CO`li GARRISON, Editor _ 509 Chickasaw Trace, Grand Prairie, Tex.
It. C. CLEMENTS, Business Manager ------- Broken Bow, Okla.

MAY 1955

fake Notice, Brethren

I have had about thirty papers Lord. We are looking forward to returned to me in the last month our meeting after while. We are because of the brethren moving planning on having several visit- somewhere and leaving no address ors with us. Both Brethren and Now when that happens I main Sisters during that time. From far them off the list until I hear from and near and carry on for at least them. So if some of you are fail- tea or fifteen days. And we hope ing to receive your papers that is at that time to have several ad- apt to be the cause. And while ditions. We will announre at least some of the papers came back two months before hand the time there was thirty or forty new ones for it and we want Brethren and in the last few months. And that .Sisters to make ready to be here makes me feel much hatter. Just for it. This is your invitation to to k! ow that there is still a few come. R. C. Clements left to carry on the work of the Box 731, Broken Bow, Oklahoma.

The Chri stian Life

Bhethren I have just received the little bulletin from the Church of Christ, 9914 Arkansas Ave., Bellflower, Calif. It has an article in it written by a young Brother, Elton (Pamplin, 21 years old, which I am anxious for all Brethren to read. Which I think is of great importance and should be appreciated by all the Churches of Christ everywhere. And I trust and pray that we all encourage this young Brother in, such work. We need more of his kind in the fight for God today.

R. C. Clements, Box 731, Broken Bow, Oklahoma

THE CHRISTIAN LIFE
By Elton Pamplin
Twenty-One Years Old

In this modern world of today, in which there are many goals of life and objectives that may be striven for there dwells a being that is peculiar to the rest of the world's inhabitants. This particular group of people bear their originator's name and are called Christians. The name is not new, but has been altered so varyingly throughout the centuries that it is unrecognizable today, except for these people who have g on e back to their originator's day, by way of the holy scriptures that were written during the period of his life and immediately thereafter, and have uncovered the truth, whereby we,. today, may have a Perfect plan of salvation, if the plan which has been provided' is followed unerringly.

Let us examine eight factors in the life a a Christian that we may have a more clear understanding: Since the creator of this society has been absent from us in the flesh for some 1900 years, there must be a sincere FAITH in that his teachings will some day be brought into being. This faith is defined for us in His teachings, "Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11:1. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Heb. 11:6. "As it is written, the just shall live by faith." Rom. 1:17. Faith is an important factor in being a Christian. However important as it may be, it must be accompanied by other important factors, as well. "Even so faith, if it hath not works is dead, being alone," Jas. 2:17, which brings us into our next condition, that of a SELF-DENIAL.

The entire Christian life is a a e rif le e. We fnd scripture for this in the first verse of the twelfth chapter of the letter written to the Romans, by Paul, the Apostle of Jesus Christ: "I beseech you therefore, brethren, by the mere'es of God, that ye present your bodies a living sacrifice, holy acceptable unto God, which is your reasonable service." A Christian cannot follow the ways of the world, even in part, for to deviate from the narrow pathway that has been shown us, is to sin. "Love not the world, neither the things that are in the world. If any man love the world, the love of the father is not in him." 1 Jno.2:15. "He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10. From these passages, then, we understand that the Christian cannot associate with or indulge in worldly activities, without endangering his inheritance.

Our third situation will deal with VIGILANCE. We must be mindful of our thoughts: "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false ;witness, bias phemies" Matt. 15:19; also watchful of our swords: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned," Matt. 12:37; and vigilant toward our conduct: "I said, I will take heed to my ways that I sin not with my tongue: I will keep my mouth with a bridle, while the wicked is before me." Ps. 31:1. Why? Because our "adversary, the devil, as a roaring lion, walketh about seeking whom he may devour." 1Pet. 5:8. We must continually be vigilant so as not to alter our course for a minute. "Watch ye, stand fast in the faith, quit ye like men, be strong." 1 Cor. 16:13.

