Ia these are written, the& ye might believe that Jesus is the Christ the Son of God; and 461 6elieving yo might lame Iife4hrou9h▶ kis name" (John 20:31) .

IT IS WRITTEN

THIS PAPER IS DEDICATED TOME PROMOTION OF UNDENOMINATIONAL NEW TESTAMENT CHRISTIANITY

VOLUME I **MARCH, 1956** NUMBER 5

RECONCILED

By J. W. Bedingfield

II Cor. 5:20: "Now then we are ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God.⁻

Why do we need to be reconciled to God? Because man's sins separate between him and God. God's face is hid from the man who lives in sin, and his ears are not open to his prayers (Isa. 59:1,2; I Pet. 3:12). As long as we are sinners we are not friends of God (Jas. 4:4). We see then that because of a man's sins, he is an enemy of God. If we are enemies of God in this life, and are not at peace with him here on earth, what may we expect in the judgment? We pray you in Christ's stead "be ye reconciled to God" before it is everlastingly too late.

How may we be reconciled to God? Since man and not God is the offender, it is up to man to seek reconciliation. Now God is willing and anxious to have man reconciled to him. Paul says, . . . as though God did beseech you . . (II Cor. 5:20). Peter says that the Lord " . . is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). John states: "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life" (John 3:16). We read in Colossians: "For it pleased the Father that in him should all fulness dwell; And, having made Peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now bath he reconciled in the body of his flesh through death, to present you holy and unblamable and unreprovable in his sight" (Col. 1:19-22). Notice that peace is made with God by the blood of Christ, and that we are reconciled to God in Christ's body.

Now turn to Eph. 2:16: "And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby." Again we learn that we are reconciled "in one body," that is, the body of Christ.

I would like to answer two questions now, that we might be sure that we are reconciled to God according to his plan. First: How do we contact that atoning blood of Christ? and second: How do we get into the body of Christ, where reconciliation is promised? We know that Christ's blood was shed in his death. When his side was pierced on the cross, there came out blood and water. In I Jno. 5:6.8, we learn that Jesus came not by blood

only, but by water and blood. In verse 8 we find, "And there are three that bear witness in earth, the Spirit, and the water, and the blood: And these three agree in one." Hence we see that the water and the blood are together. They were shed together in his death, on his cross. Now hear Paul: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). Christ's blood was shed "in his death." We are baptized ¯into his death." The blood and the water came together, so how simple to contact the atoning blood of Christ by being buried with him by baptism into death (Rom. 6:4).

Now to the question of how to get into the body of Christ. Hear Paul again: "And he is the head of the body, the church" (Col. 1:18). Again: "And hath put all things under his feet, and given him to be the head over all things to the church, which is his body . . (Eph. 1:22,23). Now, remember• that Eph. 2:16 said that we were reconciled "in one body." That body is the church. How do we enter the church or body of Christ? Paul wrote to the Corinthians: `Tor by one Spirit are we all baptized into one body" (1 Cor. 12:13). Remember I Jno. 5:8 told us that there were three that bear witness in earth, the Spirit, the water, and the blood. So by one Spirit we are baptized into one body. "There is one body [church] and one Spirit" (Eph. 4:4). *"One* Lord, one faith, one baptism¯ (Eph. 4:5). How simple to just accept God's plan of reconciliation! Just to humbly believe it and obey it, and have that assurance that you are reconciled to God, a friend of God, a child of God, knowing that the eyes of the Lord are over the righteous and his ears open to their prayers. "We pray you in Christ's stead, be ye reconciled to God."

Christ shed his blood on Calvary's cross, that men might be reconciled to God "in one body." Now where, my friend, would you seek to be reconciled to God? Christ's blood was not shed that you might be reconciled to God with your hand on your radio, and a one-dollar bill in an envelope addressed to the radio station to which you are listening! Oh no! But that he r&ght reconcile both to God "in one body [church]." And don't forget that you must contact the blood of his cross.

