IT IS WRITTEN

R. C. CLEMENTS Editor and Business Mgr.
Box 731 — Broken Bow, Oklahoma

July 1955

H3rse Sense

A horse can't pull while kicking, tate the good old horse and lead this fact I merely mentioned. And a life that's fitten. Just pull an he can't kick while pulling, which honest load, and then, there'll be i_s my chief contention. Let's im - no time for kicking.

MY PRAYER

This I would like to be, brave and bolder,
Just a bit wiser, because I am older,
Just a bit kinder to those I may meet,
Just a bit manlier, taking defeat,
This for the whole year my wish and my plea—
Lord make a regular man out of me.

This I would like to be — just a bit finer,
More of a smiler, and less of a whiner,
Just a bit quicker to stretch out my hand,
Helping another who is struggling to stand,
This i_s my prayer the whole year to be,
Lord make a regular man out of me.

This would I lik_e to be, just a bit fairer,
Just a bit better, and just a bit squarer,
Not quite so ready to censure and blame,
Lord make a regular man out of me.

This I would like to be, just a bit truer,
Less of a whiner and more of a doer,
Broader and bigger, more willing to give,
Living and helping my neighbors to live,
This for the whole year my prayer and my plea —
Lord make a regular man out of me.

Selected.

What a wonderful thing it would be if all the true followers of Christ could pray ,sucth a prayer, in real sincerity, and truth. But Brethren, how few I am afraid, that are real sin:tere and honest in their prayers today.

May God help us to be more honest, and sincere, i_s my prayers.

R. 'rC. C.

Mission Meeting Beginning

JULY 14, 1955; At the Church of Christ, Lorenza, Texas.

Brother W. H. Francis, of Mangum, Oklahoma, will do the preaching the first two weeks, and 0n Friday, the 29th through 'Sunday the 31st. We'll have a Fifth Sunday meeting, with services, and a basket dinner, with three services each day, at 10:00-2:00- and 8:00. We are hoping for a great success, and that much good can be done for the Lord. This is Mission work, we can't pay anyone for coming, but we will take care of them. Let's everyone do our best to he present and show the world that there are still a few trying to worship the Lord his way. We are hoping to have several preachers from different places. Come and let's get acquainted with one another, and have a great Christian love, and fellowship of every true Christian.

Fifth Sunday meeting, we would be glad to have the prayers of all the Churches, everywhere. And may the Lord bless us all in our effort to contend for the Ore way to worship our Lord, is our players. — Howard Studer, Box ,4, Lorenza, Texas.

Thank you, Brother Studer, fear this notice, — R. C. C.

FINANCIAL REPORT

Ending June 18, 1955

W. A. Nelson, Church of Christ
Somerton, Arizona 10.00
Stan.ey iNimezyk
Church of Christ
Los Angeles, Calif 5.00
Church Hof 'Christ
Stillwell, Oklahoma 5.00
Donald B. Smith 2.00
Seth Stout
Eola, Texas ---------- 15.30
Mrs. Merel McKineY
Yakima, Washino ton 1.00
Total Contributions $28.03
Balance due '5-11-55 ..... $14.50
Stamps & Paper 42.53
Total Expenses ..... $57.0.)
Ballance Due June 18 .....

What I Am; That I Am

Brethren, as I have had some acher$ and grumblers, about the Paper, It Is Written, I want to say right here, that I am not seeking after the praises of any man. It's the praises of God I am seeking for. If I wanted the praises of man, I would certainly go to some other Church, besides the Church of Christ. Ard as for me shunn'ng to declare the whole Council of God, because some man wants to change Gods plan, you are just barking up the wrong tree. And when you think that I will let any man come in to It Is Written, and publish his rot, and cause disturbance in the Church, you are just making a monkey out of yourseelf.

There has not been but one growler, about the peper, that hns ever put in one cent to carry it on since it was left on my hands 1 y Brother Treat, and I)linanced the first paper that I put out.

