"But these are written, that ye might believe that Jesus is the Christ, the Son of God; and 414 helieving ye might have lke 4hrou9h his name" (John 20:31) .

IT IS WRITTEN

THIS PAPER IS DEDICATED TO1HE PROMOTION OF UNDENOMINATIONAL NEW TESTAMENT CHRISTIANITY

"THE SPIRIT ITSELF BEARETH WITNESS"

By J. S. Bedingfield

"The Spirit itself beareth witness with our spirit that we are the children of God: and if children; then heirs; heirs of God, and joint heirs with Christ . . . (Rom. 8:16,17). In the above quotation we see that the children are heirs; heirs of God and joint heirs with Christ. The real theme which we wish to discuss is the witness of the Spirit; however, it is also essential to know something of what we inherit and how we become the children of God.

The question naturally arises, what do we inherit? Things which are inherited usually interest all people. If we go to God's holy word to find out what we inherit, there will be no mistake; but if we attempt to answer this question by human wisdom, we are sure to make a mistake (see Pro. 14:12). We know that the inheritance must be of great value, for we receive it from the greatest being in the universe, and furthermore, we are joint heirs with Christ (Rom. 8:17). We are fellow heirs of the same body (Eph. 3:6). We are heirs of the promise (Heb. 6:17). We are heirs of righteousness (Heb. 11:7). We are heirs of the grace of life (2 Pet. 3:7). We are heirs of the kingdom (Jas. 2:5). We are heirs of salvation (Heb. 1:14).

What wonderful things to inherit. We work and slave to have the things of this life for ourselves and our children; and yet, they will disappear like the dew of the morning. They are corruptible, they are temporal, and soon are gone. But here are things really worthwhile given to God's children. The apostle Peter describes the things which the Christian inherits as being "incorruptible, undefiled, and that fadeth not away," and they are "reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1 :3-5). No, dear friend, this inheritance will never, never pass away, but we can enjoy it throughout eternity.

What rational man or woman could pass up an inheritance like this? Yes, so many lose the chance to inherit these things through carelessness and neglect, indifferent to the only true riches of the universe. Turn to the 21st and 22nd chapters of Revelation and read of that wonderful home prepared for God's children, and see how the things of this world fade into insignificance alongside of the saint's inheritance. Do you like joy, peace, beauty, together with all the most wonderful things which we know

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MIXED MARRIAGES

By L. R. Pamplin

By mixed marriages we have reference specifically to marriage between persons of different religious faiths. There are many problems which arise in such marriages, too numerous and complicated to discuss in one article. Persons who are contemplating a mixed marriage should give careful and considerate thought before entering into such a relationship. It is very easy for one to attempt to hide behind over-simplified and trite phrases which may, on the surtace, answer his doubts, but, in reality, such a one only assumes that there is no problem by a refusal to openly face it.

"Ours will work out, because we are in love" is an over-simplified statement people sometimes make. Many marriages begun on this basis have ended up in the divorce courts. A great many complex problems arise and decisions must be made in which the parties concerned need a common basis by which to solve them. Where is the common basis in a mixed marriage? A common ground is needed in order to insure happiness and to have a fruitful home. Important decisions which may involve the lives of others will have to be made. What is most important and what should come first may have to be judged by parents. The common basis for doing this is lacking in mixed marriages and will inevitably lead to frustration and unhappiness.

"I know of a case that worked out," is another trite expression which is sometimes made. No doubt there are such cases in which happiness has been obtained where the husband and wife are of different religious faiths, but isn't this the exception rather than the general rule? Suppose there are cases like this in existence, what does it. prove? If people can get along nicely and be of different religious faiths, how much better and closer would they be if they could have prayed and worshipped together? According to a recent survey, the divorce rate is 2½ times greater in mixed marriages than marriages where the husband and wife are of the same faith. Can we say, when we look at the facts, that a mixed marriage has an equal chance for success? I think not.

