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### The Second Supper: A Debate Between P.C. Key, Byran, Texas, and Cecil Abercrombie, Birmingham, Alabama.

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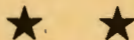
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***The  
Second  
Supper***



***A Debate***

Between

**P. C. KEY**  
**Bryan, Texas**

and

**CECIL ABERCROMBIE**  
**Birmingham, Alabama**

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# THE SECOND SUPPER

Debate Between

P. C. KEY

Bryan, Texas

And

CECIL ABERCROMBIE

Birmingham, Ala.

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## THE LORD'S SUPPER

I appreciate the kind spirit of the brethren in Dallas in your desire to hear more about the practice of the Second Lord's Table.

I can see and feel preacher opposition against all who do not practice the modern second supper and second collection. The Churches of the East and some in the West stand where all of the Churches of Christ stood on this question a few years ago. Already I hear the familiar cry of all innovators that, unless we stop our protest, we will divide the Church. I would not divide the Church for anything. All non-Sunday School Churches once were united on the frequency of setting the Lord's Table. All members once were united on assembling together once on the Lord's Day to break bread and drink the cup. I haven't found a hint of two suppers in the New Testament nor in the literature of the reformation movement. Be it known therefore, that I am not of the number advocating anything new. Jer. 6:16, "Stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein. But they said, We will not walk therein." Jude 3, "Contend earnestly for the faith." 2 Cor. 5:7; Rom. 10:17; Heb. 12:1-2.

I contend it is scriptural for a congregation of the Church of Christ to set the Lord's Table ONCE on the Lord's Day. Lacking God's word to supply FAITH for two or three suppers, I feel compelled to refrain from the practice. Brethren for this reason we reject the modern practice of Sunday School and musical instruments in worship, and all innovations. If the question did not appear to me to be a serious departure from New Testament practice, with serious consequences, I would pass it by. We have trouble enough on other issues.

We claim to have authority for all we do in worship and works. By whose authority is the table set twice? Brother A. Campbell reasons thusly on Acts 20:7 in the Millennial Harbinger, extra page 70 Vol. 1: "Hear it again: 'And on the first day of the week, when the disciples assembled to break bread.' Now all must confess, who regard the meaning of words, that the meeting of the disciples and the breaking of the bread, as far as these words are concerned, are expressed in the same terms as respects the frequency. If the one was fifty-two times in a year, or only once; so was the other; and if they did not break the loaf every day, they did not meet every first day."

The Church at Corinth and all of Galatia met upon every first day of the week, 1 Cor. 16:1-2. They met together. Their worship was solemn, simple and complete. There was one coming together for the supper on the first day of each week.

It is the duty of each disciple to make the proper arrangements to be present at the worship service on the first day of the week. 1 Cor. 11:20, "When ye come together therefore into one place, this is not to eat the Lord's Supper." 21, "For in eating everyone taketh before others his own supper: and one is hungry and another is drunken."

At Troas they "came together to break bread." Paul corrects the abuse of the supper in verse 33, "Wherefore, my brethren, when ye come together to eat, tarry one for another."

With the force of a command, all are commanded in the assemblies to meet together once a week for this most solemn of suppers. In 1 Cor. 14:23 we learn that the church came together. "If therefore, the whole Church be come together into one place, and all speak with tongues, etc." They were out of order in the teaching service as well as the Lord's Supper.

1 Cor. 10:16, "The cup of blessing which we bless, is it not the communion (joint participation) of the blood of Christ? The bread which we break, is it not the communion (joint participation) of the blood of Christ?"

Brother Campbell and all the Restoration preachers were in perfect unity that the congregations should set the table fifty-two times a year or once each first day of the week. This, the New Testament teaches!

"They continued steadfastly in the apostles doctrine, in fellowship, breaking of bread, and prayers." Acts 2:42. If the brethren are taught their duty in regard to the word 'steadfast,' they will not be forsaking the assembly for breaking bread to go fishing or visiting, or to cook and entertain at home while the Church has met to break bread. Paul says, "Not forsaking the assembling of yourselves together as the manner of some is, but exhorting one another and so much the more as we see the day approaching," Heb. 10:25. MORE EXHORTING TO NOT FORSAKE the Lord's Day assembly will do away with the second supper.

Brethren must learn to put first things first. Matt. 10:37, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me." 38, "And he that taketh not up his cross and followeth after me, is not worthy of me." 39, "He that findeth his life shall lose it and he that loseth his life for my sake shall find it."

Luke 14:33, "So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." Would this include a job that kept you from the Lord's appointments? 34, "Salt is good: but if the salt have lost its savour, wherewith shall it be seasoned?" 35, "It is neither fit for the land, nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear."



TIMELY POINTS FOR CONSIDERATION

1. To speak where the Bible speaks, we must admit that the New Testament Church of Christ met or came together once on the Lord's Day to break bread. There is no example of a repetition of this act of worship until the next first day of the week. Acts 20:7, "And upon the first day of the week, **when** the disciples came together to break bread, Paul preached unto them."

Paul's tarrying seven days till the first day shows that bread was broken only on the first day of each week and that all the faithful assembled on that day at a certain time—the time of the day was left to their own judgment and convenience or custom.

2. When the local Church sets the table of the Lord, all of the members who worship there that day should eat it together. "Tarry one for another." All eat together.

3. If we have authority to set the table twice to remember the Lord's death, I premise, that the same authority obligates the Church to commune twice and that to forsake either assembly is sinful.

I know of no exception. Providential hindrances are sound reasons. Where such exist, excuses are not necessary. I deem the spiritual welfare of the soul of more worth than our earthly ties and interests.

4. If it is scriptural to set the Lord's Table twice for members who use 'work' or 'company' as an excuse for forsaking the first assembly, would it not be scriptural to set it in four different meetings that day for the convenience of four or more brethren who could not come at any one hour together?

5. Are we following New Testament procedure or example for a congregation of say, 100 members assembling around the Lord's Table and only one man communes? Is there a coming together to commune when only one partakes?

6. Is individual or congregational communion taught in the New Testament? What is joint participation?

7. I have been at two places where the table was set and only one disciple at each place communed. Therefore, since in practice you admit that it is not necessary for anyone else to assemble with him to commune, could not such a one come to the Church house at any hour of the first day of the week as an individual (alone) and sing, pray, read the Bible, put into a basket his contribution, observe the supper and dismiss himself and go his way, to his farm, his merchandise, to five yoke of oxen, or to the wife he had married? What would prevent him doing this at home since no one communes with him?

8. Do we have an example of individual communion in the New Testament or did they always come together for this as a congregation?



9. If we can divide up the Church into two or more groups to have the Lord's Supper without one example, and in view of the fact that "they came together" for such in the New Testament, how can we object to division into classes for teaching and the Lord's Supper. One of our objections to classes for teaching is founded upon the examples of the Church coming together and remaining together for the teaching.

Many Sunday School preachers do not believe in the second supper.

10. If we can group the Church for the Lord's Supper, why not group for teaching since teaching and the supper go together (Acts 20:7)? We may find members who say they cannot come at 11 A.M. nor 8 P.M. but can come at 2 P.M., what provisions will be made for them? Should they make the provisions or should the Church?

11. When the supper is set only once on the Lord's Day according to New Testament example, all faithful God-fearing brethren will be there. This is true in the East and was true in the West before this second supper was started.

12. If a man loses his job for serving God and meeting His appointments, will God forsake him?

13. Has it become 'out of season' to preach that Christians are to have sufficient faith to say boldly, "The Lord is my helper and I shall not fear what man shall do unto me"—Heb. 13:6; or "Fear not them which kill the body but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell," Matt. 10:28.

14. If you baptized a man whose sole source of income was gambling, would you advise him to quit that and do something else?

15. If a Christian had a job that kept him away from the morning and night services, would you advise him to quit that job? To take off time enough for worship at 11 A.M. or would you fix up a third supper for him?

16. If a brother is an undertaker and is called upon to bury the dead during the hour of worship, which should he do: worship God or go to his work? See Luke 9:59-60. These are not imaginary cases. "Let the dead bury the dead."

17. If a brother is justified in missing the morning worship when his boss (a man) tells him that he must work at that time, would he not be justified in missing both morning and night services, if his job required him to stay away?

If a brother or sister is justified in missing or forsaking the Lord's Day assembly at 10:30 A.M. on account of a job, then no communion is required for that day. It is evident that the brethren feel that one is not justified in missing the morning service on account of a job, therefore the effort to justify him with a second (individual supper).

18. God's demands are REASONABLE. "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.

GOD'S COMMANDMENTS WERE NOT GIVEN TO WORK HARDSHIPS OR GRIEF. "For this is the love of God, that we keep his commandments: and his commandments are not grievous," 1 John 5:3.

"Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need," Heb. 4:14-16.

1 Peter 3:12, "For the eyes of the Lord are over the righteous and his ears are open unto their prayers: but the face of the Lord is against them that do evil."

We need more faith and courage to preach the ancient Gospel and to do the will of God. The religion of Christ without a LIVING SACRIFICE is dead. We should not fear man in doing God's will. "God is able to make all grace abound unto you," 2 Cor. 9:8.

A brother writes, "I cannot refuse the Lord's Supper to those who could not attend the morning assembly." Answer—Neither do we refuse them the right to eat the Lord's Supper. If they "could not come" providentially hindered (sick or such like) they are not required to eat at night. All know when the supper is served and all who can should assemble. God doesn't require anything unreasonable. There is no requirement for the Church to fix such cases. It is just as reasonable to run out to the homes of the sick and to the jobs of those brethren who work, with the Lord's Supper, as it is to take a chance on them coming at night. By doing this, none would ever miss the supper. But what about the command, "not forsaking the assembling of yourselves together?" Taking the supper to the sick and the second supper evidently came from man—not the New Testament.

The importance of the regular assembly of the Church on the Lord's Day is diminished, causing most any cause or excuse to be offered as a justification to forsake it. Example: Two or three aunts visit a family of church members. Result: they stay at home and serve meals; came at night.

Were nothing else said, I feel all could see that two or more settings of the supper is wrong.



## THE SECOND SUPPER

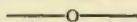
Debate Between

P. C. KEY

Bryan, Texas

and

CECIL ABERCROMBIE



### FIRST NEGATIVE BY P. C. KEY

A Reply to the Tract on the Lord's Supper

Sent by J. L. Pritchard.

Dear Bro. Abercrombie:

I was glad to hear from you, and to get your pamphlet on the Lord's Supper. Though I consider your honesty in what you teach, I can hardly agree with you. I am just as honest in what I believe, and teach as you, it is possible to be wrong. One of us surely is wrong: for where two do not agree both could be wrong, but both cannot be right. As much as we are sticklers for speaking where the Bible speaks, and being silent where the Bible is silent; Where in the Bible does it say, SETTING THE LORD'S SUPPER? (Or table?) If I am wrong, correct me. I never did like the phrase. It seems to be borrowed from human usage regarding ordinary meals, and to me it lowers the dignity of the supper. Why not just speak of eating the Lord's supper? If we will use the Bible rather than human language, there will be little reason for contentions for I know of none who eat the Lord's supper the second time on Lord's day. I am not sure, however, that a second eating would be sinful.

I shall take up your arguments in order as you have given them.

1. You state, there is no example for meeting twice on Lord's Day to eat the supper, and conclude that this forbids a second meeting. Question: Is there any example for meeting twice on Lord's day to sing, pray, and teach? If the lack of example forbids one of these, it forbids all. Seems you reject your own argument. We should think ahead before we speak out. We do

not meet the second time to eat the Lord's supper, but meet to sing, pray, and teach. We then permit those to eat who have not already eaten.

2. You misapply "tarry one for the other." This is not to condemn a second meeting to sing, pray, teach, or eat. It teaches that at any given meeting one group should get there and start the services before other expected groups arrive, as some seem to do at Corinth (1 Cor. 11). An assembly should worship en masse.

3. All arguments seem puerile, fabricated, and make-believe. The fact that we may meet twice on Lord's Day to sing, pray, and teach does not prove we must meet twice to do these things. You should know this, the same principle applies to the supper. I know of no reason to believe the Lord will condemn a person for eating the supper twice on a Lord's Day, though once seems sufficient.

4. I do not know how many times on Lord's Day a church may meet to sing, pray, teach, and eat. I think every member should make every effort to be at the main meeting for the supper. No frivolous excuses should be used. Members are expected to use their best judgment, not poor excuses.

5. At least two must be present to make an assembly. We should remember, however, that there is communion (joint participation) in singing and praying as well as in eating; and we commune also with the Christ as well as with one another. If one cannot sing (and some cannot), has he no part or communion in the singing part of the worship? He can evidently join in heart or spirit in the song service, just as Christ does. Christ does not have to eat the material bread in order that we may commune with him and he with us. He said he would drink with his disciples in the kingdom, but he surely did not mean that he would drink material fruit of the vine. If only one eats at night, may not the rest commune with him in spirit just as Christ does? The others do not sing while this one eats, but all those present are joined in heart in the same service.

Six, seven, and eight are included in Answer 5.

9. There is just no relation between the S.S. and having the supper morning and evening. If you had an argument, you should have presented it instead of this. It is wrong to try to tack the S.S. to everything one condemns, just as the unscrupulous politician tries to tack Communism on every opponent because he knows the people dislike Communism. If permitting some to eat in the morning, and some in the evening, is an endorsement of class teaching, then teaching some in the morning and others in the evening (as you do) is a much stronger endorsement of class teaching. Consider how far wrong this seems, and is. If we should divide an assembly into groups in order to eat the supper, we would have a situation somewhat similar to class teaching. No. 10 is included in answer 9.



There is hardly a semblance of further argument in the list except in No. 17. There is no real argument in this one. It is poor reasoning to say if one allows something to prevent his eating the supper at a certain hour on Lord's Day, he would allow something to prevent him from eating at all during the day. Surely he might still be determined to eat on every Lord's Day. I know people like this. If I allow something to interfere with one meal in the day, this fact is no proof that I would or should allow something to interfere with every meal in the day. Every one knows this. We are commanded to eat and should eat.

Your position forces you to say it is sinful to take the supper to a sick person, for that meeting would separate from the assembly of the whole church, and it would mainly, for the eating of the Lord's supper. I believe the sick person is not required to eat. Some sick people, however, are confined to their homes for months; and some ask to eat the supper again, and again, before they die. I would hate to try to convince this person that such an eating would be sinful. Would you? Here is a strange thing. You admit that on Lord's Day there is no certain hour that we must eat. Fifty of sixty members of a certain congregation meet and eat on Sunday morning. Then these fifty and the other ten meet at night, and the ten eat the supper. You say this is sinful. Now if we divide that church and have the 10 to form another congregation, then the other 50 may at night still meet and sing, pray, and teach with them, and the ten eat as usual, and this would be alright. This means that if they did this as one congregation, it is sinful; but if they divide the church and continue to do the same thing, it is right. If we force a division of the church, then their practice becomes good. This seems strange. There is no command that all members of the same congregation eat at the same hour of the day. No scripture suggests this. Now one comes up at judgment and says, Lord, I kept all your commands and therefore did my whole duty. The Lord says, I know you kept all my commands and did your whole duty, but you are condemned for not using your human judgment to decide what I meant instead of just doing what I said and keeping my commandments. This does not make good sense.

Not all interesting details, of course, have been here included, but perhaps this is enough. I am glad to study this problem with you. I hope that I have kept myself in the bounds of Christian love. I have no desire to be dogmatic, or mean in what I say. If I am wrong, God help me to see the right. Thinking you have the same interest at heart. Your brother in the Lord for the truth and right.