I say shame on any man that will abu.se, and smear, any Bother, when he is trying to do the very best he can, as I have been doing. And God is going to take vengeance on such men. Just such (Christianity as that ls the trouble with the Church of. Christ today, and the Word of God tells ts about such folks. And it tells us that they will rise right up among us and draw away Disciples after them. Brethren, those days are here, and just such is the reason that I have been warning

for the word of God and nothing more. And Paul verifys that in 1 Cor. 2:4-5. And my speech and my preaching was not with enticing words •of man's wisdom. But in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of man, but in the power of God. The Gospel. Rom. 1:16. and faith comes by +hearing the word of God. It stands thus, We should contend for the Gospel, the word of God. Our faith should not stand in the opinion, wisdom of man. And if we contend for that which we cannot read in the word of God, we are contending for the wisdom of man and not the faith which was once delivered unto the Saints. And our faith is standing in the wisdom of man. If we expect a crown we must strive lawful. 11 Tim. 2:5. But, if we strive about things which come from man's wisdom, we are not striving lawful, not contending for the- +faith or delivered unto the Saints. We have to watch ourselves, or we will be striving unlawful. And, there are things being strived over, contended for, among brethren that ought not so to be. But, one mi ht ask, what is it that we some times •strive about, contend for,that e ought not. Well maybe I can express that better, like this: We read in Judges 15:4. And Samson went and caught 300 foxes. Now, I might believe he trapped them, another might believe• lie hemmed them up somewhere, still another might believe he caught them in a net. Now the Bible does not say how he caught the foxes. And it would make no difference which way we believed he caught them but to strive, or contend for either of our beliefs would cause our faith to stand in the wisdom of man, now •must I condemn the other fellows for believing he caught them in a net, or 'teemed them up and caught them? Again we read in Gen. 19:26. That Lot's wife looked back. The Bible doesn't say she looked back, neither does it state that we should believe she looked back for any reason. I might believe she looked back because she had daughters left there, another might believe •she looked back to see if God was ;really going to destroy those cities, yet, someone else might believe she looked back to se the flames. Now since the Bible is silent on these reasons, it would make no difference which way we believed it, but those beliefs are purely man's wisdom, and we should not contend, for or strive over either of them. But would I be justified in condemning either of the other beliefs different to mine?

Again we read in Matt. 26:26. Jesus gave the bread to the disciples to take eat. We believe they did that, but, to say which disciple took the bread, or which disciple ate first, or last, is without Bible authority. But, we +can believe any one of the twelve was first, and that would not change our observing of the communion. Twelve, of us could believe a different disciple were first, and do no violence to the word of God, but to contend for, or strive about would be striving about, and contending for man's wisdom, or opinion, and if I believed Peter was first, would not be justified in contending for it, or criticising the Mellows who believed Matthew, or Mark, was first? Now folks, what have we got in this article? I believe Paul can give that answer in a few words, in fact he teaches us in a few words, what I have been trying all the time to say. Let us hear him. Rom. 14: 2-)3. For one •belieWeth thht he may eat all things. Another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not. And let not him which eateth not, judge him that eateth, for God has received him.

There it is Brethren, we should not strive, contend, or judge in

matters where God is silent, or given us liberty, but we don't have liberty to contend, bind or strive beyond that which is written, 1 Cor. 4:6.

Written in love of the Brotherhood, and the truth.

Yours in Christ
W. E. Daniels, Broken Bow Oklahoma.

Letter -- Try The Spirit

May 29, 19'55

Dear Brother Clements:

The church at Stillwell, located in the Honey Hill community, is sending five dollars for the support of the paper, It Is Written.

We enjoy the paper very much, and I believe it is doing much good. We think that yon and all the rest of the Brethren, that have had a part in the paper, aredoing , wonderful work, and we feet' we all should get behind you 'and all help in every pdSSible way.

The church here is.doing,aS well as could possibly be expected, although a few number. 'I baptised one into the body of Christ today, and another was restored back into the fold. We are very thankful for these two new additions. If any BrethEki be passing this way on., Eelid'S we would be happy to have them stop and worship with us.(We meet at ten-thirty each day.

Written in e Honey Hill Church of Christ ,James Brown, Rt. 2, Bo,, ville, Oklahoma.

We, the Breth.renyoT tne: uniuth of Christ, Broken BoW, OlilahoMa, do certainly thank the Brethren, at Honey Hill Church OfChriSt, for the nice contribution .,and also Brother James BroykM he nice letter. Such letters, are leertainly encouraging, and qintilerig in the cause of 'Christ, and may God bles$ Brother BroWn, in the good work he is doing with the chtirch there,,and all the brethrell' with him. han s again.

Now in conclusiOn, Brown gives us a goodlesson styL led:

TRY THE ,SPIRIT

1st Jrio. 4:1. Beloved, believe not every Spirit, but try the Sjpirits ;.-,hereves they are of God; because many false Prophets have gone out into the World.