Now let us explore the next took, that of PRAYER. The prayer of the Christian is his direct line of communication to his heavenly Father. He does not hear those outside of Christ "NOw we know that God heareth not sinners but if any man be a worshipper of God and does his will him he heareth." Jno. 9:31. We find too, that praying is a regular activity in the life of a Christian, Rejoicing in hope, patient in tribulation, continuing instant in prayer." Rom. 12:12. "Praying always with all prayer and' supplication in the Spirit." Eph. 6:18. "I will there_ fore that men pray everywhere, lifting up holy hands, without wrath and doubting." 1 Tim. 2:8. Prayers will 'build faith and faith will ward off temlptation, "Watch and pray that ye enter not into temptation, the spirit indeed is willing but the flesh is weak." Matt. 26:41.

A LETTER FROM THE EDITOR — COY GARRISON

Grand Prairie, Texas
March 17, 1955

To the Brotherhood,

It has been some time since I have reported to IT IS WRITTEN. The church here is doing fine. Our inembership here seems to remain strong for the truth even though are not large in number. There are six besides myself, who are able to take some part in the worship. I am much impressed at the results of the progress of the church in general.

May I speak a Word to the Pirotherhood. it Is Written is not a paper which is for a few, but one we hope, that is for the church everywhere. I realize, that is quite a lot of unrest among the brethren, but I have. never known the time when there did not exist the same conuitions. It is when we are strong that this unrest seems a mere misunderstanding. There was never a time when the church was not bothered with men that would try to lead others after them,. We should not strive to gain the upper place in the church. To do so, is an act of sin. Rather, should we esteem others greater than ourselves and especially, should We remember, that the Lord only should be worshipped.

Let us remember too, that we are to worship the Lord, and him only should we serve. The Lord has given us a day and in this day twenty four hours. This is called the Lords Day. It should not be the mind of anyone, to miss this day to worship. Neither should it be in the mind of anyone to deprive anyone from meeting on this day. To do so, would be to commit sin. It is my prayer, that the church should always be that channel by which people could worship Gad on this day.

May the Lord bless and keep all of his,

Your Bro. in the Lord,
Coy Garrison

TRUE LAW FOR CITE ONE BODY

First lets take the scriptures and :find what the one body is. 4:4 tells us, there is ONE body. Coll. 1:18 and he (Christ) is the head of the bony, the church. So there is no question from the honest heart that the body and the church are one and same. 'I'i ere usually at this point arises the question: Is each person a part to this body or are there •congregations tha, make up the parts? Vor the •benefit of those that wonder why this above question arises let me say that the people of the world today and many years that have passed, have tried to inject their own or some others MAN'S DOCTRINE.

We are taught that these things [would happen. 2 Peter 2:1,2. But apostle Paul figuratively speaking in 1Cor. 12:27 answers this ¯ Now ye are the body of Christ and members in particular. V 28 And God hath set some in the church, first apostles secondarily prophets, thirdly teachers after that miracles the gifts of healing, helps, goverrnents, diversites of tongues. Basic Bible reads 1 Cor. 12:27 Now you are the body of Christ, and every one of you separate parts of it.

Now that we know what the body is and that Christ is the head of it. Let us proceed with the scriptures to find what law this body is under. 2Tim. 3:16,17 tells us why we use the scriptures for guidance just in case someone has a doubt in mind. 2Jn. 9v. "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. The mean ing, of transgress is 1. "break a law, or command: sin, 2. go contrary to: sin, 3. go beyond (a lim-

it or bound)." Now brothern if •we go beyond Christ's doctrine, we have not God. The new testament scriptures is Christ doctrine. Heb. 9:16,17 Through Christ's death he made it, "The New Testament" of affect. And John says not to transgress it. 2John 9v., 2Tim. 3:16,17 "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for corection, for instruction in rightiousness." That the man of 1God may be perfect, throughly furnished unto all good works." We must believe. Rom 1:16. Now if we are throughly furnished unto ALL good works, ANY other work (pertaining to the body) is not a good work. There is no other way out. Man's ways and his doctrines is just no good. Jn. 14:6 "Jesus saith unto him, iI am the WAY, the truth, and the lite." This should convince us then that we are under Christ's law. Rev. 22:18,19 assures us not to add to or take from what is written.