J. L. Pritchard

Box 574

Brownfield, Texas

FIRST REPLY BY CECIL ABERCROMBIE

Dear Brother Pritchard,

At last I have found time to sit down and review your remarks about the tract by me on the Second Supper practiced by many of the Churches of Christ. The practice is modern and must have been borrowed from the old Christian Church digression and the Sunday School non-music factions, as such practices of carrying the Supper out to the sick and having it a second time for people who thought something else of a worldly nature was more important than what you call the "Main Meeting to break bread."

I grant that you are honest, and that all the others who practice the second table are honest till proven otherwise. The purpose of the tract is to provoke study of this question, and if the combined minds of the brotherhood cannot prove two, three or more Suppers to be scriptural, I feel that they should stop the unauthorized practice. Your letter is a far cry from a refutation of my position. It is not enough to deny what I say—you must give **PROOF** for a second or third meeting for the supper. In fact, your letter refutes itself. You speak of a "Main assembly", but according to you, there is no such thing, because the night meeting is just as "Main" as the first to those who use it.

Since your practice is to have two assemblies to break bread and my practice is to exhort all to assemble in one on Lord's Day to break bread as Paul and the other disciples did at Troas and at Corinth; you seem to think that I am wrong in contending for this and that you are scriptural in contending for two suppers. I notice that you did not give even one scripture for your practice. All of the scriptures on this subject are on my side, not yours. "Faith comes by hearing, and hearing by the word of God (Rom. 10:17)." If you brethren would teach the brethren to put God first instead of a Job, or pleasures first, and to have more faith in God, it is my belief that all would assemble at the assembly for breaking bread as Paul commanded: However, some will always be negligent. I do not say that you teach the brethren to put pleasures first, but you do teach and try to justify the job as more important than meeting in the "Main" assembly for communion. In fact the second supper is an effort to justify the brethren who were un-justified in missing the first assembly by loving a job or making money more than meeting with the saints and Christ. Letters are coming to me almost daily on this question. Some tell of the pleasure loving brethren who even go off to distant places where there are faithful churches, but do not commune till home at night. I gave one case in the tract of a family entertaining friends, missing the "Main" assembly. How can you condemn this practice?

You seem to raise an objection on a technicality about the expression of "setting the Lord's Supper." All days from Monday



through Saturday we meet, or can, to teach the word of God, but the Lord's Table is not set. Surely you believe that some person sets the Lord's Table! If we don't set the table who will? Paul told the Church at Corinth how to set the Table of the Lord, and how to partake of it in 1st Cor. 11:23-34. The last few words of the 34th verse says that, "The other things whenever I may come, I will set in order." No, these things are not PUERILE, FABRICATED, or MAKE BELIEVE. It doesn't lower the dignity of the Supper at all to set it. Paul shows it is not a common meal, and commanded them to eat at home their common meals, and also commanded them to COME TOGETHER IN VERSES 20 and 21, but condemned their manner of observance or eating, and abuses of the institution. Their coming together into one place was COMMANDED. This was a command for ALL. See 1st Cor. 16:1-2, and 1st Cor. 14:23-31, Heb. 10:25. Do you find two groups for communion at Troas? I see several groups at Corinth eating what they called the supper at different times. This was condemned and they were set right on the institution and told to eat together—"tarry one for the other". He meant for them to eat together.

You say that I misapply "tarry one for the other". My reasoning is in perfect harmony with the context. Paul did not contemplate a second meeting for the Supper. All brethren should make the proper arrangements to assemble in what Paul shows is the "Main" assembly to break bread—He showeth only one meeting on the Lord's day for that. I could take a job that would keep me away for the Lord's Day assembly, and through Sunday night. In fact I know of a case just like that. Every other Sunday this person works from about 8 or 9 till about 11 at night. Would you advise us to "arrange" (not set), the table about 7 A.M.? Thus according to your practice, have three meetings for the supper. What do you advise?

You seem to think that it would be scriptural for the Church to commune in the morning and in the night—though not necessary. But you did not give any scripture. You should take the position that whenever the church meets for the Supper, that ALL present should partake. The N.T. shows **one** assembly for the Lord's Supper and all were commanded to commune. If you can take the one example of the church coming together to Commune and all partaking, and get authority for a **SECOND COMMUNION**, why do you just take part of the example which you accepted as a rule to follow and refuse to insist that all should partake? Since the Lord's Supper is a meeting commanded by Christ, which communion service can a man forsake and still be JUSTIFIED? If a man is JUSTIFIED in missing the morning service on account of WORK, would he not be JUSTIFIED IN MISSING THE NIGHT SERVICE FOR THE SAME REASON OR EXCUSE??? On the other hand, I suppose the man that communes in the

morning and in the evening or night, is MORE justified than the person who just partakes once! The Second Supper evidently is an effort on the part of some church leaders to justify some who are not Justified in missing the "Main" assembly for breaking of bread. If a man is justified in missing the Lord's Day assembly to break bread, I say without fear of refutation, that he does not have to commune that day. When I take a job knowing that it will keep me from the worship of God, I do wrong. In Matt. 6:33-34 condemns such practice and those who so do, need more faith. I bear with them, and teach and pray, they will grow in faith.

We can assemble as many times as we desire all through the week to sing, pray, and teach the word of God. We are commanded to assemble on the Lord's Day—to come together to eat the supper. The cases are not parallel as you suggest, and your suggestion refutes itself. The Scriptures already given prove that the Church is to come together to commune. We can eat and drink in our HOMES Paul says, but we must ALL COME TOGETHER IN CHURCH CAPACITY FOR COMMUNION.

In No. 3 you say that you know of no scripture that would condemn a person eating the supper twice, but you think once is sufficient. Now what you ought to find is the scripture for the practice and then you would not have to say what you think "seems" right. (Prov. 14:12). The Sunday School preachers can say, and do say as much for their practice. They have as much scripture as you have for your practice. Both practices come from that "Make-Believe" scripture that says "It seems sufficient". We can positively say that **once** is sufficient by the scriptures. Paul declared the whole counsel of God (Acts 20:27), but did not declare the second supper.

In par. No. 4 you say, that you do not know how many times a church may meet on Lord's Day and eat the supper, etc. You speak of the "Main Meeting", and say that frivolous or poor excuses will not justify in failure to attend that meeting. You did not say what you called a legitimate excuse. Does Heb. 10:25 have reference to the "Main Meeting" or to Sunday night one? Or does it mean both?

In No. 5, your efforts to justify the practice of individual communion among you is not well taken. It seems to me a pity that brethren who can see and know an argument when answering the Sunday School, and Music digression lose all sight of their helpless position when they are trying to answer or give proof for something they are doing only on the scripture of, "It seems so good."

If your argument amounts to a thing, it certainly knocks your second supper out in the first round. According to your position on "Joint-participation", all that would be necessary for those brethren who are on a job or on a journey on Lord's Day while the saints commune, would be to "COMMUNE IN SPIRIT", and there is no need for the Second gathering to eat. This is the



first time I have heard of brethren assembling at Church to sit around the Lord's Table and "Commune in Spirit" only. If this is the teaching of the Scriptures on Joint Participation, then you ought to teach the above mentioned brethren to "Commune in Spirit", and they will have "Joint Participation" in the "Main" assembly on Sunday morning. A person might not be able to sing, but do you know of a case where a brother or sister is able to assemble, but unable to eat a little piece of bread and drink a little fruit of the vine? It is true that the Church communes with Christ. You say that it takes two to make an assembly. Amen. Christ is the one who established the Church—he is the one who commanded us to eat his supper together—to have Joint-participation with him in the assembly. Your arguments will destroy the assembly and justify individual communion at home, on the job, while on a journey away from the church, and diminishes the value of, and need to assemble as Heb. 10:25 commands, and as Acts 20:7 shows by example of the church coming together to commune. You cannot get by with such, and my advice is to come back to the Bible. My reference to the Sunday School and this practice, is that both are foreign to the Bible.

The S. School preachers say, that 1st Cor. 14:31 does not say that you must "remain in one assembly", thus he gets two assemblies? They say that they never violate the principle of that verse; it means one teacher to a group?? You seek to get two meetings for the Lord's Supper from a command that tell them to all eat together in 1st Cor. 11:33-34. This does not contemplate a second assembly on the Lord's Day to commune. The practice of having different groups of the same church to commune, has no foundation in the scriptures. My reasoning in No. 9 is this: If we can divide up the church for several different groups to commune in view of the fact that the Bible Church was commanded to come together and commune together, and the examples show that they did this very thing; upon what grounds can we object to divisions into classes for teaching, when the commands and examples demand, and shows that they remained together for teaching? The Sunday School preacher has just as much right to set aside commands and examples as you have on the Lord's Supper assembly. You seemed to miss the point entirely.

You say that No. 10 is taken care of in your answer to No. 9. I don't see your answer to the question asked. I asked if the church is required to provide a Supper for the member who says he can't come at 11 or 8 P.M. but can come at 2 P.M. what provisions will be made for him? Should he make the provisions to come at 11 or must the church run him down to catch him for 2 P.M. Communion?

I see why you passed over the other objections to your practices. You know that No. 11 states the truth. You even teach the same that the brethren ought to come to the "main" assembly. I see that you say that poor excuses will not be acceptable for

missing the main assembly, but that is all you have offered for your practice this far.

The excuse for the Second Supper is a job of some kind. War-time jobs pay big money and often demand that we give the time that belongs to the Lord for worship, to the making of things to destroy life. Not long ago I was told how some brethren tried to put in the second supper because of such work in a northern state. Here in Birmingham, an elder of the Sunday School Church in Woodlawn told me that he opposed the second supper there until he was voted out of the eldership, or for a long time. The Pastor said, "Brethren, we are losing from fifteen to twenty dollars a week by not having the night supper." The second supper justified a second collection! Anything built on a foundation of the "love of money" is not of God.

I am sure that you see that the excuse for the second supper is founded on the Job or money deal which is the same, and the questions in No. 10, 11, 12, 13, 14, 15, 16, 17, and 18 strike a death blow to the foundation or poor excuse for the Second Supper.

You say under No. 4 in your letter, that every member should make every effort to be at the main assembly for the supper. Amen. We agree on this. If this is done, they will be there. This is what I teach and practice. I have to work for a living too, but so far, I've lived without working through the hour of worship for about 16 years. I haven't had much money, and don't have much now, but I've lived by the grace of God.

When the brethren place the proper value and importance to the Lord's Day worship, they will not allow something to keep them away from Church. I speak of such things that are in our power and control. You said in the beginning of your letter that you didn't like to lower the dignity of the Lord's Supper by using terms that are borrowed from human usage, from ordinary meals, yet on page two, second paragraph, you compare the Lord's Supper to a man eating ordinarily three COMMON MEALS IN A DAY. If due to sickness a brother cannot attend church at the communion hour—he is not a man that has forsaken the assembly he will come when able. The man who is able to work all day is able to go to Church. When the Lord built His Church, he knew that we would have to work, and has commanded us to work. Work and Worship are both Commanded are they not? Yet, WORK must not crowd out our worship to God. God thought that six days was enough time to work under the law of Moses.

The observance of the Lord's Supper is a Command to the church to be observed on Lord's Day when the church comes together. Those who are sick beyond the point of coming to this assembly, are not forsakers of the assembly. They have a reason for not coming—not an excuse. We come together and have joint-participation with Christ. Individual communion is not taught in the scriptures. I have never carried the bread and wine to the



hospital, or to the sick, and would not. I would teach them the truth of the supper.

In Acts 20:7, we read, "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." I learn from this that they met regularly on the first day of the week, and the word "When" shows a certain time of assembly on that day, for all knew about it and "Came together" then AND Paul also preached to them. This shows that all came together to commune—only one assembly for such. The time of day is not stated. We can set the time for all to assemble on the Lord's Day. Whatever time is agreed upon, is the time for us to forsake all else for the worship of God—just as you teach in paragraph No. 4. Each local congregation has the authority of the Lord to "Arrange" the Lord's table, for an assembly of all the church to come together to commune together as they did at Troas and in every place—once on the Lord's Day.

On the last page of your letter, you build a "strange thing", as you call it, and then laugh it seems. You picture a church that divides and forms an entire new congregation, and they meet at a different hour for worship than the church which they left, and you think this is strange! This New Church will be allowed to set the table once on the Lord's Day or have what you call the Main Assembly. You think it strange that a New Church can do that, but could not do that as one local congregation. I'll see if you will stick by this argument?

Now it so happens, that you oppose simultaneous teaching in one local congregation. Why? Simply this; you know that God regulates each local church in what it does. However, if ten members at Brownfield decided to go over into a new city five miles away and start a new church, and met for worship, and had teaching at the same time that they do in Brownfield, you will say, that is scriptural—nothing strange about that although they now teach simultaneously, or at the same time as Brownfield. You can see that God has regulated each congregation on this, and I think you will be able to see through the second supper fad. All the scriptures show that all came together on the Lord's Day to break bread. Two assemblies for such cannot be found in all the Book of God, and You ought to know this. The Lord has laws regulating what is done in each assembly. There is not enough hours in a day to set a different hour for each one. Look at Jerusalem, with about 3000 members the first day. The scriptures show that they laid down everything and assembled. Personally, I don't get any sense out of you so-called "Common Sense and the judgment scene." You said there was no sense in it, and I believe you on this. The Sunday School preachers say, that if you will use your "Common Sense" you will see Classes in almost every passage where it mentions teaching. This same Norm of Common sense, tell the Methodist that 3000 could not have been dipped in

water in one day, so they must have sprinkled them! Think on these things.

I am glad that you gave the time to this question that you did. Your letter is appreciated in its efforts to refute the tract. If the arguments can be destroyed by the scripture, I will be forever thankful to learn of my errors. However, the study of your efforts to refute the tract has had the opposite effect on me. I have read with interest the Messenger, the articles of Bro. F. Nutt, and Bro. P. C. Key, to find their proof for the second supper to justify the man who is not justified in missing worship for work, but have found none. Paul said for us to be of one mind, and of the same judgment, and no divisions among us. This is my prayer. I hope that nothing I have said will cause offense, but only provoke study and brotherly love, and a desire to go to the N.T. for all authority, doing nothing without the word of God. Satan is cunning, and will try to keep the body of Christ divided, by always getting some one to put into practice something that Christ does not approve of. I hope that there will be no division on his question, but for some time now preachers have been fighting me and killing my meetings wherever they can, because I cannot conscientiously advocate their two or more suppers, and their one man communion (?). They have accused me of killing meetings for them, but this I have never done—God is my witness. We have opposed this innovation for years and years, yet we have worked with these brethren through this time. Since some churches are quitting the practice, some have become greatly alarmed. God being my helper, I am going to contend for what I believe the Book to teach, always searching for the truth and that alone. If I am proven wrong, I trust the Lord that He will give me grace and wisdom to see my errors and faith enough to forsake them.

May God's richest blessings be yours, and remember us when you pray.

Your brother in Christ,

Cecil Abercrombie

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## SECOND REPLY BY P. C. KEY

Dear Bro. Pritchard:

Circumstances have caused some delay in the answering of your recent letter but I take pleasure in answering, for I want the truth. Bro. A's letter was read with interest, and I consider it a great mass of ideas covered up with words but mainly beside the point. This does not mean there is nothing in his letter worth considering; but if he understands the real issue, he has not yet



made it clear. To get anywhere, one must clearly understand the issue. Writing without seeing or dealing directly with the issue just piles up words, thoroughly confuses many, and brings contention and sometimes division. My former letter was not intended as an affirmation, but was designed to show the unsoundness of his arguments. I am willing to affirm.