WE MUST TRY THEM BY THE LAW, WHICH IS THE WORD OF GOD.

James 4:12. There is One law giver, who is able to save and destroy

Jer. 10:23. It is pot in man that walketh; to direct steps. =

So we Must be . as the Apost/te Peter was?

Lord, to whom shall we go ? thou hast the Words of eternal' hfe 'Jno 6:'68:

Neitiywe want!to try some Spir-on• 4tE3,' .Spirit 'says it doesn't make" 'any difference what Church you belong to, you, can be saved in any of them. If, you can except that and be saved'. We want to do that' because we have a largeir otdWd " In our congregation, but, let us e what the Holy Spirit says, Acts 4:12'. But, there neither is there' Salvation in none other; for there is none other name given under heaven, among men:whereby you' nitist "be salted. Ephe, 4:4. Tells us there is one bedy.' Ephe. 1:22-23. Tell's us the'Church Body. Ephe:' 5:23. He is the Savice of the Body.

So, if He is' the Sa of the 'Body,. what will happen to all of those nian made Bodies ?

EVery Plant, which my heavenly Father has .not planted, shall be rooted Up, and cast into the fire, and burned.

So, we see that we can't except what man says about it. God's word is' what we had better let do the talking. And another Spirit

being in the scripture,it beznme's a CALVIAND AND TRADITION ()F MEN, Jess said, "But in vain they do worship me, teaching for uo3trines the commandments of men." Matt. 1:9.

It is a well known fact that Lent and Easter observance are cf Catholic orig:n, and have been Lorro ed by the l',rotestants, from the Catholic Church. It is exceed-• ingly strange that Protestants protest many of the Catholic doctrines because of lack of scriptural authority, then accent others which are e ually without a scriptural foundation. Therefore, if one would' learn about Lent, he must go outside the Bible to find it. Jesus said man makes the commands of God none effect by their tradition. Matt. 15:6.

No scripture teaches that the New Testament church observed Lent or Easter. "Easter" is written in acts 12:4 of the King' James version, but it refers not to the resurrection day of Christ, but to the Passover of the Jews. Let us oppose all that is not Bible.

. . . The Gospel Way

Source Of Authority

What is our source of authority in religion? Is it the word of God, or is it the pronouncement of some man or church? Until religious peeople can determine this princi_ ple, many will continue in hopeless confusion.

After Christ had taught the 'apostles intensively, he commis!" sioned them to carry on His work. He did not trust their fallible hu-• man memories, but for complete accuracy of teaching He promised "the Holy Spirit shall teach you al things, and bring to pour remembrance all that I said unto you" John 14:26. Since they were inspired by the Holy Spirit, their teaching was identical with that of Christ, whether their teaching was oral or written. They were soon inspired to commit their oral teaching to writing, for Paul said, "when ye read, ye can perceive my understanding in the mystery of Christ" Eph. 3:4. Furthermore, He warned them "not to go beyond the things which are written" 1 Cor. 4:6.

How perfect and (complete was this word? Peter said, "H:s divine power hath granted unto us all things that pertain unto life and godliness" 2 Pet. 1:3. James wrote of the message as "the perfect law" James 1:25. Paul said, "I shrank not from declaring unto you the whole counsel of God" Acts 20:27., and "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" 2 Tim. 8:16-17. God's word is perfect and complete.

Not only must we embrace God's perfect law, but we must avoid perverted and different gospels. Paul said, "though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be accursed." Gal 1:6-10. A different gospel cannot be accepted even from an apostle or an angel.

When the aged Apostle John finished the Revelation letter, he warned those who would add or subtract. Rev. 22:18-19. We have now the complete and perfect word, "the faith that was once for all delivered unto the saints" Jude 3.

...California Christian

Spot Of The World

St. John 2:16. All that its in the world, the lust of th flesh, and the lust of the eyes, and the pride of life are not of the father. Now lust means strong desire, the as covet. It's alright to lust for the right things. 1 Cor. 12:31. But, covet earnestly the best gifts. 'Alen you lust for something that is not in harmony with God's will it is a sin. Rom. 7:7. For I had not known lust except the law said thou shalt not covet. 1st. 10:6. We should not lust after evil things.

Gal. 5:16 Walk in the spirit and ye s'hall not fulfill the lust of the flesh.

