IT IS WRITTEN

COY GARRISON, Editor _ 509 Chickasaw Trace, Grand Prairie, Tex.
R. C. CLEMENTS, Business Manager - - - - - - - Broken Bow, Okla.

JANUARY 1955

Mangum, Oklahoma

Dear Brother and Sister Clements: December 16, 1954

I hope you, everyone there, are well and happy. We are very well and hope to be completely well very soon. I have recently returned from two short, but good, meetings in Texas, one with the California Creek Church, 6 miles west of Newcastle, and the other at Grosbyton, Texas. Several confessed faults, asked forgiveness, and prayed to God for his forgiveness too. All seemed encouraged to do more for the cause of Christ. I Can go most anyplace now, for meetings work, if !wanted. Mission or otherwise. Lots of Move to yowl good brethren there. Brotherly—W. H Francis, 423 West Tyler Mangum, Oklahoma.

Thank you, Brother Francis, for Your nice letter, we hope to hear from more of the Brethren, soon. Such reports as have come in lately is encouraging to all of us. I Rill sure several have reported their church work of late, and the Gospel is having its affect It is not going to return unto us void.

Brother Howard MeCay, wirtes from 1615 So. 27th Avenue, Yakima, Washington:

Dear Brother Clements:

I have not written to you for some time, so **I** am taking this opportunity to tell you of the progress •of the Church of Christ meeting at 201, 4th Avenue, Yakima.

The Brethren wish me to send you five dollars for the support of the paper. Since **I** wrote you in July, th$_e$ church has been enlarged five members, flour have been baptised in the last four weeks and one came forward and confessed her faults. In all there are two couple$_s$ and one man. We are in contact with several more, whom we hope to convert to the Gospel before long with the help iof the Lord, and the prayers of the Brethren.

I am sending an article for the paper. This is my first attempt at writing, so if the article is too long, or not of the type you wish, please let me know. If you wish the Brethren here will try to send something regularly, None of us have experience in this work and would appreciate helpful criticism from you in this. I hope this letter find you and all yours well. Give our best regards to all the church. In Christian Love. Your Brother in Christ—Howard McCay, 1615 **So. 27th** Ave. Yakima, Washington.

Thank you, Brother Howard, if this is your first attempt, it is a good one. Ylou Brethren come on with more good reports. If all the Churches of Christ would take more interest in such works, how the Gospel would spread, and the Church of Christ would grow Thank you.—R. C. Clements.

Los Angeles, California
December 6, 1954

Dear Brother Clements:

Enclosed you will find a check, for five dollars, from the Church of Christ, 9914 Arkansas Avenue, Bellflower, California, for 'It Is Written', We Deceive it and enjoy reading It Is Written. We are all fine at the church, thanks to the good Lord, and hcpe all of you are the same. May God 'bless you in his work, and the readers heed the need and the importance of saving the lost souls, as the time is short. Therefore, we should do all we can, and be ready ourselves, watching and waiting :for his blessed appearing. Yours truly, A MI:ther in Christ--Stanley Neemczyk, Los Angeles, 22 California.

Thank you, Brother Neemczyk. It is good to hear from Brethren afar away. Such makes us know that we are not by ourselves, as some try to make it appear. But, the scriptures teaches us that the Church of Christ is here until God calls for it, and no doubt in my mind, it won't be very long before he makes the call. Your Brother in Christ—R. C. C.

Sedan, New Mexico
November 29, 1954

Dear Brother Clements:

I have read several of the little papers, 'It Is Written', and thouitt I would send for it. We meet at Furnish Canyon Church of Christ, up in Colorado. It is eighty miles fncm us We have some so-called Churches of Christ, but, they have Sunday School and Church government. Find enclosed $5.00 to help carry on the paper. I am, as ever, for the one faith—E, 0. Nayes, Sedan, New Mexico. Please send me the paper.

Thank you Brother Nayes, the paper is forth with coming, and we want to let you know that we certainly do appreciate hearing from such Brethren as feel you are. There is many more that should let us hear from them. That would be a great work, one that is most needed among the church. Write and tell us all about the church there, and who is doing the preaching for you Brethren. We are very much interested in such. Your Brother in Christ—R.C.C.