"We'll worry about the children later," is another expression made in an attempt to avoid facing reality. The thing to do, of course, is to face the fact that there will most likely be children, and when they come they will make quite an outstanding difference. Consider the following case:

Mary was very much in love with Jim and had "made up her mind" to marry him. Jim was a **faithful member of a sect. Mary said "love will find its way and we'll worry about the children later." Well, three children did come, and Mary earnestly desired and tried to teach her family the truth. But Jim blatantly refused to discuss their religious differences at all and**

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LET US CULTIVATE PATIENCE

By Willie Doan

We know that when we plant a garden, if we do not cultivate it, grass and weeds will grow. The vegetable seeds which we plant will come up, but they will wither away and die. So it is with our patience. When we become children of God, we are just as the freshly planted garden. Perhaps we may worry because we don't have a great deal of money or are not rich in worldly goods as some wealthy man of the world. We should put our trust in God and wait for heavenly riches which are not of this world as the Psalmist says: "Rest in the Lord, and wait patiently for him: fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass" (Ps. 37.7).

We have in the race that is before us many temptations which can cause us to detour and lose our reward and discourage us with God. Hear the Hebrew writer: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12.1). We must have patience as Paul the apostle writes: "So that we ourselves glory in you in the churches of God for your patience and in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer" (2 Thess. 1:4,5).

We find that patience is one of the seven Christian graces as recorded in 2 Pet. 1:5-10. Again, we find that there is something to gain in Heb. 10:35,36: "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God ye might receive the promise." We can't make God do things our way, neither can we hurry him in any way. Let us consider Lam. 3:25,26: "The Lord is good unto them that wait for him, to the soul that seeketh him."

It is good that a man should both hope and quietly wait for the salvation of the Lord. Hear Paul again: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. 4:17). If we suffer in this life with illnesses and poverty, misfortunes of all kinds while on our road to heaven, at the end of this road God will give all the faithful our prize at the last great day as is recorded in the letter to the Romans: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8:18). Let us also investigate Isa. 30:18: "And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him." Finally hear Paul once more: "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ" (Rom. 15:5).—Rt. 1, Box 51A, Broken Bow, Okla.

WHY I BECAME AN "ANTI"

By Maurice C. Link

I realize that I will be labeled with the above epithet of "anti" by my "progressive" brethren from whom I have recently "come out from amongst." It is for this reason that I have thus headed this statement of belief and practice, for such it is. I choose to be proud of this label, in all that it sig-

To my understanding, one who is an "anti" is anti all innovations to Christ's order of faith and practice as outlined by Him in His New Covenant. I have been warned that I am leaving the "big" churches for the little group of churches that believe as I do, and that I won't be supported in the manner that the "big" churches' preachers are accustomed to. That I will be part of a little minority. This I freely recognize and accept joyfully. When the loyal churches separated from the society and instrument churches they, too, were a little minority, but they were Christ's minority rather than Satan's majority.

For nearly a year I have been preaching in the ranks of the "pros," contending for such precepts of men as individual communion cups, Sunday schools, women teaching publicly, and located preachers on the unfirm, sandy foundation that these fall into the realm, of scriptural expediency, rather than heretical innovations which violate God's law in both principle and practice. I trust that most of my brethren who may chance to read this humble offering re well acquainted with the arguments of our erring brothers, so it will ‹fice for me to briefly state my objections to the unscriptural practices listed above, and the ground upon which I emphatically place myself now, and for all time, may God so aid me.

Objections:

1. In supporting their contentions for dividing the memorial for the shed blood of our Saviour into individual observances, rather than a collective observance as He intended; for women teaching publicly and Sunday schools; for locating an evangelist for a long period of time to do the public preaching, house to house teaching, visiting the helpless, to provide the primary guidance of the affairs of the local church, in short, to pastor the local flock literally in the secular sense, our erring brethren are unable to offer any scripture which even so much as indirectly infers authority for such practices.

2. There is an absolute lack of support for individual cups, Sunday schools, and women teachers in the field of church history up until some 200 years after the death of the last apostle, John. Insofar as regards located preachers, church history does record that such became a limited ,,ractice toward the end of the Apostolic or 1st century A.D., and gradually .-ad until it became the predominate custom. But this was no more a scriptural practice than was that of the saints at Corinth who divided themselves into three sects named after Apollos, Peter, and Paul, and consequently drew upon themselves the fervent rebuke of Paul in his first letter to these brethren (1 Cor. 1).

