The Christian
COURIER

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"O VAIN MAN!"

"For ye are bought with a price: therefore glorify God in your body, and inyour spirit, which are Gods" I Cor. 6:20

The christian doctrine for all men in Christ should carry with it then religious equality, for the body is but a chattel. Paul says in Rom. 12:1 "Ibeseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, and acceptable unto God, which is your reasonable service."

The spirit of God dwells in your neighbor in Christ the same as you, but you cannot offer his body, or hos spirit no matter how chastened or obedient it may be. You can only offer your own, but you can both by counsel and example encourage and protect the liberty that is in Him through Jesus Christ. Just as Moses encouraged and led the people of Isreal, just as our forefathers, who were God-fearing men, fled from religious oppression and came to this country. Not to revel or to accumalate enormous fortunes, nor to excite by their luxuries the envy and rage of their weaker brothers. Although they perhaps possessed more determination and power than their followers, they gave of their lives on the field of battle. They were not tyrants, but they were our champions of freedom: freedom of the press, of speech and of worship.

Self-indulgence rarely nerves men to herioc efforts. It is through freedom of the soul that men dare all things. Just as liberty would have been doomed to our forefathers, so it will be to you nad me should we forget that we as freemen in Christ are subject unto God. The Lord said in Jno. 4:23-24 "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit

and in thruth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spitit and in truth."

However we who claim to worship Him in spirit and in truth, we that call ourselves Christians(and I use that term very loosely) have become judges for Christ instead of members in particular, forgetting that all who have obeyed the doctrine of Christ are members of His body, of His flesh, and of His bones(Eph.5:30). How can one member judge another in matters pertaining to God? For as the Apostle Paul says in I Cor. 12 "How can the eye a member of the body, say to the hand or the foot, I have no need of thee. For the body is not one member but many. And furthermore it is the body of Christ.'

Can you still call a man a thief who has once stolen and repented, and asked his God through Christ our Lord(who is the mediator between God and man)for forgiveness? Could you call a man a murderer who has once murdered and asked forgiveness through Jesus Christ our Lord?

According to what the Apostle John said in I Jno. 5:17 "All unrightousness is sin." In chapter I:9 John says, "If we confess our sins, He is faithful and just to forgive us our sins, and cleanse us from all unrighteousness." (Not any certain sins but all)

THE WORD OF GOD TEACHES IT THIS WAY, HOW DO YOU TEACH IT?

Some people hold one sin above another and try to teach that certain sins have to be undone to be forgiven! Where abouts in the word of God is there even an inference of such? Some would have you believe that the sin of divorce, marriage and adultry, is unforgivable. Let me quote one passage of scripture to prove that God does not graduate sin, I mean he does not hold one sin above another, and while one is studying this passage of scripture, remember that Paul said in Rom. 3:4 'Let God be true and every man a liar,' and here is the quotation, I Cor. 6:9-11 "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, or abusers of themselves with mankind, nor thieves, or covetous, nor drunkards, nor revilers, nor extortioners, shallinherit the kingdom of God. And such were some of you: but ye are

washed, but ye are sancified, but ye are justified, in the name of the Lord Jesus, and by the spirit of our God." I ask you this my brother, which one of these does your past or present sin come under? And if it doesn't come under one of these, what about IITim.3: 1 through 9? Also don't forget that the Apostle Paul said in Rom.14:4 'Who made you reler and a judge over anothers servant? To his own master he standeth or falleth.'

If we would only apply faith, hope, and love to our christianity (and we must do so to inherit eternal life), then we could truthfully say we are furthering the cause of Christ.

The word of God is plain, and it's true for it was written by inspired men. It is the means now of saving you, as it has thousands of people since then. Yet people still try and correct it. They will change it or will add a word. Some have added a lot of things that not even God himself ever heard. So let you and I just accept it. Let's not change it, just leave it alone. Then God's word says we might enter into that everlasting home.

Your brother in Christ,
Bert Weakley

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SOME SCRIPTURES THAT MIGHT BE HARD TO UNDERSTAND

In 1 Cor 11: 16, referring to the first fifteen verses, Paul says, "But if any man seem to be contentious, we have no such custom, neither the Churches of God." The subject for 15 verses was woman's long hair and man's short hair. No matter what man contends, that is the way it should be, as plainly set forth in these verses. Now he is not saying in the 16th verse that if any man is contentious just forget the things I said in the first 15 verses and do as you please! He said we have no such custom as a man having long hair or a woman having short hair.