THE BINDING OF SATAN AND A THOUSAND YEARS REIGN

There has been much sneculation about this, subject. Any attempted explanation that conflicts with any scriptures is wrong. In Rev. 20. John saw an Angel come down from heaven with the key of the 'bottomless pit, and a great chain in his hand. And he laid hold on ti;:e dragon, that old serpent, which is the devil and Saten, ard bound him a thousand year. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, bill the thousand years should be fulfilled; and after that he must be loosed a little season. —Key, is a symbol of authority and rower. I feel sure that the Angel that John saw one down from heaven was Jesus. He, Jesus, came from heaven and had the authority, and power to bind Saten. John 6:51. — With that great chain of evidence, and to cast him into that abysmal condition, called 'a pit' from which he could not escape. That chain of evidence is the proof that Jesus is the Christ. Saten is a spirit,

and it wood be impossible to bind him with a metal chain or to confine him in a material pit. — I don't think that Jesus really took hold of Saten. The language is figurative and much of it is just to round it out. I do not think that the seal was actually placed on Saten, if so, he, Saten could be seen when the seal is being examined. The New Testament is the seal that identifies him. That great chain of evidence which bound Saten was completed when Jesus rose from the dead, destroying Saten's power over death. Paul said, EIeb. 2:14-15 — That through death, he might destroy him that had power over death. Saten had the power over death till Jesus wrested that power from him, when He, (Jesus)arose from the dead. I Jr,* 3:8, For this purpose was Jesus manifested that he might destroy the works of the devil. What Jesus said in Matt, 12:29 an dMark 3:27 implies, that it would be necessary for him to Lind Saten before he could destroy his work. In figurative language, I do not think a thousand years means a definite period. But a long time. I will leave the loosing of Saten until I examine the thousand years reign.

Jesus said that he saw thrones and they that upon them, and judgment was given unto them. There is no figure in this language, just a positive statement. John does not tell us who they were that sat on the thrones, but I am quite sure it was the twelve apostles. Jesus told them that when he should sit in the throne of his glory, they would sit upon the twelve thrones judging twevie tribes of Isreal. Matt 19:28; Luke 22:28-29. They received their power to judge on the day of Pentacost. Acts 1:8; Acts 2:1-2-3. The twelve tribes of Isreal were all of Gods children, and was a type of Christian. John saw the soul of them that were beheaded for the witness of Jesus, and for the ward of God. And which had not worshipped the beast, neither his image neither had received his mark upon their foreheads, or in their hands and they lived and reigned with Christ a thousand years. But the re˙A of tha dead lived not again until the thousand years were finished. This is the first resurrection. It is unthinkable to suppose that the immortal part of mand Tailed the soul, could be resurrected. Soul is a very eqluivocal word meaning several different things. In Gen. 12:5. It is said that Abraham took all the souls he'd gotten in Haran. Souls here means servants, Men and Women. In Ezekiel 18:4 The soul that sinneth, it shall die. A man or woman that is a sinner shall die. James 5:20 says, He that converteth a sinner from the error of his way shall save a soul from death.—Peter said, 1 Pet. 3:21, Eight souls rw. ere saved by water.—There has been no dead bodies raised from the dead since those saints came out of their graves, after Jesus had arisen, nor will there he any more raised until the last day. — Jesus said, John 6:39, And this is the Fathers will which hath sent me, that of all which he bath given me, I should lose nothing, but should raise it up again the last day. — And this is the will of him that sent me, that every one that seeth the son and believeth on him, may have everlasting life; and I will raise him up at the last day. And in John 5:28, Marvel not at this for the hour is coming in the which all that are in the graves shall hear his voice and shall come forth; They that have done good unto the resurrection of life, and they that have done evil unto damnation. — In Acts, 24:15, Paul :aid that he had a hope of a resurrection, both of the just and the unjust. — Will be raised at the same