3. Our pioneer leaders in the restoration of the New Testament church did not consider individual cups, women teachers, and Sunday schools as necessary or desirable. Not until the latter part of the last century, and the first of this century did advocacy of these additions assume any aspect of seriously dangerous proportions, and this only in the face of strenuous opposition on the part of the older generation of preachers who for the most part insisted upon cleaving only to that expressly permitted by Holy Writ. Such great men as Ben Franklin and David Lipscomb resisted all such innovations

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Open Forum

In the September, 1954, issue of It Is Written, an article was published written by Brother E. H. Cavin entitled, "Breaking the Bread." A reply to this article was made in the August 1, 1955, issue of the Old Paths Advocate by Brother E. H. Miller of LaGrange, Georgia. Alexander Campbell once wrote:

"For thirty-five years I have every month issued a magazine; besides during that time some ten or twelve other volumes, and have uniformly given both sides of all litigated matters. I hold it a debt of both justice and honor that my readers should hear the alteram partem, the other side, as well as my side. In this way only in matters of religion and morality, could I enjoy a good conscience."-Alexander Campbell, Millennial Harbinger, October, 1858.

Inasmuch as we strive to adher to this principle, we are reprinting Brother Cavin's article in this month's paper and will reprint Brother Miller's reply in next month's paper. Following this will be another article written by Brother Cavin to defend his original position and to answer some of the charges made by Brother Miller.—Ed.

THE BREAKING OF THE BREAD

By E. H. Cavin

The subject of breaking the bread of the communion is a subject that should interest every member of the church of Christ. Since there has been much confusion and division over the subject since about the year of 1930, and also much writing in religious papers and in books. I shall set forth the teaching of the Bible pertaining to the subject, realizing that I must give an account of the words which I shall speak (Matt. 12:36,37).

Also, if I sow discord, God will hate me (Pro. 6:19). I must therefore speak as the oracles of God (1 Pet. 4:11), John 6:53 says, 'Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." We can clearly see that there was coming a time when Christ's followers were to eat his flesh, and drink his blood, so now let us locate the time. It seems that some do not know when the bread becomes his body and the fruit of the vine his blood. The scriptures are just as plain on the time, and place, as they are on any other subject, if all would only lay down opinions and take facts.

Let us read Matt. 26:26; Mk. 14:22; and Lk. 22:19. Each of these writers being guided by the Holy Spirit spake exactly the same thing as to when the bread became his body. All said that Christ took bread and blessed it, brake it and gave it to the disciples, and said, "Take, eat, this is my body." We *see* that when he had blessed it and brake it, he said this is my body.

In the foregoing scriptures anyone should clearly see that the breaking is for the purpose of preparing the bread to be his body, and not for the purpose of one to break his portion off. Let us draw a picture in our minds as we study the scriptures. There could not have been a better time and place to have given details than when Christ instituted the communion (known as the Lord's supper). When we read of the crucifixion of Christ, we really draw a picture of him hanging on the cross. When we read of those buried with him in baptism, we don't draw a picture of one having a little water sprinkled or poured on his head. We see one being immersed or totally covered. Just so in observing the communion. Read Matt. 26:26; Lk.

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"SPIRIT ITSELF" (Cont. from page 25)

about in this world? Well, here it is in super-abundance to be inherited by God's children.

But the question arises, how do we become the children of God? All Bible students will answer, by being born again, and this is right (Jno. 3:3-7). We also learn that "power to become the sons of God" was given to those who received Jesus "even to them who believe on his name" (Jno. 1:11-13). We see from the 13th verse that we are born of God; but only after we have exercised the "power to become the children of God" vested in those that believe on his name (Jno. 1 : 1 1, 1 2) .

The next question to arise is, how is this accomplished? Since the gospel of Christ is the power of God unto salvation (Rom. 1:16), we appeal to it to see how to exercise "the power to become the sons of God" given to those who believe on his name (Jno. 1:11-13). 1 Pet. 1:22 shows that "we purify our souls in obeying the truth through the Spirit. . . . " But the 23rd verse shows what is happening while we are "purifying our souls in obeying the truth through the Spirit," and mark it, "being born again not by corruptible seed, but of incorruptible, by the word of God . . ."