Yours in Christ,
Harry B. Dye, 828 Oak Drive,
Yuma, Arizona

Why Be Baptised?

Go ye therefore and teach all Nations, Baptizing them in the name of the Father, Son, and the Hely Ghost. Matt. 28:19.

Because it Saves

He that believeth and is baptised shall be saved, Mark 16:16.

Repent and be baptised every one of you in the name of Jesus Christ for the Cemission of your sins. Acts 2:38.

And he commanded them to be baptised in the name of the Lcrd Jesus. Acts 10:8

And now why tariest though, arise and be baptised and wash *away* your sins, Acts 22:16.

Know you not that so many of you as were baptised in to Jesus Christ have put on. Christ? Rom 6:3.

If any man be in Christ, be is a new creature, 2 Cor. 5:17. (1) If we are in Christ, we are new creatures, (2) We are Baptised into Christ, Gal. 3:27.

In whom we have redemption, through his blood, even the forgiveness of sins, Col. 1:14.

For as many as have been baptised into Christ, have put on Christ, Gal. 3:27. (1) Redemption is in Christ, (2) We are baptised into Christ.

The like figure whereunto even Baptism doeth also SAVE US. 1 Pet. 3:21.

Are those not good reasons for us being baptised'? Could there Ibe any better?

Now comes the question, which church must I join? Some inan made church, or the one that Christ built? You might join some man made church, but could you join the Church of Christ, that's the question? Are there any scrip tural way far anyone to join Gods church? If there are, I wish that some one would tell me where in the Word of God it is to be found. Now back to the question, which church must I join? Gods word doesn't tell us to join any, not even the Church of Christ. Then how are we going to become a member of .Christs church? We can only become a member of Christs church by obedience. And when we obey God. Then and there, God will add you to his church. Acts 2:47. Christ said upon this rock I will build my chu-• rch. Christ never said he would build the Methodist church, Baptist church, Assembly of God church, a Mormon church, a Catholic church, Christ said His church. Thats the church Christ said he would build. Thats the one that

God added people to on Pentecost. Thats the only one that God will accept as his church, and one only Christ has only one wife, not a whole bunch of wives. Christ only has one family. If he had as many wives, as there are churches and it takened as many different kinds of food to care for all of them as it does different kinds of doctrines for them. I am going to say right here, Christ would be bound to hire more preachers thah there are today to feed those wives.

Christ said he was the Savior of the body, Eph. 5:23 Christ loved the church. That was his Bride, THE CHURCH. The church is a definite article, meaning ONE. Christ purchased the church with his blood, Acts 20:28. Who purchased those sectarian churches of today? We know that Christ never. Then who did? YOU know that if anybody did, it was man's work not Gods. Christ and God had nothing to do with such and neither will he in the Judgment.

That he might reconcile both in one body, Ephe. 2:16. What two was Christ talking about? Ans. The Jews and Gentiles. Thats why Christ gave his life for the church. Christ did not want any divisions in his body. He wanted them to all be one body, speak the same thing ,mind the same thing, and all be of one mind. Is that the case today? Are we as God would have us to be? For this cause I, Christ, I bow my knees unto the Father of our Lord, Jesus Christ. 15 V. Of whom the whole family in heaven and earth is named. Ephe. 4:14,15. Now friends we have found that the church is the family of God, and we constitute his family. And Christ has only one family. If all the churches of today were the wives of Jesus Christ would he not be the biggest polygamist that the world ever knew? But Christ is not that kind of a Christ. He just built one, no more, no less. For as we have many members in one body and all members have not the same office; so we •being many are one body in Christ. So we can see at once that Christ aimed for all of us to be in the same body, the church, Rom. 12:4,5. Again 1 Cur. 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. So is also Christ. Eph.e 2:16. That he might reconcile both unto God in one body by the cross. Having slain the enmity thereby. Now just to make it plainer, Eph. 4:4 THERE IS ONE BODY. R. C. C.