time, which will be the last day.—A first resurrection implies a second one. Those Christians that John saw were in the first xesuriection, not a resurrection from the graves, but a resurrection from dead sinners unto living Christians. John 5:25, Jesus said, the hour is coming and now is, when the dead shall hear the voice the Son of God; and they that hear him shall live. — This is the first resurrection; Dead sinners raised to be living Christians. Paul said, Rorn. 6:5, For if we have been planted in the likeness of his death, we shall be also in the likeness of his resurrection. Here Paul called baptism, a likeness *of* his resurrection. Jesus was buried while dead, and in his death, he received life. The sinner is dead in sin when he is buried in baptism, and in his being buried, he received life and raises to walk in newness of life. He is resurrected to a spiritual life. Col. 2:12, Buried with him in baptism, wherein also you are risen with him, through the faith of the operation of God, who hath raised him from the dead. Col. 3:1, If ye then be risen with Christ, seek those things which are above, where Christ sits on the right hand of God.

Baptism: What, Why

Jesus said he that believeth, and is baptised, shall be saved. Matt. 16:16.

The Apostle Peter commanded them to be baptised in the name of the Lord Jesus. Acts 10:48. What is Bible Baptism? One Lord, one Faith, one Baptism. 1ph 4:5, Jesus was baptised ony once, there is only one way, what is it? Let the bible answer.

WHAT NEW TESTAMENT BAPTISM REQUIRES:

Water	Acts 10:47
Much Water	Jno 3:23
Going to watter	Acts 8:36
Going down into the water	Acts 8:38
Coming up out of the water	Acts 8:39
A Burial	Rom. 6:4
A Resurrection	Col, 2:12
A Birth	Jno 3:5
Bodies washed	Heb. 10:22, Acts 22:16

"SMART MEN"

But, some say our smart men, that sprinkling, and pouring are also baptism. Let us see what some of our smart men have said. Jno Calvin (Presbyterian) The word signifies to immerse, and it is certain that the rite was observed by the ancient church institutes, B, eh 15.

Martin Luther—Baptism is a Greek word. In Latin it can be translated immersed, as when we plunge something into the water. That it be completely covered with water. They ought to have been corn. pletely immersed. The Sacrement of Baptism.

John Wesley—We are buried with him, alluding to the ancient manner of baptism by immersion. Note on the New Testament, Rom. 6:3-4, Alexander de Stourdza (native Greek) — The verb, Baptism, has in fact, but one soul conception. It signifies literally,

and always to plunge. Baptism and immersion are therefore identical. And to say baptism by sprinkling, is as one would say immerse by sprinkling-, or any other absurdity of the same nature. Con Sur La Decet L Espiret, p. 887. I could give many more on the same order.

THE SUBSTITUTES

What does the New Testament say about sprinkling and pouring? Here it is and all of it:

SPRINKLING

The Heart	Heb. 10:22
Blood and Ashes	Heb, 9:13
Blood	Heb. 9:19
Blood	Heb. 9:21
Blood	Heb. 11:28
Blood	Heb. 12:24
Blood of Christ	1 Pet. 1:2

POURING

Ointment	Matt. 26:12
Money	Jno 2:15
Water (into a basin)	Jim 13:5
Oil in wine	Luk 10:34
Holy Spirit	Acts 2:17-18
Wrath of God	Rev. 14:10, Rev. 16:1-8

It is plainly seen that while sprinkling and pouring are mentioned in the New Testament, they have no reference to baptism.

PURPOSE OF NEW TESTAMENT BAPTISM

Some say it makes no difference anyway, for baptism is a nonessential. What men say is not important. What God says is all importance. Let us see what God does say Perhaps we can then better judge how essential baptism is.

Daptised into the divine name	Matt. 28:19
Into Christ	Gal. 3:27
Into the Kingdom	Jno 3:5
Into one Body	1 Cor. 12:13
Into the name of Jesus	Acts 19:5
Into Christ's death	Rom 6:3
Cleansed by Baptism	Eph. 5:26
For the remission of sins	Acts 2:38
To wash away sins	Acts 22:16
Saved by baptism	1 Pet. 3:21
Gives good Conscience	1 Pert 3:21
Gives new life	Rom. 6:4
Gives joy	Acats 8:35
Points to Heaven	Col. 3:1
Baptism (commanded	Acts 10:48

BLESSED ARE THEY THAT DO HIS COMMANDMENTS THAT THEY MAY HAVE a right to the tree of life and may enter in through the gates into the city.—Rev. 22:14, Can we refuse to be baptised as commanded and claim these blessings of God?