11

1 Cor 15: 29, "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" Again: In the first 28 verses, he has set forth that Christ did die and rise again the third day, and that they accep-

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ted that and were moved by this belief to be baptized; and now some of you, he said, say you do not believe it. In Rom 6: 3-6 we put the old man to death, that is-baptized to become dead. 2 Cor 5: 17--become a new creature--born again! So, verse 29, why were you baptized to become dead if you do not believe the first 28 verses. Much more could be offered on this but time and space will not permit.

III

1 Cor 11: 29, "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body." This communion is often referred to as a representation of Christ's body, being then and always bread and grape juice. Then why would you suppose the damnation would be involved for those who are unworthy? The word "discerning" has probably escaped some. The word means recognizing. "Some of you," he said, "have not recognized the Lord's body." Verse 30, "for this cause many are weak and sickly among you and many sleep." (or spiritually dead) In St John Christ himself said, "--except ye eat the flesh of the son of man, and drink his blood, ye have no life in you." 1 Cor 10: 16, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" So how can we say "which so fitly represents the Lord's body?" The apostles were there looking at his fleshly body when he broke bread and gave it to them and said, Take, eat, this is my body. They did not question him.

1 Cor 2: 14, "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." That should settle that. We are not natural men any more.

IV

Gal 5: 19-21, tells us many things we should not do and some of these are clear to all of us. We read these verses and say, 'now that we just don't want to do.' But do you know the meaning of all these words? If you do not, is it not time you learned what they mean? I say all of them because Paul said that they which do such things shall not inherit the kingdom of God. It it will send you to hell, it's important. So you may well be guilty without knowing it. If you look up the meanings of these words, you will remember them better, so I leave this with you.

V

James 3: 1, "My brethren, be not many masters, knowing that we shall receive the greater condemnation." (The word master meaning teacher) The reward or punish-

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ment is the same so what does this mean? It means that those who do the teaching will receive a more severe judgement because they shall be judged by their works and manner of life as well as they shall be judged for what they have taught. Christ said--"Every idle word that men shall speak, they shall an account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Taking this into consideration a man who has not prepared himself, at least on the subject he is talking about, should not teach. Brothers, we need preachers so badly and I pray we all become mighty in this endeavor. But, don't take it lightly; prepare yourself. This will be my next article.

Written in love for the Brotherhood.
Jack Morris.

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PUBLIC DISCUSSION

We announced last issue the tentative dates of the public discussion to be held in Modesto. Since then we have had to alter our plans. We cannot get proper facilities for a large assembly, so have changed the dates to April 17 and 18.

The subject to be discussed will be the manner of breaking the loaf in the Lords Supper. Brother Paul Nichols will affirm that breaking is an act to be performed by each communicant, and John Logan will affirm that breaking is to be performed by the servant at the table.

This is a subject that has been much abused and misunderstood for the last forty years in the brotherhood and deserves our utmost consideration.

I would just like to call your consideration to a few things commonly believed by many well intentioned brethren on the subject of public discussions, or as they are often referred to as "debates". Many believe that to dispute the scriptures in public is wrong, regardless of the conduct of the disputants. I cannot agree with this for several reasons.

Paul, in writing to the Philippian church of his experiences in his journies related that Christ was preached of contention. The same word is translated "debate" in Paul's letter to the Romans. There is a fundamental difference, however.

In Romans Paul was referring to a practice which was detrimental to the church; that is quarreling,

fighting, and dissention among the congregation. On the other hand in Philippians he was referring to something else entirely. Some were proclaiming Christ of contention, some even of envy. It is true that there are occasions when the truth must be weilded in disputation. Paul said to "reproove, rebuke, exhort" referring to "preaching the gospel. 2 Timothy 4: 1

Paul commanded Timothy to "--do the work of an evangelist." 11 Tim 4: 5 Paul further instructed Timothy "--the things which thou didst hear from me through many witnesses, these entrust to faithful men, who will be competent also to instruct others.

One merely has to read of the life and works of the Apostle Paul and the efforts put forth by him to further the gospel by any means to really grasp the full import of these commands. His public disputes with his false brethren, his unhesitant willingness to defend the truth against his own countrymen, the Jews, and even his "withstanding Peter to the face"because of his hypocracy all point to the very thing Paul wanted Timothy, a young evangelist, to do. INDEED, TIMOTHY COULD NOT REFUSE TO DISPUTE WITH FALSE TEACHERS, AND STILL "DO THE WORK OF AN EVANGELIST."

It is our hope that all who will can come and attend the discussion to see whether or not such practices are proper for a Christian to engage in. On our part we have no intention of behaving ourselves any other way than that becoming of a Christian. We wish only to earnistly contend for the faith once delivered to the saints. We trust all others connected with this effort will so conduct themselves.

The location will be in the Modesto Irrigation District Building, 11th and "M" Streets in Modesto, Calif.