Here is the Spirit's evidence. Paul says the gospel was revealed by the Spirit (1 Cor. 2:10), by revelation of Christ (Gal. 1:12), and Jesus did it through the Spirit (Jno. 13:16,17; 16:7-15) . Peter says, "The gospel was preached by the Holy Ghost sent down from heaven . (I Pet. 1:12). If your spirit can say, "I have purified my soul in obeying the truth through the Spirit (1 Pet. 1:22) 'being born again, not of corruptible seed but of incorruptible, by the word of God . . . , then the evidence of the "Spirit itself" bears witness with your spirit that you are a child of God, for the "Spirit itself" says of those who have purified their souls in obeying the truth through the Spirit (1 Pet. 1 :22) that they are "being born again."

Your spirit says, "I have purified my soul in obeying the truth through the Spirit `being born again' (1 Pet. 1:22,23). Hence, the evidence of both spirits say that you are a child of God, or as Paul puts it, "The Spirit itself beaYeth witness with our spirit that we are the children of God" (Rom. 8:16). Remember that the Scripture says. "The Spirit itself bears witness with"—mark it, friend, "with" not "to"—but "with our spirit" (Rom. 8:16).

The popular idea would have you believe that the "Spirit itself" enters the heart of man and chases out all devils and cleans it up in general, without any action whatever on the sinner's part, and speaks peace to his soul, but does the Bible say this? Nay, verily. The "Spirit itself" tells us (Jno. 1:1 1. 12) that those who believe on Jesus' name are "given power to become the sons of God." "The Spirit itself" bears witness, the gospel is the power of God unto salvation (Rom. 1:16). "The Spirit itself" bears witness (1 Pet. 1:22,23) concerning those who "have purified their souls in obeying the truth through the Spirit." They are "being born again." Your spirit bears witness, "I have purified my soul in obeying the truth through the Spirit." Hence, I have been born again.

The evidences agree with—mark you, friend—with each other. But, what do we do to obey the truth through the Spirit—being born again (I Pet. I :22,23) ? Or what do we do to exercise the God given "power to become the sons of God" (Jno. 1:11-13) ? Paul tells us, "Wherefore, if any man be in Christ, he is a new creature. . . " (2 Cor. 5:17). All admit in this case that "new creature" would be one recently born. Hence, if we can find out how one gets "into Christ," we will know how the birth is consummated. Paul says, "We are baptized into Christ" (Rom. 6:3; Gal. 3:27). Hence, baptism being the act by which we enter Christ, baptism

would be the act in which the birth is consummated, for Paul states positively, "if any man be in Christ, he is a new creature" (2 Cor. 5:17). But says one, "Do you mean baptism only?" No, not baptism, only, nor anything else only, but baptism together with its prerequisites, faith, repentance, and confession, for the "Spirit itself" bears witness that without faith it is impossible to please God" (Heb. 11:6). The "Spirit itself" bears witness that God "commands all men everywhere to repent" (Acts 17:30). The "Spirit itself" bears witness that we must confess (Rom. 10:10; Matt. 10:32; Acts 8:26-40). Then, we are baptized into Christ (Rom. 6:3; Gal. 3:27) where we are "new creatures" (2 Cor. 5:17). Our spirits say that we have done all these things. Therefore, ¯The Spirit itself bears witness with our spirit that we are the children of God (Rom. 8:16), and if children, then heirs; heirs of God, and joint-heirs with Christ (Rom. 8:1 7). Again: "The Spirit itself" bears witness that Jesus placed salvation after baptism (Mk. 16:15,16). The "Spirit itself" bears witness through Peter (Acts 2:38) that remission of sins is after baptism. "The Spirit itself" bears witness through Paul (Acts 22:16) that at baptism his sins were washed away. "The Spirit itself" bears witness through Paul (Eph. 5:25,26) that the church is sanctified and cleansed with the washing of water by the word. I know of no other "washing of water" that is by the word, except baptism, do you?

