

*INSTRUMENTAL
MUSIC*



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INSTRUMENTAL MUSIC

① Is the use of the mechanical instrument of music in the worship of God during the New Testament dispensation right or wrong? This important question, which ought to be of interest to all seekers after divine truth, will be answered with clarity and sincerity and with an eye single to the authority of Christ in the discussion to follow.

It is here conceded that instrumental music is used in worship by more people than those who refuse it. So universal has this practice become that millions of people have taken for granted that it must be acceptable in the sight of God and consequently have never made any careful investigation to test the validity of its use. Yet, in seeking for the truth, we should not be concerned with what the majority of men practice in regard to the use of instrumental music in worship nor how many millions of people believe that God accepts its use in service to Him. The important question that must be answered by all who are desirous of pleasing God in their religious activities is: Does Jesus Christ authorize the use of instrumental music as a means of worshipping God?

The very fact that most people who use the instrument in their worship have never personally in-

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Investigated the validity of this practice indicates that the traditions of men speak more loudly to them than the word of God. In this study we are asking the reader to give close attention to what the divine revelation has to teach on the subject, and then if he finds that his practice is contradicted by God's word to reject the human and accept the divine. "Yea, let God be true, but every man a liar." (Rom. 3:4) We are simply asking the reader to follow the worthy advice: "Prove all things; hold fast that which is good." (1 Thess 5:21)

The church of Christ, of which this writer is a member, does not use instrumental music in its worship. It has tested the practice by the authority of Jesus Christ expressed in the New Testament and has rejected it on the basis that it is unscriptural. With few exceptions, the church of Christ stands alone in the religious world in its steadfast refusal to add to the worship the practice of instrumental music. Is the church of Christ right or wrong in believing that the use of the instrument of music in worship is unscriptural? Let the reader answer this question for himself in the light of his own personal study of God's word and fair consideration of the following investigation.

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Instrumental music in the worship is wrong because it:

1. VIOLATES THE BASIC LAW OF FAITH

Christianity is basically a religion of faith. "For we walk by faith, not by sight." (2 Cor. 5:7) "But without faith it is impossible to please him: . . ." (Heb. 11:6) Every act of direct service to God must be of faith if one will be well pleasing before Him. In the matters of business, recreation, dress, and etc., God allows His children the right of their own personal choices as long as no moral principles are violated. But when it comes to the matter of man's direct services to God in worship of Him all such activities must be of faith — men must walk by faith and not by sight.

What is it to walk by faith? The answer is given in Rom. 10:17, "So then faith cometh by hearing, and hearing by the word of God." This passage clearly reveals that where there is no divine revelation there can be no faith. If one does anything in the worship of God that is authorized by His word, then he is walking by faith, for "faith cometh by hearing, and

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hearing by the word of God." But if he does something in worship which is not revealed in the divine writ, he is walking not by faith but by sight and finds himself displeasing in God's sight, "for without faith it is impossible to please him."

Now let us test the use of instrumental music in the worship by this law of faith. Where does the New Testament command (or even remotely hint at) the use of the instrument in worship? Not one single passage can be secured from the authority of Christ to justify this practice. Since instrumental music is not part of divine revelation it can not be of faith, for "faith cometh by hearing, and hearing by the word of God." Hence, instrumental music not being of faith cannot be well pleasing before God, for "without faith it is impossible to please him."

Notice the application of the test of faith in the matter of singing in the worship. Does God's word authorize singing? Yes! "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." (Eph. 5:19) Read also Acts 16:25; Rom. 15:9; 1 Cor. 14:15; Col. 3:16; Heb. 2:12; and James 5:13. Singing, then, in the worship is a matter of faith, because it

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comes by hearing God's word. Being an act of faith it, therefore, is pleasing before God.

The first proposition has been sustained by the authority of Jesus Christ: INSTRUMENTAL MUSIC IS WRONG BECAUSE IT VIOLATES THE BASIC LAW OF FAITH.

II. VIOLATES THE LAW OF WORSHIP

The fundamental principle of worship is the same as that of faith: No service is acceptable to God unless it is authorized by His word. The principle of worship is being discussed as a separate phase of this discussion in order that the reader may visualize perfectly well all the involvements in the use of instrumental music in the worship.