New Church Being Constructed

Gateway, Ark.
March 18, 1955

Dear Bro. Clements:

I don't know if any of the brethren over here have written you about our new meeting house Yet. I would like for you and all the brethren everywhere to know that the church near Huntsville, Ark. has their new building near enough completed that we had services in it last Lord's day.

The brethren over here have made quite a sacrifice in getting the building rebuilt to where it is now. There is quite a lot to be done to it before it is completed. There *is* a topping to put on the floor, the ceiling to put up, the seats to get, painting cr the wood work, and wireing the house for the electricity. Of course when we get the seats installed, the rest can, and twill have to wait until such a time when we have the money to do it with.

We are thankful that the building is where we can have services in it. We want to extend an invitation to all who live around

here, and to anyone who might be passing near here on Lord's day to stop over and attend the services with us.

The church is located about five miles southwest of Huntsville, Ark. on Bohanon Mountain. We begin our services at 10:00 a. m. each Lord's day and can give chapter and verse for everything we do in the services.

First we sing a few songs. Eph. 5:19. Col. 3:16. We have prayer. Col. 3:17. 1Thes.5:17,18. 1Cor. 14: 15. Rom. 12:12.. Eph. 6:18. Then one of the brethren teaches a lesson from the writings of the inspired apostles. Matt. 28:18,20., Mark 16:15., 11Tim. 4:2, Won 14:25,31. We then have communion. The one waiting on the table, takes the bread, gives thanks for it, and breaks it, as per example, Matt. 26:26., Mark 14:22., Luke 22:19., and ICor. 11:23,24. He takes the cup, gives thanks for it, as per example in Matt. 26:27, Mark 14:23, Luke 22:20 and 1Cor. 11:25. Note all these scriptures denotes ONE. One bread of body of Christ. One cup or one volume of blood from that one body of Christ. Please read also 1Cor. 11: 26,29. Notice here, THIS CUP, THAT CUP. All stressing ONE.

We don't teach either publicly or privately as some of the brethren are doing, that in order for the cup to be the cup of the Lord, it must have a handle on it. Reason? Yes, There is no scripture in the bible to prove that it should have a handle. All definitions define a cup as a drinking vessel. it can have a handle or not have a handle and still be a cup. If any one can prove by the bible, that a cup should have a handle on it to be the cup of the Lord, why would they not teach it in the assembly instead of going into the homes of some of the brethren and teaching it privately? Paul says, 1Cor. 11:1, Be ye followers of me, even as I also am of Christ. Rom. 1:16, For I am not ashamed of the gospel of Christ. Rom. 10:17. So then faith cometh by hearing, and hearing by the word of God. Hob. 11:6, But without faith it is impossible to please Him.

If we have the faith that we should, we will want to please him by being a follower of him. Then if we are following him or his teachings, we should not be ashamed of anything that we read from the bible (the gospel of Christ). Neither would we be ashamed to come out and teach the things We believe publicly. Again we should be like ?Paul and shun not to declare all the counsel of God.

'Brethren, let's study on this, and if we are teaching these things that we can't prove by the bible, let's lay it aside. If we can't read it in the bible then we certainly could not have faith in it. Then Paul says, Rom. 14:23, For what_ soever is not of faith is sin.

Yours in Christ.—L. E. Atchley, Box 53, Gateway, Arkansas.

FINANCIAL REPORT
April 14, 1955

Balance Brought forward March 15,	$ 5.25
Lawrence Temple	2.00
t',Iainview, Texas	10.00
L. T. Atchley	5.00
Church of Christ Bellflower, California	5.00
Harry B. Dye, 828 Oak Dr. Yuma, Arizona	2.00
W. A. Nelson, Church of Christ Somerton, Arizona	10.00
Frank Brown Stillwell, Oklahoma	5.00
Total	$44.25
Less Stamps and return Postage	9.50
Paper	35.00
Balance	-.25
Plus	.25
Balance	Even

The Drink Element In The Communion

"MUST"
IT BE STRONG WINE?