Since we are the transgressor, and God is blameless and holy, shall we ot seek to be reconciled to him according to his plan? I once attended a religious service where the preacher had the ones seeking reconciliation to come up to the altar, and with their hands on the altar, the preacher begged God to come and be reconciled to the sinners. The point I want to make is this: "Be ye reconciled to God." Don't ask God to be reconciled to you, if you are still in your sins. Your sins are what have separated between you and your God, so don't expect God to be reconciled to you, until you by obedi-'-nce remove those sins that are to blame for the separation. "Men and brethren, what shall we do?" "Repert, and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). As long as those sins remain, God will not be reconciled to us. God will not walk hand in hand with us, when we are laden with sins. Don't pray for God to be reconciled to you at the altar if you

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haven't washed away the sins that separate between you and God, but obey Acts 22:16: "And now why tarriest thou? arise, and be baptized, and wash away thy sins . ." That is right; be baptized for the remission of sins, then the Lord will add you to his church (Acts 2:41; Acts *2:47).* Then you will be in his body where God has pcomised to be reconciled to man.

We can then be at peace with God, a friend of God, and when we stand before that great tribunal, we have the assurance that our names are written in the Lamb's Book of Life (Heb. 12:23), and that we are children of God: And if children, then heirs; heirs of God; and joint-heirs with Christ (Rom. 8:17).

"As though God did beseech you by us; We pray you in Christ's stead, be ye reconciled to God." — Box 441, Magdalena, N. M.

A MOMENT'S THOUGHT

By C. H. Bonneau

One of the greatest obstacles in the way of unity and progress in the church today is the lack of a qualified eldership in a majority of local organizations.

This condition is the result of neglect and laxity of both the church and the ministry over a long period of time. The church, on the other hand, has not been slow to realize the need of and make an effort to discover and develop latent talent for the ministry, but has almost wholly neglected its duty to seek out and train men to qualify for its only authorized officials, bishops and deacons. The ministry, on the other hand, can be blamed in that it has failed to reprove and rebuke congregations that, over a period of many years, have struggled along with so-called "leaders", "chairmen" and "secretaries", composed often of novices and the unlearned, and it has not instructed as it should local congregations on the kind, quality and fitness of its officials.

In short we all, to a certain degree, seem to realize the necessity of an effort to carry out the Spirit's command in preaching the word, but our ears seem to be closed to the equal value attached to the Spirit's exhortation for feeding the flock.

The kind of men for feeding the flock is set forth in more than one passage, but we would like to quote I Tim. 3:1-7 (Revised S. Edition), "The saying is sure: If anyone aspires to the office of bishop, he desires a noble task. Now a bishop must be above reproach, married only once, temporate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money. He must *manage* his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil; moreover he must be well thought of by outsiders, or he may fall into reproach and tie snare of the devil."

If therefore we would spend more time to find and develop *men* of this character to direct our local congregations it would pay in dividends of greater unity -rid peace among us, for to use such men is God's plan and not man's.—Christian **Appeal,** Visali a, Calif.

THE KINGDOM
Its Beginning Time and Place

(Continued from Nov.)

By W. A. Nelson

In considering the coming of the kingdom in the November issue of **It Is Written,** we find that the kingdom was established on the first pentecost after the resurrection of Jesus Christ in the city of Jerusalem. Daniel of old said, "I saw in the night viq'ons, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days [or to where God is], and they brought him near before him. And there was given him domination, glory, and a kingdom, all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. 7:13,14). Daniel, looking into the future said, "I saw one like the Son of man . . - Jesus ascended on high, and a cloud received him out of their sight. -. . . behold, two men stood by them in white apparel; Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1 :9-11).