Though the issue may be stated in different words, I see only this one: Are all members of a congregation who eat the supper on Lord's Day required to eat it at the same assembly? The issue is not the setting of the Lord's table, for the placing of the bread and drink on some receptacle (though this may be necessary) is no part of one's obedience to the Bible commands about the supper. Going to the water to be baptized (though may be necessary) is no part of one's obedience to the command to be baptized. Anyone who merely goes to the water or places the elements of the supper on a table, and does no more than this, has not commenced to obey the Lord's commands. Since contention over placing the elements on a table can do nothing but confuse the issue, why not cease to speak of setting the table and speak, as the Bible does, of eating and drinking, and thus help to clarify the issue?

Whether one may work on Sunday to help make a living is not our issue either. One may affirm or deny this, but it is another issue, and running them together merely confuses. I do not like such work on Sunday, but am not willing to say it must not be done. One would immediately ask about a person's feeding on Sunday his cattle or hogs being fattened for the market, or about milking the cows to provide milk for his family and maybe to sell. I believe one should not permit work to keep him from assembling with the church and worshipping on Lord's Day.

Whether one should eat the supper twice on Lord's Day is not our issue. None of us believe, moreover, that any person is justified in missing any assembly for some reason the Lord will not accept. We all agree also that there are some justifiable reasons for one's failing to assemble with the church on Lord's Day. In democracy the majority rules; but in Christianity and right the majority has no more right to force one person to meet in the morning or not at all than the one has to force all to meet in the evening or not at all. Either one seems to involve bad judgment.

It is to be regretted that in most discussions much (and often most) of the time has to be devoted to clearing away what is not on the issue. If all will stay strictly with our present issue, we ought to make progress. I see no reason for going over Bro. A's letter in detail, but wish to submit one or two more brief observations on his paper. We are commanded to eat the supper on Lord's Day, and one eating does this. We are also commanded to lay by in store on Lord's Day, and one contribution does this. I know of none who do either of these twice. But one cannot re-

quire all to contribute at the same assembly without adding a command to the Bible, and the same applies to the supper. I have known some in changing clothes to forget their money and leave it at home. If he gives it later, has he obeyed the command? If not, why not?

About an assembly, the Lord said it takes two or three, and he was not counting himself, though he communed with them.

Perhaps we are now ready to take up the issue itself. Must all of a congregation who eat the Lord's supper eat it at the same assembly? Surely they may do so, for no one says they must eat at different assemblies when there is no real need. But what we wish to know is whether it is sometimes permissible for some to eat at **an hour later** than the hour at which most eat. To prove that a thing is essential, we must find a command for it. To prove by the Bible that a thing is permissible, **though not essential**, (as in our present case), we all use a different method. Let us exemplify this.

If it were essential that one be baptized in a baptism, we could read a command to that effect. The fact that we cannot do this proves it is not essential. But how do we prove by the Bible (as we can) that it is permissible? We set up as a standard all Bible commands concerning baptism and then see whether the use of a baptism measures up to the standard. If it does, we have proved it is permissible. The penitent believer is commanded to be baptized (buried) in water, in the name of the trinity, for remission of sins, and to be raised (born) of water and the Spirit into a new life. By showing that one who is baptized in a baptism fully measures up to this standard, we prove by the Bible that a baptism is permissible.

Now apply the same rule to those eating at an evening assembly who, for any reason the Lord will accept, misses the first assembly of the church on Lord's Day. Is it permissible for him to eat later? Let us set up the Bible standard for the supper and decide just as we do for baptism. What are the commands? Disciples are commanded to assemble on Lord's Day (Heb. 10:25; 1 Cor. 16:2; Lev. 24:8; Acts 20:7), to examine themselves (1 Cor. 11:28) to eat of the bread (Matt. 26:26), to drink of the cup (Matt. 26:27), to do this in memory of Christ (1 Cor. 11:25), and to tarry one for another (1 Cor. 11:33). I know of no other command that anyone would wish to add in order to make the standard complete. One who obeys all these commands surely partakes scripturally.

Having this Bible standard, we may judge the participants by it. The same standard is for all, but I shall apply it primarily to those who eat at an evening assembly. We should remember here that one who obeys all commands regarding a certain practice does his whole duty regarding that practice (Eccl. 12:13). This shows that all essentials are commanded. If there is no command that all who partake must partake at the same as-



sembly, then this is not essential. Of course we should do nothing that violates any command. Now apply the test to the evening assembly. Do those who meet in the evening assemble on Lord's Day? Yes. May they examine themselves and eat and drink in memory of Christ? Yes. And of course each one may eat only once each Lord's day—fifty two times a year. I suppose there is no question about our agreeing so far regarding these, and so we pass them by as settled.

It seems that the only question that can be reasonably raised is the one about "tarrying one for another." This appears to be Bro. A's only seeming scriptural argument to insist that all who eat must eat at the same assembly, regardless of circumstances, and that it is sinful for anyone to eat later. If we can settle this, the whole matter should be settled. Since those eating at a later hour can obviously obey all the other commands in our list, we ask whether those eating in the evening may also obey this final command to "tarry one for another." Evidently they may tarry when they come together if they so desire, and that is all the passage requires (1 Cor. 11:33). If any people are guilty of not tarrying, it must be those who met in the morning. But those meeting in the forenoon may not have violated the command to tarry, for they may have thought those absent were out of the community, sick, or did not intend to come.

The truth is that when we properly apply the command to "tarry one for another" (1 Cor. 11:33), there is no reasonable question remaining. The command really does not apply to our issue at all. The context clearly shows the meaning. Besides making a physical meal of the supper, the Corinthians were eating in segregated groups; and some would get there and start eating before the rest of the congregation arrived (Verses 21, 22). This was a serious error. They evidently had at least an approximate time set for the assembly (as is permissible), and any early arrivals should have tarried till those whom they could reasonably expect were there, so they might eat in one body and not in segregated groups.

When, moreover, does 1 Cor. 11:33 say the disciples are to tarry?

"When yoe come tgether to eat, tarry one for another." It is when they come together that they are to tarry one for another so they may all worship in one body and not in segregated groups. The tarrying was not at home, hours before they came together, but it was when they came together. The command applies to those in the evening assembly just as it does to those meeting in the morning. The meaning of the passage seems clear, and it has no reference to the number of assemblies a church may have on Lord's Day.

With this passage clear, the problem should be settled. Unless one can bring up a pertinent command not included in the list already submitted as a standard for judging, the matter seems

settled beyond reasonable doubt. If another command belongs in the Bible standard set up, I would like to know of it, and hereby ask for it. Evidently any person is obligated to submit the additional command, or he should let us have peace so that we may cooperate and prosper.

The conclusion here reached does not justify anyone who fails to meet at the regular hour set by the church for eating the supper except for a reason the Lord accepts, but it does hold that one who misses that assembly because of some necessity or unseen happening does not sin if he eats at a later hour, because his eating measures up fully to the Bible standard for eating the supper. If it does not, why does it not? If some take advantage of this liberty of ours, they are responsible for it. That does not change the truth. Some take advantage of the financial liberality of the churches, but the churches should not for this reason refuse to help those who are really in need.

No one should strive to misunderstand a statement here or to read into it a meaning that is not really implied in order to find something to disagree about. We should try hard to understand and to agree.

Yours as ever,

P. C. Key

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## SECOND REPLY OF CECIL ABERCROMBIE

Dear Brother Pritchard,

I am away from home, and have been in the mission field almost two months in places where there is no true church. I have baptized two and have found a brother in Hazelhurst, Ga. We now have a small church there. Doing work of this kind does not permit me to write very much. My letter writing sometimes has to wait a long time; there is more to do in this type of work than some realize. At present I am speaking over the Radio each day and our tent meeting in Alex City is well attended—one confessed sins last night.

I am sorry that you seemed disappointed in my reply about a written debate at this time in the "Church Messenger". I now have about three debates that I am working on when I find time, and these are to be printed also if possible. In just a few days I am to meet a Sunday School man in Birmingham, Ala., and after this I will be out of Alabama for almost two months. My previous obligations do not warrant my taking on more at this time. I still feel that my suggestion was fair. Also knowing how the Knight brethren feel toward me, I've about decided that they had



rather I would not scratch up their paper with my pen. They fight me wherever they go. They helped stop my meeting in Fort Smith, Ark. Leland tried to stop or block my meeting in Dallas, and you know whether they said anything to you about calling off my meeting in Brownfield. Bro. Leland is the very one who got the issue started in Dallas. When he heard that I was coming, he told them that I opposed the "second supper", and they wanted to know more about why all the churches in Alabama and Georgia—some 35 to 40, do not have the second supper. It seems that in many places I am spoken against, and hated, but for no just cause. I've been compared to a "Communist", called a "heretic", a "hobby rider", and the "Messenger" now endorses Bro. Copeland's tirade against me and the truth. He says "Mark it as another heresy and condemn its propagators with all others of Satan's trouble-making agents." If I am any judge of language, this amounts to withdrawing of fellowship from me and all who do not believe in their digression. This is a serious thing with me. I have not advocated such a thing—I hate division; unity on the truth will bring peace. I have not called them "heretics" nor ugly names to bias anyone against what they have to say or against their meetings. I have honestly met their arguments and refuted them, and this is the why, behind all the vituperation. Calling us names instead of an honest investigation of all objections to their practice, only speaks weakness. Such tactics I deprecate and deplore. "Where is the blessedness ye spake of?"

When I delivered our objections to the second supper in Dallas about 2 years ago, it was upon request of the church, and was my first full expression of disapproval before any congregation with such practice. We seldom mention the practice in the pulpit over here, because it is not practiced. Requests began to pile up for my views of that practice; and after some time several hundred copies of part of my lesson were printed. I did not realize the "Atomic energy" that was packed in that address, nor that it was as strong as it has proven to be. I hope it succeeds in throwing the "Idol" out of the house of God. Each letter from Bro. Key has been weaker, and demonstrative of the utter weakness of your position. Not one scripture can he use in your behalf—they all belong to my side of this issue.

If Bro. Paul Knight is not afraid of this issue, why didn't he meet that Sunday School preacher that openly and publicly challenged him in one of the congregations in Fort Smith, Ark., not very long ago. If a S. S. man challenges me on anything I am doing, I'll take him up before he can drop his hat.

The tactics of the "second suppers", equal those of the S. School and old Christian church digressions. I am a "heretic", and one of "Satan's trouble makers", because I don't go with you in digression. You are an "heretic" and "Satan's trouble-maker" when you oppose Sunday School and instruments of music in

church. To call us heretics and such like, does not answer arguments.

Much of my arguments and objections to your practice have been by-passed as a "mass of ideas covered up with words", or unworthy a reply at all. There is a sign in front of a service station in Montgomery which reads, "If you can't stop—Wave." Bro. Key has seen fit not to stop and he only faintly waved. If I have ever followed a man that tried to cover-up with a mass of words that do not pertain to the issue; I think it is Bro. Key. I have read with profit his writings for a long time, but I must say that he seems at "Sea wondering which way to sail." All of his attacks have been beaten off, and in his letter of April 1st, he has conceded too much valuable ground to be of any further worry in defense of your practice.

Although my arguments in a number of places in the tract were unworthy a reply in his first reply, I see that he now agrees that "work is not a justifiable" reason for forsaking the "main assembly" for the breaking of bread. Now all who know anything much about the second supper, know that work is the poor excuse for this practice. Now if you will take heed to your teacher, and advocate that brethren put God first, and job second—they will all be at the "main assembly" for breaking of bread. This will settle the issue, because the second supper will die a natural death. People who are providentially hindered in worshipping (something beyond their control), are not required to do the impossible. When they can come to church—they will. The communion service is a congregational act—not one to be carried out alone, and it does no good to say that others are present, when they only watch. If such is scriptural—he could take bread and wine on his job, because he doesn't need to commune with the church, and he isn't any more sanctified in the Church house than he would be on the Job, if he is a Christian. The one who partakes at night has forsaken the "main assembly" as Bro. Key calls it, and Mr. Dollar Bill is behind it all. Some seem to think that if they are offered a job that pays more money, and it involves Lord's Day work; that they have to take it regardless of the worship of God.

Bro. Key says that he wants the truth, and I hope that he does. If he will re-read his letter of April 1st, he should see that he has nothing to stand on. His letter is filled with things that do not pertain to the issue. In his "clearing away" he has dragged in more behind his scraper than he pushed in front. He says that I have not made the issue clear. I feel that he must be groggy from the jolt received from my first reply. After this reply, we can count him out for ten. He could settle this issue immediately by giving the Church of Christ that practiced the two suppers: two groups of the same congregation—whether for work or anything else. He has fought me from the beginning on 1st Cor. 11, but now admits that my contention is true viz: Paul



condemned the practice of group communion. He wanted congregational worship. Not different groups at different times as you practice.

Paul was regulating the local church in its worship service on Lord's Day. The design of his letter to show my tract unsound, has failed in its intended purpose. It has demonstrated the weakness of his position, and the strength of mine. He says that he is willing to affirm, but now he has nothing to affirm. If he wants the truth, he will take his stand with me.

He says that "divisions sometimes come". I had hopes that the brethren wanted nothing but the New Testament—to speak where the Bible speaks and to be silent where it is silent; but disappointment has come. Instead, they have from the beginning of this contention, urged all brethren to drop all fellowship and now have publicly in the "Messenger" advised all who hold on to the "Idol" of the Sunday worker, to have nothing to do with "Satan's trouble-makers." Since according to the standard set up by Bro. Key to determine if one is in fellowship with God, I am sure that we meet all those qualifications. Consequently to reject us is to reject those "whom God received".

Let Bro. Key produce the proof and prove that "All the members of a Congregation are not required to eat together on the Lord's Day, but may eat in different groups, at different times, and all of this under the elders of that congregation. This is your practice. We are not discussing a member that might go to another city and worship there at another time. And Bro. Key does understand what we mean by the second supper—he is not that dumb! He and his second eating sounds like those who call their Sunday School—Bible Study. If he has any scripture, I wish he would give it, and quick! Stop all of his circumlocution. I am sure that he can reason better on Baptism than on this issue, but baptism doesn't have a thing to do with this issue. He sounds like the horn of the digressives again in proving S.S. scriptural, by saying you can go, by walking, swimming, skating, and flying, and therefore S.S. is right!

He says that working on Sunday to help make a living is not the issue. He knows that working on Lord's Day is the prime mover of this sedition. It is of vital importance to know whether one is justified in missing worship by taking a job which he knows will keep him from the Lord's Day worship. There is no confusion here except in the mind of Bro. Key. I have raised no objection to work on Lord's Day, when such is necessary, provided we go to worship when the Church meets to Break bread. It seems that he hates to admit that my tract is true on the subject of "Work", but he has done that in this letter. Listen to him, "I believe one should not permit work to keep him from assembling with the church and worshipping on Lord's Day. "Now, why did he make fun of my remarks on this in his first letter as



of no moment and unworthy a reply, and so he just passed it by?

Just a few more letters and Bro. Key will be converted I hope, because I am getting great concessions from him which are decisive against the "poor excuses" offered for the second supper. I laid down as a premise, that the N.T. shows that when the Church assembled—all were to commune on Lord's Day, and Paul shows that it must be done as a church together. Acts 20:7 shows that the church came together to break bread. The New Testament shows all doing this when the table was set Lord's Day. If they did it twice—then we should. If they did it once—then we should. When the table was set—all the faithful assembled and communed every-time. If Acts 20:7 is an example for two suppers—then all should commune twice and not miss either assembly. The disciples came together to break bread. Did they do it?? You ought to teach all the church to commune at every assembly that has the table—this would be more consistent.

He sees no reason for going over my letter in detail. He never does! He ignores my arguments, and passes on to more camouflage. He says that we are commanded to eat the Lord's Supper on Lord's Day and one eating does this. Then he talks about a brother who forgot his money and layed by later—maybe the next Lord's Day, and asks if he did wrong? These are not parallel, because the eating of the bread and drinking of the cup are commanded to be observed every Lord's Day whether we have any money or not. We are to give as we have been prospered. Some are not paid off every week and have to give when they get the money. Communion is a must for every Lord's Day, money or no money. To parallel your case with communion, we find a brother who forgot to commune in the "main assembly," and came to the night supper—by that time he got awake! Is this a reason that the Lord will accept?? You said work is no reason.