James 1:14-15 But every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath concieved, it bringeth forth sin: and when it has finished, bringeth forth death.

Gal. 5:19-120-21. Now the works of the flesh are adultry, fornication, uncleanness, lasciveousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revelings, they which do such things shall not inherit the Kingdom of God.

All of these works of the fleseh or lust of the flesh are spiritual first. Math. 15:17-18-19. For out of the heart proceed evil thoughts.

Math. 15:20, Mark 7:15. These are the things that defile man.

Rom. 12:2 Be not conformed to this world, 3. Don't think more highly of yourself than you ought. 9. Abhore that which is evil. 16. Mind not high things. Be not wise in your own conciets.

Prov. 26:12. Seest thou a man wise in his own concieet, there is more hope of a fool than of him.

1st John 1:5. Now God is light.

Eph. 5:13. Whatever makes manifest is light.

Rom. 13:12-13. So cast off the works of darkness, rioting, drunkenness, chambering, wantoness, st_ rife, envy. Make not provisions for the flesh to fulfill the lusts thereof.

Prov. 6:16-17-18. Seven things are an abomination unto the Lord. Proud look, lying tongue, hands that shed innocent blood, a heart that deviseth wicked imaginatior.s, feet that be swift in running to mischief, false witness that speak_ eth lies, and that soweth discord among brethren.

1st Tim. 6:10. The love of money is the root of all evil. Money isn't evil in itself, it is a necessary medium of exchange. But, when you say love of money, then you covet money or the power that money gives you and that is bordering on idolatry and when a Christian turns into an idolater he has committed spiritual fornication or adultry.

It is truly said, you must be born again like a child going to school, he is learning how to live a different life, we too, must learn how to live a different life.

Rom. 13:12. We Must Icast off the works of darkness, and put on the armour of light.

1st Tim. 6:9. They that be rich fall into many temptations and a snare and into many hurtfull lust which drown men in destruction and perdition.

Eph. 5:5. No covetous man, who is an idolater shall inherit the Kingdom of God.

1st Cor. 6:18. He that committeth fornication sinneth against his own body.

7:2 To avoid fornication let every man have his own wife and every woman have her own husband.

Rev. 2:21. I gave her space to repent of her fornications, and she

repented not. 2:22. So what happens—"Behold, I will east her into a bed, and then commit adultry with her into great tribulation, except they repent of their deeds.

Heb. 13:4. Marriage is honorable in all and the bed undefiled, but warmongers and adulters God will judge.

Titus 2:5. What does it say of Cie woman? To be discreet, chast, keepers at home, good, obedient, to their own husbands, that the word of 'God be not blasphemed.

1st 1Cor. 7:3. What does it say about the husband? Let the husband render unto the wife due benevolence, or be kind to her.

Eph. 5:25. Husbands love your wives even as Christ also loved thee Church and gave himself for it.

1st ?et. 3:7. Dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life, that your prayers be not hindered.

Eph. 4:31. Let not evil speaking be put away from you.

James 3:6. The tongue is a fire a world of inequity, it defileth body and setteth on fire course of nature and it is set on fire of hell.

Rom. Uncleanness — Wherefore God gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves.

Eph. 4:19. Lasciviousness—who being past feeling, have given themselves over to lasciviousness to work all uncleanness with greediness causing lust.

1st Sam. 15:23. Witchcraft—for rebellion is as the sin of witchcraft and stubbornness as iniquity and idolatry. "Icencerning God's word" Dict. magic power or influence. diet. sedition—speech or action causing discontent.

2nd Pet. 2:1 Heresies — There shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them. Diet. Belief different from the accepted belief of a church.

Envy — Job. 5:2. And envy slayeth ,the silly one.

Prov. 3:31. Envy not the oppressor.

Prov. 23:17. Let not the heart envy sinners.

James 3:16. For where envying and strife is, there is confusion and evil work. Diet. — discontent or ill will at anothers good fortune.

Murder — willful premeditated taking of life.

1st John 3:15 Who hateth, his brother is a murderer and no murderer hath eternal life.

Drunk — Eph. 5:18. De not with wine wherein there is excess.

Prov. 23:21. For the drunkard and glutton shall come to poverty.

Revellings — Having a good — We must learn what is a good time in the eyes of God.

"So now," Col. 3:5. Mortify your members which are upon earth, for/I:cations, uncleaness, inordinate aifection, evil concupiscence, and ovetousness, which is idolatry.