The principle of acceptable worship is specifically stated in John 4:24, "God is a Spirit: and they that worship him must worship him in spirit and in truth." No worship, then, can be right unless it is done in spirit and in truth. What is the truth? "Sanctify them through thy truth: thy word is truth." (John 17:17) Hence, to worship God in truth is to worship Him according to the word. Where does God's reve-

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lation through Jesus Christ command or give example to use instrumental music in the worship? Nowhere! Then it cannot be of truth, for the word is the truth. Thus the use of instrumental music is a violation of the law of worship stated in John 4:24.

Now notice the application of John 4:24 regarding singing in the worship. Does the word authorize singing? Yes! Then singing is according to the truth and therefore acceptable worship.

The converse of acceptable worship is vain worship. All forms of worship unauthorized by the New Testament are vain (void, useless). Jesus said in Matt. 15:9, "But in vain they do worship me, teaching for doctrines the commandments of men." In the context of this passage the matter of washing one's hands before eating had been brought up by the Pharisees. They believed that this washing of the hands was necessary as a religious rite, a direct service to God. But, in fact, God had never commanded men to wash their hands before eating a common meal as a matter of special religious significance. This act was merely a human tradition. Jesus Christ condemned this practice along with all other human religious doctrines when he said it was "vain worship". The use of

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instrumental music in the worship is a doctrine and practice of man, and not of God; hence it falls into the same category as the washing of hands, characterized by the description "vain worship".

But one might ask, "Is there anything wrong with one washing his hands before he eats?" Morally, no; religiously, yes. An activity can be morally right and yet religiously wrong. Consider the following examples of this proposition: 1) It is morally right to eat ham and eggs, but wrong to do so as a religious rite. 2) It is morally right to apply water to an infant's body for the purpose of bathing or washing, but it is religiously wrong to do this as a rite of worship. 3) It is morally right to wash one's hands before eating, but it is religiously wrong to do so as special service to God. 4) It is morally right to play on the mechanical instrument of music for recreation and entertainment, but it is religiously wrong to do so in worship of God. THE USE OF INSTRUMENTAL MUSIC VIOLATES THE LAW OF WORSHIP.

III. VIOLATES THE LAW OF UNITY

The law of unity is stated in 1 Cor. 1:10, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there

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be no division among you; but that ye be perfectly joined together in the same mind and in the same judgment." Unity of mind and judgment among the professed followers of Christ is a definite requirement of the gospel. But how can men be unified in mind and in judgment? By following the same single standard in religion, the authority of the New Testament. "The word that I have spoken the same shall judge him in the last day." (John 12:48)

Let it be emphasized here that men are not divided in religion over what the Bible says but over what it does not say. When men teach and practice things not taught in the gospel, division is bound to follow. Only by all men strictly following the perfect standard of God's word can there be religious unity among the professed followers of Christ.

Now let us examine the principle of unity in connection with the music proposition. There are two kinds of music: vocal (singing) and instrumental. Singing is commanded in the New Testament. (Eph. 5:19; Col. 3:16 etc.) No one questions the practice of singing; all agree that when singing is carried on in the worship it is right and cannot be wrong. Hence, men will not divide over the matter of singing. But

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instrumental music in the worship is foreign to the teaching of the gospel. It belongs as a practice in the realm of private activity. When it is forced upon those who desire to strictly follow the teaching of the New Testament it becomes a dividing wedge. There can be no unity when men take something that belongs in the realm of opinion and private activity and force it upon others in the worship of God. The only way men can be perfected together in the same mind and in the same judgment is to follow the clear teaching of God's word; and in regard to the music question that means to sing and not to use the instrument. Emphatically, the use of instrumental music in the worship violates the law of unity.

From an article by J. B. Briney on "Who Makes the Test?" we take the following extract to illustrate the fact that the use of instrumental music causes division, thus violating the basic law of unity:

Let us suppose a case. A company of men and women, tired of sectarianism, agree to throw away all human creeds and confessions of faith, and adopt the simple worship of the New Testament. Their motto is, Where the New Testament Scriptures speak we speak; where these Scriptures are silent, we are silent. Time moves on and they are happy. But in