"What saith the Lord?" "To the Law and to the Testimony," Isiah 8:20, Matt. 26:29; "But I , say unto you, I will not drink henceforth of this fruit of the vine, until that day ;when I drink it new with you in my Father's Kingdom."

Mark 14:25; "Verily I say unto you, I will not drink of the fruit of the vine, until that day that I drink it new with you in the Kindom of God."

Luke 22:18; "Far I say unto you, I will not drink of the fruit of the vine untiil the Kingdom of God shall come."

The above scriptures show that the drink element mentioned was "of the fruit of the vine." It is admitted that the expression, "The Vine," means "The Grape Vine." If anyone denies it; Numbers 6:1-4, proves it beyond a doubt.

This being true, where is the man that can with a straight face deny that the juice being pressed from grapes is "of the Fruit of the Vine?"

Since these passages are the places where we are told what the drink element is: I will pay any man a twenty dollar bill to show in either or all of them the expression "MUST BE STRONG WINE." ;Step up boys, don't be bashful; Get the money and make a lot of converts.

But, says one, "The CIRCUMSTANCES surrounding shows it had to be strong ;wine as this did not take place in the season of grapes, and they did not then know how to preserve the juice fresh." I answer, "Is that so?" Please look up the definitions to the wards, PRESUME, and PRESUMPTION, and you will see one definition is, "Proving CIRCUMSTANTIALLY, and not with direct evidence." Therefore, we see the argument would be a presumption, as it is based on "Circumstantial evidence, and not on a direct statement." And besides the statement, "They •could not keep it fresh," is "assumed" and to assume is to "presume". Look it up, Brother, and then read Deut. 18:20, and you will see; to speak a thing in God's name which he has not commanded us to speak, is a presumption.

No where in all of God's Holy Word are we commanded to speak that statement, "It must be strong wine," in the name of the Lord. Therefore, to thus speak is a presumption. Deut 18:20. See also Numbers 15:30; Psalms 19:13; 2 Peter 2:10. If all the definitions to the words, "Presume" and "Presumption", that come from the dictionary were set aside, this one scripture, Duet 18:20, condemns such action in no uncertain words, and it cannot be set aside.

"But," says one, "there was strong wine in the set feasts,. and the Passover was a set feast." Hence, Jesus took a cup of "'Strong wine" from the Passover to establish the Lord's Supper. If there really had been strong wine in the Passover by the authority of God's Word; When they "assume" Jesus took strong wine or any other kind of wine from the Passover supper to establish the Lord's supper; it is a "presumption"; for to "assume" it, is to "presume" it. Besides God never, anywhere, "commanded" anyone to speak such a thing in His name; Hence, a "presumption" Deut. 18:20. There s not one scentilla of evidence in God's Holy word where God gave authority for wine of any kind in the Passover Supper.

One might say, Where, then,

did he get it if not out of the Passover supper? My answer is, if we can't read it in God's book where they got it; It is none of our business; For God has made it plain, that the secret things be. long to the Lord, our God; but those things which are revealed Oolong to us and our children forever. Deut. 29;29.

1. Juice pressed from grapes is "Of the fruit of the vine."

2. blut Jesus used an element called, "Of the fruit of the vine" to establish the communion.

3, Therefore, juice pressed from grapes is the element to use in the communion.

i am not saying that juice pressed from grapes and allowed to ferment according to God's law of nature, is not "Of the fruit of the Vine", However, 1 do say, if yeast sugar, or any other element is add ed, you have not got the element, "Of the fruit of the Vine." Grape juice alone allowed to ferment will not produce "Strong Wine." Hence to have strong wine, you must have a mixture; and when you have that you have not got the simon pure element, "Of the fruit of the Vine."

This with the foregoing arguements kills their theory even if every set feast was literally dripping with "Strong Wine" which is not true. However, lest someone think those boys have something tangable, I shall answer their main attempts at an arguement.