Yours in Christ, John Logan

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BROKEN BOW, OKLAHOMA

Dear Brethren:

It is time to write to the paper but the news from here is not too much. The weather has been rather bad this year. We all have had some colds and sickness but we are thankful to the Lord we have been able to continue to worship and serve him.

Sister Clements is still in the rest home here and we would like for all to continue to pray for her.

May the Lord bless all of you and keep up the good

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work there. We enjoy the paper and appreciate what you are doing, but we know it is hard work to keep it printed. Seems we no more than get one letter written until we have to write again, which means we have got to keep fighting on or we will get behind.

We haven't grown in numbers this year, but feel and hope we are stronger in the faith and work of the church. We hope and pray for a good year this year.

Sincerely yours,
Lloyd Treat for the
Broken Bow Congregation.

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BELLFLOWER, CALIFORNIA.

The brethren here are all well and able to attend church. Sister Ila Kellogg is now recoverinf from an operation and doing quite well.

Guest speakers for the past month have been: Isaac Ferguson (Pomona), Roy Snodderly and Halo Serrano (La Habra). Visitors have been Bro Dick Taylor and family (San Diego).

At this time we would like to announce plans for a gospel meeting starting April 12 through 19 with Bro Kenneth Baldwin as speaker. We invite all who can to come and be with us to hear this capable brother preach. Services will be held at 7:00 PM every evening, and 10:30 AM Sunday mornings with Sunday evening services at 6:00 PM. If additional information is needed, call Bro Claud Perigin, Phone 866-0656.

Yours, in Christ, Jerry Perigen.

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SHOULD WE ADVERTISE???

On my way home from work, I recently saw a young man on a motorcycle wearing a black leather jacket with an inscription in bold letters on his back reading "Satan's Apostle." I thought, 'What a terrible thing that a person would want to advertise that he worked for the devil.' After thinking this over for a while, it dawned on me that he was only one out of millions working for the devil. Only most don't advertise openly. Then the thought occurred to me, 'Should I wear a sign on my back so people would know I am a Christian? We who claim Christianity should live a life so there would be no doubt as to whom we work for.

Yours, in Christ, L E Arnett

We are sorry to have to reduce the following letter from the Somerton, Arizona Congregation, but we did not have enough room on this page, and not enough material for four more pages. We beg your forgiveness.

A week ago Sunday night Bro V E Staggs, his Sister Jewel Jones, and his Sister Mildred Noble all local, and a Sister Mary from Oregon and Sister Annie from Tuscon were at Somerton. Bro Staggs gave us a good sermon Sun and another Sister Willie had joined them all for a visit too; she lives in California. Bro and Sis Robb Morris, Brenda Morris, and Ken Smith visited at Grass Valley Church Feb 8th from our area.

By Bro W A Nelson.

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YUMA, ARIZONA

The church at Yuma had several visitors over the year end. Rob Morris and Ken Smith from Somerton. Bro Harry Dye brought two lessons recently that were excellent. Bro and Sis J E Wilkerson, Bro Keith and Pamela came from Cederedge, Colo. Also, Bro Lewis and J D Johnson, from Lakeside, Calif.

Dec 30, Bro Dan Lyons baptised Anna Blake near Parker, Ariz, and the next week they were married in Wellton, Ariz. where they will live. We are thankful that Bro and Sis Parker were not seariously injoured when their camper turned over.

In Christian love, the Church at Yuma.

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TO ALL THE BRETHREN

IT HAS PROBABLY COME TO YOUR ATTENTION THAT THE PAPER IS SMALLER AND LATER THIS MONTH THAN USUAL. BELEIVE US, THIS IS NOT OUR FAULT OR OUR WILL ALTOGETHER. THERE SIMPLY WAS NOT ENOUGH MATERIAL TO PRINT TWELVE PAGES.

ALSO, THE MATERIAL IS VERY LATE COMING IN. AS OF THIS DATE, WE HAVE SOME ARTICLES FOR NEXT MONTHS PAPER BUT NOT NEAR ENOUGH. SO, IF MORE IS NOT FORTHCOMING IMMEDIATELY, WE WILL BE FORCED TO FOREGO APRIL ISSUE AND PRINT MAY INSTEAD. WE DO NOT WANT TO DO THIS, SO IF YOU WOULD RATHER NOT SEE THIS, YOU CAN HELP---

WRITE!!

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BOONVILLE, CALIFORNIA.

The one week session of the Far-West Camp Meeting will be June 14 through 21. The expense will be approx. what it was last year. We are hoping for a good turnout this year.

We will discuss this further in our next issue.

KEEP IN TOUCH