IT IS WRITTEN

EDITOR

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MARCH, 1954

THE FRUIT OF A CHRISTIAN

In two previous issues of IT IS WRITTEN, there appeared two topics of this particular series of articles, and I shall continue with this the third. That of CONVERSATION OF A CHRISTIAN—

What does it mean, for a child of God to watch his conversation? How much can a man be measured by this one important procedure, and that of talking as a Christian should talk. We are measured by words that we speak, words which channel the thoughts of others. How should we speak? Phil. 1:27—ONLY LET YOUR CONVERSATION BE AS IT BECOMETH THE GOSPEL OF CHRIST: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel. I believe you can see that Paul had in mind for a Christian to so speak, and to so control his tongue, that in the so doing, we might stand together, with one mind, and exalt the worthy name of Christ.

We find in Psa. 37:14, that the wicked, even the wicked hateth the correct conversation of the saint. THE WICKED HAVE DRAWN OUT THE SWORD AND HAVE BENT THEIR BOW, TO CAST DOWN THE POOR AND NEEDY, AND TO SLAY SUCH AS BE OF UPRIGHT CONVERSATION.—This teacheth that even the way of the unrighteous, can and will notice the conversation of a Christian, and for this, he hateth him, I wonder why?—Psa. 50:23—WHO SO OFFERETH PRAISE GLORIFIETH ME; and to him that ordereth his conversation UPRIGHT, will I show the salvation of God.—Phil. 3:20—For our conversation is in heaven from whence also we look for the Savior, the Lord Jesus Christ.

Paul said that our conversation was in heaven, or should be of heavenly things. Phil. 4:8—Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.—Heb. 13:5—Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee. —I Pet. 1:15—But as he which hath called you holy, so be ye holy

in all manner of conversation—II Pet. 3:10, 11—But the day of the Lord will come as a thief in the night; in which, the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burned up—Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness.—Brethren, with all these scriptures before us, what manner of Christians should we be? Our conversation is part of the fruit we bear, fruit that should produce things which are of the goodly nature, and should expressly be noted by the world.

—Yours in the Lord, Coy Garrison.

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Now I want to drop a little information right here.

Our digressive Brethren have been accusing us of requiring the one at the table to break the bread when he gives thanks for it. And when it comes back to him, he must brake it again. Now this is not true. The old Church of Christ has never advocated such, and there is no Scripture in the lids of the N. T. that teaches such. The only breaking that Christ taught, He did the breaking. And we, the Church of Christ, do not teach, nor ever did, that the one at the table should break the bread, but one time, and one only. But we do not raise an objection if anyone in the Church breaks the bread, unless he, or she, tries to make it a test of fellowship, or a command, then we object to such a law, or teaching, because it is not found in God's word, no where.

Now we will notice another rough doctrine. The fermented wine. Bro. J. A. Hall, IN THE CHRISTIAN VOICE, tells us that there are two kinds of wine spoken of in the Bible, new and old wine, and both will make you drunk. Now we are going to reason with Bro. Hall, and see if he is not overlooking something? So we are going to take a watermelon, it has watermelon juice in it, when it is taken from the melon, it is just watermelon juice, just pure juice of the melon. But next it sours, now what is it? It's fermented watermelon juice. Or new WINE, made of watermelon juice. Next we put it in new bottles, and it is still watermelon juice, fermented, newly fermented watermelon juice. Now we keep it for years, then what is it? It's old watermelon juice, fermented. Now we have the lesson on the juice of the melon. Now WINE is found in the Cluster, Isa. 65:8. So we want to notice, and see if we can learn something from this Scripture. As the watermelon juice was fruit of the melon vine, so is grape juice fruit of the grape vine, and as the juice of the melon is not fermented, but when the juice of the melon is extracted, from the melon, it will ferment, and become wine, new wine, if you please, and then it will become old WINE. So it is with the grape juice, just as long as it is in the grape, it is grape juice, but when it is extracted from the grape, it will ferment, and become new wine. And after awhile it becomes old wine. Isaiah called it wine in the cluster. Christ called it fruit of the vine, so it was fruit of the vine in the cluster, or wine, either would be a Bible term. But we want to go a little farther. We will come down to plain, and simple reasoning. We want to notice a little baby, before

it's born, it's a baby, when it's born, it's still a baby, it begins to grow, still a baby, but after awhile it becomes a young man. It's a grown young man, but the young man lives on and on and after awhile, he is not a young man any longer. Now what is he? He's an old man. We all know this is true of the fleshy life. And so it is of the melon juice, and the grape juice. Brethren why don't you all quit wrangling over such things and all of us be as Christ prayed for us to be? May the Lord help us to quit riding such hobbies. They are continually causing division in the Church of Christ.