1st John 5:21. Little children keep yourselves from idols.

Col. 3:12. Put on therefore as the elect of God, holy and beloved bowels of mercies, kindness, humoleness of mind, meekness, long suffering.

13. Forbearing one another, and forgiving one another.

14. and above all things put on charity.

It isn't a sin to have the comforts or pleasures of this life, it's what you do or don't do to get them that makes it a sin or not a sin.

Yours in Christ — Donald B. Smith.

Say, Daddy

What is it daughter?

How long will it be before I can get married again?

Oh, daughter, you can't marry anymore, so long as you have a living husband.

Why not daddy?

Because, you would be living in adultery, to marry before your husband died.

Well daddy, what would I be if I had more than one husband?

Daughter, you would be an adul_ teress.

Well, daddy, are you not an adulterer?

Certainly not. Why do you ask me such a question?

Because, you said the other night that the Church was the bride of Christ, and you have had SIX wives, or have been joined to six churdhes, all different ones or all different women.

Well, daughter, suippose we don't talk anymore, about such. We might start an argument, and such argument might cause us to get mad, and have a falling out, I guess it's alright for you to get married again, if you w ant to.

Daddy, I want to ask you one more question?

Okay, go ahead.

How many churches did Christ build?

Just one.

Would I be required to make the confession, repent, and be baptised again to join another church?

Oh no, daughter, one time is sufficient, you don't need to do tnat again.

Well, why do we have to get license again to marry some other man?

Well, well, daughter, let's not talk on that anymore.

But, daddy, I don't know what to do, I want to be right.

Oh well, I guess it doesn't make any difference.

But, the Bible tells us that we would be an adulterer.

Oh yes, but time has changed everything. What that meant back there, doesn't mean that now.

Yes, but, daddy.

Well, I must be going, daughter, be good 'til I come back.

But, daddy!

Goodbye, daughter, take good care of mother.

But, daddy. I wish that daddy would have answered my tluestion. I want to do right, and he, being a preacher, surely could have taught me right. I wonder why he did as he did? I'll talk to him more when he come home. Maybe ihe wanted to study it over.

. . . Selected

Contend

When we see the word at the top of this article, we might draw several conclusions, from it. Such as how or what, must I, or we, contend, and how and for what. But, there is no need of getting confused over it. We read in Jude 1:3. Beloved, when I give all diligence to write unto you of the common salvation it was needful for me to write unto you and exhort from you that ye Should earnestly contend for the faith which was once delivered unto the Saints.

Now we have learned what we should contend for. The faith which was delivered unto the Saints. We read in Rom. 10:17. That faith comes by hearing the word of God, then to contend for the faith once delivered to the Saints, we would have to contend

Church to watch. Just such preachers have given us much trouble here, in Broken Bow. One even came here and offered us $100.00 to improve our house with, and offered to send us a preacher ,to hold us a meeting, free of charge. And this is ustone out oaf a dozen that has doubledroSsed many more have tried to' do the like. And I am telling the Church now, I am not smart, and neither do I think that I am, yet' had better watch. I have ;Li's't' received a letter from one ,Mr. Redmond, of Phoenix, Arinona; telling me that thee Church "there had gone dead. I wonder which Church it was, 1, understand that there are othQrs there besides the Church Of Christ, though that is what they call themselves. If it's the digresive type, that is good news. But, of it should be the 'Church of Christ, that is sad news. For we sure do hate to hear of the Church of Christ going down anywhere.

R. C. C:

The Church Of Christ Salute You

EDITORS NOTE:. The following was taken, from, .the Bulletin published by the Church of Christ, Bellflower, California, :June . 12, 1955.

ONTARIO — Brother Howard Pamplin is preaching today for a small group of Brethren in Ontario. These Brethren recently gave up the non-bread-breaking hobby and now seek to worship after the New Testament ordef, breaking the bread as it is taught therein. Let us pray for this young Church, that it may grow and become stronger and also pray that more •of our erring Brethren will seek to return to the paths."

I,EAVIN JOHN 179R. JESUS

"And the two disciples heard him speak, and thoy„followed Jesus." — John 1:47, These were disciples of John, Who had followed him in his work of preparation. john came to prepare a people for the Lord, and when his work was done he left all things with the Christ. John pointed to the Christ whom they were L.expectih.g.' 'ge tauoirt followeTs to look forward to the coming„of Christ, and to become his followers: Hence, when. John saw Jesus and said, "Blahold the Lamb of God, these two naturally left ,T,Ohii¯.and became followers of the Christ, This showed no lack of respe2t for John,. but rather revealed much respect for his teaching.