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process of time ideas of expediency and progress come in, and some of the brethren think it expedient to have an organ in the worship; and others, not viewing the question as simply one of expediency oppose the introduction of the new element as a matter, with them, of conscience. By count, however, it is discovered that the majority are in favor of the organ. The minority protest. They say, Brethren, this is not in harmony with our original motto. The New Testament Scriptures know nothing of the organ. They are silent here. Our conscience will not allow us to worship with the new element. The others say, We have the majority. This is a question of expediency, and in all such questions the majority rule. The minority reply, You can give neither precept nor example for the use of the instrument. We desire to live in fellowship with the congregation in which we have seen so many happy days, but we cannot do it if you bring in the new item of worship. We regard it as unauthorized and corrupting; as calculated to carnalize the worship. But, say the majority, we have determined to use the instrument, and you can either accept that or withdraw from the congregation. Here, now, is a new test of fellowship. Who has made it? Certainly the majority, as it seems to me. They say

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to the brethren, "You cannot have the fellowship of the congregation unless you accept the organ. We think more of our unauthorized instrument than we do of either your consciences or your fellowship."

In considering the preceding illustration it is not difficult to comprehend who is guilty of causing division among the followers of Christ. Those who have brought into the worship the mechanical instrument of music are the guilty ones. In Romans 16:17 this division is described as resulting from a failure to hold fast to the authority of Christ: "Now I beseech, brethren, mark them that are causing division and occasions of stumbling, contrary to the doctrine which ye learned; and turn away from them." Instrumental music in the worship is "contrary to the doctrine which ye learned," and thus is a divisive activity. Loyal Christians are commanded to mark and turn away from all those who cause division, contrary to the doctrine of Christ; and this includes the rejection of all those who use the mechanical instrument of music in the worship.

OBJECTIONS CONSIDERED

Those who wish to justify their use of instrumental

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music in worship offer many seemingly plausible objections to the stand taken by those who sing only and do not use the instrument. A few of the most usual ones are considered here.

1) The New Testament doesn't say, "Do not use the instrument", and since it is not expressly condemned it must be all right.

The above conclusion is derived from the fallacious premise that the silence of the word of God is as definitely a guide for men as its positive affirmations. If this notion were true there would be no end to the foolishness men could engage in as religious activities and still be pleasing before God.

But when God commands man to do anything specifically, that excludes everything else in the related category. Bread and the fruit of the vine are the elements of the Lord's supper. (Matt. 26:26-29) The scriptural demand for these elements to be used excludes everything else. Who would be so absurd as to add meat and potatoes to the Lord's table because the New Testament doesn't say, "Thou shalt not use them."? When God commanded the children of Israel to use a lamb for the passover feast that ex-

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cluded every other kind of animal. When men are commanded to be baptized in water that excludes every other kind of liquid. Thus when men are commanded to sing that automatically excludes instrumental music.

It is true that God had nowhere commanded the Pharisees, "Thou shalt not wash your hands before you eat as a religious rite", but the fact that he clearly revealed how they were to worship him excluded this activity and all others not revealed in divine revelation. Read again Matt. 15.

When the problem of Judaism was bothering the church in Antioch, Syria, and Cilicia, false teachers having come into these provinces and claiming that members of the church would have to keep certain forms of the law of Moses in order to be saved, a letter was sent to the church from the council of Jerusalem proving once and for all that men were saved by obedience to Jesus Christ and not through the law. In this letter we read an all revealing statement: "To whom we gave no commandment." (Acts 15:24) This comment was made regarding the reason why Christians were not to keep the law. God had not commanded them to do so, and that was final. Perhaps some of the false teachers were saying that

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since the New Testament did not specifically command, "Thou shalt not be circumcised etc." that it was entirely in order for men to do these things in service to God. But Acts 15:24 proves that the silence of the New Testament does not give consent. Why weren't the Christians to obey the forms of the law? Because, "we gave no commandment". Now the application. Why are Christians not to use the instrument of music in worship? Because the New Testament "gave no commandment" regarding its use. That is final!

2) / It was practiced in the Old Testament.

Granting that this statement is true, in no way does it prove that instrumental music should be used in worship today. The Old Testament is no longer binding on men as a system of religious practice. It has been nailed to the cross, abrogated in order that the New Testament might come into force. Christ is the authority in religion today, not Moses. Read Col. 2: 13-17; Eph. 2:14-16; Matt. 17:5; and Heb. 10:9,10. Also read again the discussion of the council of Jerusalem in the previous section of this study.

Incense was burned, circumcision practiced, and animal sacrifices offered in the Old Testament; but

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they do not belong in this dispensation for the simple reason that they are not included in the teaching of the New Testament. The same conclusion applies to the use of instrumental music.

3) It is only an aid in the worship.