Hence, baptism with its prerequisites, viz., faith (Heb. 11 :6) and repentance (Acts 17:30), upon a confession of our faith in Christ (Acts 8:26-40), our sins are forgiven (Acts 2:38; 22:16), "souls purified in obeying the truth through the Spirit" (1 Pet. 1:22), "being born again" (1 Pet. 1:23). This is the witness of the Spirit. Our spirits say or bear witness that we have complied with all of these requirements. Therefore, we are the children of God (Rom. 8:16), heirs of God and joint heirs with Christ (Rom. 8:1 7). Again. Paul says, "Ye are all the children of God through faith in Christ Jesus" (Gal. 3:26), and in the 27th verse, the next breath he tells us how we become the children of God by faith. "For"—get it, friend, he is going to tell you the "how"—"for as many of you as were baptized into Christ have put on Christ" (Gal. 3:27). And to this agrees 2 Cor. 5:17: "If any man be in Christ, he is a new creature"—newly born.

Faith comes by hearing the word of God (Rom. 10:17). But we hear the word of God say, "Repent" (Acts 17:30). Hence repentance—an act of faith. Also, confession is an act of faith (Rom. 10:17). We hear the word of God say confess (Matt. 10:32; Rom. 10:10; Acts 8:26). Therefore, baptism, in which we enter Christ (Rom. 6:3; Gal. 3:27), together with its prerequisites, faith (Heb. 11:6), repentance (Acts 17:30) and confession (Rom. 10:10) makes us children of God by faith (Gal. 3:26,27). This is the witness of the Spirit.

Our spirits say that we have complied with all of these requirements. Hence, "The Spirit itself bears witness with our spirits that we are the chil--Len of God" (Rom. 8:16), and "if children then heirs; heirs of God, and int heirs with Christ" (Rom. 8:17).

The Spirit quickens (Jno. 6:63). The words Jesus spoke are spirit and life (Jno. 6:63). Then when the Sprit speaks (the word, Jno. 6:63), we are quickened, "begotten of his own will by the word of truth" (Jas. 1:18). we move in repentance and confession. Since we are "born of the word of God" (1 Pet. 1:23), and since baptism is a part of the word of God, baptism is the element of the word through which the delivery is effected or consummated, as we have proven so many times.

Hence how inescapable are the words of our Lord in (Jno. 3:3-7). Begotten by the word (Jas. 1:18) which is the Spirit (Jno. 6:63), we move

in repentance and confession. Since we are born of his word (I Pet. 1 :23), and baptism being a part of that word, baptism is the element through which the delivery is effected. This is the witness of the Spirit as we have shown so many times. Our spirits say that we have obeyed them all. Hence, "Mae Spirit itself bears witness with our spirits that we are the children of God" (Rom. 8:16), "and if children then heirs; heirs of God, and joint heirs with Christ" (Rom. 8:17). Thus, you have availed yourself of that which was given unto you, ". . . power to become the sons of God, even to them that believe on his name" (Jno. I :11-13).

Friends, have you availed yourselves of this "power to become the children of God" (Jno. I : 11-13) ?, Then, if you have not, do it and have -,at witness of the Spirit with your spirit (Rom. 8:16,1 7). May our heavenly Father bless us all in obtaining that great inheritance reserved for God's children, is my prayer.—Box 767, Bryte, Calif.

MIXED MARRIAGES (Cont. from page 26)

insisted that it was only fair that he take the children every other Lord's day to "Sunday school" and services at the denomination with which he worshipped. In order to keep peace in the family, Mary hesitatingly (against her conscience) agreed. This is breaking Mary's heart, and she feels remorseful and almost bitter towards her husband. She realizes that she should bring up her children in the nur'ture and admonition of the Lord, and she knows that she is not entirely doing this by their worshipping with the sects. For her not facing the facts before marriage, she has undergone strain, anxiety and grief, and she is thinking of leaving her husband, but this would be running away from the problem and wouldn't give her children the right kind of spiritual home life nor a non-sectarian Christian father at all.

