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REPLY TO RONNY WADE

By Paul Ferguson

(Continued from September issue)

On page 9 Bro. Wafe makes this statement, "But if Jesus took a loaf of bread and broke a piece off of it, and then asked his disciples to do likewise, this they could do."

I answered this argument in the September issue of the Courier. But he further says, "Let us go to other passages and see if this is what actually happened." He then refers to Acts 2:42 where it speaks of the disciples "breaking bread", and also Acts 20:7 where the disciples came together to "break bread", and also I Cor. 10:16 where Paul says the "bread which we break."

Answer: These are the scriptures he uses to try to prove that the breaking of the loaf is done by each communicant, and for no other purpose but to get their part to eat. In Acts 2:42 the "breaking of the bread" and Acts 20:7 "came together to break bread", simply refers to the entire communion service, the eating of the bread, and drinking of the cup also; and does not teach that each one broke the bread. When it is stated that a body of people do a thing each one does not always have to do the thing mentioned, as an individual act, for it to be said "they" did a certain thing. And certainly in this case, "breaking the loaf", Christ did all the breaking mentioned. Read the record, Matt. 26:26; Mark 14:22; Luke 22:19; I Cor. 11:24. Christ was the one that served at the table; the disciples were told to "take, eat." No one denies that some of the time

when it is said that a body of people did a thing, each individual did it; but not so in this case as the above evidence shows. And as more proof, note Exodus I2:6. In this case the "whole" congregation of the children of Isaael were to kill the passover lamb, but the elders did the killing(Exodus I2:2I). Also, "And the Lord Plauged the people because "they" made the calf whick Aaron made, Exodus 32:35. Also in Acts 8:I, there was a great persecution against the church which was at Jerusalem; and "they" were scattered abroad, Acts 8:4; therefore, "they" that were scattered abroad went every where preaching the word. If we make an individual application of this as Bro. Wade does Acts 2:42, we make those women who were scattered abroad preach the word. Besides in Acts 2:42 the same "they" that broke bread, "continued steadfastly in the apostles doctrine. Everyone knows that to continue "steadfastly" in the apostles doctrine" includes preaching the gospel; so by Bro. Wade's interpretation of Acts 2:42 relative to "breaking bread", he is logically bound to women preachers.

And in answer to I Corinthians I0:I6, where Paul says "the bread which we break". Here Bro. Wade says, "we" means all of them, that is, both men and women. If this be true, then when he says the cup of blessing which "we" bless, would mean that all disciples, men and women, would have to audibly give thanks. I am sure you would not have that. And in conclusion, Bro. Wade makes this statement, and I quote, "The foregoing arguments lead to the irresistable conclusion that Jesus took bread, blessed it, broke off a piece of it, ate, then gave to his disciples and they did likewise."

Answer; Your irresistable conclusion, is simply a presumption, as the record clearly shows. Note Matt. 26:26, "And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, take, eat; this is my body." Cannot you see the difference?

Yes, Bro. Wade, you believe that Jesus took the loaf, gave thanks, broke off a piece and ate, before he gave the remainder to the disciples. As Bro. E. H. Miller says in his tract (Proof Cups And Classes Ar Not Scriptural) page 26; speaking where two brethren are divided over breaking the loaf, he says, "They find that John is to serve at the Lord's table next Lord's day, so one goes to John and says, 'Now, I want you to follow the example of Jesus next Lord's day. First, I want you to take the loaf (as Jesus did) before thanks is offered; second, I want you to give thanks and not call on someone else; then I want you to break the loaf before you give it to the others,,as Jesus did, and said "this do." So, I want you to follow His example; yes, "This do" as he commanded. Answer;

Yes, you brethren say this is Christ's example, and also commanded. But when asked, does the one that serves at the table have to break off and eat first? the answer is NO. Then you do not believe that you have to follow the example and command, that you say that Jesus gave. I don't know of any preachers that has this practice, who will affirm that the one who serves at the table, must take the loaf, give thanks, break off his piece and eat, before giving the remainder to the communicants.

I would like to point out some of the individual bread breakers fundamental errors.

Ist. They try to get their part ot eat by the example brake, and the command,"This do", which is neither the example nor command for us to get our part to eat.