Have we a right to the tree of life? May we enter in through the gates of the city of God? In Mark 1:9-11, Jesus said, he must be baptised to fulfill all righteousness. Can we do righteousness and do less than was required of the son of God?

He was not acknowledged the son of God until after he was baptised. Will God prefer us before his only begotten son?

The Father said he was well pleased with Jesus' baptism. Can we please God without baptism? It is true 'Christ died to save sinners. Rom. 5:6-8. Does that mean that we have nothing to do? Not at all. We must make his death apply to us; Make his death become our death. How? Rom. 6:3 tells us that we are baptised into his death.

Then if we are not baptised, we have not died to sin. Rom. 6:2, we are yet sinners, but, if we die with Christ, we believeth that, we shall live with him. Rom. 6:8.

THERE'S A GREAT DAY COMING!

By F. H. Stringham

NOTICE

TO THE BRETREN AND SISTERS EVERY WHERE, I AM WRITING THIS ASKING ALL OF THOSE THAT ARE RECEIVING THE PAPER, TO WRITE ME AND TELL ME IF YOU APP RECIATE IT AND WANT IT TO CONTINUE COMING, AND PLEASE GIVE ME YOUR ADDRESS AND WHERE YOU MEET FOR WORSHIP, WHO PREACHES FOR YOU, HOW MANY MEMBERS YOU HAVE THERE, AND THE NAMES OF THE ELDERS OR LEADERS. I THINK THIS WOULD BE INTERESTING AND PROFITABLE TO ALL THE CHURCH. AND ANY OTHER INFORMATION THAT YOU MAY FURNISH. THIS WILL ACQUAINT ALL OF US WITH EACH OTHER AND WILL BE BENEFICIAL I AM SURE. JUST A POSTCARD, OR A SHORT LETTER IS SUFFICIENT. SO ALL OF US WILL KNOW WHERE WE CAN FIND FAITHFUL BRETHREN. PLEASE DON'T NEGLECT THIS. R. C. C.

Did Christ Eat In His Supper?

This question has been asked, and discussed many times. And seems that not many has ever be en able to come to the real knowledge of the truth of the subject. So we are going to ask a question. Why would Christ want to eat in his supper? In other words, how could he eat in memory of his death, before he had died? It would have been a literal impossibility. Christ could not eat in memory of his death, before his death. He could not have eaten and drank before He died, and he shed his blood in his death? Christ gave the example, or pattern, of his supper, just how he wanted it carried on after he rose from the dead. And not one time did he

eat, or drink in the instituting of it. Neither first or last. Christ never said for any one special to eat first, neither did he specially say for anyone to eat last. And so, as I see it, there is no command which to do first, or last. If I eat first, I haven't broken any command. If eat last I haven't broken any command. But, if I say that God commanded the one that waits on the table to eat first, I have made a command that Christ did not make. And, if I say, that Christ gave the command for the one that waits on the table to eat last, I have also made a command that Christ never made. Brethren, let us stay on the safe ground. Christ said that he would eat no more of the ►Passover, until all things were fulfilled in the Kingdom of God. And as he was eating the Passover, He said that he would drink no more of the fruit of the vine, until the Kingdom of God had come. Both of these sayings was during the Passover. When he had finished the Passover, Christ instituted his supper, or gave the pattern for it. And it was to be in his Kingdom, for his Disciples to eat at his table, and his table was to be in his Kingdom. And Christ said that he would eat no more, nor drink no more until the Kingdom of God come. And there is no reason for an argument over such — R. C. C.