Jesus is now in heaven seated at the right hand of God. Isaiah prophesied: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills [or earthly kingdoms] ; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. :2,3). Moses received the Law on mount Sinai, and the word of the Lord (the gospel) was preached in Jerusalem. Jesus told his disciples to wait at Jerusalem, until they received tl,e promise, or were endued with power from on high (Luke 24:49; Acts 2:1-4). The kingdom came with power, and the apostles spake as the Spirit gave them utterance. Repentance and remission of sins were to be preached in his name among all nations **beginning'** at Jerusalem (Luke 24:47). Isaiah, the prophet, said, "All nations [or people] shall flow unto it." We find recorded in Acts 2:5: "And there were dwelling at Jerusalem Jews, devont men, out of every nation under heaven.—

Jesus gave the commission to the disciples: "Go teach all nations" (Matt. 28:19,20). "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15, **1 6) . This** gospel began to be preached in Jerusalem on the first pentecost after **the** resurrection of Christ. The prophet Joel prophesied: "And it shall come to pass afterward, that I will pour out my spirit upon all flesh [or all people] ; . . I will shew wonders in the heavens and in the earth, blood, fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come" (Joel 2:28,30).

The crucifixion of Christ: "And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst" (Luke 23:44, 45). Again: "And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent" (Matt. 27:51). On pentecost the multitude came together having heard a great sound as of a rushing mighty wind. Everyone heard the apostles speak as the Spirit gave them utterance. Jews

and devout men out of every nation understood in their own tongue wherein they were born. They were confounded, and some were amazed. "Others mocking said, These men are full of new wine." But Peter said, ¯These are not drunken, as ye suppose . . . . But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh" (Acts 2:14,16). Joel prophesied, and it was fulfilled on pentecost in Jerusalem.

We shall now notice another prophet. God speaking through the prophet to David, said, "And when thy days he fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever" (II Sam. 7:12,13) The apostle Peter, preaching the first gospel sermon in Jerusalem, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. . . . Therefore being by the right hand of God exalted, and having received of the father the promise of the Holy Ghost, he bath shed forth this, which ye now see and Fear¯ (Acts 2:29-31,33).

These people witnessed the fulfillment of the prophesy of Daniel, Isaiah, Joel, and Samuel. These holy men all prophesied of the coming or the establishment of the kingdom. God's covenant with David is sure: "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie upon David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven (Ps. 89:34-37).

We conclude that the kingdom was established on the first pentecost after the resurrection of Christ. He ascended into heaven, is sitting at the right hand of God on David's throne, and is now reigning. He is Lord of Lords, and King of Kings.—Rt. 1, Box 14, B.M., Somerton, Ariz.

IGNORANCE OF THE TRUTH

By L. Rogers

Read Jno. 17:17; 2 Cor. 3:6; 1 Tim. 6:3-5; 2 Tim. 3:8-17; Job. 32: 7-9; 2 Tim. 2:15; Heb. 8:1; and 1 Cor. 2:13. I speak of inspired truth, the truth of God. Seek ye out of the Book of the Lord, and read Isa. 34:16 and Isa. 8:20. The Book is not lost in the temple rubbish of Solomon's temple where Hilkiah, the high priest, found a dust covered scroll which was called the Book of the Lak (2 Kings 22:8). We must put away lying (Eph. 4:25), and put away stealing. Hear Jeremiah: "Behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbour" (Jer. 23:30; read vs. 31,32).

A few people do not want to increase their responsibility to God by learning the truth, truth as it is in Christ; as only found in the New Testament (Jno. 1:17). At least that is what they say. They even contend that it is better to leave the heathen in ignorance. They believe that a Chinaman or an Indian has a better chance of being saved in ignorance than by learning the truth, so they would call the missionaries away from the field. This is not only far-fetched, but it is foolishness (2 Cor. 4:2).

In the first place no one can prove by the Holy Scriptures that the Lord will save anyone in ignorance. It is

extremely doubtful that he will, Fire burns the little child who doesn't know that it will burn, just as it does a man who knows that it will burn. In the natural world an infraction of the Law is just as painful to the ignorant as it is to the wise. Paul said, "I would not have you to be ignorant." Ignorance is no excuse. A person does not have to know that water will drown him, before it will drown him, And it is probable that this is just as true in the spiritual realm as it is in the physical. Some people are ignorant of the truth because they want to be, while others are ignorant by mistake. Paul persecuted the church ignorantly in unbelief. He sad that he had a good conscience in the matter, and for that rehson found mercy with the Lord. Paul did not hold the idea that he could have been saved in his ignorance. Also of his mistaken Jewish brethren, he wrote Rom. 19:1-3.