They assert since the Corinthians got drunk (1Cor. 11:21) there fore, "Strong Wine" is the proper element to use in the communion. That is funny logic. If that be true, i f I were going down the street in the afternoon of the first day of the week and meet a man drunk on "Strong Wine" I would believe he had been to communion. That is as plausible as the above arguement. 1Cor. 11:20 shoWs the assembly they had, was not to eat the Lord's supper, and gave two reasons why it was not.

1. Everyone took before the other his own supper.

2. One .was hungry and another was drunken. 1C,or. 11:21.

Question, Would unfermented grape juice have produced the results mentioned in number two? Viz., "One is hungry and another drunnen? Nay, verily

1. In 1 Cor. 10:16, Paul says; "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

2. But Isiah shows the new wine in the cluster *is* a blessing. Is. 65:8

j. Therefore, a cup of wine as it is in the cuister, when blessed by the church, is the communion of the blood if Christ. Q. E. D.

Again, these brethren goes to Young's analytical concordance, Page 785 and find the Hebrew word, "Chemer", means fermented in flout. 32:14; but it is translated "Pure." In the King James versoin. Hence, the conclude that the fermentation purifies it. Now go to page 12 of Young's indexed lexicon to the old testament. same book and find the word, "Chemer", and you will note where it is translated, MPure". You will see a star that refers you to a footnote which tells us that "Pure" is an exact translation.

Now turn to page 1058, same book, and look under "Wine", and You will see that "Cherner" is a thick stickey syruip and as we have already learned, it is also fer mented and in some sense pure. Look at the next word, "Chamar" (Note the difference in the spelling of the two words) and you will see "Chamar" is a thick stickey (mixed) syrup and is also a wine. Now we can see the purity of the element, "Chemer"; it is unmixed, but the pure blood of grapes. While "Chamar" was mixed. Grape juice and blackberry juice mixed, would be neither the pure blood of grapes nor pure bla-

c'kberry juice but would be mixed. Hence wine made of that mixture would be designated as "Chamar"; while a wine which was a thick stickey syrup, made from the pure blood of grapes would be Cheiner.

"Pure" rye whiskey has no corn whiskey in it. "Pure" corn whiskey might be ever so nasty, but having no other kind of spirits in it, would be called, "Pure" corn v.hiskey. The "Purity" being in that it is not mixed with any other element.

So, away goes that bubble.

It is peculiar how men will take up such positions which are wholly untenable and without even a crutch, much less a leg to stand on, and divide the church.

Again, in 'Isiah, chapter 25 we have a statement of things which were to come to pass in the end as is shown by the fact, Death is swallowed up and tears wiped away. Verse 8. But because wine on the Lees well refined is mentioned in verse 6, these boys want to put that "Wine" in the communion. However if you will only notice along :with that "Wine on the Lees", is also mentioned, "Fat things full of marrow." Since both are mentioned to be used in that feast whenever it was; if the rwine on the Lees was in the communion so also, was the "Fat things full of marrow." So they would also have to have the "Fat things full of marrow also in their commun. ion. Verily, the legs of the lame are unequal.

Again, they bring up such scriptures as Leviticus 30 chapter and the 28 and 29 chapters of Numbers, where the law is given for special burnt offerings for special occasions as all the set feasts; and they find like all other burnt offer ings here is a drink offering of wine. And since the passover was a set feast, they try to make a point that the drink offering was drank in the passover feast. Every Bible student knows those drink offerings were not drank but pour ed out, See Numb. 28:7,8; 2 Kings 16:13,16.

The only place we find a drink offering being drank is in Deut. 32:37,38; where heathen God's were said to have done the drinking. I don't envy them their example. We also find in Isiah 5:12-14; where those Jews had introduced music and "Wine" in their feasts, and hell was enlarged to receive them. Here is them another example of their practice, but the results look awful bad to me.

They also go to 14:25,26; and Duet. 12:14-24 to try to get strong wine in the passovel; but yuu will notice in the scriptures• they could have anything their souls 'Lusted' after or `Desired'. Do they mean to tell us that the Jews could have possum and potatoes in the passover? And also they could transfer it to the •Lord's Supper as they wish to the "Strong Wine". What lets in one lets in the rest boys.