Financial Report

CONTRIBUTIONS TO DECEMBER 18th FOR IT IS WRITTEN'

Accounts		Expenses
Balance brought forward	$23.65	
Church of Christ, Carlsbad, N. M.	5.00	
Brother Seth Stout	10.00	
Howard McCay, Yakima, Washington	5.00	
E. 0. Nayes, N. M.	5.00	
W. A. Nelson, Somerton, Ariz.	10.00	
Church of Christ, Bellflower, California	5.00	
January paper, 1955		35.00
Stamps		8.00
12-11, Seth Stout, Eola, Texas,	10.00	
Bro. W. R. Farrar, •Carter,Okla	10.00	
TOTAL	$83.65	$43.00
Less	43.00	
Balance Dezember 18, 1954	$40.65	
Alva Daniels, Wichita, Kansas,	15.00	
Balance December 19, 1954	$45.65	

Dear Brother Farrar:

We certainly do appreciate he aring ifrom you, and your nice contribution. Brother Farrar, just such is what it takes to cause the Church to grow. It takes workers, and not grumblers, and when you see someone all the time finding faults, you had just as well mark him off the list, so far as the good he will do. I have never seen it fail. As for me, I am glad to see the good work going on, and with but very little confusion. This leaves the Church here moving along as we as could be expected, several with bad colds,

as usual this time of year. We have nice crowds out to Church most every Lord's day. Always small at night. Brother Harry Wright will preach for us next Lord's day, and night, if the Lords will. He lives at Dequeen, Arkansas. He is up in years, but makes a good talk for a man of his age. Brethren, all of you try to write an article to the paper next month. And please give me the information I asked for, I want it to go in the paper in February, so every member of the Church canread it. Then you can realize the good the paper is doing, and the territory it is covering, also the locaions of the different Churches. If all the Churches will do this you will be surprised. What we want, is to contact every faithful Church in these United States, if possible. Just a little time and three cents will do the job. So please everybody get busy and help put it over. Try to have all articles in by the 15th of January. They will go to press by the 18th of each month Thanking you in advance, your Brother in Christ,---R. C. Clements, Box 731, Broken Bow, Oklahoma.

Time To Resolve

We are at the beginning of a new calander year. This is the time of year when many people look back on the past to count their failures and mistakes and turn and look toward the future to make plans and promises aimed at correcting the past. The whole thing is not bad. Everyone has room for, and should make improvements on their lives. It is evident that too few are doing it. But, why limit the occasion to once a year? How many carry them out without forgetting some of the things they had resolved to do?

We, as members one of another in the body of Christ, should take inventory of our possessions stored up in our lives; the deeds of the past and the qualities needed for our continued progress and survival against the forces of adversity.)Paul says, "Let him that thinketh he standeth take heed lest he fall," and "Let a man examine himself." But to us this job is not an annual affair. We should be constantly aware of our status, and to be sure, we must make sure. But how? The instructions and adonitions of Paul and Peter are so numerous that no one may fall short who will only heed them. Peter tells us that by adding to our faith thoso Christian graces of virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that we "shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And furthermore, if we give diligence to make our calling and election sure," by doing these things, we shall never fall. Then Paul (Eph 6:) says to put on the whole armor of God; that we may be: able to stand against the wiles of the devil; which he says is against principalities and powers, and rulers of darkness in this world; and against spirtual wickedness in high places. He say.,, "Stand therefore, having the loins girt about with truth, and having on the breastplate of righteousness; and the feet shod with the preparation of the gospel of peace; above all, take the shield of faith, the helmet of Salvation ,and the sword of the Spirit, which is the word of God. Praying always with all prayers and supplication in the spirit, and watching thereunto with all perserverence and supplication for all saints."

So, Brothers and Sisters in Christ, if we have all those quali-

fications that we may stand and never fall, we will have few occa. sions to look back and be sorry or to need to resolve to do better. We will do as Paul says in Rom. 12, "Be kindly affectioned one to another with brotherly love; in honor preferring one another; Rejoicing in holpe; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality." Yes, if we do these things rather than biting and devouring one another, and saying harsh and hurtful things, accusing and denying and indulging in gossip as reportedly has been done, then there would be little need for reproofs for corrections, and for confessions of faults and promises to do better, on the part of one wearing the name of a follower of Christ, a Chrstian.