—R. C. Clements, Box 731, Broken Bow, Okla.

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Now as I have been asked for the names of our preaching brethren several times and haven't been able to get them first-hand, I will give the addresses of those I know. So far as I am able to find out—

W. H. Hunt, Rt. 1, Box 80, Junction City, Oregon.
L. E. Atchley, Box 53, Gateway, Arkansas.
W. H. Francis, 423 Tyler, Mangum, Oklahoma
J. S. Bedingfield, Rt. 1, Box 100, Cave Junction, Oregon.
Coy Garrison, 509 Chickasaw Trace, Grand Prairie, Texas
A. W. Howell, Elk City, Oklahoma
Joe Taylor, Star Route, Comanche, Oklahoma
Walter Spurlin, Reydon, Oklahoma
Harry H Wright, DeQueen, Arkansas
Howard Studer, Lorenzo, Texas
Ray T. Francis, Elk City, Oklahoma
J. C. Spurlin, Reydon, Oklahoma
W. E. Daniels, Broken Bow, Oklahoma
L. Loyd Treat, Broken Bow, Oklahoma
W. A. Nelson, Route 1, Somerton, Arizona
A. C. Stark, Hughson, California

Now I have only given those that I am confident of as faithful preachers, and are sure that there are many more that should be on this list, and I feel sure that there is a Faithful Church at each one of the Preacher's addresses, so when you need a Gosopel preacher, write some of those Brethren. I will be giving other names as I find them out, or as they are sent in to me, and also the names of the Churches, and the location of them. One more: W. R. Farrar, Route 2, Carter, Oklahoma.

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STRIVING

To the readers of (It Is Written): And all the Brethren in the body of Christ, who are striving in that effort to gain eternal life; I would like to bring out a few points concerning the purpose and method of Striving. As I understand the Scriptures to teach.

First, by consulting Webster, we find the word (strive) to be an action word with a two-fold motive. One to make effort to labor hard or earnestly. The other to struggle, dispute, or contend, imulation; thus leading to strife. Now to a Scriptural application we

read in Luke 13:24: Strive to enter in at the straight gate; for many, I say unto you will seek to enter and shall not be able; shall we struggle, dispute, or contend in a scramble to enter in at the straight gate? Or shall we labor hard, earnestly in a sincere effort to obtain an entrance? In Paul's second letter to Timothy giving instructions to become a good soldier of Jesus Christ, we read, 2 Tim. 2:5: And if a man strive for mastery, yet is he not crowned, except he strive lawfully? So you see there is a lawful way to strive if we are to obtain a crown. He continues, by showing that the husband must first be partaker of the fruits; that is we must first be in Christ before we can labor in his vineyard, and be partakers of the fruits of the Spirit. Paul goes on in the 9th to 12th to show how he suffered and endured all things for the elects sake, that they may also obtain Salvation in Christ by the word of God, for if we be dead with him, (Christ), we shall also live with him; if we suffer, we shall also reign with him; If we deny him He will also deny us. Now V. 14, Paul tells Timothy: Put them in remembrance of these things, charging that that they strive not about words to no profit to the subverting of them that hear. What are words to no profit? Reading on, Paul tells him to study and rightly divide the word of truth, that they might be a workman not ashamed, but approved of God. Then says V. 16: But shun profane, and vain babbling; for they will increase to more ungodliness as an example. He says that some err by saying, the resurrection is past already, overthrowing the faith of some. But he assured, The Lord knoweth them that is his, and let every one that nameth the name of Christ depart from iniquity. Hence, no need to strive about the Lord's part.