"About an assembly, the Lord said it takes 2 or 3." This church will be permitted to have communion all together on Lord's Day, like all other churches with more members. This makes the "One man Church communion" look bad. In par. 3 of page 2, he sets out to prove two assemblies for communion—one an hour later. He admits no command for it, and will seek to justify it from a "permissible angle". This same twist of logic and reasoning was set forth in May 1st issue of the Church Messenger. In reading that article on "The New Testament Church", you could tell that he had something unauthorized that he wanted to get into the church and justify it on a "permissible" basis. Bro. Key should read up on this from the pen of the Apostle Paul. Paul thought it all right to eat meat—it is permissible, but if it caused division, or brethren to be made weak, he would not eat it. I could here give a list of the poor excuses offered by the Night worshippers, for not being present when

the church met to break bread in the morning on the Lord's Day. Follow Paul and not do that which all know makes weak and destroys peace and unity.

This "permissible route" is the same one taken by the music brethren of yester-year and our digressive Sunday School folk. Some of them contend that the instrument is not commanded, but that it is an aid, and is therefore permissible. (See Hunt—Inman debate on music). Now listen to Bro. Key in the CM "Whatever hinders obedience to any command should be eliminated, and whatever aids obedience should be endorsed, Since a person who obeys all commands has done his whole duty and is certainly in fellowship with God it is clear that anyone who dis-fellowships this person is out of fellowship with God." This is substantially what he wrote in his letter and you can see now what he is driving at. Here is his justification for the 2nd supper. It isn't commanded, there is no example of it in any Church of Christ in the New Testament, and no necessity can be produced in the N.T. for it, but the 2nd supper is permissible, because it aids the workers, the fisherman, the sleeper, the visitor, the pleasure lovers to obey God(?) fully after he has wilfully forsaken the "main" assembly of the church which met on the Lord's Day. He is in fellowship with God; and the church is not, if they do not provide a second supper for him. If they don't do this they are "Forcing" him to give up a Sunday job, a Sunday trip, a Sunday nap, or a Sunday visit, and they sin in so doing—are out of fellowship with God, and on their way to hell. On the other hand if they set the table at night, the church "Forces" him to commune then and still he doesn't worship God (Because those forced to worship do not worship from the heart), and he goes to hell after all, and the church goes to hell for forcing him!

When the elders set the table in the morning, where they only have one setting—they force all to meet them (?), and all but the elders go to hell, because the rest of the church did it because they were forced to, but the elder did it to worship God—because they wanted to. This is Bro. Key's doctrine on "Force."

#### DOCTRINE OF THINGS PERMISSABLE BY BRO. KEY

"Everything that aids obedience should be endorsed and encouraged." He reasons that the 2nd supper is permissible because it aids, and that those who take advantage of this obey everything commanded just like those who met in the Lord's Day when 99% of the church met for communion. Another puerile statement is this; "If any people are guilty of not tarrying, it must be those who met in the morning. But those meeting in the forenoon may not have violated the command to tarry, for they may have thought those absent were out of the community, sick, or did not intend to come." The command is for all the church to come together for communion—to eat together. Those who obey



this command to meet as a church are guilty of not tarrying one for another if they know that a slacker does not intend to come that morning, but who in all probability will have his trip over and be back for the night service. In such cases, in order for the church to not sin—they should all wait till night, and all eat together. If they commune in the morning, they will sin, because they know one more will come several hours later. This breaks up most of the morning services where they have two suppers. And the beauty of this is—the man who communes at night alone can feel that he has obeyed the command to "tarry one for another," more so than those who meet as a church! "Wisdom is justified of her children!"

### THE LORD'S DAY

He says that those who meet on Sunday night meet on the Lord's Day (Heb. 10:25, 1st Cor. 16:2; Lev. 24:8; Acts 20:7). I deny this, but will pass it by without argument till we have thoroughly discussed the question of having two suppers or a dozen. If he cannot prove this—then no further discussion will be necessary. However, since this has entered in, I would like to know one thing viz: Who is the HERETIC on "TIME"? Bro. Key or Bro. Copeland? Bro. Key says that all are heretics if they don't believe that the Lord's Day starts at midnight on Saturday night, and Copeland says you are a HERETIC if you don't think the Lord's Day starts at SUN RISE SUNDAY MORNING. And one might gather from the pen of a fellow named NUTT, that the Lord's Day is 48 hours long. Just who is the HERETIC??? As for us, we meet and worship on the day that everyone says is the FIRST DAY OF THE WEEK, Acts 20:7.

### BACK TO THE DOCTRINE OF THINGS PERMISSABLE

He says that the night worshipers obey Lev. 24:8. Maybe he will tell us in his next letter what this has to do with the Lord's Supper. This reminds me of the puerility of Bro. Copeland in referring to a man in a journey in the O.T., who missed the pass-over observance and did it a month later, and he applied it to the Sunday night supper. If there is any analogy in this, it would mean that if a man was in a journey and missed the Lord's Day communion service he could meet with the brethren the next Lord's Day, or give him a month to make his journey and then break bread. Honestly, brethren, do you think taking a trip on Lord's Day is justifiable in God's sight—a reason the Lord will accept now?? I think some already believe this, for they take trips at that time. You know, some work six days in the week and are off on Lord's Day—that is the only day they can go! They can meet a month later according to the parallel! (?) Porter of Sunday School fame goes to Moses and Jethro in Ex. 18 to make



out his Sunday School classes, and I must say that he does a better job of it than you brethren do on your second supper one month later—example. Pshaw!

The night worshiper, obeys 1st Cor. 11:28, Matt. 26:26-27, 1st Cor. 11:25, and he tarries one for another (1st Cor. 11:33), says Bro. Key. For whom he is tarrying we are not told. Maybe he is waiting for the brethren to Assemble next Lord's Day! But he tarries says Bro. Key! Now the 2nd Supper aids this fellow to do exactly what the church did in the morning when they met to break bread on the first day of the week; therefore, this practice is permissable, because it aids and should be practiced, "Encouraged and Endorsed everywhere", according to Bro. Key. Some of us haven't swallowed this digressive doctrine yet.

### THE CHRISTIAN CHURCH AND MUSIC

I used to belong to the Christian church, that uses the piano, and other man-made music instruments. Here is how I would use the reasoning of the C.M., and Bro. Key, in that church were I debating him on Music in Church.

God commands us to sing with grace in our hearts (Col. 3:16). He commands us to sing psalms, hymns, and spiritual songs, and with melody in our hearts unto the Lord (Eph. 5:19). To sing in the midst of the church (Heb. 2:12). "Whatever aids obedience should be endorsed and encouraged (P. C. Key)". The song book aids in carrying out the above commands. With the song book I am aided in singing psalms, hymns, and spiritual songs. It does not prevent my making melody in my heart or singing with grace in my heart unto the Lord. It aids me to sing in the midst of the church, a fortiori, with the greater force; instruments of music aid in singing—they pitch the song and help keep the tune, and aid in keeping all together in singing. The instrument does not prevent my singing in the midst of the church; they do not prevent or hinder singing with melody in our hearts; they do not keep us from singing with grace in our hearts to the Lord; they do not prevent, but aid in the singing of psalms, hymns, and spiritual songs. It is an aid, and is permissable, and should be "encouraged and endorsed everywhere", and everyone who does the above things is justified—has done his whole duty, and is in fellowship with God. Those who disfellowship me on this account are out of fellowship with God, and are HERETICS for such opposition, and are on their way to hell. And I've proved it by the words of Bro. Key. Music aided God's people in time past in the Old Testament, and here is the example and a principle showing the "Flexibility of God's law" (Wm. F.C.), and I have heard that Bro. Leland Knight urges this great principle of the "Flexibility" of law and perhaps others: therefore, I conclude my proposition proven. I hope this argument will not shake the faith of any in Christ on the Music question.

These brethren seem to have forgotten what it means to "walk by faith," and to "Abide in the Doctrine of Christ (2nd John 9-10-11)." They are desperate, and will grab at anything to uphold their digression. Shame on you. Give up this false doctrine that drives you into the camp of the digressives for argument.

**IS THERE A PARALLEL BETWEEN THE CONTAINER FOR WATER BAPTISM AND THE SECOND SUPPER AT NIGHT?**

Absolutely none. All know that we must have something to contain the water, but do we have to have the second supper? Heb. 10:25, Acts 20:3, and 1st Cor. 11:24-34, will put all together in one assembly when the church meets to worship God. Here we see examples and commands to let all else go and worship God. We meet as a congregation—not as one or two in different groups.

**TWO OR THREE ARE NEEDED TO HAVE AN ASSEMBLY**

Since Bro. Key seems to be converted in par. 2, page 2 that we need two or three to have an assembly to commune. Will it be "permissible" for a brother to stay out of the morning worship in order to meet in the night worship, with one brother whom he knows will stand up to commune, so that this will make an assembly for communion??? Maybe you still believe in individual—one man worship as you contended in the beginning (?). You talk so many ways, that I can't tell where you do stand.

When you are answered, you generally ignore it in the next letter and go rambling on to more redundancy, and irrelevancy.

**Doctrine of things PERMISSABLE  
CONTAINER FOR WATER—MUSIC AS AN AID IN SINGING**

I can take his reasoning(?) on baptism, and put in musical instruments on the same basis. Since musical instruments do not hinder, but aid in the song service; they are permissible. They do not hinder in doing what God has commanded, but aid such obedience, as a pool or baptistry in the church house aids in obeying the command to be baptized—both are permissible according to Bro. Key, and should be "encouraged, and endorsed by all." We only insist that the instruments are permissible—some things permissible do not have to be commanded, and are scriptural if they aid, according to brother Key. Those who wilfully take a job which they know will keep them from the House of God, when the church meets to break bread, positively do not obey Heb. 10:25, and 1st Cor. 11:33; and if they would examine themselves when they are on that picnic journey, or on that job, they will discover that they are not meeting God's appointment to meet with Christ. You are twisting these commands to apply them to



the night meeting, when it is often the case of only one person that breaks bread, and some brother offers thanks for the bread again who refuses to eat it. They practice one man communion in the city of Booneville, Ark. I know, because I was there and saw it. If God commands the church assembly in the morning and the one at night—then all christians in these assemblies should commune at both. This would be more consistent than your present position.

### WHAT IS YOUR DOCTRINE OF FORCE ON THREE LORD'S SUPPERS?

I know a person that works on every other Lord's Day through the time that you have both of your suppers. Now if a third supper was set about 6 a.m. on Lord's Day, we would have this fixed! Would you be guilty of forcing a person not to commune, because you do not provide a third supper? You didn't notice this before—I just thought you ought to pay it attention. According to you; you are forcing this person not to commune.

### ANOTHER FALSE IDEA ON THE LORD'S SUPPER

That you brethren have, is that if a man is providentially hindered from being at the hour of worship (justified in God's sight), that the church sins in the presence of the Lord for not providing another assembly for him, despite the fact that the Lord commanded us to all come together to break bread. If we miss for a "reason which the Lord will accept (P. C. Key)," that brother is still right in the sight of God. He will meet the next Lord's Day if possible. "It is the Lord who justifies"—not man. Let's get away from the Roman doctrine of Extreme Unction. Quit making the Lord's supper take the place of this false doctrine.

You admit that he is justified. Yet you teach that the justified is not justified, and that we sin in not having another supper for him, and too if we don't we FORCE him to meet with us in the morning! There aren't enough hours in the Lord's Day to suit everybody, when all wanted to do something other than worship God. Every excuse you have offered, has fallen beneath you. Your own words being witness. The Lord justified the man, and accepted his reason for missing worship, but Bro. Key does not. You have another meeting for the breaking of bread, and demand that they attend it or go to Hell. Now you force the justified to be more justified. If work keeps him away from the second table, and Brother Key refuses to have a third or fourth table, he will go to HELL for not fixing it eh! If one is justified to miss the morning service for work, I wonder why this wouldn't excuse him if he worked till 12 at night. Now Bro. Copeland might wake him up just before the break of day on Monday and give him bread and wine??



HE IS NOW POSITIVE THAT ALL SHOULD COMMUNE  
ONLY ONCE

On the Lord's Day. Your last paragraph says as much. I am making progress with you! At first you didn't know. When I convert you, I feel like we can together convert the brotherhood, and have peace and unity.

"TARRY ONE FOR ANOTHER"

I have exposed your reasoning on this already, in my first letter, and although you say this has nothing to do with the issue, I am sure that you feel the weight of my argument on this, or you wouldn't be twisting it so much to get away, and rule this out of the issue. First, you tried to make it appear that this could refer to any number of groups of the church that might choose to meet one hour after the other, and this could continue according to Bro. Key from Midnight Saturday, till midnight Sunday. Bro. Copeland couldn't start till six hours later—at sunrise. His services on this point last till Sunrise Monday. And all of them "tarrying one for another"??? Words lose their meaning when a false doctrine needs proof.

THE REASONING OF A SUNDAY SCHOOL PREACHER!

The 1st par. of p. 3, still seeks to get more than one group to commune, when Paul enjoined only one in 1st Cor. 14:33. With this manner of reasoning I can get a full Sunday School out of 1st Cor. 14:31. He passed this by, and never noticed it at all. The Sunday School preacher says, "This (1st Cor. 14:31) does not restrict to one assembly, but means one teacher to a group—one speaking at a time to each group. We never violate the principle of this in our classes." Thus, he ignores the context and pretends a principal for the regulation of different classes in the same congregation, where Paul shows all were to learn from all the men teachers as they spoke one by one to the whole assembly. The women were not allowed to teach, but learned in silence. See verses 34-35. This shows only one assembly and one man teaching at a time.

THE CORINTHIANS

Had been meeting in group communion, and not congregational worship. They met at different times in different groups to eat. Paul condemned this as well as other digressions from the commands of the Lord. They could eat physical meals in different groups at different times in their homes, but they were commanded to come together to commune (1st Cor. 11:33-34). I hate to see anyone twist such plain scriptures. Bro. Key will never get that night supper in 1st Cor. 11:1-34. He says, "they may tarry if they so desire, and that is all the passage requires."

Well I do say! Since when is it pleasing to the Lord to obey one of his commands if we so desire? Pshaw! "IF WE SO DESIRE." If I didn't know this was coming from a gospel preacher, I'd think a sectarian was writing. I'm ashamed of this. How liberal can one get with God's commands before he is a LIBERAL?? "If they so desire, and this is all the passage teaches!" "This is brother A's, only seeming argument." "The command really does not apply to the issue at all." Now he explains the passage. Notice that he is doing the speaking.

#### WHAT 1st COR. 11 ACTUALLY TEACHES BY P. C. KEY

"BESIDES MAKING A PHYSICAL MEAL OF THE SUPPER, THE CORINTHIANS WERE EATING IN SEGREGATED GROUPS; and some would get there and start eating before the rest of the congregation arrived (v. 21-22). (Like our two group brethren—some eating in the morning, and some later C.A.) "THIS WAS A SERIOUS ERROR. They evidently had at least an approximate time set for assembly (as is permissible), (and logical C. A.), and any early arrivals should have TARRIED TILL THOSE WHOM THEY COULD REASONABLY EXPECT WERE THERE, so they might eat in one body, and not in segregated groups." Now Bro. Key, this is what I teach, and if you will preach this and apply it to the different groups that you have, you will have the truth, and will help to get the churches back to the doctrine of Paul. When you teach what I do and apologize for it—that is all right, but when I do not make apology, I'M A HERETIC?? "Those things, which ye have both learned, and received and heard, and seen in me do: and the God of peace will be with you (Phil. 4:9)." This will bring peace. You cannot teach that God's commands may be obeyed if we so desire, and bring peace. I am willing to let the brotherhood decide whether this has any bearing on the issue. The safest way is Paul's way. You may see the works of Bro. B. W. Johnson, and Adam Clark on the meaning of "Tarry one for another. They teach that it means for all to eat together. Hasn't Bro. Key taught the same thing?"