We want to notice the phrase, "This do in remembrance of me." Matthew and Mark do not give this account, but Luke does when speaking of the bread. Now just what does this mean? Paul makes mention of it in I Cor. II:24. Does it mean that we give thanks, break the loaf in remembrance of Christ? Certainly not. The next verse explains it. Notice verse 25 in speaking of the cup, "This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. This shows that the eating of the bread and drinking of the cup, is in remembrance of Christ. Then "this do ye" precedes the eating and drinking, when you do this. Do What? Answer; Do what Jesus did. Ist. Jesus took a loaf, gave thanks, break it, and gave it to them. In obeying this command,, and example, It can be done only by the one that serves at the table, as a congregational act. As Weymouth's translation gives I Cor. II:25; "Do this, every time that you drink it, in memory of me."

Then for us to follow Christ's example and command, the one that serves at the table, takes the loaf, gives thanks and breaks it, and give it to the communicants; then he has obeyed the example "brake", and the command, "This do." The word "break", is used in a general term. I mean by this, it was not stating into how many pieces the loaf was broken. But Webster says "break" in general means, to " "separate into parts of fragments by concussion or stress, separate violently." Certainly we can see that if the servant breaks the loaf into two or more pieces,this would fulfill the word "break."

Since we are not to get our part to eat in the example brake, and the command, "this do", where do we? Answer; in the command "take," which is also a word used in a general sense; not stating just how we are to get our part, but whatever is necessary.is implied in.the word "take".

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It may be necessary for one to break a piece from the broke loaf, and most of the time, it is, but not always.

Let us notice for an example how the words "take," "took" are used. God took a rib from Adam to make Eve Gen. 2:2I. It was necessary for God to separate the rib from the rest of the body of Adam. We can clearly see whatever was neces sary to take the rib was implied in the word "took" past tense of "take."

Notice Exodus I2:3. They were told to take a lamb for the Passover. Several things may be implied here. In catching the lamb, may have to be run onto a pen, etc. But they must take a lamb, but not stating just how to take it. So in taking our part to eat is optional.

I have shown that Jesus took a loaf, gave thanks, and break it, and gave it to His disciples Matt. 26:26. So Jesus gave all the loaf to the disciples, he didn't keep some of it. Yes, but says one, "If Jesus break off a piece and ate, it would still be a loaf, for we are all partakers of the one loaf", and quote I Cor. I0:I7 where Paul says "for we are all partakers of that one bread, or loaf. Answer: In this sense it can be refered to as a loaf, in the sense of sharing of a thing; but not so in the case of Jesus. He brake the loaf and gave all the broken part to the disciples. For an example, let us con- struct a parallel. If I take an apple and divide it, say- ing "I will give it to the children", and if I keep some of it, would I be giving them the apple? Certainly not. Or if you bought a loaf of bread and the merchant kept some of it, would you buy it if he did? Yes but says one, "Jesus gave it to them, how could the loaf be refered to as"it," if the bread was broken in pieces?" Answer: If a calf got run over by a train and cut into, it would still be IT, the calf, though in pieces. So the bread would be refered to as "it", the loaf, though in pieces, the "it" refers to the loaf, and not a piece.

I hope these few remarks will help those in error to see the truth on this subject, and that the church may be united upon the truth.

514 W. La Habra Ave., La Habra, California.

A man"s true wealth is the good he does in the world.

411 N. Gulf Street, Holdenville, Oklahoma. - Act. II, 1964
Your address was found with other papers, poems, letters and messages mother left to her family. With heartbreaking grief for her loss, and my trying to fulfill her last wish this letter is sent to you.

No one except the Lord who was a constant solace along the many sad pathways mother traveled, knew of the pain hidden behind her brisk steps to church and in pursuit of her daily tasks in care of the sick. Her family physician was aware of some of her ailments, but she wanted to spare her family. Mother passed away quitely just after midnight October 5, 1964 at the age of 78. She had attended church, and the sick the day of her illness. She was a Christian, a good and beloved wife, mother and friend.

THE DAUGHTER OF, LILLIE MYRTLE YATES.

KENNETH M. BALDWIN, P. O. Box 188, Delta, Colo. 81416. Oct. 12, 1964. - This is a beautiful October day and the autumn colors are in full color and beautiful. Our Deer and Elk season opens October 17 and we sure have a lot of people coming for that. Some are church members from other places, which we are going to be very happy to see and have with us.