In V. 20-21, we hear that along with the good, there are also the bad; some to honor, and some to dishonor, and therefore a man should purge himself from these that he should be a vessel to honor, sanctified and fit for the Master's use, prepared unto every good work. He names some good things we shoud follow, V. 22, then again V. 23-25, he says, but foolish and unlearned questions avoid, knowing that they do gender strife, and the servants of the Lord must not strive; but be gentle unto all men, apt to teach, patient in meakness, instructing them that oppose themselves. Do we learn anything from the above? Scriptures that should make us a better servant of the Lord, among our brethren and fellow men? Now we will listen to Paul Titus Ch. 3:8-9: After showing by the grace of God we are made heirs according to the hope of eternal life, he says: These things I will that though affirm constantly, that they that have believed in God might be careful to maintain good works. These things are good and profitable unto men; but avoid foolish questions, and geanoligies, and contentions & striving about the law; for they are unprofitable, and vain. Brethren these are the profitable, or unprofitable, we should affirm, or avoid. Jude after expressing a desire that peace and love be multiplied, exorted us to earnestly contend for the faith once delivered to the saints.

Now back to Paul, in his first letter to the Corinthians, 15:3-4, says for I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and

that he was buried and that he rose again the third day according to the Scriptures; those were the facts that were foretold in the Scriptures, have been fulfilled, and delivered to us through the Apostles. Without the shedding of his blood, we have no redemption from sin. Without his resurrection from the grave, we have no hope of a resurrection to that life eternal. This is the faith we should earnestly contend for, and obey from the heart that form of doctrine which was delivered. You being then made free from sin, we become the servants of righteousness, and have our fruits unto holiness, and the end everlasting life.

(Excerpts): Rom. 6:17-22. In Philipian 1:27, Paul says, only let your conversation be as it becometh the Gospel of Christ, that ye stand fast in one Spirit, with one mind, striving together for the one faith of the Gospel. Brethren, I hope the Scriptures I have given will help all to more fully understand the things we should or should not strive and contend for in an effort to preserve the meager bit of unity that exists in the body of Christ today; and if possible to bring some that are apart.

—With Brotherly Love, W. R. Farrar, Rt. 2, Carter, Okla.

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CAN A MAN BE SURE OF HEAVEN?

It would be hard to conclude that any person who believes in heaven would not wish to go there. Probably one reason more people are not concerned about it is because the seed of the kingdom has fallen among thorns and "cares and riches and pleasures of this life," have choked the word so it cannot produce fruit. If such is the case, the individual is to blame. In Matt. 6:33, Christ gives some perfect advice, "Seek ye first the Kingdom of God, and his righteousness; and all these things shall be added unto you. "If people would do all that is contained in that statement of Christ they would have all the necessary things of this life and also be sure of heaven. Most people in discussing this statement emphasize the fact that every one should seek the kingdom of God but do not seem to put as much emphasis on "Seeking God's righteousness."

One is just as necessary as the other. While a person may find and enter the kingdom as it now exists in a very short time, it is a lifetime job to obtain God's righteousness. Every Christian is a subject of the Kingdom. Col. 1:13: "Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son." Those members of the church had been translated into the Kingdom at the time Paul was writing. That is proof that the Kingdom did exist then. And if we want to find that Kingdom we must do as people did in the time of the Apostles. They did what is commonly referred to as, obeying the gospel.

They believed in Christ; repented of their condition in life; confessed their faith and were baptized for the remission of sins. That put them into the kingdom. But it took a life time of living in harmony with God's word for them to have the righteousness of God.

It might be well for us to find out what and where is the righteousness of God. Rom. 1:16-17 "For I am not ashamed of the

gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith."

If all preachers fully understood all that is contained in verses 16 and 17 of the first chapter of Rom. and would preach it as they understood it there would be no division nor confusion in the religious world. There is only one true gospel. Regardless of the warning written by Paul Gal. 1:8 "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed, "many so called gospels are preached and believed and multitudes are led to the wrong place. As there is only one true gospel there is only one place to find the righteousness of God. All the righteousness of God is contained in the one true gospel. Then any teaching or practice of a religious nature that is not found in that gospel is not a part of God's righteousness. The people who are teaching or practicing any thing religious that is not "written" in the gospel are teaching and practicing their own righteousness and have not submitted themselves unto the righteousness of God. Those people are not sure of heaven. Paul says the Jews were ignorant of God's righteousness. They had plenty of zeal but not knowledge. Who was to blame? They had the same chance to know God's righteousness as did the Gentiles. But they willingly did not search the Scriptures that they might have knowledge. All people today have a chance to know what is right in God's sight. If they are unwilling to search the teachings of the gospel to find out what God wishes them to do in order to go to heaven they only will be to blame if they are eternally lost.