#### WHY NOT STICK WITH WHAT YOU HAVE SAID?

He contradicts himself. "Tarry one for another" shows a definite time set for all to meet and you have acknowledged this. In par. 3, after giving the true meaning in par. 2, he tries to get a segregated group in the evening, or as he states in this letter page 2, par. 2 "an hour later". He contradicts himself. The passage is not regulating different groups of a congregation for communion, no more than 1st Cor. 14:31 is regulating several groups of a congregation for teaching, when the church assembles. It teaches just what you said in par. 2, page 3. Now stick with that!



He turns around after saying that it forbids different groups at different times eating, and says in the next paragraph, "The passage seems clear and it has no reference to the number of assemblies a church may have on Lord's Day (He means to eat the supper C.A.)". IF IT DOESN'T, WHY DID YOU SAY THAT IT DID?? I AM DISGUSTED! Either stand one way or the other. SAY IT IS OR IT ISN'T, STAND STILL LONG ENOUGH FOR ME TO PUT MY FINGER ON YOU. You get on my side, then you jump out. Then you conclude that the matter is settled, and want me to furnish you with more evidence of it isn't. Then you make a plea for us to let you alone, so that you can have peace, and that we cooperate and prosper. All of this is good, but I cannot rise and say, "Peace, peace, when there is no peace." The wound in Israel will heal when that which is causing the infection is removed and the wound made clean. It is your practice that is causing the unrest in the brotherhood—not our practice.

#### AHAB SAID TO ELIJAH

"Art thou he that troubleth Israel? And he answered, I have not troubled Israel: but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim (1st King 18:17-18)." It is time that the Israel of God was concerned at the word of God. "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin (Isa. 30:1)."

#### FEARFUL AND CAUTIOUS

Now by way of caution in next to the last paragraph, he is afraid that some one might take what he is here teaching and eat at night instead of on the Lord's Day. He judges that some reasons justify one in not worshiping at the "main" assembly. But he is afraid that those justified in missing the morning service, will go to hell unless they come at night. It is hard to tell just how the justified man will be saved! He says, that the one who eats on Sunday night, measures up to all the requirements—like those who met in the morning. Yet you SIN IN EATING AT NIGHT IF YOU COULD HAVE BEEN PRESENT AT THE MORNING SERVICE, AND CAN NOT EAT AT NIGHT WITHOUT REPENTANCE—SUCH A MESS! I can with just as clear conscience, do what they do, on Wednesday night. If the time has nothing to do with it, why not???

#### WE NEED SOME SMART BROTHER TO GIVE US ACCEPTABLE REASONS FOR MISSING THE LORD'S DAY WORSHIP

Since no one has a right to eat on Sunday night, except those who missed the Lord's Day worship "for a reason the Lord will



accept." I think it obligatory upon them to furnish the list, and be sure to give chapter and verse. Now the Christian church faction and the Sunday School faction, most everywhere practice plural suppers. Enlist their aid. This would help those in charge of the night service to "EXAMINE" those who commune lest the church sin in encouraging unlawful excuses—those which the Lord will not accept. And when you get up this list, be sure to inquire of the Lord, whether such excuses will excuse from the night service also. Those who partake at night may evidently examine themselves "if they so desire", and "is permissible", but really has nothing to do with the issue after all! For proof, see Bro. Key on this "Liberty of Ours." Prove it a liberty, and you lose your contention that it is the obligation of the church to set all these meetings and suppers. Paul had the liberty to eat meat, but he refused to eat any, if it caused strife, division, or made any weak in the faith. Will you follow Paul?? Paul loved the brotherhood and God.

He ends his article with a plea to try hard to understand, and to seek for agreement. This I heartily endorse. I cannot agree with him, when he doesn't agree with his own teaching. He is groping in the dark, and feeling his way alone. Every letter of his makes me stronger in the faith, and the truth of my proposition. I deplore the necessity to so examine his doctrine and teachings. I see it is doing him good, and I trust that these efforts will help the church to see the truth.

#### AN EXPLANATION

In the beginning of this discussion, I received a reply from Bro. J. L. Pritchard with his name signed to it, and after I answered it, he sent it to Bro. P. C. Key of Bryan, Texas, and acknowledged that those arguments in his first letter, were those of Bro. Key. I give this information for the reader. I was glad when I found who my opponent was, because he had been calling me a "Heretic" long enough.

#### I CAN TAKE THE PERSECUTION BRETHREN

So continue to fight me everywhere. Stop all of my meetings that you can. Slander my name, and call us "heretics", and Satan's TROUBLE MAKERS, but if you try to pervert the truth I have presented, you will get into trouble. Brethren, your spirit is evil. Many seem to have forgotten that we are brethren. Your course speaks louder than words the weakness of your position. May God Bless you is our prayers. I regret that you have closed the door to us, and have taken in your welcome mat, because we stand for the truth alone, and make no apology for preaching it. We had better hopes for you. "I know that you are rich, and increased with goods, and feel that you have need of

nothing." But I counsel thee to buy of the Lord, gold tried in the fire. I am ostracised, and you feel that you can get along without us. Your actions will bring grief, untold heartaches. It will narrow the limits and bounds of your usefulness, as well as ours. As for my bounds or limits, I shall continue to the best of my power to preach Christ in places where there is no church, as well as giving strength to the congregations. I shall try to go as far as possible into fields where the name of Christ has not been named, on our limited resources. God is witness between us. We have told you the truth, and you have become evil in your conduct.

I hope that this epistle, will bring repentance, and restore your former love, and bring joy and peace. I do not want a war of words, but we have taken about all of the abuse that we intend to without letting the brotherhood see your censurable actions, and the labyrinth into which you are leading the church of the Lord. Such division as we have not known in our time is in the making, rivaled only by the music, and class organization in magnitude. You brethren do not understand us it seems. We have drawn no lines of fellowship upon you. You need teaching on the true way to walk by FAITH, and Love.

Brethren, shall the constellation be broken? Christ prayed that we all be ONE. Come Back brethren—you are drifting far, far from the shore. I write with a heavy heart, and much concern for the brotherhood. We are praying for the brotherhood.

There has been only a small revision in these articles of mine, for publication. We have tried to print the articles by Bro. Key, as they were submitted.

Yours in Christ,

Cecil Abercrombie

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## THE SECOND DAY COMMUNION

In the replies to the frequency of the supper, I have refuted the false doctrine of Bro. P. C. Key, and those who stand with him. Not one scripture teaches his practice. All the scriptures on this subject are on my side. Having failed in proving that the New Testament Church had a plurality of suppers; they ran several articles in the Messenger on the time of day, in an effort to confuse some, and call everyone "heretics" who follow the way the Bible counts time. They know that their Sunday night supper is on the Second day of the week according to the Bible; hence the turning and preventing of all the scripture on this subject. They don't agree among themselves, and this is always true, when men will not accept the truth.

Although a discussion of the time is not necessary to refute this doctrine, my opponents have made it an issue, and I will fol-



low them wherever they seek proof, or try to make their position look better. Nothing is more plainly set forth in the word of God, than the beginning and ending of the first day of the week.

There must be a beginning and ending point. God must tell us or man. Each day must begin and end at the same time, for the day to occur at the same time each week.

#### GOD SET THE BEGINNING AND ENDING OF THE DAY FROM CREATION

In Gen. 1:1-31 "The evening and the morning was the FIRST DAY." V.5 "And God called the light Day, and the darkness he called Night. And there was evening, and there was morning, one day." (Bible Union Version). Man now seeks to change the order of God in Creation, all because of a false practice. The FIRST DAY OF THE WEEK is older than Adam, Abraham, Moses or the Christian dispensation. God has never changed his method of time from creation. Men think to change it, but God hasn't. Day is used in two senses. The Light is called Day or Day-light, and Jesus recognized this when he said, "Are there not 12 hours in a day." The Evening is the Dark part of the day, which is always counted first in every day. The Jews set up a custom of another evening.

This practice did not change the beginning and ending of the day at all. I shall deal with this when considering passages from the New Testament.

The efforts of Bro. Key and others, is to do away with God's method and Substitute that of the Pagans—the counting from Mid-night to Mid-night as a full day. He has to repudiate the Bible way, to do this, and he probably would not even think of doing it, were it not for his second day worship service.

You will notice that the night was counted First in all seven Days of the week. Where has God changed this? The New Testament recognizes the same order.

We now notice Lev. 23:32 "From even unto even, shall ye celebrate your Sabbaths." This is the way the 7th day was counted from creation as well as the FIRST DAY OF THE WEEK. The Law of Moses was only ADDED to creation. A law made to regulate Man whom He had created. It does not annul God's way of marking the beginning and ending of the day, to show that the Law of Moses has ended. The end of the Law did not end the DAY. Yea, by God's Law we can establish the First Day of the Week. When the First day of the week became the day of Assembly and worship of God, all of its members knew when it started and ended. Nothing is any clearer in the New Testament. Every member of the church in the beginning at Pentecost knew when the first day started and when the seventh ended. If they couldn't understand that—they needed more sense to understand

and obey the Gospel. Everyone knew that when the 7th day ended, that the first day of the week started.

What kind of a day is the first day of the week? It is the same as the day before it and the day after it in length—beginning and ending. The Lord arose on the **FIRST DAY OF THE WEEK**. This day began when the seventh ended at even, (6) or about Sun-down. Pentecost was the first day of the week—the day after the Sabbath. This day began and ended like the 7th day of the week. Is it necessary to Legislate on a thing so clearly set forth in the New Testament? He only gave us an example of the disciples meeting on the First Day of the Week, and we take that with all the force of LAW. Their time for the beginning and ending of the first day of the week, remains the same for us today, the N.T. is witness.

The New Testament shows that the first day was reckoned the same way the seventh day was. It has never been changed. There is no recognition of the day count from Midnight to Midnight. Long after the church was set-up, we find Paul wanting to be in Jerusalem on PENTECOST. This was the first day of the week—the regular day of worship for the church. The Church met every first day of the week.

#### THE LORD WAS RESURRECTED ON THE FIRST DAY OF THE WEEK

Yet, the gospels reveal that He arose in the Night Part of the First day. When the Sabbath ended; women started for the tomb on the first day of the week. The first day started at even or Sun down of what we call Saturday. John 20:1 "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeing the stone taken away from the sepulcher . . ." Matt. 28:1 "In the end of the Sabbath, as it began to dawn toward the first day of the week came Mary Magdalene . . ." Lk. 23:55-56 "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath day according to the commandment." Lk. 24:1 "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Mk. 16:1-2 "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun."

Taking the whole account, we cannot fail to see the truth. Since Jesus was crucified on Friday, and taken down and buried on the afternoon of the sixth day, He was in the tomb through the sabbath, and some time between sun-down on Saturday and



the rising of the Sun—the Lord arose from the Dead. He arose on the first day of the week, for anytime after the 7th day ended during what we call Saturday night was the first day of the week. When the Sabbath ended they were allowed to travel.

The women started for the tomb while it was yet dark on the first day of the week. They arrived at the tomb at the rising of the sun, and found it empty, and all of the guards were gone. Jesus had risen from the dead in the night of the first day of the week. The soldiers of the "Watch" went to the city and told the chief priests of the resurrection. They were bribed to say, "His disciples came by night, and stole him away while we slept." (Mt. 28:13). Jesus met the women, and told them to go tell the brethren to meet him in Galilee. The women started on their mission, and as they made this trip, "behold some of the watch came into the city (Matt. 28:11)." This shows that the resurrection was history, before the rising of the sun. This shows that the EVENING (night), and the MORNING (day-light) was the FIRST DAY as in the creation. This beginning and ending of the day was never changed when the church was set-up. There continued 7 days in a week, and when the seventh day ended at even or sun-down, the first day of the week started then, and now.

When my brethren meet the Adventist on the Sabbath question, they will take the same position I occupy. The second supper is the excuse for the twisting of these scriptures. From Pentecost till now the disciples have met for worship on the first day of the week. They came together once a week to break bread. According to the Old and New Testaments; Sunday night is the second day of the week. Recently, I was informed of Adventists writing against Churches of Christ for breaking bread on Sunday night.

Read this excerpt from the debate on "Evidence of Christianity", by Brother A. Campbell page 328: "All histories declare, that the observance of the Lord's Day has been continuous, from the morning of the resurrection down to the present day. All the criteria of infallible evidence, appear in this instance. The resurrection was witnessed by many, the commemorative institution takes place immediately, and has been perpetuated down to the present hour."

#### NEGATIVE ARGUMENTS CONSIDERED

My opponents, in an effort to prove that Sunday night is the first day of the week, use the statement of John 20:19, "Then the same day at evening, being the first day of the week . . ." Here they pretend to have found in the New Testament, recognition of Sunday night. That they are wrong as usual, I shall prove. If "the same day at evening" means that the Dark part of what we call Sunday night till midnight, was a part of that day; it is indeed singular, an anomaly without parallel since. We

know that that first day of the week began at "even", or about sun-down. It began when the Sabbath ended. If it did not end at "even", and continued till midnight, we have a day with 30 hours. This cannot be true.

The Jews recognized two evenings of the same day, but neither included Sunday night till midnight. Numbers 28:3 "And thou shalt say unto them, this is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day (Margin "In a day"), for a continual burnt offering." 4. "The one lamb shalt thou offer in the morning, and the other lamb shall thou offer at even (Margin, "Between the two evenings"). 9th verse, "And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof."

#### WHAT SCHOLARS SAY ON THE EVENING

Bro. B. W. Johnson, Page 143, Vol. 1 "Now when the even was come," "The lamb was slain "Between two evenings" (Ex. 12:6, margin), that is, between three and five o'clock." Green's Lexicon, Page 134, on "Evening," "Two of which were reckoned by the Hebrews; one from the 9th hour (our 3 P.M.) until sunset, Mt. 8:16; 14:15-16, and the other from sunset till dark." On this passage in Mt. 14:15, Bro. B. W. Johnson says, "It was the first evening which began at the decline of day about three o'clock in the afternoon. The second evening, according to Jewish customs began at sunset."

The apostle John is very careful in telling the appearance of Christ to the disciples. He wanted all to understand that it was not the second day of the week: "Then the same day at evening, being the first day of the week." This was not after six o'clock or sunset. To remove all doubt about this usage, I shall present Matt. 27:57 "When the even was come, there came a rich man of Arimathea, named Joseph, who also himself was Jesus' disciple." Now we read Mark 15:42-43, "And now, when the even was come, (because it was the preparation, that is, the day before the sabbath,) Joseph of Arimathea . . ." Also read Lk. 23:51-56. Here we learn that Joseph on the "preparation day" as the "Sabbath drew on" secured the body of our Lord and buried it before the sabbath. They rested the Sabbath day as God commanded them. About three o'clock the first even started, and this agrees to the time Joseph begged for the body of our Lord. The "even" that ended the day had not come. If it had come—then Jesus was buried on the Sabbath—hence two days in the tomb.

#### GREEK TESTAMENT BY J. A. SPENCE PAGE 26

The Hebrews reckoned two evenings; the former began at the 9th hour, 3 P. M., the latter at sunset (6 o'clock) and continued till night fall . . ."