There is no living man that can prove by the written word of God there was wine in the passover supper. But even if it were there in quanities there is no statement that the Lord took the element, 'Of the fruit of the vine', from the passover supper to establish the Lord's Supper. Hence it is a 'presumption'. For Moses showed beyond a doubt when we spoke a word in God's name which he had not commanded us to speak, it was a presumption. Deut. 18:20.

Priests• were not permitted to drink `Strong Wine' and enter the "Tabernacle of the Congregation" to officiate on the penalty of death. See Ezek. 44:21; Lev. 10:8,9. The "Tabernacle of the Congregation", was a shadow of the church. We are priests in God's "Tabernacle of 'the Congregation" (the church). See Rev. 1:6; Rev. 5:10; 1 Pet. 2:5,9. So we can see their 'strong wine' makes the 'Tab aracle of the Cogregation (the church) cast a false `shadow'.

Hence, their position is wrong and not the church nor its shadow.

May God bless us all to acknowledge his truth as it is written in his word is my prayer. As ever,

Yours in Christ, J. S. Bedingfield, Box 767, Bryte, California.

What Are We Going To Say?

And God turns to our record can stand before God and quote and opens the book and reads you those scriptures for such in the have caused trouble in the church church that he built? Don't you of Christ. And will say why did think that you had better begin you do such as you are accused of, studing for yourself? Where are or a$_s$ you have done? And there you going to tell Christ to read he reads to you where you divided that he ate firsa or ate last the church over instrumental mu- or that he even ate at all in his s e. Where will you tell him to supper? If you teach the practice read where he authorized it in his of one of those things that you word? What will you say when can't read, why can't I teach an- God charges you with putting the other, and be just as safe as you? Sunday School in the church? If God will let you get by with a .l ust where will you tell him to falsehood, why will he not let me read about such in his word? Just by with one? Why will he not let what will you tell him about the another by and another one and women teachers in the church of so on until all those false doc- Christ? And again just where will trines are taught? And now what you tell God to look for the indivi- have we got? You know. We just dual cups? What corner of the ch- have a bunch of false doctrines. urch house will you tell him to What is going to be the consefind them in? Where will you tell quence? You know, Condemnation Christ that you saw him break is to be the results. What have the bread and eat of it? Where such doctrines caused? You know. will you tell the Savior that you Nothing but division and God said hid when he said for the disciples Mark them that cause divisions. to break the bread before they ate And those very doctrines has divi• of it? ded the church of Christ the world

Just where will you tell Christ that you were when you saw him drink fermented wine in the Lords Supper? Do you think that you over. And those that stand in the judgment are going to be held accountable for those things. He that advocate such and practice such.

R. C. C.

Must We Be Members Of The One Body

Saviour Of The Body

Ephe. 5:23. For as the husband is the head of the wife, so is Christ the head of the church. And he is the saviour of the body.

Gave himself for the Church

Husbands love your wife even as Christ loved the church and gave himself for it. Acts 20:2. Feed the church of God which he has purchased with his van blood.

Reconciled in one Body

Ephe. 2:16. That he might reconcile both in one Body.

Added to the Church

Acts 2:47. And the Lord added to the church daily, such as were being saved. Since the church is the body and Christ is the saviour of the body, how can men be saved and not be members of the church? Again since Christ purchas-

ed the church with his blood, how can men be saved and not be members of the blood purchased institution? The church is spoken of as Gods family. The household of lank'. For this cause I bow my knees to the Father of our Lord Jesus Christ, in whom the whole family in heaven and earth are named. Ephe 3:14-15. Again but if I tarry long that I mayest know how to behave thyself in the house of God, which is the church of the living God. 1 Tim. 3:15. From these scriptures we learn that the church is Gods family. If you are a child of God and not in his family you accuse God of having children out of his family. Again, you have to be born again to be saved. When you are saved you are Gods child or when borned again you are Gods child. but if saved before becoming one of Gods family, the church, then you claim to be a child and not in his family. I would hate to accuse God of having children outside of his family. And I would hate to acknowledge that 1 was a ehild of God and not in his family, the church. It follows that all of Gods children are in his family, the church.