From this we understand that zeal without New Testament knowledge is a vice instead of a virtue. In their ignorant devotions the Jews were trying to establish their own plan of salvation. One who is wilfully ignorant of the truth on any important subject is dishonest. One who is ignorant of the truth about salvation is dishonest. Some people will think they are honest when they are dishonest. When one habitually searches for evidence to prove what he believes, or to disprove what he does not believe, this one is not likely to be an honest person.

The majority of the Pharisees were guilty of all these vices. They were wlfully ignorant. They did not want to know the truth concerning Christ (2 Ccr. 4:2). They walked in craftiness and handled the word of God deceitfully. And there are some men today who do just as they did. I heard a preacher quote the great commission as recorded by Mark seven times in one sermon, but never did he quote it right. He had it this way: "He that believeth shall be saved; but he that bc'eveth not shall be darned." Each time he left out the words "and is baptized." I am sure that he knew better, and that he purposely misquoted it. Was he honest or dishonest? He handled the word of God deceitfully and walked in craftiness. No one has a right to take anything away from the word of God. This is the worst kind of stealing. Such a way of handling the Scriptures is strictly forbidden in the Bible. They who do such cannot expect the Lord to save them. Read Jer. 23:30; Rev. 1:3; 22-19; and 1 Tim. 6:1-21.-312 4 Ave., Teague, Texas.

THE GREAT SACRIFICE

By W. E. Daniels

The first question which I wish to study in this article is who made the great sacrifice, the second, what was the sacrifice, and third, who is to do the sacrificing now. Let us ask ourselves the question, are we sacrificing as taught in God's word? Concerning the first thought, we read in Jno. 3:16 that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Again, Matthew tells us that this only begotten Son was a beloved Son (Matt. 3:17). Again, speaking of Christ, God said, "This is my beloved Son, in whom I am well pleased" (Matt. 17:5). When Jesus was on trial, Pilate asked him "Whence art thou? But Jesus gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me except it were given thee from above" (Jno. 19 :9-11) .

Now let us read some of Jesus' own words as recorded by John: "Therefore does my Father love me because I lay down my life, that I might take it again. No man taketh it from me, but

I lay it down of myself. I have power to lay it down, and I have power .to take it again" (Jno. 10:17,18) . Again: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us" (1 Cor. 5:7). Again: "Ye are bought with a price; be not ye servants of men" (1 Cor 7:23). Again: "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." (1 Cor. 6:19,20).

Notice, if you will, some of the points above. God was not obligated to give his Son. God had all power and all authority. There was not a power or authority that could have forced him to have given his Son. But he so loved the world that he gave his only begotten Son, his beloved Son. Suppose we try to think how great that love was. God gave his only begotten, beloved Son. Would any of us sacrifice our only begotten son, our beloved son? Only one man ever attempted to do so (Abraham, Gen. 22), but God didn't require that much of him. Christ layed down his life for us. No man took it; he layed it down of himself (Jno. 10 :17,18) . Since God arid Christ have done so much for tr3, what are we required to do for them? The first thing required of us is to believe on or in the only begotten Son of God (Jno. 3:16). To believe on or in him is to believe his doctrine, his teaching, and his word that he is the Son of God (Jno. 8:24). Without belief or faith, it's impossible to please God (Heb. 11:6).