There are a number of outstanding lessons in this verse, but we will notice lust one.

It will be divided into two thoughts. The lesson is on the surface. PEOPLE SHOULD LEAVE ALL TO FOLLOW CHRIST. To those Who read_ this lesson, and who not Christians, it means you should-`forsake any false idea to become his follower. There is no doubt that you have loved ones and friends going in the wrong d:rection, but you cannot afford to follow them. It is neither a compliMent to you nor them if you continue to do so. When you have learned the way of the Lord you should becoine his follower. It does not matter that some pious mother, ather, cr other loved ones learned a different doctrine and went another way. In the judgment we, do not stand on, the 11(1.3-' yits of another. Their understanding, or lack of understanding, will apply to ;them alone. The same is true with you. If you have learned more about the Lord than they knew you will be expected to do what you have learned to do. Even w^,u'd expect it if they understood the matter. A srood father or mother can rot take a son or clOughter to heaven. We ngo there, because of our own service,

and not because of their work. Leaving former guides and ideas does not indicate weakness, but strength. To refuse to change when the truth is learned indicates much weakness. Levying them does not show any lack of respect for the people who went that way, but it reveals more respect for Christ, which we must have if we expect to receive a reward from him. He said we must love him more than fathers, mothers, children, houses and lands, yea and even more than our own lives. When we find him we should follow him.

To those who are Christians it has the same meaning, but presents a different application. We have already selected him as our guide. Then we should continue to forsake all for his service. He has never accepted service on any other basis. Either we seek first This kingdom or we'd just as well not seek it at all. One of the most difficult things to get children of God to see is that we are not here to serve self but to serve the Lord. If he had placed us here for the purpose of satisfying self it might be a different story. But he demands first fruits and tells us to place self in the background. So, when it is time for any worship or service, Onr.st and his work should' be selected above everything else. We may enjoy the companionship with Christ more. It is no lack of respect for friends when we leave them, if necessary, to attend Church services. In fact it is lack of respect for the Lord and for them, when we refuse to go to the House of God. You can do nothing greater for a friend than to set an example of loyalty to the Lord. It is certainly no good example when we allow respect for friends to keep us from God's house.

You can go on from her. Any time we are faced with the choice of serving others or self above Christ, we should choose Christ. He is our guide, our companion, our Savior, and he will be our judge in the last great day. We should leave all to follow him. — Bremerton Bulletin.

*

"Man's greatest enemy has its den just back of the teeth. Hearts and homes have been broken, lives ruined, because some thoughtless person said one word too many."

Traditions Of Men

EDITOR'S NOTE: — Another reprint from the April 10th issue of the Bellflower, California, Bulletin of thee Church of Christ, for your reading enjoyment and also for the thought.

* *

Numbers of religious people are now engaged in the observance of Lent. Their motives in this matter we do not question, but the practice itself. It is not wrong to fast—the Lord and many of the early Christians did that. However, they did not all wait for the same season of the year in which to do it. The Lord taught of fasting, but he warned the disciples against advertising the fact that they did fast. He said, "Moreover when Ye fast, be not, as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear unto men to fast, but unto thy Father which is in secret and thy Father, Which seeth in secret, shall reward thee openly," Matt. 6:16-18. Men violate this passage when they make certain their friends KNOW they are fasting.

The Bible is silent relative to the subject of Lent; hence, such a practice is wrong, because, not

tells us to pray to God, and He will save Him. But, we find in James 9:31. Now we know that God heareth not sinners, but if any man be a worshipper of God, and doeth His will, him He, heareth, and it's His will that he be baptised. Mark 16:16. He that believeth, and is baptised, shall be saved. But, he that believeth not shall be damned. Rom. 8:1. Tells us there is no condemnation to them tihat are in Christ Jesus. Gal. 3:27. As many of you, as have been baptised into Chsist, have put on Christ. Rom. 6:3-4. Know you not that so many as have been baptised into Christ, were baptised into his• death. Therefor we are iburied with him into death, that like as Christ was raised up from the dead, by the glory of the Father, then we should walk a newness of life. Baptism lands us. 1 Pet. 3:21. The like figure, where unto death doeth baptism now also save us. So we have tried that Spirit, and we can't except praying our alien sins away, and be in harmony with God's word.