Now as righteousness of God is contained in the gospel then all religious teaching or practice that is not contained in the gospel is unrighteousness. But John says, "All unrighteousness is sin." I John 5:17. Therefore all religious teaching or practice that is not in the gospel is sin. The gospel comprises the teachings of Christ and his apostles. Now if I go beyond those teachings I do not have God. John Ver. 9. If I have not God, certainly I have not his righteousness. I can have God only by teaching and practicing what I read in the gospel. In doing that I have 'sought'" and also found God's righteousness.

A lot of people wonder if it is necessary to be a church member in order to go to heaven. Just one verse of the Bible should make them know what is necessary. Acts 2:47 "And the Lord added to the church such as should be saved." If the Lord added to the church such as should be saved, then no person who was not added to the church should be saved. Church membership is necessary in order to have a promise of heaven.

Now the next question is what church is necessary in order for one to go to heaven. It would have to be one that was in existence on the day of Pentecost when the Lord added those who should be saved. It could not be any of the modern churches because they were not in that time. In Matt. 16:17 Christ promised

that he would build His church. It had not been built before that time. But it was existing when the three thousand were baptized and added to it. Now the church is the spiritual body of Christ. I Cor. 12:27 "Now ye are the body of Christ, and members in particular. "Every Christian at Corinth was a member of the Body of Christ. They had a promise of heaven, if they continued faithful. Now Christ has only one spiritual body. Eph. 4:4 "There is one body and one spirit." Now that body is the church. Eph. 1:22-23 "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all things." These Scriptures prove beyond a shadow of doubt that the one and only true church is the Church of Christ. Faithful members of that church are sure of heaven. How can one find that church today? There is a perfect picture of that church in the New Testament. If we can find a church today that is exactly like the one pictured in the Scriptures we know we have the right church. It must have the right name. It must teach the alien sinner to do exactly as the apostles taught people to do in order to be saved from past sins and to become members of the right church. The great majority of churches today do not so teach. Listen to the popular radio preachers and you will find that nearly all of them fail to preach th gospel as it reads. I listened to Charles E. Fuller from Long Beach, Calif., auditorium when he said he was going to tell his audience exactly what a sinner has to do to be saved. He never mentioned baptism.

I wrote him and called his attention to the fact that the Apostle Peter, who had the keys to the kingdom of heaven, said, "Baptism does also now save us. "Either Peter was wrong or any preacher who does not teach that baptism is necessary to salvation is wrong. Who do you think is wrong? In answering my letter Fuller thought I did not understand the plan of salvation and informed me that he is a Baptist preacher and was converted while riding in the back seat of a car across the Mohave Desert. Quite different from the way people were converted and saved in the times of the early apostles and preachers. Thousands of people hear him and others like him every week and if they believe what they hear they never will have any promise of heaven. Those preachers who do wish to save themselves and them that hear, need to take heed to the admonition of the Apostle Paul, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear three." I Tim. 4:6. It is hard to say what keeps people from preaching the truth. The love of money is a root of all evil. Preaching error, or what is not in the Bible is an evil. So one cause of people not preaching the truth is the desire for money. Though Paul teaches that they who labor in the gospel should live of the gospel, yet that does not make it right for a man to demand a certain salary for his preaching. Paul says, "Be ye imitators of me, even as I am of Christ. When there was a call from Macedonia asking Paul to come over and help them did he write back asking them how much money they could pay him? He went and did his work. Sometimes he was paid and sometimes he wasn't. Only as

preachers do like Paul can they be SURE that they are preparing for heaven. I have preached for fifty years and never did I ask a congregation to tell me how much they would give me for my part in a meeting. Once for two weeks meeting I received nothing. For a meeting in which I baptized 22 persons I was given $30.00. But we have always had something to eat and wear and I have never been influenced to preach to please people and not please Christ.

After a person has found and become a member of the true church (the Church of Christ) it is necessary for him to learn what the gospel teaches that the early Christians did in their public worship and in their every day life. There is not much confusion concerning what they did in their every day life. They were honest and righteous in all their dealings with the people by whom surrounded. One would have to read all of the letters to the different congregations to learn all that they did. But most of the confusion is in regard to what they did in their public worship.

The different acts of worship are understood by all scholars. Teaching, prayer, communion, contribution and singing. As far as the word picture is given to us in the gospel no instrumental music was had in the church. It was not used by so-called Churches of Christ until less than one hundred years ago. So we know that it is not a part of God's righteousness, and not being a part of God's righteousness it is SIN.