Use of the word Church

The word church sometimes has reference to a local congregation of Christians who have met for worship and sometimes it designates all of •Gods children on earth with no geographical location. Matt. 16:18. Upon this rock I Twill build my church, (future tense. Col 1:18. And he is the head of the body, the church. Christ could not of been the head of the church before there was a church Ephe 2:25 Husbands love your wives as Christ also loved the church, and gave his life for it, before it was built. The church in a local sense. 1 Cor. 1:2. Unto the church of God which is at Corinth, 1 Cor. 16:19. Acfuila and Priscilla, salute you in the Lord, with the church which is in their house. Phillamon 2, To the church in my house. The word church is never used to desig nate different institutions or different kinds of institutions. When you find the word churches, referenc$_e$ is made to different locations as the church at Rome, Corinth, Epheses, Sardis, Jerusalem. They are not different kinds of churches, but the one church at different places. Christ lived at many places. When the Christians assembled at any place for worship that was, and is the church at that place. And is a part of the church when refrence is made to the church in the general sense. Christ is the one head of the church. In the local congregations, Bishops are appointed to guide or teach a$_s$ directed by Christ, the chief sheppard. You cannot have government without laws. Nor dif ferent kind of government without different kinds of laws. Things that differ can't harmonize before the things that differ is set aside. People that are guided by the word of God can't differ for the law of God can't differ from itself. The only way 'we can possibly have different churches i$_s$ to have different laws for the church of Christ. Is a people guided by the laws of God. If the people .a..e the laws, rules and regulation$_s$ of men they are a human institution. Purely so, the nature of every institution are determined by the laws they are governed by. If the law is divine then the institution will be divine. As the church, Kingdom of God, are the people governed by the laws of God. They cannot differ from itself. A people governed by the laws of men or governed by the laws of man cannot claim rightfully to be a divine institution. The church of Christ is a divine institution. The church differs (from huican institutions called

churches, just as the human dif- fers from the divine. There is but one thing different from the di- vine that is the human institution. Are you are member of the divine institution? R. C.C.

Notice To All Preachers

NOTICE: To all preachers of all churches everywhere. No man or preacher exempted anywhere. No one barred. I am making you this proposition, regardless of who you are or where You live or how big you are or how big you think you are. I know that there are plenty of preachers going about all over the world today professing to heal all kinds of diseases. And to cute the cripple or the blind, cancers, and all, kinds of diseases. And I for one wish that it could be done just as the Apostles did. I am very much interested in that kind of religion. And when I see those that do as the Apostles did, that's the church for me and that's the church that I am going to become a member of if they will take me in. Now listen friends, I have some of as good friends that are teaching that kind of doctrines, as I care about, but are they deceived or are they dishonest. The scriptures tells us to try the spirits, see whether they be of God or not. So I want to try your stpirit and see if you are or can do the things that you are claiming you are doing. You know that there was seven vagabond Jews one time that claimed that they could east out evil spirits but failed, and this man that had the evil spirits jumped on those vagabond ,iews and tore the clothes off of them. And that city had rest after that. Now here comes the offer. I sold a poor boy a place a few days ago. He is a cripple and has been from his mothers womb. Seems the same as that fellow was at the beautiful gate, that had been placed these to beg alms. And you know how Peter and John healed him. If some of you will come and heal this poor boy I will give that place to that boy and more, another one of that kind of faith owes me four or five hundred dollars on his place. For that one healing I will give that boy a clear title to his place. And still I will go one more. If the one that heals that one person will let me I will become a member of what ever it takes me to be one of that church. Now don't let me down. The proposition is up to you folks. Please write and tell me when you will be here and the day that you make this man a normal man I am ready to make my word good.

Your friend,
R. C. Clements, Boy 731,
Broken Bow, Oklahoma

P.S. I hope you except this and do it.