Faith comes by hearing the word of God (Rom. 10:17). Then we are required to believe the word of God, and we are required to repent (Lk. 1 3:3-5). Next. we are required to confess Christ (Matt. 10:32). Having believed, repented, and confessed, we are next required to be baptized (Mk. 16 :16 ; Acts 2738) . Now to all who might read these lines who have never obeyed these four requirements given above, I ask: Isn't this co very little that is required of you compared with what God has done for you? Should any one offer you so much for so little in the material realm, you would quickly accept it, wouldn't you? Then why refuse God's offer? God gave his only begotten and beloved Son for you (,Jno. 3:16; 1 Cor. 5:7). Surely you can obey these four commands which he requires of you. Just believe, repent, confess, and be baptized. This is so little in comparison to what God has done for you, isn't it?

Next, I wish to consider some of the things which God requires of those who have obeyed these four commandments mentioned above, We are told by the inspired word of God !fiat Christ was sacrificed for us (1 Cor. 5:7). Now the thought comes, what does God require us to sacrifice for him, and are we sacrificing it? Well, here it is as Paul gives it to us: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service (Rom. 12:1,2). Suppose we consider this a bit. Are we making our sacrifice? that "reasonable" sacrifice? Had God required as much of us as he sacrificed (our only begotten and beloved son), we would have said that this was unreasonable. But God only requires a reasonable sacrifice from us, and I ask again, are we sacrificing 3s we should? One might ask, how do we present our bodies a living sacrifice? Verse 2 tells us exactly how. Let's read it. "And be not conformed to this world: but be ye transformed by the renewing of your mind . . . • What does it mean to "be not conformed to this world"? My answer is that one is not to be like the world, not to be entangled with the things of the world which are not necessary to life and godliness. John clears that up nicely: "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jno. 2 :16) . Hear the Hebrew writer: "By

him [Christ] therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips" (Heb. 13:15). Again we can see that our sacrifice is very reasonable and is nothing to be compared to God's sacrifice for us.

The Hebrew writer continues: "But to do good and to communicate forget not: for with such sacrifices God is well pleased" (Heb. 13:16). Surely, can we not make as small a sacrifice as that when God made such a great sacrifice for us? But let us ask ourselves again, are we doing it? Peter said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5). At this point I wish to say that God has been very reasonable with us human beings. God made the greatest sacrifice for us that could ever be made, but he only requires a reasonable sacrifice from us. There is one little scripture that I believe if strictly obeyed and observed we would have no trouble in offering to God the sacrifice which he requires of us. "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). May God help us all to know and do his word.—Broken Bow, Okla.

Open Forum

A REPLY TO BRO. E. H. MILLER ON THE BREAKING OF THE BREAD

By E. H. Cavin

I have before me a copy of Bro. E. H. Miller's article which appeared in the Aug. 1, 1955, issue of the **Old Paths Advocate.** I shall endeavor to set some things straight. I wish to notice Matt. 26:26; Mk. 14:22; Lk. 22:19, and set forth the things that Christ did before he said that the bread became his body (symbolical). Bro. Miller charged in his article that I only wanted to see steps Nos. **1,** 2, 3 and 6. No, my brother, I see all six of the steps taken, but I fail to see even an inference of where it says that Christ broke off a piece, ate it and told the disciples to do likewise. Neither does Bro. Miller nor anyone else see it, for the statement "Take, break off, eat" is not there. Why some practice that way without even an inference is beyond my comprehension.

Now, let us go over the scriptures that refer to the bread of the communion and see if I reject any of the commands. No. 1: Christ took bread. Notice, the writer said "bread." No. 2: He (Christ) blessed it. No. 3: He broke it. No. 4: He gave it to the disciples. No. 5: He said, "Take, eat." No. 6: "This is my **body" (**Matt. 26:26).

In 1 Cor. 11:23,24. Paul said that on the night in which Christ was betrayed that (No. 1) Christ took bread. Notice, Paul said it was just bread (vs. 24), and when he had (No. 2) given thanks, (No. 3) he broke it (No. 4) and said, (No. 5) "Take, eat." (No. 6) "This is my body which is broken for you." No "Take, break off, eat" ment-oned. Notice also Christ never did call the bread his body until after he blessed and broke it. Since the scriptures tell us that Christ called it his body after he took it, and gave thanks for it and broke it, then surely no one would argue with Christ that it was his body before he said it was, Yet, I contend and have proven that it was bread when Christ took it and remained such until it was qualified by the giving of thanks and the breaking of it by Christ, and then he told the disciples that it was his body. That is the way the scriptures read.