Wrong again! Instrumental music is not an aid but and addition to the worship. To illustrate: Wood is a generic term. There are various types in the generic classification of wood, such as pine, spruce, oak, gopher and etc. In Gen. 6:14 is presented God's commandment to Noah for the ark to be built of gopher wood. Now if God had commanded the ark to be built of wood, not specifying any particular kind, Noah could have selected any one type or any mixture and be obedient to God. But the command was gopher wood and nothing else, and only by using this kind of wood could Noah be in obedience to God. Had he used some other kind of wood along with gopher he would not be aiding the building of the ark but adding to God's commandment.

In Exodus 12:5 God commanded the children of Israel to select a lamb for the passover feast. The lamb is a specific type of the general classification of animal. Had God said animal, any specific type would have been acceptable. But the command is **lamb** and

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nothing else. To obey God the Jew had to do exactly as God said: Only lamb would fulfill God's requirement in this case. Notice careful the following meaningful principle of God's demand of men regarding His divine commandments: "What things soever I command you, that shall ye observe to do: thou shalt not add thereto, nor diminish from it." (Deut. 12:32)

In the New Testament we have the command to sing. Now singing is a specific kind of music. Music is a generic word. There are two specific kinds of music: Singing (vocal) and instrumental. If the Lord had commanded men to make music, not specifying any particular kind, then either singing or the use of the instrument would be acceptable. But the Lord has specifically commanded singing, and thus the instrument is excluded. When men use instrumental music they are not aiding the worship but adding to God's commandment. The principle of Deut. 12:32 is reiterated in 2 John 9: "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (R. V.) Men who use the instrument go onward and abide not in the teaching of Christ.

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4) There are no specific commands in the New Testament for carpets, pews, pulpits, and baptisteries to be used in the church building. Yet no one questions their use. Why not use on the same basis instrumental music?

The articles mentioned above are by no means parallel with the use of instrumental music in worship. Men must worship. (John 4:24) But it is impossible to worship without place. Since God has not specified the kind of place men are to worship in, the choice is left up to the common sense of the individual. Men can worship God under a tree, by the river side, in a large building or small one, in a private dwelling, in buildings with or without rugs and pews, by candle light or electric light. No matter what kind of place men worship in, when they worship God according to the activities he has specified (singing, praying, teaching etc.) they are doing no more nor less than God's will.

Men are commanded to baptize. (Matt. 28:19) It takes much water to meet this requirement. (John 3:23) Since God's word has not specified exactly where the "much water" is to be found, the matter is left solely up to the judgment of man. If one baptizes the

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candidate in a baptistery, a river, a lake, or a pond he is doing no more nor less than is required in the command to baptize.

When men sing they are doing no more nor less than God requires, but when instrumental music is used an activity is engaged in that is not authorized by the New Testament.

5) Those who refuse instrumental music use the tuning fork and song book. Are not these on a par with the instrument?

The tuning fork is not an instrument of music. Music is defined as a succession of tones in an orderly pattern. The tuning fork is used solely for the purpose of securing the pitch of a song. It is impossible to sing without pitch. Whatever is involved in a command is necessarily part of the command. Since one cannot sing without pitch, securing the pitch is an inseparable part of the command to sing. But God has not specified how the pitch is to be secured. This can be done by any convenient means: by pitch pipe, tuning fork, or by the special ability of the song leader. When one has secured the pitch and sings he

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does no more nor less than what God requires of him. Instrumental music in the worship is something else done than what God requires.

It is impossible to sing without a tune, and notes in a song book are merely symbols representing the tune. Whether the tune has been memorized by the singer or is secured by directly reading from a song book during a worship service, the person is doing no more nor less than what is required in the command: sing! But when the instrument is played along with the singing something else is done in addition to God's requirement.

6) There is instrumental music in heaven, so why not in the church?

Supposing that the language of Rev. 5:8, the passage used in connection with the assertion that there is instrumental music in heaven, can be taken literally, it proves nothing positive about the church. This same passage mentions golden bowls of incense, and in Rev. 21:21 a street of pure gold is described as being in heaven! These things are not in the church. God authorizes singing and only singing in the church as the music of worship. What God authorizes for

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heaven does not necessarily apply to the church.

7) Instrumental music is found in the home, so why not in the church?