Submitted in love of the brethren everywhere. — W. R. Farrar, Rt. 2, Carter, Oklahoma.

The Man On The Fence

Of all the men beneath the skies,
The man I pity and despise
What e'er the pretend or pretense,
It is the man upon the fence.

Sometimes it is the preacher bold,
Or merchant man who wants the gold
Or Editor who can't decide,
Or candidate whose tongue is tied
It rocks his brain with great severity,
He does a feat with great dexterity
In his sore and straight and dire suspence,
He mounts upon the halfway fence.

The politician wants the votes,
Of saints and sinners, sheep and goats,
But lo, there's varigated views,
Betwixt, between, he cannot chose
It fills his soul with awful trouble,
And makes him see things sorter double,
And so confounded his little sense,
He jumps upon the middle fence.

In town the plea is sometimes made
That prohibits injurious trade
But whiskey is an awful curse,
And makes our boys worse and worse
To have less Hell, or have more business,
It gives the voters head a dizziness
He can't decide the question, hence,
He takes his seat upon the fence.

Ile worries with the fads and isms,
And Sunday School and Catachisms
But can't decide with great research,
For Church 0f Christ, or Christian Church.
Or whether we shall hire preachers,
Or let the Elders be the teachers,
It knocks all his bible sense,
And lands him up astride the fence.

The preacher, oh, he is so bold,
Like prophets and Apostles of old
But modern shames and Sunday School and tricks,
Have got him in an awful fix,
With boards and bands and new societies,
And clubs and churches of all varieties,
His brain awhirl, his pain intense
He, safety seeks upon th$_e$ fence.

Another preacher in a stew,
He thinks the Saviours word is true.
The gates of Hell shall not prevail,
The Church of Christ shall never fail,
He hates to ride the modern hob,
Bat then he fears he'll lose his job.
Or that the scribes will call him shaker,
So he becomes a choking Quaker.
And lest he miss his pounds and pence,
He sits astrde the halfway fence.

This was sent in under the name of Old Uncle Jake. — Brother L. C. Rogers.

Consider

Hag. 1:5, Now therefore thus saith the Lord a hosts; consider your ways. PS. 50:22, Now consider this ye that forget God, lest I tear you in pieces and there be none to deliver. PS 04:9, And all men shall fear and shall declare the work of God for they shall wisely consider His doing. PS. 119:95, The wicked have waited for Me to destroy Me, but I will consider thy testimonies, with the above $_s$criptures It is unmistakable that we must consider our steps of a Christian life whether they are in harmony with God's word' or not. Paul wrote Timothy, 2 Tim. 2:7, Consider what I say and the Lord give the understanding in all things. Therefore by considering God's word, we can understand all things necessary to a Christian life. Maybe it would help if we see what the Bible use of the word, consider, really means. First—to mediate upon; Second—to view or observe; third—to determine, judge; Fourth—to pity, comfort or relieve; Fifth—to remember. Now with these bible def. of consider, we can determine how close we are following the command, to consider our ways, we are also commanded to con-

skier one another. Heb. 10:24, And let us consider one another to provoke unto love and unto good works. Now Solomon tells us, Prov. 14:12. There is a way which seemeth right unto a man but the end therof are the ways of death. Prov. 14:12, applys to the alien sinner and the Christian alike. Then what are you and' two doing about it? Are we considering our way, or are we just going along, satisfied with a way that just seemeth right,, Folks, we better consider God's word and determine whether or not the way we are going are Gods way or a way that seemeth right. Jesus said, Mark 16:16, He that believeth and is baptised shall be saved Now friends, that is the Lord's way, and you better consider it whether that is the way you are in or are you in a way that seemeth right. That you are saved without baptism. Peter told the people. Acts 2:38. To repent and be 'baptised' in the name of Jesus Christ, for the remission of sin. That was the Lord's way •then and it is the Lord's way now. Dear friend, will you consider your way whether it is the Lard's way or a way that just seemeth right in which you were baptised, because you thought God, for Christ's sake :had forgiven, your sins. Paul said, Rom. 6:4, Therefore, we are buried with Him, (Christ) in baptism. Buried is the Lord's way of baptism, and that way must be considered. Or were you just sprinkled with wafter? Or a little water poured on You and it seemed right.The Lord's way is to add people to the Church. Acts 2:47, And the Lord added daily to the Church such as should be saved. Consid2r whether the Lord has added you to the church, or did it seem right for you to join a Chuurch? Have you considered whether or not the name of the Church you are a member of is recorded in the word of God', or does just any name, seem right to you?