A question: If it was his body be-

fore the giving of thanks and breaking, why could not bread any place, any time be his body? We see that there are things necessary to qualify the bread to be his body, and Matt., Mark, Luke and Paul give those necessary steps. We notice that Bro. Miller states that the Bible does not teach when the bread becomes the body. Does our brother believe that Matt., Mark, Luke and Paul's writings are not Bible? They all state that it was after Christ gave thanks and broke it that he said it was his body. No writer ever said it was his body before the giving of thanks and breaking, so it forces it to be after thanksgiving and breaking. Again, if the Bible does not teach when it (the bread) becomes his body, no man or group of men know whether they eat the Lord's body or not. Our brother has no proof that he eats the body, and I do not believe that he eats the Lord's body, because he asserts that there is no qualifying or that the bread is not prepared by any special act. He does not believe that bread needs any qualifying, that bread is Christ's body any where, any time, for he rejects the breaking done by Christ as being a qualifying act. My statement as to the Bible meaning of "break" as a part of the qualifying, that is, preparation, was that the bread was only broken one time to qualify it as his body. Once qualified it could not be qualified the second, and the term "Take" does not always include "break." Neither does the term "break" always include qualifying. In the sense that Christ broke the bread, PS the context shows, his breaking was to qualify it. If the disciples broke off a piece, it was optional as to getting their part. The scriptures which Bro. Miller needs are those reading that Christ broke off a piece and told the disciples to do likewise, but there is no hint of such in all of the New Testament.

Again, the brother states that I said that it was not his body when broken. This was not my statement. If he will re-examine my article he will see that I said it was not his body until thanks was given and the bread was broken; then Christ said it was his body. The breaking is the last act to prepare it as emblematical of his body.

Now, to 1 Cor. 10:16,1 7. The bread which we break. Yes, that is right—the bread we break. But Paul did not say that each individual broke off a piece. Certainly we all have part in breaking the bread. As the one at the table takes it and audibly gives thanks and breaks it, the other members approve, just as in Ex. 12:6, in speaking of the Passover, the whole assembly of the congregation of Israel should kill the lamb. Now. did each one of the assembly there pierce er strike the lamb? The assembly there composed the term "we" as much as in 1 Cor. 1 0:16. No, the lamb was killed by the one that was selected to kill it and was approved by the congregation, the same as in 1 Cor. 10:16. Bro. Miller says that they all do as Christ as pertaining to the bread. Now that "all" means everyone, including women as well as men. Does each take bread or a loaf, and does each one audibly give thanks? Does each one comment as Christ did? Does each one, both men and women, audibly bless the cup? If not, why not? The terms are the same. The "we" that bless the cup is the same "we" that break the bread.

Bro. Miller claims not to be guilty of breaking Christ's body half in two. I do not know of any of the brethren, identified with us who oppose the breaking off as a specific term, who teach or practice breaking the bread in half. I know that those who oppose us have accused us of that. Webster says "to break" is to cause to separate by violent pressure; to cause to come apart, so when Christ was crucified there was a separation. But says one, when the bread is broken it makes two bodies. No, it does not. Here is a parallel example: A few days ago, a man was run over by a train. The report was that it cut him in two. Now, was there two men? No, but two

pieces of one man. Just so with the breaking of the bread. There is just one loaf in pieces. As Paul says in referring to the church, there are many members but one body. Besides, we do not have one piece on one plate and another on another plate. That is another charge which we are not guilty of,