We have already given positive proof that a thing may be morally right and yet religiously wrong. We wash our hands in the home, eat food to nourish our bodies, engage in various forms of worthy recreation. Yet none of these activities, which in themselves are not morally wrong, would be right in direct worship of God or as religious rites. Many find comfort and recreation by using the instrument of music in the home, which is all right. But religiously it is wrong to use it in the worship, when the New Testament authorizes singing only.

All the objections that are offered do not refute the fact that when men use instrumental music in the worship of God they do so in vain, violating the basic laws of faith, worship, and unity. "Whosoever goeth onward and abideth not in the teaching of Christ hath not God: he that abideth in the teaching, the same hath both the Father and the Son." (2, John 9)

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THE AUTHORITY OF CHRIST

Matt. 17:5; 28:18 John 12:48

SING

1. 1 COR. 14:15
2. EPH. 5:19
3. COL. 3:16
4. JAMES 5:13
5. ACTS 16:25
6. HEB. 2:12
7. ROM. 15:9

PLAY

WHERE IS A SINGLE
PASSAGE OF SCRIPTURE
THAT COMMANDS MEN TO
PLAY THE MECHANICAL
INSTRUMENT IN WOR-
SHIP OF GOD?

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HISTORICAL FACTS

Frank Landon Humphreys, in "The Evolution of Church Music," p. 42: "The early Christians discouraged all outward signs of excitement, and from the very beginning, in the music they used, reproduced the spirit of their religion — an inward quietude. All the music employed in their early services was vocal."

Dr. Frederic Louis Ritter, in "History of Music from the Christian Era to the Present Time," p. 28: "We have no real knowledge of the exact character of the music which formed a part of the religious devotion of the first Christian congregations. It was, however, purely vocal."

Edward Dickinson, in "Music in the History of the Western Church," pp. 54,55: "Many of the fathers, speaking of religious song, make no mention of instruments; others, like Clement of Alexandria and St. Chrysostom, refer to them only to denounce them. Clement says: "Only one instrument do we use, viz. the word of peace wherewith we honor God, no longer the old psaltery, trumpet, drum, and flute." Chrysostom exclaims: "David formely sang in psalms, also we sing today with him; he had a lyre with lifeless

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strings, the church has a lyre with living strings. Our tongues are the strings of the lyre, with a different tone, indeed, but with a more accordant piety." St. Ambrose expresses his scorn for those who would play the lyre and psaltery instead of singing hymns and psalms; and St. Augustine adjures believers not to turn their hearts to theatrical instruments. The religious guides of the early Christian felt that there would be an incongruity, and even profanity, in the use of the sensuous nerve-exciting effects of instrumental sound in their mystical, spiritual worship. Their high religious and moral enthusiasm needed no aid from external strings; the pure vocal utterance was the more proper expression of their faith."

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Joseph Bingham, author of "Antiquities of the Christian Church," says: "Music in churches is as ancient as the apostles, but instrumental-music not so."

Mosheim in "Ecclesiastical History" Vol. I, p. 303: "The Christian worship consisted in hymns, prayers, the reading of the Scriptures, a discourse addressed to the people, and concluded with the celebration of the Lord's Supper."

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TESTIMONY OF SCHOLARS

Theodore Beza, the great translator, is quoted in "Girardeau's Ins. Music", p. 166 as saying: 'If the apostle justly prohibits the use of unknown tongues in the church, much less would he have tolerated these artificial musical performances which are addressed to the ear alone, and seldom strike the understanding even of the performers themselves.'

Erasmus (Desiderius), the great classical scholar, says in his commentary on 1 Cor. 14:19: "We have brought into our churches a certain operose and theatrical music; such a confused disorderly chattering of some words as I hardly think was ever heard in any of the Grecian or Roman theaters. The church rings with the noise of trumpet, pipe, and dulcimers; and human voices strive to bear their part with them. Men run to church as to a theater, to have their ears tickled. And for this end organ makers are hired with great salaries, and a company of boys, who waste all their time learning these whining tones."

John Calvin, founder of the Presbyterian denomination, says in his commentary on Psalms 33: "Musical instruments in celebrating the praises of God would

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be no more suitable than the burning of incense, the lighting of lamps, and the restoration of the other shadows of the law. The Papists, therefore, have foolishly borrowed this, as well as many other things from the Jews. Men who are fond of outward pomp may delight in that noise; but the simplicity which God recommends to us by the apostles is far more pleasing to Him. Paul allows us to bless God in the public assembly of the saints, only in a known tongue (1 Cor. 14:16) . . . What shall we then say of chanting, which fills the ears with nothing but an empty sound?"