"We'll just not talk about it," is another way of not facing the reality of the problem. When one keeps his most treasured convictions within himself over a period of time, it may prove more harmful and devastating to him than bringing them out in the open and discussing them maturely. When one is unable to share with his family some of the sweetest and most memorable experiences of life, it may prove disconcerting and even tragic.

Dr. Popenoe, in his book on marriage, contends that "it is a great handicap when persons who have been brought up in unlike religious faiths marry. It cannot be said that they will fail to be happy, but there is risk of this finally resulting if they do not have from the beginning an appreciation of their differences and some acceptable program in regard to this, particularly if they should have children. Great separation in the religious point of view leads to unusual strain." A person's faith is established in childhood. It grows in early participation in divine services and out of instruction from parents. One's religious background becomes an important part of his life. He may think that he can ignore this very strong factor in marital happiness, but it is deeply rooted in the subconscious. When married life brings on its problems and difficulties, one inevitably returns to his childhood faith which has given him comfort and assurance in times past. At a time when two people need a unity of faith to hold their distressed lives together, a mixed marriage prevents them, from finding it. Such a marriage keeps the family divided on the one day above all in which it should be united—the Lord's day. The children can go to services with either parent, but not with both.

There is a solution to this problem. To those already involved in a mixed marriage, face the facts. Determine to discuss the problem and not try to make believe that one doesn't exist. Get a good cross reference Bible and sit clown together and begin making a thorough study of the religion

of the New Testament. Learn of the church revealed therein, and make up your minds to not follow anything else than what is clearly taught in God's Book for us. Determine not to wear any other name or believe any other doctrine than you find in this book. It is a tragedy that so many are not willing to follow this advice. If you are thinking about marrying outside of the church of our Lord, try this solution before you marry, and there will be no mixed marriage. If your prospective partner is not willing to discuss, study and eliminate this problem before marriage, there is slim chance that he will be willing after you are united with him. Try to look forward and face the fact that if you go ahead and marry him, you may well be stepping into a life that will ultimately lead to frustration, disappointment and perhaps even spiritual destruction.

Friends, there is nothing, in my estimation, more rewarding and sweeter than a wholly loyal Christian home. What a blessing it is to be able to pray together and worship together and bring up your children teaching them to have no creed but Christ, to have and follow, no rule of faith but the Bible and to live the great principles of the Christian life.

Determine within yourself, young people, to some day have a Christian home. Go places where you will find other young Christians. Be willing to do all you can to associate and have fellowship with people of like minds as yourself. Don't lose sight of your goal and pray to God to help you accomplish it, and trust in Him to help and guide you in reaching it. You can have a Christian home if you really want to, and let's not forget the admonition of the apostle Paul to the Corinthians: "Do not be mismated with unbelievers" (2 Cor. 6:14, R.S.V.).

(Many of the thoughts expressed in this article were gleaned from an excellent article written by Ira North in the June, 1955, issue of the 20th Century Christian).-1711 Bush St., Santa Ana, Calif.

WHY AN "ANTI" (Cont. from page 28)

all their lives. Not until he was in the grip of senility in his eighties did old Brother Lipscomb succumb to the relentless insistence of such innovators as G. C. Brewer and G. Dallas Smith in 1915, when he "wrote a short paragraph in the Gospel Advocate saying that he had changed his view in reference to the communion cup and that he did not believe it was any digression or in any way a corruption of the service to use as many cups as might be demanded by the occasion" (see introduction, pages XII and XIII, Forty Years on the Firing Line, by G. C. Brewer). Thus did David Lipscomb turn his face from his valiant and unrelenting warfare of over twenty years duration against this heresy. (Wonder what suddenly changed it from heresy to part of Holy Writ in Brother David's mind?). This abrupt reversal on his part opened the floodgates of innovation, and the tidal wave of individual cupism surged out over Zion until "the churches began using the individual communion cup everywhere" (see above reference). Thus the churches ceased following after Christ and followed after Lipscomb, Brewer, and Smith in the same carnal manner of the Corinthian Christians of Paul's time.