All of us here at Happy Hollow are still talking about our wonderful meeting, and how we miss everyone who was here in the meeting. For those who didn't get to attend, we will tell you more about the meeting. The dormitorys where all stayed during the meeting, are located 5 miles north of the church at the foot of Grand Mesa National Forest, in the Cedars and Oak. The large dining room and kitchen are separate from the dorms in one large building that will take care of several hundred people. A creek runs through the camp and there is two ponds in which the children enjoyed fishing and watching the baby ducks.

Eight or ten miles above camp is the largest flat top mountain in the world, the Grand Mesa National Forest. It has over 250 trout lakes, for fishing and boating, and there is horse back riding, and lodges and cabins, and beautiful Aspen, Spruce, and Pine trees.

In the dormitory, rooms were assigned to each family. Monday was get acquainted day for all, some doing laundry. Church services each night at 7:30 after which we returned back to camp for refreshments and singing until late into the night. Tuesday and Thrusday, a caravan was formed on each of these two days for sight seeing trips. First trip was to Black Canyon and Ouray, a mining town to see Box Canyon. Thursday's caravan went to Grand Mesa and toured

the lakes and Lands End, and many places of interest. Many pictures were taken during both trips, and also the children enjoyed feeding the Chipmunks which came out and would eat out of the childrens hands. Some went fishing.

Each day at camp, the children enjoyed playing volley ball, and soft ball and other games, some grown ups taking part in the games. The children also enjoyed ringing the big old dinner bell at meal time.

We had church services on Wednesday morning which was conducted by the young brethren, and they did a wonderful job and brought us some good lessons. Then Wednesday afternoon there was called a special service when all the brethren got together to discuss the Camp Meeting for August 1965 here at Delta, and also the meeting in Yakima, Washington, June 1965. Church problems and things of interest concerning the church was discussed.

Friday was spent at the camp grounds, visiting, doing laundry, and there was a soft ball game between the young people and the oldersters, which was enjoyed by all. The older ones the next day were limping because of sore muscles, but it was fun.

On Saturday and Sunday, the last two days of the meeting, we had all day services each day with services at 10:30, 2:30, and 7:30, the Sunday night service closing our wonderful meeting, and singing for the last time until 1965. Our closing song was, "God Be With You 'till We Meet again."

Bro. Earl Atchley, of the Baron, Oklahoma Church of Christ, Westville, Oklahoma, on Sunday evening was presented with a special birthday cake, baked at the bakery, and the words, Happy Birthday, Earl, from all of us,on the cake. Happy birthday was sang by all. Both he, and Sister Atcley were completely surprised, and he was so overcome that he could not say a word, but we helped him eat his cake any way. We celebrated Bro. and Sister Roby's wedding anniversary, their 13th, one night after they had gone to bed, with an old fashioned Shrivaree, with Bill and Veda McCay singing a duet for them. Bro. and Sister Roby are from Yakima, Washington. Monday morning, many tears were shed as everyone was leaving for home, and we all learned what true Christian love and fellowship really meant. The bell
big old dinner was rang until all were out of sight, bidding each and everyone farewell untill August 1965.

Thanks to Bro. and Sister Merle McKinney of Yakima, Washington, and their son Johnny, age 21, and Sister McKinney's brother Kelcy Markham, for stopping over the week end and worshipping with us. We were so glad to have them with us, and we thank Johnny for leading the

singing and reading a chapter for us. Again, all of us here at Happy Hollow, say thanks to all for coming and helping us making 1964 meeting the success it was. May God bless you. ---All our love in Christ.

Happy Hollow Church of Christ.
KENNETH M. BALDWIN.