Again, Bro. Miller says, "Let us follow the way all agree is safe." We all do not agree that the way he and those that are identified with him follow is safe, because the practice of each one breaking off his part as a command cannot be read in the New Testament. They specify terms where the inspired writers place what they wrote in general terms. Bro. Miller states that he defies anybody to prove that anyone ever broke who did not eat, or anyone ever ate that did not break. We notice that the command was to the disciples, "Take, eat." No "break" was mentioned, so there is an implication that one can "take" of the one bread and not necessarily need to apply force to break it. As Paul says in 1 Cor. 10:17: "We are all partakers of that one bread" which, of course, was previously broken (vs. 16). Yes, broken and yet one bread. No one knows into how many pieces the bread was broken. We know that to separate anything makes two or more parts of it. I do not contend that the bread was just brokcn into two pieces. I place no number on the pieces, for I do not read of a set amount. I use the general term "break" as that is the way the scriptures give. it.

As I have proved my position on our practice and teaching, here is something for Bro. Miller to prove: Christ broke off a piece and told the disciples to do likewise. He may assume, but that is not proof. He needs some scriptures in order to produce evidence by inspiration.

Again, if the Bible does not teach when the bread becomes his body, from what authority are we taught it? since there are only two sources from which we receive teaching, i.e., God and man. Since the brother denies that it came from God, that forces it to be of man. Therefore, it can not be of faith in God and must be sin (Rom. 14:23).

I have proved that our practice is in harmony with the scriptures. The one at the table takes the bread, offers thanks, breaks it, and it is passed to or given to the members. Each one takes and eats as the command was to "Take, eat." May God bless all in a study of divine things that we may come to the unity that our Saviour prayed for.-

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THE FALL AND RISE OF MAN (I)

By L. L. Coleman

In Genesis, Chapters 1 and 2, we find that God created man in His image, and after his likeness. Therefore man was perfect at that time and sinless. God planted a garden eastward in Eden and commanded man to not eat of the tree of knowledge which was in the midst of the garden. In the third chapter the serpent being more subtle than all the beasts of the field. approached the woman. He said, "Yea," bath God said Ye fall not eat of every tree of the garden? The woman answered that they might eat of all the trees of the garden except the tree of knowledge of which God had said they should not eat nor touch because they would die if they did (vs. 1-3). Then the serpent said that God knew that if they ate of that fruit they would be like goods knowing good and evil. He said, "Ye shall not surely die." So they ate of the fruit, because they did not believe God but Satan and death is the punishment for sin (vs. 4-7).

The next work of Satan is in chapter 4. Cain slew Abel his brother. After that Seth was born in place of Abel. Also in this chapter a man named Enoch was born who was a decendant

of Cain (Gen. 4:17). Let us not get him confused with the other Enoch who walked with God and was translated. In Chapter 5 is recorded Adam's geneology. Enoch, the seventh generation from Adam, was the one who walked with God.

In Chapter 6 God had become much grieved with man, but Noah found favor in his sight so God instructed him to build an ark to the saving of himself and his family.

Now, who were the sons of God mentioned? I call attention to the gospel according to John, Chapter 1:1-13: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light. That was the true Light, which lighteth every man that cometh into the world. He was in the world. and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them which believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." There is a true description of the sons of God.

Next we shall consider the flood, the tower of Babel, Abraham, Isaac, and Jacob.—Gen. Del., La Habra, Calif.

NEWS AND ACTIVITIES

"The church of Christ in Sacramento, although not too large a group, has outgrown the room in which we now meet, located at Brother Herman Brown's residence. Therefore, we have been looking for a more adequate place that we might carry on our worship. We have now found a neat place in a residential area of West Sacramento in which all the brothers and sisters who have seen it are very pleased. It is a half acre of land with a residence on it which, when partitions are torn out, will give room to meet. There is also room to build a church house at a future time when we need more space and are financially able. An offer has been made, and the place has gone to escrow. Unless the unforseen happens, within a month or so we hope to write giving our new address. Any wishing to fellowship in this project, your help would be appreciated.—LaVerne McCluskey, 1829 Laurel Lane, West Sacramento, Calif.