Regarding this matter of located preachers, most evengelists of the New Testament cast of mind showed a preference for the evangelist traveling about establishing new churches in barren fields and strengthening older churches through the teaching of the Word publicly and house to house up until the early part of this century when the disease of pastorism began to set in. Alexander and Thomas Campbell, Barton W. Stone, "Raccoon" John Smith, Walter White, Ben Franklin, David Lipscomb, E. G. Sewell, etc., were such evangelists (see Search For the Ancient Order).

4. In answering charges of unscripturality, and demands for book,

chapter, and verse, these erring brothers employ dodges to avoid answering these charges and demands arid resort to ridicule and name-calling (legalist, fundamentalist, old fogie, mossback, divider, etc.), depending upon the real or assumed credulity of their audience. All of which calls to mind the maneuverings of the missionary society and instrument adders who were also bereft of any scriptural support for their contentions. Here is one young fogie (30 years) who insists upon scriptural sanction for all matters of faith and worshp partaken of by the saints of God.

I cannot carry on any practice, or teach such practice, for which I cannot find express authorization in God's Holy Writ. I must stand unreservedly upon the firm foundation of the Bible, and be able to offer a ¯thus saith the Lord" for every matter of faith and practice I support and teach whenever I am asked for "a reason concerning the hope that is in" me. As f cannot offer a ¯thus saith the Lord" for individual communion cups, women teaching publicly, Sunday schools, and located preachers, I herewith publicly state my unreserved renunciation of all false doctrines of men, and my determination to henceforth "know not anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).-1 146 W. 78th St., Los Angeles 44, Calif.

BREAKING OF BREAD (Cont. from page 29)

22:19; and also 1 Cor. 11:24. We can draw a true picture in our minds. We see Christ as the one that is officiating at the service, he took the bread, he blessed it, and he (Christ) brake it, and said, "**Take, eat,** this is my body.¯ Not one time did he tell the disciples, each one of them, to break off a piece and eat it. The expression does not occur in connection with the communion.

The two statements that are made

Every one making a statement has a purpose in view. The purpose is to convey or to express a thought or thoughts that the hearers may believe. The truthfulness of the statement is from whence it had its beginning.

Statement No. 1. Matt. 26:26; Mk. 1**4:22;** Lk. 22:19; and 1 Cor. 11:24, make this statement: "Jesus took bread. blessed it and break it and said, **Take, eat, this is my body." Paul and Luke tell who it is for.** Now brethren, who did the breaking, was it. Christ or did the above scriptures state that **each disciple break his portion?** All know that Christ did the breaking, and the command was to the disciples to "Take, eat." Since Paul said in 1 Cor. 11:24 that the bread was broken, and after it was broken, Christ said that it was his body which was broken for his disciples, or **you,** then that forces the fact that it took the breaking to prepare it as his broken body.

Statement No. 2. This statement is made by the brethren that teach by precept and example that the loaf (or bread) should remain in one piece. Their statement is this, that each one serving at the table must take the bread and give thanks, **and then break off his portion, therefore specifying `that each much break off their portion. I** fail to find any such statement in the Bible in connection with the communion. Christ said in Matt. 26:26 and Luke 22:19, "**Take, eat."** Those that teach and practice that one must break off **their portion say, "Take, break, eat".** Which one is by inspiration? Christ leaves it optional, as to the members getting their portion by the general term, "**Take, eat."** But the brethren that practice breaking off their portion, **specify terms where Christ did not.** Therefore they bind on each member that each must break off of the remaining piece (or loaf).

1 Cor. 10;16: The bread which **we** break, is it not the communion of the body of Christ?" **Does this scripture teach that each member must break off their portion?** Some say yes, _but it does not convey any such thought, When Paul made the statement, it did not just apply to those at

Corinth, it had a church-wide application. Let us look at Ex. 12:6 and get a parallel expression. We see here that Moses told the people to take a lamb, or goat, and the whole assembly of the house of Israel shall kill it. Does that convey the thought that the whole assembly of the congregation must strike or pierce the Iamb or goat individually? No. The killing of the Iamb or goat was approved by all. Just so with 1 Cor. 1:16. The one at the table gave thanks, Christ did that, and the giving of the thanks was approved by all. And the breaking is also approved by all. Thus the bread is prepared by the giving of thanks and breaking, and therefore qualified as his body broken for us. The bread is sanctified by the giving of thanks and breaking, and not before (Matt. 26:26; Mark 14:22; Luke 22:19; and 1 Cor. 11:24). Some ask, "What does breaking of bread refer to in Acts 2:42,46?" It only mentions the facts that they observed the communion. True, they broke the bread just as in 1 Cor. **10:16.** The bread is mentioned, and the cup is implied because it takes both to constitute the communion.