The Lord'c way for us to become a Christian, is faith. Heb. 11:6 Mark 16:16, Repent. Luke 13:3; Acts 2:38; Confess, Matt. 10:32; Baptised, Mark 16:16, Acts 2:38, Rom. 6:4, Gal. 3:27, Jno 3:5; Those are the Lord's way and they are right. Hosea 14:9, Friends have you considered that way or did you consider a way that seemeth right. Will you consider whether or not the Church you are a member of reads all its practices and teaching in God's word? or do they teach and practice that which seemeth right? Now folks, considering our way doesn't stop when we become a Christian, but must consider our ways, Haggai 1:5, 2 Tim. 2:7, if we consider our ways by the word of God, We get understanding, PS. 119:104, 2 Pim. 2:7, Through God's way we must keep ourselves unspotted' from the world Jam. 1.27. But we must consider our way from the word of God, lest we followin a way that seemeth right and we have a spat of the world. If we fail to consider our ways, we could •easily get off. It is pretty easy for human beings to get into a habit of considering I am a member of the Church of Christ, the church you read of in the bible, and feel safe with that and fail to consider his ways, and before we realize it rwe are living very unpleasing life to God. Paul wrote, Rom. 12:2, And be not conformed to this world. In other words, don't be like the world. Then we should consider whether on not we are mingling ourselves in worldly pleasures, and by so doing become conformed to this world. Then we should consider whether or not we have the brotherly love we should have, to forgive our brother. If we forgive not our brother, God won't forgive us our trespasses. Matt.

18:35, Did you consider, when you missed assembling that Lord's day, whether or not you could have been there? The ways of the Lord are right. Hosea 14:9. The way of man seemeth right. Prov. 14:12. Then less consider our ways and walk in God's way the way that is right? With brotherly love I remain yours in Christ.— W. E. Daniels, Broken Bow, Oklahoma.

One Body

We hear so much said about the Church what the church amounts to very often we hear some say the church doesn't amount to anything; One church is as good as another, that's a common expression today. There is many Churches that you can be saved in, no use to worry about that, but we are not satisfied with such remarks as that, and somebody will want to know why we are disatisfied. So, we are going to God's ward and see what it says. Rom. 12:4-5. For we have many members in one body, and all members has not the same office; so we being many, are one body in Christ.

(ONE BODY)

1 Cor. 12:12. For as the body is one, and hath many members, and all the members of that one body, being many are one body.

ONE BODY. Eph. 2:16. That he might reconcile both unto God in one body, by the cross, having slain the enmity thereby.

ONE BODY. Col. 3:15. Let the peace of God rule in your hearts, to which also ye are called in one body. So we see that there is only one body mentioned in Gods word. Eph. 4:4. There is one body, just one is all that God, Christ, or the Holy Spirit says anything about, and we should say no more than they do.

WHAT IS THE ONE BODY?

The body of the Chuich, Col. 1:18. And he is the head of the body the Church.

THE CHURCH WHICH IS HIS BODY

Eph. 1:22-23. And gave him to be head over all things, to the Church, which is his body,

THE BODY — WHICH IS THE CHURCH

Christ, Col. 1:18. And he is the head of the body, the Church. Col. 1:24. For his body's sake, which is the Church. Eph. 1:22. And gave him to be head over all things to the Church.

Christ, Eph. 5:23. For the husband is the head of the wife, even as Christ is the head of the Church.

Now we have learned that there is only one Church. And Christ is its head. We have learned that Christ died for it. We have learned he is the Saviour of his body, and it is the one he died for (which is the Church) — R. C. C.