Another Spirit tells us it's Okay for women to teach in the Church. We can excent that and still be in harmony with God's word. Some of us men are kinder lazy, and we can Put it on the women to do the teaching. But, suppoes we see what the word of God tells us. 1 Tim. 2:11-12. Let the women learn in silenze with all subjections, but I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. 1 Cor. 13:34. Let your women keep silent in the Churches, for it is not Permitted unto them to speak in the CPnurch. But, they are commanded to, be under obedience, as also sayeth the law. V. 35. Ard if they will learn anything let them ask their husband at home for it is a sha'ne for a woman to speak in the Church.

So. We cannot endorse women teaching in the Church, and stay in the word of God, for we will be judged by the word. Jno 12:48.

Another Spirit tells us, it's okay to have, instrumental music in the Church. Now lif we can just find authority for it. We all like good music, but, we can read the New Testament from lid to lid, and there is no authority for it, in the Church. Phil. 4:19. Paul •said my God will supply all your needs. So, it is surely not no part of a need to the Chorch, or God would have supplied it.

Gal. 21:18. 'But, I testify unto every man that heareth these words of this prophecy, of this book, if any man shall add to these 'things, God shall add to him the plagues that are written in this book. 19 V. And if any man shall take away from the words of this prophecy, God shall take away his part out of the Lamb's Book of Life, and out of the Holy City, and from the things that are written in this book.

So, we have tried that Spirit, and we cannot except that kind of a Spirit.

Another Spirit tells us it's alright to partake of the bread before it's broken, but the Spirit of the Lord tells us. 1 Cor. 11:23. That the Lord Jesus, the same night in which he was betrayed, took bread, and blessed it, and brake it and said take eat, this is my body which is broken for you. This do in remembrance of me.

Another Spirit tells us it's alright to have cups in the Commu• nion services.

1 Cor. 11:23. After the same manner, He took the cup, when he had supped, saying this cup es the New Testament in My blood, this do ye as• oft as you drink it in remembrance of me.

God told Noah to• put one window in the Ark, and, if Noah had added another, the Ark would have sunk. So, if we add Sunday School to cup, we would also go down in despair.

Written in love or the truth. —

James. F. Brown, Westville, Oklahoma.

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Brother James, if you never make any worse mistakes than you have in this article, the Lord will certainly bless You. — R. C. C.

P. S. Keep them coming

Religious Jockeys

This is a new name for jockeys, but we have them in the Churches of Christ.

That is a preacher, that is all the time swapping one religion for another..

I have come in contact. with many of them, and always gotten a good skinning, when I had dealings with them. That kind of man has some peculiar traits. He has a way of making his religion look very nice, and in that way he most always deceives some good, honest Brother. And may times he deceives many. Such men remind me of what we commorly call a horse jockey.

A horse jockey can take an old horse and work his teeth over, and make him look like a six-year old. He can take a little hair coloring and cover up the gray hair that is on the old horseys' head. Pop the whip about him a few times and he will prick his ears and step about like he is very superal. And when the horse jockey gets the Door man deceived just right, then the poor fellow will pay off.

And so is with the preacher jockey, he will he very humble on the start and after awhile when he gains the confidence of the old brother that he is setting the trap, for, the jockey preacher will spring the trap. Then the jockey preacher is not very humble anymore. He has already his prey, regardless of what it is, it's to late then.

We have an old Brother at Horatio, Arkansas, that has gotten into one of those traps now, according to It's letters.

Yes, we have many kinds of jockeys, today. And a jockey preacher is the worst kind of jackies to •be found. That kind of man will lie for most any kind of gain. He will send your soul to hell for a get by. He will be of one faith today, and another tomorrow. Tie doesn't regard truth, it is a cheap thing.

To such men, aid the scriptures tell us that kind of men will creep right in among us, the Church, and draw away disciples off after them. It tells us that they will preach the doctrines and commandments of men. They will smear such as they are preaching oyer with a thin coat of God's Word. Btut, you had better watch out for what's under that coat.

Brethren, we are too careless nowadays. We should know them that labor among us. As much as we possibly can. It's the duty of every preacher, that they should have been or be endorsed by the church that they are affiliated with. They should have a letter of endorsement right along with them, so that the Churches would know who they were, and what they are. — R. C. C.