I shall now investigate a few statements made by those that teach and practice that the one serving at the table, must break off his piece first, and then the other members break off their portion. They charge that we who oppose them make loaves when we break the bread. Now let us see how weak that statement is. A loaf (or the loaf) is made and shaped according to the size necessary. Thus we would say molded to the form desired, and is one in number. It is separate and apart from all other loaves, therefore making it a volume of its own. To break it does not make it another loaf. It would be one loaf in two pieces. Regardless of how many pieces it is broken into, they are all of that one loaf. One preacher who is highly esteemed by those who teach that one must break off his portion, stated that he would deny that it was scriptural to break the break twice. Well, he should be careful about the number of times it is broken because of the importance he places on the breaking. They break it more or as many times as any people. They place as much importance on breaking their portion as they do eating.

The scriptures clearly teach that the breaking is one of the acts that prepare it. Therefore when it is prepared, it cannot be prepared again, just as one who is baptized cannot ever be baptized again.

Brethren, if your demonstrating does not harmonize with the scriptures, something is wrong, and it is not the scriptures. Where the scripture reads a certain way, and one demonstrates the act differently **that person is wrong.** —*414* Persing Dr., Whittier, Calif.

NEWS AND ACTIVITIES

The Bellflower church was recently made to rejoice when Bro. Maurice (Bud) Link, a young preacher of the gospel, boldly renounced digression in a stirring confession which he made before the Lord's day morning assembly. Bro. Bud is very desirous of doing the work of an evangelist and is ready to devote 11;s full-time in service for the Lord just as soon as he can get support. He is determined to preach and practice for worship only what can be read in the New Testament Scriptures.

¯Bro. Howard McCay from Yakima held **a** meeting for us which began the 4th of this month (Dec.) and closed on the 11 th. One obeyed the gospel, The young man that obeyed the gospel is now my daughter's husband. Bro. McCay came clear from Yakima to perform the ceremony. Too .bad there isn't more faithful ministers of the gospel. The church would have a better chance to grow."—L. M. Starnes, 233 South C St.. Springfield, Ore.

"At some of our recent services at the Lugert church of Christ we have had several visitors for which we are thankful. Any who come our way are invited to stop and visit our services each Lord's day at 10:00 a.m. I was called to Texas recently for the funeral of an elderly sister-in-Christ. Our loss is heaven's gain. We are proud of the No. 1 issue of "It Is Written," .der the new management and editor. We feel sure that more good will be done by the paper, as it has been the means of much good in the past. Best of love and good wishes to all of you and the brethren everywhere."—W. H. Francis, 423 W. Tyler St., Mangum, Okla.

The sister who passed away of whom Brother Francis mentions was Sister White. Sister Studer writes: "Sister White passed away Dec. 1. She was nearly 78 years old. She had been a member of the church of Christ for about 60 years. The last time she mentioned anything about the church was when she was in the hospital very low. Some ladies came in and said they were from the church of Christ and Sister White said, `Sister Studer, are they on our side?' Her husband passed away about 15 years ago. He was a loyal preacher of the gospel. She left four sons and two daughters and several grandchildren to mourn her passing." Sister Studer also writes: "We have worship in our home at 10 o'clock each Lord's day, and at 7 in the evening we come together for a service of singing, teaching and prayers." —Sister Howard Studer, Box 84, Lorenzo, Tex.

OUR CONTRIBUTIONS (from Dec. 11-28)

1-1·ndsville, Ark., church of Christ	$ 5.00
Lugert, Okla., church of Christ	1 0.00
Lochie Cole	1.00
Willie Doan	1.00
Maude Scott	2.00
L. M. Starnes	2.00