Adam Clarke, noted Methodist commentator, in "Commentary", Vol. II, pp. 690, 691: 'But were it even evident, which it is not, either from this (2 Chron. 29:25) or any other place in the sacred writings, that instruments of music were prescribed by Divine authority under the law, could this be adduced with any semblance of reason, that they ought to be used in Christian worship? No; the whole spirit, soul, and genius of the Christian religion are against this: and those who know the Church of God best, and what constitutes its genuine spiritual state, know that these things have been introduced as a substitute for the

Here

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life and power of religion; and that where they prevail most, there is least of the power of Christianity. Away with such portentous baubles from the worship of that infinite Spirit who requires his followers to worship him in spirit and in truth, for to no such worship are those instruments friendly." In his commentary on Amos 6:5 this same author writes: "I am an old man, and an old minister; and I here declare that I never knew them productive of any good in the worship of God; and have reason to believe that they are productive of much evil. Music, as a science, I esteem and admire: but instruments of music in the house of God I abominate and abhor. The late venerable and most eminent divine, the Rev. John Wesley, who was a lover of music, and an elegant poet, when asked his opinion of instruments of music, being introduced into the chapels of the Methodists, said in his terse and powerful manner, 'I have no objection to instruments of music in our chapels, provided they are neither HEARD nor SEEN.' I say the same, though I think the expense of purchase better be spared."

Alexander Campbell, eminent religious leader of the last century, in "Mill. Har." Series 4, Vol. 1, p. 581: "That all persons who have no spiritual discernment,

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taste or relish for spiritual meditations, consolations and sympathies of renewed hearts, should call for such aid is but natural. Pure water from the flinty rock has no attraction for the mere toper or wine-bibber. A little alcohol, or genuine Cognac brandy, or good old Madeira is essential to the beverage to make it truly refreshing. So to those who have no real devotion or spirituality in them, and whose animal nature flags under the oppression of church service, I think that instrumental music would be not only a desideratum, but an essential prerequisite to fire up their souls to even animal devotion. But I presume to all spiritually-minded Christians, such aids would be as a cowbell in a concert."

Dr. H. Christopher says: "Did the Holy Spirit, then, ordain instrumental music in the church of Christ? Or did he leave it to human wisdom and prudence to determine what shall be the mode of worship so far as regards the singing? The last of these questions can never be answered in the affirmative. In the absence of certain facts, it might be inferred; in their light it may be safely denied. These facts will appear as we proceed.

The first question can be answered in the negative.

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Instrumental music was not used in the Jewish synagogue; and as the Christian church was modeled after it, it could not have been used in the apostolic church, unless specially ordained. The history of the church develops the fact that it was not used in any Christian assembly for several centuries after the death of the inspired men; consequently it was not ordained by the Holy Spirit in the apostolic church. If, then, he did not ordain it in the church, what could have been the reason? If it were not an oversight, it must have been intentionally discarded. But it matters not with us what was the reason. We have the fact, and this, with Christians, should be all-sufficient. The fact, then, that the Holy Spirit did not ordain instrumental music in the apostolic church is an argument conclusive that he did not design that it should be used."

Elisha G. Sewell wrote: "Suppose that the Lord's Supper had never been required and that men had introduced it of their own accord, that it was only a human invention; then all that attend to it as a part of the worship of God would be doing just as King Saul did when he saved the best sheep and the oxen

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which he had taken from the Amalekites to make a sacrifice to the Lord, instead of destroying them. God had said nothing about a sacrifice in that case; that was altogether an invention of Saul. Those who introduce instrumental music into the worship of God to-day act upon precisely the same principle as that which actuated King Saul. God commands Christians: "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) Where God simply says "singing," men, by their wisdom and choice, put in the organ, which soon discourages and drives out singing, so far as the congregation is concerned. Instruments were entirely left out of the New Testament churches, and for six hundred years or more there was not an organ in the worship of any church. The first one was introduced among the Catholics; and since then many of the leading denominations have introduced musical instruments into their churches. But there is not a word of authority for it in the New Testament."

**OTHER BOOKLETS ON IMPORTANT
SUBJECTS**

"Baptism" By James M. Tolle

"Why I Am A Member of the Church of Christ"
By Roy E. Cogdill

"The Origin and Claims of Roman Catholicism"
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