, did you hear that? You argued for your proposition, that the scriptures actually taught it; but now, would not divide the church over what the scriptures actually teach. Strange and sweet! You differ from me. I am set for the defense of what I believe the New Testament actually teaches. I will oppose anything it opposes. Your soft speech comes too late—after you have done your best, and as I view it, failed. I do not think any more of Bro. McGarvey than I do of Jesus Christ. He prayed we all be one, Jno. 17:20, 21. You are helping with all your might to keep up the division over this innovation on New Testament teaching.

(4) "A command to do one thing excludes the doing of another thing for that same purpose." Bro. Tyndall, your reply on this was a wise one. You failed to state me correctly. You stated it wrong, and then tried to answer your wrong statement instead of my argument. "The command to do a thing is a command not to do something else." Then you tell us you taught logic. If you did not do any better at that than you did with this argument, I do not blame you for quitting. "Drink no longer water but use a little wine for thy stomach's sake," would forbid Timothy from ever using another drink of water. You should look where you cut that sentence in two. The wine was to be used "for thine often infirmities." In other words, Timo-

thy, when you are sick (often infirmities) drink wine as a remedy. You may see some fine logic in your sayings on this, but to my mind you are far from the point. Why did you not take the illustrations as I gave them and deal with them. You have learned how to play shy of things you cannot answer.

**NOW, THAT CATHOLIC BIBLE**—Bro. Tyndall, do you think you can parade a little religious prejudice and get out of the trouble you have gotten yourself into on "as" not being in the Greek, preceding harps, in Rev. 14:2? Well, you are not. You said it was not in the Greek, and I proved it, and made you say so by producing a copy of the Greek text, "Emphatic Diaglott." You say it is not in your Greek Testament. Alright, bring your witness to the stand. (Mr. Tyndall from his seat, "It is in my trunk and I have shipped my trunk, but I have a good witness.") There you are; it is not in his Greek Testament, but he has shipped it home. Bro. Tyndall, did you not say, if you could not do better than I had done, you would go home to your wife and tell her to keep you? I suppose you have decided you can not do better than I, as you have already shipped your trunk and books—you are almost gone. He says it is a Catholic Bible, and why? Because it has "as" before harps, and it ruins his argument on harpers harping. No, it, (the Emphatic Diaglott) comes nearer being Adventist than Catholic. But, let us see how much you have left of your Bible if you surrender all that have "as" before harps in your famous argument. I hold the Revised Version of 1881-1885, translated by about one hundred of the best scholars of two continents, England and America. It reads "as harpers harping with their harps."

Now I hold before you, ladies and gentlemen, "The American Revised Version" of 1901, the work of the American committee, and they render it "as harpers harping with their harps." The Emphatic Diaglott, in both English and Greek, give it "as harpers harping with their harps." "A New Translation," by James Moffatt, D. D. gives it, "The voice I heard was like harpists playing on their harps, they were singing a new song." "The Twentieth Century New Testament," renders this verse, Rev. 14:2, "And I heard a sound from heaven, like the sound of many waters, and like the sound of a loud peal of thunder; the sound that I heard was like the music of harpers playing on their harps." (I give now, one authority not given in the debate. Brooks Fass Westcott, D. D. and Finton John Anthony Hart, D. D. in the Greek Text of New Testament give in Greek

—"as harpers harping with their harps." My erring Brother Tyndall, says in spirit, "Gentlemen, you lived too early; you should have waited for me to tell you those were 'sure enough' harps."

For the remaining moments of my time, permit me to offer my review of the question:

I consider my affirmatives have never been met. My last one on "God's laws must be respected" have not even been mentioned. My first one on God's covenant that embraces us, as

Gentiles, has never had music in it. His only effort on it was to misquote it, saying that I stated there was a great difference now, between Jew and Gentile.

I have tried to show you that we were under the Apostles' doctrine and not under Moses, David, John or Daniel. I showed that music was never in any covenant embracing the Gentiles. That it was strictly Jewish in its nature, originating in the "outer court" of the Jewish worship. I have tried to show you that the Law was given by Moses and that grace and truth came by Jesus Christ, and that all religious service must be under one of the three divisions, Law, Grace, Truth. If it was found under the law, it was nailed to the cross, Col. 2:14. My opponent has made no effort to dispose of this argument.

"The Holy Spirit to guide into all truth," John 16:12, 13. The Apostles thus guided, instructed us to "teach in song," Col. 3:16, 17. "Admonish in song," "singing with grace in the heart." "And whatsoever ye do in word or deed, do all in the name (by the authority of) of our Lord Jesus, giving thanks to God and the Father by Him," Col. 3:17. Bro. Tyndall, if you and other Christian preachers had followed this verse there would today, be a happy union upon what Jesus authorized. Let us preach, pray, sing, exhort, give, yes; "all that we do in word or deed," as he has authorized and it will end the division that now exists and prevent other divisions from arising.