## ROBINSON'S LEXICON PAGE 605

"The Hebrews reckoned two evenings, viz. the first from the 9th hour, or about 3 o'clock until sunset; the other from sunset onward, etc."

## ADAM CLARK VOL. 1, PAGE 305

In his comments on Ex. 12:6, he agrees that the Jews recognized two evenings; however, he thought that the first evening started about 12 o'clock. Most scholars set it at three, and this agrees best with the context of the scriptures above set forth.

## THAYER'S GREEK LEXICON ON "EVENING" PAGE 471

"Either from our 3 to 6 o'clock p.m. or from 6 o'clock to the beginning of night—hence between the two evenings—Ex. 12:6; 16:12; 24:39." It is clear that the Lord arose on the first day of the week, and the appearance in John 20:19 occurred between the two evenings. This John affirms: "the same day at evening, being the first day of the week." John did not want anyone to think it was after the six o'clock evening, or in the night, for then it would have been the second day of the week—not the "same day". John was a Jew like the other disciples and counted time the same way all of the others did. John didn't change his way of counting time after he became a Christian, and his Gospel is witness.

## JAMES McKNIGHT VOL. 2, PAGE 101, Sect. 60

"Evening" That the first evening, which began at 3 is here meant is plain from verse 23 of this chapter, where another evening is said to have come after the people were fed and dismissed, namely, the 2nd evening, which began at sunsetting. Comment on Mtt. 14:16—See Mtt. 28:1! See Mtt. 14:23 for the second evening. On page 600 of this same book, he says on Lk. 24:29, "It is towards evening, and the day is far spent." In the following section we are told, that the disciples having returned from Emmaus, were telling their brethren what had happened to them, when Jesus stood in the midst and saluted them. Moreover, it is taken notice of, that this appearance happened the first day of the week, at even. These circumstances, together with the departure of the disciples who went to Emmaus before the news of Christ's resurrection, had reached the city, shew plainly, that by the evening, in the above passage, we are to understand the first evening of the Jewish day, which began at three o'clock. (Mtt. 14:15 & 60.) It is towards evening, that is, it is towards three o'clock; and the day is far spent; the day has declined. For, on any other supposition, the two could not have returned to Jerusalem, after dining at Emmaus, so as to have been present when Jesus shewed himself to his disciples the first day of the week, which ended at sun-setting." I take leave of

this objection and pass on to another. For those who desire scholarship and evidence for faith, will find neither lacking.

In Oct. 1st issue of The Church Messenger 1951, Bro. Key pretends that the mention of two evenings, made the beginning, and ending of the Jewish day have an indefinite way of counting. This is false as Lev. 23-32, and other scriptures prove.

I have proven that the method of counting time by the Jews; that it did not originate with the law, but was from the beginning of days in creation. A thing so clear in the scriptures, does not have to have a "Thou Shalt" for us to recognize the beginning of the Lord's Day. Bro. Key thinks we need a direct commandment to pay any attention to God's way of counting time in the Old and New Testament. One may as well reason, that since God did not say "Thou shalt not use instruments of music in worship" that the subject is immaterial, or unimportant, and if God had cared about its use or non-use, He would have so stated. Bro. Key thinks that Caesar, Pompey, Brutus, and Cassius, knew better how to count time than God. Bro. Key has a false practice, and he has to line up with those boys to make his practice look good. Bro. J. W. McGarvey says in his excellent commentary on Acts of Apostles page 182, "WE have no evidence that either Jews or Gentiles had yet adopted the custom of counting the hours of the day from midnight. . . ." And this was a comment on the meeting at Troas. Great men do differ!

Bro. Key gives Jno. 20:19, Acts 2:1, Acts 2:15, Acts 20:7, and 1st Cor. 16:1. From these he says, that no one can say what hour of the first day we must meet. No one has set any special hour. This is a matter for each congregation to settle, when all are to come together to break bread on the Lord's Day. He says that Acts 20:7-11 was an evening assembly. Yes, it was; but what evening??? It certainly was a night meeting. He reminds us that the Bible recognizes the day from sunset, to sunset, and that anyone who refuses to meet on what we call Saturday night for communion, should drop any contention for it. Now that is erudite indeed! Since he says that the Lord's Day starts at Midnight, and he continues to refuse to meet on Saturday night at 12:30 A.M. for communion, and still meets on the Lord's Day about 11 A. M., he ought to drop his contention, accept the Bible, and this will settle the problem! If the church wanted to meet on Saturday night for the supper, it would be the first day of the week. I wonder if Key would meet at 12:05 A.M. for breaking bread, but not at eleven P.M.?? Just wondering—don't expect a reply.

#### BRO. KEY'S METHOD OF PROVING A THING

Is by assertion, presumptions, and specious reasoning. Now notice him in his twisting way. "We know also that the meeting of Acts 20 was not on Saturday evening but was on our Sunday



evening." Now for another sample, "It seems certain they were using the Roman count . . ." On further down get this, "It is practically certain, therefore, that they used the Roman day." This is the way of a sophist. In the first place "WE KNOW", in the second, "IT SEEMS CERTAIN", and thirdly, "IT IS PRACTICALLY CERTAIN." If you didn't know it was, why did you say you did? This shows that you DON'T KNOW—It only SEEMS THAT WAY. Double talk! Things are not what they seem some times (Prov. 14:12). He says that Troas, was a colony under Roman Law, and assumes that the Romans had made a law for the church to observe midnight to midnight as the time to start a day. He didn't give that law did he? Maybe he has forgotten that the Jews were under Roman rule, and they observed no such time. The church of Christ was at first Jewish. Just keep muddying up the water—I still see you! Why not reason that the Jews quit observing "even to even" time, since they were under the Roman rule? Up to the time Bro. McGarvey wrote, he said that we don't know whether the Romans were counting time from midnight, at the time Paul was at Troas. You can see how Bro. Keys KNOWS! He also says, "This discourse seems to have been a part of their first day service." He is still confused. The New Testament says that they came together on the first day of the week and Paul preached to them. What is the matter Bro. Key? Maybe no-see nothing, but the second supper?? But I, no-see it.

#### "READY TO DEPART ON THE MORROW"

Bro. Key thinks this expression, shows that they were meeting on what we call Sunday night. A man trying to uphold Sunday night "one-man church" worship, would be expected to twist the facts in the case and pretend he has made out his case. Bro. B. W. Johnson, and Bro. McGarvey knew the meaning and usage of the word "morrow", and neither of them saw difficulty in this word in saying that the meeting at Troas was on SATURDAY NIGHT. The context of Acts 20:7-11, shows the use, and meaning of the word. Paul had previously planned to depart on the Morrow. Now Paul's plans were carried out—he left as planned. When did he leave? "He talked a long while, even till break of day, so he departed." Now if Paul didn't leave until the Morrow, and Luke says, that Paul didn't intend to leave till the "morrow", and there was nothing to make him leave till the time came; we cannot escape the conclusion that the "break of day" was the "Morrow"—it had arrived. Paul preached till midnight, and Luke says that Paul was "READY TO DEPART ON THE MORROW." I ask Why didn't he leave?? According to Bro. Key, the "Morrow" started at Midnight. You may say that the accident kept Paul from leaving. This did interrupt his discourse. In just a few minutes Paul and others went down to the ground

where the young man lay dead. Paul raised him to life again, but still was in no hurry to leave. He probably didn't know that the Morrow had arrived, as he stayed till "Break of day." Paul stayed as long as he had planned, leaving at the "Morrow"—The early morn, or break of day. That is what the word meant to Paul and Luke. It marked the beginning of day-light. It did not mean that the legal day started then—the 24 hour day, but denoted the "morrow" of the same day—the morning—break of day as the eleventh verse says. They were meeting on what we call Saturday night, being the first day of the week. He planned to leave at sunrise, and did.

Webster's New International Dictionary (Unabridged), says on page 1407 a few things about the word "Morrow". What I have set-forth above is in accord with the meaning of this word. He says, "MORROW, (See Morn) 1. **Morning**, as good morrow. 2. The next following day." We see that it means the next light of day. Under "Morn", "Morrow, **Morning**. The first part of the day; the morning." On **Morning**, "The first or early part of the day, variously understood as the earliest hours of light, the time near sunrise, etc." He says that some count it from Midnight. We see that it isn't used that way by Paul and Luke.

The CENTURY DICTIONARY VOL. 5, PAGE 3863 (Unabridged). Morrow 1. "Morning."

Morn 1. "The first part of the day; the morning." These definitions are in full agreement with my position. Paul left at day-break; on the "Morrow." Young's Concordance says that "Morrow" means, "Morning", "The Dawn, to morrow," the "Succeeding day". These authorities I feel will be enough.

#### OTHER DIFFICULTIES IN BRO. KEY'S POSITION

The scripture says that at Troas, "they came together to break bread", and when the scripture says that "bread" was broken, Bro. Key has to deny that it was the Lord's Supper. He says that that meeting was on Sunday night, and that the day ended at midnight. The breaking of bread took place after what he says is the 1st day of the week, even according to Roman count. It was still the first day of the week after this midnight. He presumes that bread was broken before midnight. Paul preached to them till midnight, and after this bread was broken. He will have to suppose again, that this breaking of bread, was a physical meal taken by Paul alone. This supposition gets him into more trouble than HIS position will bear. He was long preaching. A young man went to sleep, and fell out the window to his death. Paul goes down—this interrupted his discourse. As there was much to be excited over, we hear Paul saying to those around the dead man, "Trouble not yourselves; for his life is in him." Paul went down and fell on him, and embraced him, and brought him to life again, and all were greatly comforted. After this Paul went



up again, and so did the brethren. They went back to the assembly room where the church had met to break bread. V-8 "And there were many lights in the upper chamber, where they were gathered together." V. 11 "When he therefore was **come up again**, and had **broken bread**, and **eaten**, and talked a long while, even till **break of day**, so he departed." Nowhere do we find the church coming together to eat anything but the Lord's Supper, with the Lord's approval.

Paul had written to the church at Corinth "Wherefore, brethren, when ye come together to eat, tarry one for another. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come (1st Cor. 11:33-34)." Bro. Key has Paul doing the very thing that he condemned at Corinth. Paul, with the other brethren went back up to the assembly of the church, and in that assembly, Paul ate a physical meal? He was hungry they say, and instead of going to a home, he ate it in the assembly. You can see that Paul was never separated from them till he left on his trip at the "Morrow" (day-break). The breaking of bread was in the assembly of the church. This was on what we call Saturday night, or it would have been on the Second day of the week, if on Sunday night, according to the count of Caesar, Brutus, and Bro. Key. The second day worshippers are without one thing to stand on.

Since the scriptures teach that the disciples met on the first day of the week to break bread; it will be impossible for Bro. Key to prove that they did not break bread before the day-light, of the first day was over. When they deny that the eating after midnight is the Lord's Supper, it is not possible to prove just when (the hour) they assembled or broke bread. The expression: "There were many lights in the upper chamber, where they were gathered together," certainly does not set the exact hour of assembly, and what is more natural, than to light the lamps when it grows dark? I suggest that Bro. Key will need to turn on more light! But the best thing for him is to accept the truth, and quit **BINDING A LAW OF THE PAGANS ON THE CHURCH**. He thinks more of that law, than he does of God's, because he has a second day worship, for those who refused to worship on the Lord's Day. Why not have a third day worship in breaking of bread, if the **TIME** doesn't make any difference? Paul and John went by the Lord's way of counting time—not Caesar's. "Since the Lord has settled this question, why doesn't Bro. Key let it stay settled, and cease troubling the church over it." The Messenger has for several years tried to make this an issue in the church.

#### COMMENTARY ON ACTS 20:11 BY. BRO. J. W. McGARVEY

"The alarm caused by the fall of Eutychus, the astonishing display of divine power in his restoration, and the stillness of

the midnight hour in which it all occurred, could but add to the solemnity which already pervaded the assembly. They could not think of sleep, and the meeting was still protracted. They returned to the upper chamber, where the lights were still burning, and where the elements of the Lord's supper were as yet undistributed. Paul, notwithstanding the length and earnestness of his discourse, was unexhausted. (11) "And when he was gone up, and had broken the bread, and eaten, and had talked with them a long while, even till break of day, so he departed." Thus the whole night was spent in religious discourse and conversation, interrupted at midnight by a death and a resurrection, and this followed by the commemoration of the Lord's death which brings hope of a resurrection far better. At daybreak the meeting terminated in one of those tender farewells so often spoken among believers. . . ." "It is a question of some interest, whether it was on Sunday morning or Monday morning that this parting took place. The brethren met in the early part of the night, yet it was "the first day of the week." We have no evidence that either Jews or Gentiles had yet adopted the custom of counting the hours of the day from midnight; consequently we must suppose that the night in question was that belonging to Sunday, as it was then reckoned, or Saturday night as we now style it. It was the night following the Jewish Sabbath, which was still observed by all Jewish disciples, and the incident shows that the disciples at Troas were in the habit of meeting on this night to break bread. Any time after sunset on that evening would be the Lord's day as they counted it, and after midnight, which was the time of breaking the loaf on that occasion, was on the Lord's day as we count it." Page 181-182.

COMMENTARY OF BROTHER B. W. JOHNSON ON  
ACTS 20:11

He says that he believes this is the Lord's supper. "The fact that the same phraseology is used in both places shows that they refer to the same thing. Some, however, insist that if this be true, the Lord's Supper was celebrated on Monday morning before day. This does not necessarily follow. The Jews began their day at sunset. Sunday began at sunset of what we call Saturday. The early churches, composed in large part of Jews at first, often followed the Jewish custom. It is probable that this meeting at Troas began at the close of the Sabbath, in the evening, was continued through the night, the Lord's Supper being celebrated in the latter part of the night, before dawn of Sunday, and that at daybreak Paul departed."

THE FAMILY EXPOSITOR BY PHILIP DODDRIDGE ON  
ACTS 20:11, PAGE 459

"It is strange that Mr. Barclay, in his *Apology*, p. 475, should argue from verse 11 that this was only a common meal, and not



the Lord's Supper. It is well known the primitive christians administered the eucharist every Lord's day; and as that was the most solemn and appropriate, as well as the concluding act of their worship, it is no wonder that it should be mentioned as the end of their assembling; whereas, had nothing more than a common meal been intended, Luke would have hardly thought that worth mentioning, especially when, Paul being with them on a Lord's day, they would so naturally have something far nobler and more important in view, in which accordingly we find them employed; and it is quite unreasonable to suppose they spent their time in feasting, which neither the occasion nor the hour would well admit." The learned Thomas Scott in his valuable commentary takes the same scholarly view. We only see one coming together on the Lord's day at Troas to break the bread. The faithful assembled. No mention is made of provisions set forth to carry the supper to the sick or those in prison. They had not forsaken the assembly, if indeed any should have been in these conditions.

Bro. Key tries to confuse some by the statement in John 11:9 where Christ said there are 12 hours in a day. Read the next verse and see the NIGHT mentioned. Christ was speaking of walking in the daylight. Mtt. 20:1-2 is given. This shows how the hours of the working day were counted. He says that the Jewish day began at 6 a.m. (in the morning). In the same article he says that the Sabbath was from "even to even (Lev. 23:32)." This puts the night first.

Just where does he stand? First it starts at 6 p.m., and then at 6 a.m. (?). This is Bro. Copeland's position. He argues that the meeting at Troas could not have been Saturday night as we speak of it, because the Jews counted from sunrise or about 6 a.m.—he says. Bro. Key, just when did that Sabbath end—the one just before the Lord's resurrection?? Did that sabbath have two 12 hour nights? It did according to your mess, and the Adventists can have you! You make the Lord rise on the Jewish Sabbath. Brethren be sure to read after Bro. Key very carefully. You will see that he contradicts himself time and again.