CLAUDE & EUNICE PERIGEN, 10107 Maple, Bellflower, Calif Oct. 14, 1964. - I will write a little news from the Bellflower congregation, as it has been two months I guess since we have sent any news. Everyone here are well and happy. Our group at church services is about the same. No new members, but a small faithful group. Sister Carrie Long has been visiting relatives and friends for over 3 months now in the Los Angeles area. She will be 81 years old the 17 of October and never misses church services Sunday mornings. It is an inspiration to a lot of people to see our older ones continue faithful unto the end of life's road. Claude and I visited the San Pablo congregation two weeks ago. We hope Sister Beavers is feeling better. We also visited with some of our relatives on both sides of our family while in Northern California. We had a wonderful time. Bro. and Sister Earl Broadway are leaving Friday to visit relatives in Arkansas and Oklahoma. We hope they have a safe trip there and on returning home. Bro. Roy Snoderly preached for us October 11 at our morning service. This is all the news for now.

ABRAM LOBATO, & FAMILY, 2917 W. Dunlap, Phoenix, Ariz. For quite some time I've been wanting to write the Courier concerning our meeting, conducted here in Phoenix, by Bro. Roy Dabbs of Aztec, N. Mexico. We were happy to have him here with us and were all edified by his wonderful lessons. We had no baptisms but am sure that what was said here helped everyone of us in some way. We thank the Brothers and Sisters that attended the meeting, and we invite them back any time. Last Lord's day we were honored by having Bro. Hayse Morris with us after being back East for for some time. We hope he is back to stay. He says that some folks back in Ohio would appreciate it if at all possible, to send 3 copies of the Courier to to, Bill Rhodes, P. O. Box 87, Somerville, Ohio. Enclosed is a small donation to help keep the Courier going. This is from the Phoenix congregation. -------Your Brother in Christ.

LAURA E. WILLIS, 205½ S. Olive, Carlsbad, N. Mexico. I received and enjoyed reading the September issue of the Courier. Do hope all are well there. We are alright here.

The church is the same as at my last writing. Sister Scott of Lorenzo, Texas writes that she is improving from a serious illness. Also Sister White of Seymour, Texas improving from a major operation. May God's blessings rest upon all the church members there. -----Sincerely.

J. C. SPURLIN, Reydon, Okla. 73660. Oct. II, 1964.- Enclosed is check for our support of the Courier. I wish you would request through the paper that brethren write more articles on first principles, although we enjoy reports from the various congregations. I think the crying need of the day is the spread of thegospel. We have brethren capable of writing just such articles. You well know I've written a number of articles, but I feel others should offer some on the gospel plan of salvation. I would like to send the pape to other addresses, but I doubt them being interested in church reports. My suggestions are not to tell you how to run the paper, but are intended to help and strengthen the paper. I realize that both you and Bro. England are strivin to make the paper a success, and I do wish I could help more, and if our quarterly contributions are not enough, we shall glad to increase the amount. I feel the amount we are sendi ng is nothing as compared to what you and Bro. England are doing. Never was a time when Christians should stand closer together, and thereby put forth a solid front against sin.

The Devil is not only deluding our sinner friends and neighbors, but he is making great inroads into the church membership; partly because of our complacency and indifference, and partly because of the division among the congregations caused from preaching a half-truth. Thus we are reminded of Paul's words of Acts 20:27, "For I have not shunned to declare unto you all the counsel of God." I mean by this that i is wrong to take a passage of scripture, set down on it doggedly to the exclusion of all other scriptures and expect it to accomplish returns worthy of God's acceptance. Peter tells us in 2 Pet. I:20 "That no prophecy of the scriptures is of any private interpretaion (teaching). Thus we must conclude that the scriptures must harmonize.

--Your brother in Chris

LA HABRA, CALIF. NEWS. - Sisters Bernice Cavin and Roxie Adams visited Sister Bernice's daughter-in-law in San Diego, who was ill. Sister Lila Ferguson daughter-inlaw of Bro. and Sister Paul Ferguson was admitted) to hospital and underwent surgery, but is back home and reported to be doing well. Bro. & Sister Dayton Clouse are spending two weeks at Modesto visiting her ailing father, Bro. Conder. Visitors past month; Bro. & Sister Willie Nelson and children, Claude Steven & Vickie, and Troy Duncan, all of Somerton, Arizona congregation; and Bro. & Sister Roy Brown of the Modesto, Calif. congregation. Visitors from Somerton were returning from Bakersfield where they visited Sister Nelson's sister in a hospital there, who is reported to be much improved. Bro. Roy Brown is about completely recoved from his severe illness in the hospital some time back. We were very glad to have the Somerton and Bakersfield visitors with us, and invite them back any time.