The manner of financing the work of the church is very simple. "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." I Cor. 16:2. Though this was in regard to money that was to be sent to the saints at Jerusalem, the manner of raising it has never been repealed. I do not read where the members of a congregation PROMISED a head of time how much each one would give during one year. Of course the congregation did not contract with some preacher to pay him so much if he would come and preach for them. That way which is practiced by so many so-called churches of Christ today of contracting for a preacher is NOT a part of God's righteousness but is an innovation of men and the people who do it are not sure of heaven. G. Earl McCoy.

FINANCIAL STATEMENT

Balance January 14, 1954	$ 78.72
R. H. Peel Cash	2.00
Howard McCay Cash	1.00
Plainview, Tex.—Name Withheld, Cash	20.00
Sgt. C. W. Garrett	5.00
I. K. Birkstusser	5.00
Mrs. Joe Brashier	1.00
C. of C. Somerton, Arizona	10.00
A Brother in Christ, Lubbock, Texas	15.00
C. of C. by Unice Buick, Carlsbad, N. M.	10.00
C. of C. by W. A. Nelson	10.00
TOTAL	$157.85

EXPENSES

Paper	$ 36.72
Stamps	10.00
TOTAL	$ 46.72
	$157.85
Less	46.72
BALANCE FEBRUARY 11, 1954	$111.13
Less January Stamps, Cash	10.00
	$101.13

I wish to make the announcement of Brother G. Earl McCay's passing away, Dec. 23, 1953, which I received too late to put in February paper. Brother Howard McCay, his son sent it to me.

Brother G. Earl McCay was born at Clay Center, Neb., in 1882, and was baptized at the age of eleven years. He began preaching at 18, and was an ordained Evangelist at 21. He is survived by his wife, four sons and three daughters, 19 grand children, and one great grand child. This record gives Brother McCay 54 years of faithful work for the Lord, for which he will receive his reward, I am sure, in that sweet home of the Soul, for which he has labored so faithfully. And our sympathy, and prayers go out for the bereaved ones of the family. May the Lord bless each and every one of them. The Church of Christ everywhere. Brother Howard McCay tells us that the Church at Yakima Washington is getting along well, considering the opposition of the cups, and class Church, and the non-bread breakers, they started two years ago, and now they have a membership of 24 regular members, and there is usually 35 or 40 at Church. Bro. Howard has asked me to mention the Church. So that any one coming through this part could stop and find a faithful Church to worship with. Also he wants the names of faithful Preachers who might be interested in holding meetings. His address is Howard McCay, 1617 So. 27th Ave., Yakima, Washington. The Church address is 201 North Ave., Yakima, Washington. So I will mention it now, I will put all of the faithful preachers' names in the paper as I receive them. I have several now that will be in the March issue of It Is Written. And if there is any that does not want his name in the paper, please let me know and I will extract it from the paper. —R. C. C.

CHILD TRAINING

Training our children properly is a responsibility no parent can dodge. We may evade doing it as God has commanded us, but we will have to meet it in the judgment. It seems to be the idea today that it is the church's responsibility to raise every one's children while the parents take care of their secular and social matters. Nothing is further from the truth.

We also have many "wise persons" who tell us that it is inhuman to inflict physical punishment on our children. If we do we

will break Junior's will power and damage him in many ways. And so many refuse to properly correct their children and also refuse to let them be corrected at school. But what hath the Lord said; what hath the Lord spoken?

"He that spareth the rod hateth his son"—Prov. 13:24.

"He that loveth his son chasteneth him betimes"--Prov. 13:24.

"Foolishness is bound in the heart of the child, but the rod of correction shall drive it far from him"—Prov. 22:15.

"Withhold not correction from the child; for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell"—Prov. 23:13, 14.

"The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame. Correct thy son, and he shall give thee rest; yea, he shall give delight to thy soul"—Prov. 29:15, 17.

Yes, these things were written to the Jews; but they were written for our admonition and learning"—I Cor. 10:11; Romans 15:4.

So brother, sister, we had better take heed to the Lord.

Paul shows that for fathers to correct their children is comparable to God correcting his. See Heb. 12:9-11. To follow man's ways will get us into trouble. The way that SEEMETH right to man leads to death.—Prov. 14:12. It is not in man that walks to direct his steps.—Jer. 10:23. God's thoughts are not ours, nor our WAYS are not his.—Isaiah 55:8. His THOUGHTS and WAYS are as far above ours as the heavens are above the earth.—Isaiah 55:9.