. . . the Bohannan Mt. church of Christ is located on Wesley and Mantie Road, I I½ miles off 74 highway. We invite all to visit and worship with us, and hope we can have brother and sister L. E. Atchley back with us soon. We hope to have our building seated, and have a meeting this spring. My two, sons and I carry on every Sunday and will continue to do so if the Lord wills we live. Bro. L. E. Atchley baptized our son, Ulysses, 15, and he is helping in the work.—Steve Laney, Rt. 1, Wesley, Ark.

"The church is gradually on the upbuild, about all doing their best to help. Brothers Treat and Daniels are back with us. Both ate good men and workers."-R. C. Clements, Box 731, Broken Bow, Okla.

"I arrived back home Monday after closing the meeting at Yuma on Sunday, Feb. 5th. Attendance was hindered somewhat by sickness there, but nevertheless interest was good throughout the meeting. It was a pleasure to work with the good brethren at Yuma and Sornerton. I also enjoyed the brief

visit with the brethren at Bellflower and La Habra" (Calif.).—J. W. Bedingfield, Box 441, Magdalena, N. M.

"On Jan. 22, 1956, I went to Elk City, Okla., for the funeral of Bro. L. A. DeGarmo. In Bro. DeGarmo's passing another long-time, true Christian answered the great summons to leave this world. He will be greatly missed by his local congregation and the entire brotherhood. His illness was of long standing, and we feel that his death was precious in the Lord's sight (Ps. 119:15). The Lugert church nas been encouraged some more by visitors at our services recently. We are trying hard to carry on our services at the New Testament directs."—W. H. Francis, 423 West Tyler St., Man. gum, Okla.

"I am here in. Carlsbad, and all is well. After I held a week's meeting for the Modesto brethren, they gave me $100 and assured me of their support each month so long as I continued to 'preach the truth in love.' Pray that my efforts may be steadfast and blessed by our Father. I plan to live on as little as possible so that most of the Modesto support may be used to advance the truth here in Carlsbad, Southern N. M., and immediate portions of Texas and Arizona. As the need for me is immediate here, I will not be available for meetings until the latter part of this summer, if at all this year. I am the only man here save for 'Brother Berkstresser, and as the Berkstressers are moving to Midland, 150 miles away, it will be difficult for me to hold meetings away from Carlsbad until we have some adult male additions, and those taught to the point they can carry on the services on their own. There will be five members, counting myself, of the present membership left here when the Berkstressers leave, and all of those women."

The above report was received from Bro. Link on March 1. The following was received a day later from him: "I rejoice to report that last night, Feb. 28, upon his confession of faith, I baptized Marshall D. Spence of Eunice, N. M., for the remission of his sins. Brother Spence's addition raises our number here from eight members to nine, and unites father and mother of seven in Christ. We rejoice over this addition in Christ, and give all the glory to Him who gave the increase. A week from this Lord's Day we begin a weekly 15-minute broadcast over the local C.B.S. station, 9:15 a.m. to 9:30 a.m., immediately following the Mormon Temple Choir to which 50,000 people listen. If all works out, we start meeting regularly morning and night in the I.A.M. hall a week from this Lord's Day. The church here in Carlsbad is on the march! Pray for us."—Maurice C. Link, c/o I. F. Berkstresser, 401 E. Church St., Carlsbad, N. M.

Brethren, I'm sure that Bro. Link could use funds in addition to what the Modesto congregation is sending him for his support and the work there in Carlsbad. Are there other wide-awake congregations of Christ who would like to see the word of the Lord go forth in purity from Carlsbad? Let's get behind this able and faithful brother, and help him in any way possible, small or large, that the cause of Christ may be firmly established in this locality. Congregations or individuals wishing to have fellowship in this worthy cause may send funds to the church of Christ, Glen and Dallas Sts., Modesto, Calif., who will see that Bro. Link receives the same, or they may be sent direct to him at the above address.—Ed.