#### BROTHER KEY'S CLINCHER ARGUMENT?

He wrote on "HERESY" in Oct. 1, 1951 issue of the Messenger. Over two years later, Nov. 1, 1953 he writes again on the Beginning and ending of the Lord's Day. It took him two years to dig up his "clinchier argument". He now tries to prove that the pagan way of counting time is recognized in the New Testament. He likes this, wants it that way, and if he can twist your minds enough, and make you read through his glasses alone, he will make you think that he has found what he needs to save the day of the Lord over into Monday night for the fishermen,

hunters, loafers, job lovers, and have a one man, or all women church with communion. Can't you just see Paul on the night that belongs to Monday (Sunday night), standing at the table, before a crowd of 500 members of the church, giving thanks again for the fragments of the morning supper, and with a generous gleam in his eyes, asking the question, "Is there anyone here to break bread?" You see, if Paul had not done that, some one might get the idea that Paul wasn't LIBERAL enough, a "trouble maker", and law binder; that he forced the brethren to all come together in one assembly to break bread! I have met one man who believes in the second supper, who says that the Lord's Day starts at **HIGH NOON**. What next??

Here is the "clincher" that he found after two years. Mark counted by Jewish time, and John in his gospel by Roman time??? Proof? Mark 15:25 "And it was the third hour and they crucified Him." John 19:4 "And it was the preparation of the passover: and about the sixth hour: and he saith unto the Jews, Behold your king." As usual, Bro. Keys goes off on a supposition, and a guess. John tells us that about the sixth hour Jesus was carried out and crucified. Read through verse 18. When Jesus stood before the people in v. 14, only a few things followed before he was led out to be crucified. Mark is very sure it was the third hour that Jesus was crucified. This would be our 9 o'clock in the morning. If John was using a count from midnight when he said 6th hour, we see no harmony between them at all. A plain contradiction—a difference of three hours. According to John, Jesus was released to be crucified about the sixth hour. This would put the Lord's time on the cross about 9 hours. Mark's record, would make it six hours. On such supposition he tries to build the institution of the Sunday night supper. This difficulty in harmony has been known for hundreds of years, and various explanations have been given by many scholars, which are far better than that of Bro. Key. Bro. B. W. Johnson suggested this as an explanation of harmony. He wasn't trying to prove a 2nd supper. Brethren in the restoration movement didn't practice that. In his comment on Mtt. 27:46 "About the ninth hour. Three o'clock, after the Lord had been six hours on the cross." Page 156. Bro. Johnson believed what Mark said about Jesus being crucified the third hour.

#### HEAR THE LEARNED PHILIP DODDRIDGE

Page 332, on this passage. "Was drawing on apace towards the sixth hour, and was now about the third hour, etc.) Difficulties, which seem to me quite invincible, attend the reading which is generally received, (It was about the sixth hour,) whether we reckon it according to the Roman method of computation, six in the morning, or, according to the Jewish computation, twelve at noon.—The best commentators I know, (and among the rest of our late, Dr. Guise,) think the whole difficulty of reconciling these



words of John with Mark, who tells us (chap. 15:25 & 189.) that Christ was crucified at the third hour; and with Matt. and Luke, who exactly agree with him in fixing the time of that darkness which happened while Christ hung upon the cross, (Compare Mtt. 27:45, Lk. 23:44. and Mk. 15:33 & 191.) is easily solved by understanding it, according to the Roman account, of six in the morning. But as John was a Jew, and elsewhere seems to use the Jewish account, (John 1:39, 4:6-52.) that very **supposition** is in general improbable. Or if, out of regards to the considerations which the learned, but here dubious and perplexed, Zeltnerus has urged, (see Zeltner. *Hor. Pilat.* p. 14, et seq.) we were to grant it in general a supposable case, very strong objections will lie against supposing it here. For though we should, with many critics, take it for granted that the passover here fell late in April, (which was the latest it could fall,) the sun would not rise near Jerusalem till near five o'clock, and one cannot suppose the sanhedrin assembled till about break of day. How then is it possible, that their condemnation of Christ, his arraignment and examination, first before Pilate, then before Herod, together with Pilate's repeated examinations of him, and conferences with the Jews about him, as also the change of dress, scourging, crowning with thorns, etc., should be dispatched by six? The very contents of the preceding sections seem to demonstrate the contrary. On the other hand, it could not now be twelve at noon, since Mark assures us to the contrary, and his account is confirmed both by Matthew and Luke. I cannot therefore but conclude, with Columelus, Beza, and Erasmus, that instead of the sixth we should read the third hour, that is nine in the morning. For this we have the authority of the Cambridge manuscript, and of Peter of Alexandria, who expressly asserts it was **the third**, in the original copy, which he says continued till his time. . . ." Philip Doddridge was born in 1702.

#### I NEXT GIVE ADAM CLARK ON JOHN 19:14, PAGE 650

The sixth hour) Mark says, chap. 15:25, that it was the third hour. (Tritos Gr.) the **third** hour. Tritos, the third, is the reading of DL, four others, the Chron. Alex., Severus Antiochen., Ammonius, with others mentioned by Theophylact. Nonnus, who wrote in the fifth century, reads "the third." As in ancient times all the numbers were written in the manuscripts, not at large but in numeral letters, it was easy for the (sign) for three to be mistaken for the (sign) for six. ("sign" by C. A.).

The Codex Bezae has generally numeral letters instead of words. Bengel observes that he has found the letter gamma, "three," exceedingly like the episemon, "six", in some MSS. The major part of the best critics think that (tritos), the third, is the genuine reading."

HEAR BRO. J. W. MCGARVEY AGAIN, THIS TIME ON

John 19:14. Evidences of Christianity page 42. "Mark represents the crucifixion as taking place at the third hour, or the hour, according to Jewish count, from eight to nine a.m. (Mark 15:25); while John represents Pilate's final sentence against Jesus as being pronounced at the sixth hour (19:14). If the two writers use the same method of reckoning the hours of the day, there is here a contradiction in point of time; for the sentence that Jesus should be crucified is placed by John three hours later than the crucifixion itself is placed by Mark. An attempt has been made by some acute scholars to show that the modern usage among western nations, of counting the hours from Midnight, had already been introduced into the Provinces of Asia, where John wrote, and that he follows this usage not only here, but in other passages of his Gospel where hours of the day are mentioned (1:39; 4:6, 52); but we are constrained to regard this attempt as a failure, notwithstanding its defense by some of the most eminent scholars of the present day. As the text now stands, we think there is a contradiction. But the discussion should not end here. Knowing, as all scholars now do, that errors of transcription crept into the Greek text at a period antecedent to all of our extant manuscripts and versions, and that numerals were especially liable to alteration from this source, it is an obvious dictate of justice, before pronouncing against an author on such a point, to consider the probability of a clerical corruption. If John wrote here "the sixth hour", he seems to have committed an error; for he contradicts not Mark alone, but Matthew and Luke as well, seeing that though the latter do not say what hour Jesus was crucified, they do say that the darkness which came over the earth while he was on the cross commenced at the sixth hour, the very hour at which, according to this reading of John, Pilate pronounced the sentence of crucifixion. It is impossible that John was thus mistaken; and if some one of a later age, assuming to be John, is the real writer of this Gospel, it is in the highest degrees improbable that he wantonly contradicted all of the other Evangelists on a point like this. We think that these considerations render it morally certain that there is here an error of transcription, the Greek numeral for "sixth" having accidentally supplanted the one written by John."

In the translation by John Wesley, we find "third hour" in the 14th verse of John 19. I conclude with these scholars, that an error of transcription has caused all the trouble on this passage. Bro. Key may be able to dig up something else in two more years, but it will need to be better than his last "clincher". He dug a pit, and fell into it. I give all this information, because it is not available to all that study this subject. The proof for the second supper is built on suppositions from start to finish. It is not an apostolic practice. Brethren, give it up.



In the valuable book by Conybeare, and Howson on the Life and Epistles of Paul we have this comment on the meeting at Troas: "It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail." Page 206. On John 19:14 Bloomfield says, "There can be no doubt that an error has crept into the MSS here." Spenser's Greek Testament says, "The attempt to solve the difficulty by assuming that St. John computes time according to the Roman method is unsuccessful; for, even if that be allowed, it would still be hard to understand how so many events could have been crowded into the space between dawn and six o'clock in the morning." Page 314 Footnote. I think that this has put the clinch on the "Clincher", so I shall consider other quibbles and untrue statements.

Bro. Key says, "They were to observe what was commanded, not what somebody assumes or prefers, or even what is mentioned in the Bible but not commanded." (Nov. 1, 1953 C.M.). He cannot find his new Lord's day in the Bible. I have found that we are to meet on the first day of the week, and have shown by the Bible when it starts and ends. Since we are commanded to assemble, and the Bible shows the day—when it starts and ends—why not follow the Bible?? My brother is going on his assumer, presumer, and what he prefers, rather than by the Bible. He doesn't need a Bible—he gets his authority another place. "Essentials are not vaguely concealed in the Bible; they are plainly stated." Nothing could be plainer than the Lord's day in the New Testament. We are commanded to observe it in worship to God. What is the matter with you Bro. Key??

Again, "Any people who bind laws for which they can find no command are lawmakers and peacebreakers; and since they thus sow discord, they put themselves in a very undesirable class (Prov. 6:16-19)." If you believe this, why don't you quit trying to bind the ROMAN LAW on the church? You can't find your contention in the New Testament. If you didn't know it, you do now. You have tried for over two years in the Church Messenger to stir up strife on this question. I know that you feel that the evidence lays too heavily against your false practice. I told you in the beginning that a discussion of the time of day, wasn't necessary to disprove your practice.

It is the duty of each individual Christian to assemble for the worship of God on Lord's day. We must not forsake it for other things. It is the duty of the teachers to exhort all to be faithful, and not the duty of the church to run down the delinquents, with a piece of bread, and a bottle of wine—they need an obedient heart filled with the love of God. They need more faith. The Lord's supper is an item of congregational worship. The responsibility rests on the individual. Bro. Key says, "We should tell a person who for no acceptable reason misses the usual morning worship that his eating in a later assembly (without repentance) will be of no avail."

Will somebody please pass him the cake! Here he would set up a board of interrogation, or inquiry. This board would work at night when the second supper is passed. The excuses are given, and passed on. If his excuse pleases Bro. Key, he lets him eat, otherwise, he gets a rebuke. And he talks of somebody forcing some one! Furthermore, it is apparent that he believes it sinful to miss the "main assembly" in the morning on the Lord's Day, unless he has an acceptable reason. Is it any more acceptable to worship in the morning than in the night service, Bro. Key? You say it is the Lord's day, and that anyone who forces all of a congregation to meet at once on Lord's day (I presume in the main assembly) that he does wrong, and makes a law. If a Brother decides that he had just as soon meet at night as in the morning, according to Bro. Key, where does he do wrong? Hasn't he done "his full duty" according to you? You say that there may be any number of meetings of a local church for the Lord's supper. Here, you are trying to force all to come in the morning, unless he has an acceptable reason for coming at night. Thus we have his logic (?). It is right to have a plurality of Suppers, and you can do your full duty in any one of them, but if you could have come in the morning, you sinned for waiting! The eating at the second supper will be of "no avail"—you have sinned. You get all crossed up Bro. Key. This doesn't make sense. Now Bro. Key is teaching just what I teach. The excuse makers could come to all the morning services, if they wanted to, and had enough faith. When I teach all to come to the "main assembly to break bread in the morning", that is sinful, a lawmaker, lawbreaker, dictatorial, and arbitrary. But let Bro. Key teach the same, and it is fine.

He says, "These are not human assumptions, but facts revealed in the Bible." He should have left out the "not", and put "fiction" where he has "facts", and he would have told the truth.

#### WHAT DOES THE WORD "DAWN" TEACH?

Bro. Key says that the Jews regularly spoke of the day beginning at near sunrise (Mtt. 20:1-12), and this speaks of the third hour, sixth, and finally the eleventh hour, "Which was only an hour before the end of the day". Thank you Bro. Key. You didn't mean to say it, but let it slip I suppose. You see, kind reader, Bro. Key's scripture shows the day ended at sunset. According to this, the Jews only had a 12 hour day. The night didn't belong to any day. He only talks this way to confuse you. "The night, and day" makes a full day (See Lev. 23:32, and Gen. 1). The expression, "As it began to dawn toward the first day of the week (Mt. 28:1)," simply means the light part of the first day was beginning or drawing on. The light before the actual rise of the sun. The first day started at sunset, and ended at sunset, according to Bro. Key's own statement. Day is used in two



senses in the Bible as I have already proven. It is evident that Bro. Key does not feel obligated to consider God's method of beginning and ending the First day of the week, and he implies as much in the first of his Nov. 1, 1953, article. He has a better way. He has a "New Cart method" for the "Day" as Israel found for the "Tables of Stone."

### THE NEW COVENANT IS REALLY NEW"

And this I believe, but God set up the "Day" in the Creation, and has never changed it in the Old or New Testaments, as I have proven, so this continues, as long as there is a "First day" and "Night and Day" is the first day. The Law was fulfilled, and abolished, but the DAYS of the week were not abolished, nor their beginning or ending—this continues to be recognized the same in the New Testament. The seventh, and first day of the week continue as from the beginning. THE NEW DAY OF WORSHIP FOR THE NEW COVENANT IS THE DAY THAT FOLLOWS THE JEWISH SABBATH—THE FIRST DAY OF THE WEEK; "THIS IS THE DAY WHICH THE LORD HAS MADE, AND WE WILL REJOICE AND BE GLAD IN IT." We find people everywhere trying to change what the Lord has made!

### "THE POWERS THAT BE" ARGUMENT?

He says that the New Covenant **does not** tell us just when the Christian's day begins or ends, the Lord has left this matter to another power—that is, the magistrates, or governments of the sinful nations. (Rom. 13:1, Tit. 3:1). Yes, our government recognizes for civil purposes the day from midnight to, midnight. They have made no law respecting such to be recognized for OUR RELIGIOUS DAY OF WORSHIP. He talks about us being good citizens, and OBEYING THE LAWS OF THE LAND ON THIS POINT. Bro. Key, THERE IS NO LAW ON THIS TO THE CHURCHES, AND IN THE LANGUAGE OF PAUL, "WHERE THERE IS NO LAW, THERE IS NO SIN."

The Jews of our nation, have been worshiping on the seventh day ever since there has been any of them in this country to worship. I don't remember reading about any of them being arrested for breaking the laws of the Land. The U.S. government has made it a law that it is right, and legal to buy and drink liquor. According to my brother's logic, we ought to be good citizens and obey the laws of the land—buy and drink liquor. If the government said we ought to make WEDNESDAY the Lord's day, then according to Bro. Key we would have to do it as good citizens.

# AMENDMENTS TO THE CONSTITUTION. ARTICLE I

"Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

I am sure that Article 1, sets forth the attitude of our government. All of his arguments on this are simply begging the question.

## "HERESY"

In Oct. 1, 1951, Bro. Key tried his hand on heresy in the C. Messenger. He defines it thusly: "A heresy, then, is any erroneous doctrine urged to the extent of forming a faction, which disfellowships those who accept only the truth. To form or maintain a faction based on erroneous teaching is to sponsor a heresy and become a heretic."