May God bless the message, and you, my hearears, in His name.

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### TYNDALL'S LAST NEGATIVE.

I come now, my friends, to finish the discussion on this question. My opponent has said I have disappointed him in not replying to his arguments, but I do not think my audience is disappointed on this point. I have done what I thought prudent with regard to what he has had to say. I have noted that he has not always quoted the scriptures correctly, and, has woefully failed in many of his applications.

You have been very patient with both of us, under uncomfortable quarters, with many of you.

I have tried to let the Old Book do my talking. He has quoted from first one great man, and then another, from first one translation, then another. I tell you, you cannot beat this dear old book. It is pure English and I am satisfied to go by it. When you use translation after translation, it confuses the people.

He said I gave up on some things—that beasts, in Rev. 5:8, were men; yes they were men and every one of them had a harp. So, I still contend that harps are instruments of music, and I found them spoken of right here in the Bible, our New Testament, and my contention is sustained.



He wants me to say whether the music is of the law, or of grace and truth. It is a **grace**, a wonderful favor from God, and we use it for the purpose of glorifying his name. I think I have said something about this before, but he seems to think I have not.

Colley says I have not replied to him on the Apostles being guided into all truth, and their commanding us to sing. I did want him to tell me if the Apostles ever commanded singing as an act of worship. Has he done it? I believe where he finds that they sang, it may be done just anywhere, at home or on the roadside, in the field, or shop. My opponent says the Holy Spirit, through the Apostles, taught us to let the word dwell in us richly, speaking; and let me say just here; **that** does not say in the public assembly. The singing is to be with grace in your hearts, not with your throats. These brethren believe that grace in their hearts means melody in their throats.

There is another thing about this, "teaching and admonishing one another in psalms." How will we do that? By singing them? Not necessarily. If I am to teach and admonish in "psalms," I would take the psalms of David and exhort men to be faithful to the Lord as was good old father David. I would teach and exhort them with the Psalms just as the passage says do it.

Now friends, I have tried to show you how the church is heaven, and that God's throne is here on earth and that beasts and four and twenty elders had harps and they were playing on them right in heaven—the church. He has ridiculed it, but it is the New Testament, and it is not me that he is disputing. I find it right here in Rev. 14:1-3, and in the fifth chapter, eighth verse, also in the fifteenth chapter. I know he has offered many objections to these scriptures, and has construed different meanings, but I think you are able, beloved, to look over his objections, and see that my arguments are firmly established, and that he cannot overthrow them.

I have almost finished my task, and have dealt with this subject honestly. I have no ill will toward my opponent, nor his brethren. He has fought hard, but has been kind and fair toward me. We have had no harsh words to regret later, and I leave the floor hoping neither of us feel in our hearts malice toward the other. I thank you for your kindness toward both of us.

THE END.

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### CONCLUDING REMARKS BY THE AUTHOR.

Reader, I have tried to carry on this work as nearly like it actually took place as notes and memory could produce. I had two other helpers to note after Dr. Tyndall, my son, Flavil L. Cooley and Charles R. Nichol. Of course, we did not get all he said, but took his actual arguments, and much of his wording.

From correspondence since the debate, I judge that Bro. Tyndall will not approve of my having the debate published, but I promise him here, that if he will point out any argument in which I have misquoted him, he may have the privilege, in the next issue, of stating his argument as he says he made it, with my reply.

I offer these pages to the public because, with them, my brethren, and all other lovers of the primitive gospel, will be able to refute Dr. Tyndall's claims. As his arguments are new and rather novel, many would not know just how to handle them. I went to this debate prepared to meet a man, that I thought would discuss the question from every angle, using the usual arguments on "psalo" history with scholarly authority, but he refused to go into any of these, hence the limit found in the discussion.

You may ask why I have more pages of my speeches than I have of his in the booklet. This is due:

(1) To type-written scrap-book preparation that I had made before going to the debate, which gave me much advantage in speaking rapidly, thereby, getting in my arguments;

(2) To the fact that Bro. Tyndall is not a fast speaker, and

(3) To our failure to take all of his phraseology in our notes. We have not purposely suppressed anything that would make his thoughts more clear to the reader.

Read these pages, and if further interested about the question, write me for other tracts upon the subject.

In conclusion, I wish to say that I am willing to meet Bro. Tyndall or any other fair man upon the issue between us, at any time such discussion is desired by our respective brethren.

—The Author.