God will dstroy the wisdom of the wise and bring to nothing the understanding of the prudent; I. Cor. 1:19. God has made foolish the wisdom of the world; I Cor. 1:20. The world by its wisdom cannot know God; I Cor. 1:21. Our faith does not stand in the wisdom of men but in the power of God; I Cor. 2:5. The wisdom of this world and the princes of this world and the princes of this world is coming to naught; I Cor. 2:6. If we think we are wise in this world we must become asfools that we may be wise; I Cor. 3:18. The wisdom of the world is foolishness with God; I Cor. 3:19. The thoughts of the wise are vain; I Cor. 3:20. So, we had better skip the advise of these "wise persons" and obey God, and properly correct our children.

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4. This is a positive command of the Lord direct to us. So many times we see boys and girls who are old enough to go to school wonder about the church house during service. This is bad enough when teaching or singing, but while prayer is in progress it looks like they needed a lot of teaching. Not only are they failing to show the people the proper respect but also our Heavenly Father. Not only are we to control our children (Titus 1:6, 1; Tim. 3:4, 5; Eph. 6:4). But the parents are under obligation to teach their children the word of God.

The Jews were commanded to teach the WORD to their sons and their sons' sons. Deut. 4:9; Isaiah 38:19; Psalms 78:5, 6; Deut.

32:46; Prov. 22:6. All of these Scriptures show explicitly that the parents were to teach their children the word of the Lord. Placing the obligation squarely on them. And it did not say some watered down stuff put out by man either. It was to be God's law, His Word. And don't forget these things were written for our admonition and learning. I Cor. 10:11; Romans 15:14, besides Eph. 6:4 directly commands it. You will notice God made no excuse for us if we did not know His Word; it's our business to learn it so we cannot only teach our own children, but other people.

This is not a job to be done occasionally when we can find nothing else to do; but, "and ye shall teach them, your children, speaking of them when thou sittest in thy house, and when thou walkest in the way, when thou liest down, and as thou riseth up." Deut. 11:19. Notice brother, sister, parents, this is your job." "YOUR CHILDREN." Eph. 6:4.

Some times brethren are afraid to urge their children relative to these things and to going to church, for fear they might cause them to get discouraged. However you will notice God never put in any such provisos; we are the author of these excuses. O! Brethren, when will we wake up. Notice how continuous this teaching was to be done in Deut. 11:19. There is also something very interesting about the congregational teaching. Deut. 31:11-13; "When all Israel is come to appear before the Lord thy God in the place which I shall choose thou shalt read this law before all Israel in their hearing.

Gather the people together, men and women, and children, and thy stranger which is in thy gates, that they may hear, that they may learn. And fear the Lord your God, and observe to do all the words of the law. And that their children which have not known any thing may hear and learn to fear the Lord your God, and observe to do all the words of the law." You will notice they were to be GATHERED TOGETHER, both Jew and the stranger, with both their children. Hence we see the Lord's plan was to teach all together and not to divide the children and their elders in numerous groups. Neither do we see a room for the little tots to play in during the service; but all were GATHERED TOGETHER. And notice further, they were taught ALL THE WORDS OF THE LAW, and not a watered down fragment of it. Furthermore, don't forget these things were written for our admonition and learning. I Cor. 10:11; Romans 15:4.

The New Testament teaches us the same lesson in I Cor. 14:26-40. There is wisdom in God's arrangements if we would only set ourselves to the task to learn it.

Now a word to the youngsters themselves—

Paul says in Eph. 6:1: "Children obey your parents in the Lord for this is right."

Note one reason for obeying parents is, "It Is Right;" another is they are your parents; and third, because God has commanded it.

Could you have a higher motive? Your parents correction is for your good just as the Scriptures I have brought forth shows. And when you are old you will look back on it with joy.

The idea that young folks must sow their wild oats, is a falsehood invented by the servants of the devil. Remember the words of the poet: "The bird with a broken pinion ne'er can soar so high again." Also remember the words of the wise man, "Remember now thy Creator in the days of thy youth." Learn God's word, obey it and thus prepare for a home where all is joy and peace. (See Eccl. 12:1).

May God bless us all to "do all things without preferring one before the other," is my prayer.

—Yours in Christ, J. S. Bedingfield.
Route 1, Box 100, Cave Junction, Oregon.