In another article, I have given our attitude toward those who practice the Monday night supper—the Second Supper in the week. We have not drawn the line of fellowship at this time. We love our brethren, and we hope to get them to quit preaching false doctrine and practicing the same. We are going to do our best to teach you brethren out of your errors, and this as long as we are permitted. In this article on Heresy, Bro. Key claimed not to have drawn any lines of fellowship over his ROMAN DAY COUNT. For him to do that and disfellowship anyone over his unscriptural teaching, would be heresy, and make him a HERETIC. I don't have to have a thing to do with the Second Supper, and shall continue to love my brethren, and shall prove it by teaching them sound doctrine. Our brethren to this day still use and fellowship preacher brethren who believe in the MONDAY NIGHT-ONE PERSON, CHURCH COMMUNION?? However, since 1951, Bro. Key has decided to "PUSH HIS ERRORS," to the extent of disfellowshipping me and all who do not believe his errors. It was Bro. Key who helps stop my meeting in Brownfield, Texas, the year of 1953. And it was Bro. Key who held the meeting I was to hold. If I was wrong in my arguments it is evident that his definition of a "Heretic" does not apply to me or my brethren. You can see that he is pushing his errors, and drawing the line of fellowship, and what does that make him?? The C. Messenger advocates the same.

"I AM FOR THE SECOND SUPPER, BECAUSE THERE IS NOTHING AGAINST IT." A brother said this in a church in west Texas a few weeks ago. I suggest that all read the article by Bro. C. R. Milam (Jan. 15, 1953 issue of Church Messenger) on "WE WILL BE SILENT WHERE THE BIBLE IS SILENT." This brother states a principle used by the Christian Church, "Where the Bible is silent, we will take liberties." Did



you ever read anything against "Counting Beads." Where do we read a direct statement against a "mourner's bench", "sprinkling of babies", "playing an organ in church", or "thou shalt not put a pie on the Lord's table?" It is not enough to say, that there is nothing against, a practice. The thing to find, is the authorization from the Scriptures for the practice. Musical instruments are not of faith, so we reject them. Why are they not of faith? Faith comes by hearing the word of God (Rom. 10:17). The word of God does not teach their use—therefore not of faith. The same is true of the Second Supper. Where did they do it twice on the first day of the week or on Sunday and Monday night?? "Whatsoever is not of faith is sin."

### BIBLE TALK by LEROY GARRETT

September 1953

#### **"Let's Restore The Restoration"**

Bro. Garrett tells the truth about the origin of the "SECOND SUPPER." I here give his article. "Without entering into the pros and cons of the second serving of the Supper, it must be admitted that the practice entered the church through the same door with the pastor and organ. It is in the same category with the "double service" on Sunday morning. I once heard an elder explain that the church took in more money on two services than in one over-flowing service. Just so the second supper at night allows opportunity to get a few more dollars from those who went fishing that morning. The big, modern church has a program to support and it takes money." He had many other good things to say, but we cannot spare the space. Our brethren, to my knowledge haven't started the "double service" yet. It will be next. The Church Messenger fights the "Pastor System", but accepts the rubbish that system has brought into the church.

### A REVIEW OF THE DOCTRINE AND ARGUMENTS OF

WM. FORD COPELAND

There isn't much in his leaflet, that hasn't been covered at length in my discussion with Bro. P. C. Key. Just a few loose ends need correcting for the record. He tells us that Sunday night is the Lord's day, and asks that all who don't agree with him be "marked as Satan's trouble making agents." He says that the Lord's supper was an ordinance to be observed "perpetually" in assemblies on the 1st day of the week. We are glad to see that he believes the church ought to assemble to do this, but he doesn't practice this with his one man communion service. On "Joint participation", he pretends to have a case to justify one person communion. Paul taught all the brethren to come to-

gether on Lord's day to break bread. In every congregation this was the rule. Paul met with another congregation when it came together to break bread, when he was away from Corinth. He didn't set up your practice or practice it. Bro. Ford also says that it would be a sin to wait till the night supper, if you could have been at the morning service. He also tries to make work an excuse for missing the morning service. Since taking a job is an act of man, and not an act of God, how will this stand up in the judgment? Since it is scriptural to meet at any time on Lord's day, and your whole duty can be done at any of these services, why do you FORCE all to eat with you, if they can do so, and tell them that they sin and will go to hell for eating at night??? Ha. His tract is silly and filled with quotation marks, which no one has said, in those words, and pretends to be quoting somebody. He misrepresents the issue. He speaks of "strict Legalist", and other things. Is he a legalist on Singing only in church?? He will not use the instrument of music in church. I'll find a fiddle in a New Testament church, that he finds the second supper in. He didn't even find one! If it had been in the New Testament, he would have given it. I wonder if he means by "Perpetually", that some person should go to the meeting house and set the table, so that the brethren can perpetually come and go at will all the day and all the night till sunrise Monday morning? They believe this, if you can pay any attention to what they say, and their one man communion practice. Since no one partakes with him at night, he could have eaten bread and drank wine on his job, journey, or at home. No need to go to a church house. He believes in the "Flexibility of God's Laws." Yet he is very unflexible on musical instruments, Sunday School, Pastor system. It is just flexible when he needs proof for his practice—the shoe doesn't fit the other fellow when he is in need of proof for something that he can't find in the Bible! "The Flexibility Shoe!"

#### BRO. COPELAND'S LORD'S DAY FROM SUNRISE TO SUNRISE THEORY REVIEWED

According to him, the Lord's Day starts at sunrise Sunday morning, and ends at sunrise on Monday. I have proven this to be false, but wish to show the absurd predicament he is in.

Seeing that the women waited till the sabbath was over, and started for the tomb while it was yet dark on the first day of the week, and were at the tomb when the sun came up—this makes the Resurrection of Christ occur on the night following Sunday or Sunday night. The events of that day which took place in the daylight, would have been the second day of the week rather than the first. He puts the order of things in REVERSE of FACTS. He will never be able to get out of this predicament as long as he holds this position. The order of events shows



that the women came to the tomb on the first day of the week, before the daylight of the same day started. He has the women visit the tomb after the daylight of the first day of the week is over, on what we call Sunday night. Jesus made several appearances to the disciples on the first day of the week—in the daylight of that day. Copeland puts the scenes of the night second. Luke tells us that the women rested the sabbath, and in the night that followed the Sabbath which was the first day of the week, the women started for the tomb. It was in that same night that Jesus arose from the dead—yet he arose on the first day of the week. This day started when the sabbath or 7th day ended. I wonder why those women went to the tomb expecting to see the Lord near Sunrise Monday morning, when he had made several appearances in the daylight??? He says that the night of the first day is Sunday night till sunrise. Can you believe that all of the Lord's visits were in the daylight of Monday?? Remember, he arose in the dark part of the first day of the week. Bro. Copeland tried hard to get Jesus up at sunrise, but if he had risen then, the women would have been there to witness it and would have met the soldiers of the watch. This shows the beginning and ending of the Lord's Day. Saturday night is the dark part of the first day of the week. If Bro. Copeland is right; it follows that Jesus arose on the Jewish Sabbath.

In order to salvage the second supper from sure defeat, he turns the order of the Lord's day completely around, seeking to destroy the picture of the Lord's Day in the Bible. He even changes the order of creation, by putting light before darkness. If the women rested the sabbath as Luke says; it would have been nothing short of a miracle for those women to have gotten to the tomb at sunrise. Copeland makes all of Saturday night a part of the Sabbath day. When it ended—the first day started, and this was sunrise he says. How did they get there so quick?? However, since they went in the night part of the first day, and he says that is Sunday night—they arrived very late. If the Sabbath ended as it always had done at sunset of Saturday, I want to know what day of the week did that night belong to, since it was not the first day, nor the Jewish Sabbath?? This will show his contradictions. Now the Adventists can take him—he belongs to them. He ought to observe the 7th day, not the 1st and 2nd. It remains to be seen what absurd position they will take next. Bro. Key and Bro. Copeland disagree.

#### **BROTHER KEY ON INSTRUMENTS OF MUSIC IN CHURCH**

**JUNE 15, 1944**

He reasons, that the absence of musical instruments in New Testament churches, is proof that they were "Excluded from the church because it is detrimental to Christian worship; and what

the Lord has excluded, no man should presume to introduce." What is true of this is true of the second supper. If it had been what God had wanted, he would have put in two suppers.

"The fact, therefore, that in the beginning the Lord excluded instrumental music from the church is proof that it is not an aid, and that the church is just right without it." Amen, so is this true without the two suppers or three.

He reasons that the early church could have used the instruments, "yet they refused to use instruments of music or women teachers in any church assembly." Did you ever find them setting the second or third suppers on Lord's Day?? I know you were looking for it—did you find it??? "This is clear evidence that both should be excluded from any church assembly." I couldn't have said it better myself! Since you can't find a church with musical instruments, you know that is excluded—have nothing to do with it. However, if you can't find two, or three Lord's suppers in any church it is alright anyway—the Law is "flexible" on that!

"People are surely wrong who believe they can put in what the Lord refused and thereby improve the singing or the teaching (or two Lord's suppers (C.A.)). They may increase the worldly interest, but will surely lose spiritual effectiveness." Again I quote, "The Lord's way will still work, and no one should feel justified in breaking up a church rather than to use the plan divinely demonstrated to be the most practically effective the world has yet known." By exhorting the church to put God first, and self interest second, or last; the church will be faithful, and all assemble together as they did at Troas, and in every church of Christ. The Lord's plan is perfect. If all will take Bro. Key's reasoning on music, and apply it to the innovation, of plural suppers, the issue will be settled. He refuses to take it himself.

The brotherhood needs to be taught on the things in this book. Compare what has been said with the Bible. Reject all that isn't according to the word of truth. I appreciate their efforts, although they were weak. I pray that they will see their errors. My first tract has been out for several years. It has not been refuted. In the final analysis, they teach substantially, what I do about missing the Lord's Day morning services. They are just trying to make excuse for the delinquents. I make no apology for preaching the truth. I shall not give place," no not for an hour that the truth of the gospel might continue with you (Gal. 2:5)."

#### AN ARKANSAS PREACHER SAYS

In an issue of the Messenger, "What about the land where they have six months night and six months day?" Maybe, he hasn't heard of "even to even"; or six to six o'clock! Just in case



he and I become Eskimos; I will watch him to find out when he has his first Lord's supper on Lord's Day, between midnight to midnight, the way he counts time. If he fails, I'll send him back to Arkansas for more light! This preacher also wanted to know about a church service on the middle of the Internaitonal Date line. On one side is Sunday, and on the other is Monday. I'd just watch him again in his first Supper on Lord's Day, and worship then. I wouldn't have anything to do with his Second day communion on Monday, just like I do here in the States. I don't believe there is a Church on the middle of the date line, do you? Just keep digging, brother, and you will dig up something after awhile!

#### ANOTHER TEXAS PREACHER SAID

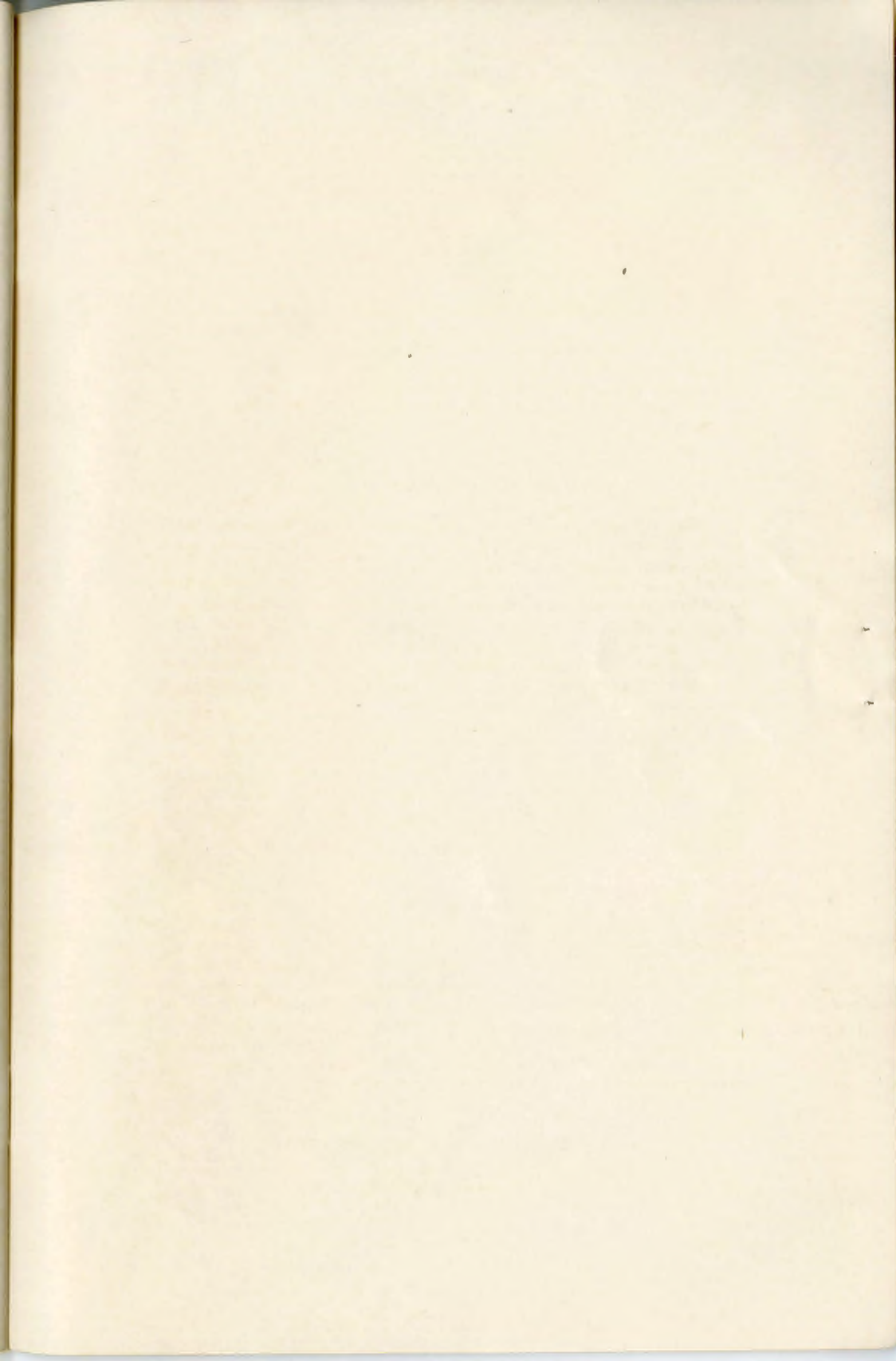
That he had found a way to prove ONE PERSON COMMUNION SCRIPTURAL. Here is how to do it. Suppose a man and a woman communed, and the man was unholy, but the woman didn't know this—Now the big question! Will God accept her worship? If yes, is the answer—Behold one person communion—One person CHURCH! Well, there is one thing he didn't BEHOLD, and that was AN ALL WOMEN OR WOMAN CHURCH. Come and get him Sunday Schoolers, he is your man! You have been looking for the man to prove it scriptural to have an all women church. Know any more jokes?

Brethren, let's remember that we cannot establish permanent institutions in Christianity upon specious doctrines of hypothetical accidents. "God's thoughts, are not your thought, neither are your ways, the ways of God." Now get your Bible, and SPEAK WHERE THE BIBLE SPEAKS AND BE SILENT WHERE IT IS SILENT, or hold your peace.

There is a man in Fort Smith, Arkansas, waiting right now I am told to meet (Brother \_\_\_\_\_?) in public debate on this issue. Where is he? Has he gone behind the "Iron Curtain"? I haven't been able to get a word in the Messenger since, this issue waxed hot, with Bro. Percy Key. It is time all of you "Liberals", quit calling the Liberals "Liberal," if this is the best you can do. Bro. Garrett says, that your practice came in the same door the PASTOR entered. I wonder if the gospel is "flexible" enough to pull the strings of a musical instrument?? In the language of Paul, "Knowing therefore the terror of the Lord we persuade men," to obey the law of the Lord. May God bless all who read these pages to see and accept the truth.

#### LET'S RESTORE THE RESTORATION

#### IN ALL THINGS





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