IT Wfai TEN

R. C. CLEMENTS **Editor and Business Mgr.**

Box 731 —— Broken Bow, Oklahoma

OCTOBER 1955

Things Are HappeLing Today

Things are happening today, yes many things are happening today, I say. We read in the Texarkana Gazette, today of Mr. Carrel Stegall, Jr., pastor of Pryor Street Presbyterian church and it tells us that Stegall exploded at a television revival. When they passed the hat Stegall exploded with righteous eloquence. And he says that the modern Pentecostal claims that their healers have recovered the Apostolic' gift of mirg,.;ulions OA of heading is a fraud And he says instead, they have manufactured a new cult, using the aged old tricks of suggestion and Ipsycholoical cant. QUEST ñ „N? Why will this preacher jump on those poor ignorant folks that way? What has he got over them? Maybe that is the best they know. Where have such preachers as he got anything to say.? Where can he read such as his church is carrying on.? Where did he find his name for his church? Where can he read' of such a church in the New Testament? ,Where can he read such practice as<die is.car-Lying on, such as sprinkling for Baptism? Oh, yes;',M-r. Stegall. is blowing his top at those poor ignorant folks, but .what abbut,his cult, 'who manufactured :.it? Did God, Christ, The . Holy Spirit, or the Apostles? No. If they 'did why does Mr. 'Stegall:not tell: us where to find such a thing as the Presbyterian church in Gods word? What 'has Mr. Stegall have over those poor people? Can you see anything that puts them any high er than those so called healers? 1 believe that he is just as safe as the other. I have 'never been a,,le to find any place in Gods word for any salvation of either Sect, can you? If so come on and give us chapter and verse where Gor or Christ, either of them ever authorized such a church to be built, either in Heaven or Earth. But Mr. Stegal?l has lots to say about suon carrying on. Yes he seems to be very bitter against such and brands it as false teaching. But what 'has Mr. Stegall have over those folks? They have just as much doctrine for what they are doing 'as Mr. Stegall has tor what he is carrying on in his so called church, The Presbyterian. What is he barking so much about? Just as sure as there. is a God, if Mr. Stegall and his hunch or a part of them goes to Heaven those that are memlbers of such as he calls a cult will go also. Why not Mr. Stegall'? God never had anything-to do with your church and theory. Why do you think' you are so much superior to those healers church? Both are unknown in Gods word. You say no healer will come near a cripple. Do you know the reason? It's because they know that they can't oercorm what they say that they are doing. Now to your doctrine. You claim that there is salvation in the Presbyterian church. Why

do you make such claims as that? What makes you, or causes you to make such a claim? Christ only built one church, and all the saved are in his 'church. Whatever one it is, if it belongs to Christ, that's his family. Christ just has one wife, no more op no less, just one. Salvation is in Christ's church. None outside of it. You say, that those 'people have •a cult. What have you got? What else could you call what you have but a cult? You have nothing over them that I can see. Just one cult fighting the other. 2 Tim. 2:16-17. Tells us that the scriptures perfectly furnishes the man of God to all good works. Where can you find the Presbyterian Church name in the scriptures ? Where can you read your practice? If it's a good work, the scriptures will furnish you with the work that you are carrying on in the Presbyterian Church. There is only two kinds of work that can be carried on in the church. One is of God; the other is of the Devil. You know that yourself, so, if you can't read what you are teaching, and doing, in the New Testament, it's bound to be of the Devil. Now, what are you going to do about such as you are a member Of? Are you going to continue with such as you are connected with? If so, If I were you, I would never, never, so long as• I lived, be caught lambasting some poor ignorant person the way you have in this Texarkana Gazette, anymore. Be ashamed. — R. C. Clements, Broken Bow, Oklahoma.

Letters From Brothers

Stillwell, Oklahoma
August 14, 1955

Dear Brother Clements:

Enclosed is $5.00 from the church here at Stillwell. We all think you are doing a wonderful j.b with the paper. Brother Don Smith and wife have moved down here and are attending church. We sure are proud to have them OT any other new nes that come since the church here is small.

Yours in Christ,
Frank Drown

* * *

Dear Bro. and Sister Clements,

Sure wish you both could have been with us during our meeting. We really enjoyed being with all the brethren and sisters, not to mention how much we enjoyed the good talks on the Bible, both in private and (publicly. We feel that we have been greatly strengthened. Brother Clements, you might add that some of us are going to sing on the radio every Wednesday morning at Rails, a sub-station of Floydada, 900 on the dial ("If it is the Lord's will".

The Howard Studers

* * *

Dear Brother Clements,

The Mission meeting closed at Lorenzo Sunday night, July 31. We feel that there was much good accomplished. One was baptized and two restored and others who had no loyal congregation to meet with are meeting here. All the members here were greatly encouraged to fight on. We are at the present meeting just four blocks north of the Plains Gas Co. off the Lubbock highway. We are going to try to get a house before cold weather, but are meeting now in an open lair shed.

Brother W. H. Francis did a good work in preaching for two weeks. Other Brethren who helped at the, last were BBro. J. W. Bedingfield from Albuquerque, New Mexico, Bro. J. C. Spurlin of Reydon, Oklahoma, Bro. A. H. Howell, Elk City, Oklahoma, Bro.

N. E. Bergstrom from Stanton, Texas, Bro, Jack White of Munday, Texas, Bro. S. J. Wallace •of Abilene, Texas and Bro. F. W. Franklin of Munday, Texas. These were all accompanied by their families.

Brother J. C. 'Conder and Bro. Roy Brown came from Modesto, Calif. Sister Willis came from CaJ:shad and Sister Pansie Keel came from iPlainview and several others from closer places.

Sister W. H. Francis and little grandson, Bobbie, was with us the second weekend of the meeting and she came back Thr the Nast of the meeting.

Behold how good and how pleasant it is for brethren to dwell together in unity. Isa. 133:1

Your Brother in Christ
Howard Studer
Box 84, Lorenzo, Tex.

* * *

Aztec, New Mexic

Dear Brother 'Clements,

I am writing you in regards to the Church of Christ of Aztec. Even though we have been accused of not being a loyal congrega-Von, we read what we do, and do what we read and that is what Christ expects of us. I was told by a brother of Albqugerque that there was an article in the paper I can't remember the name of it, but was told that you were the editor of it and that it did not sound too. good for this congregation. I would like to subscribe for your paper and would like to have several back copies. If we are in the wrong, I would like to know about it so we can get it right. Please send C.O.D. as I don't know how much to send. I would like also to tell you that 'we are building a new church building in Aztec on Park Ave. Would like for you to let all the loyal congregation know where it is so when they are passing through, they will know where we are

Even though Chris Adams had a piece in the paper, he thought he had convinced us that we should not break the bread. This is not true.

He and I have discussed it several times in person and by mail. I also have the copy of yours and his discussion. You did a good job defendirig the Truth. I would like to hear from you and will answer all questions as we have nothing to hide and we stand far the truth. A brother in Christ—C. R. .Dabbs.

A Kindly Suggestion

That you study the scriptures on the subjects to be discussed, before the discussion begins.

Be prepared to knoN whether your prophets are bringing in damnable 'hereses or no. Read 2 Peter, 2.

If you bargain with a carpenter to do a certain piece of work by a certain plan, you will pay him the price if he does the work as per your instructions; not, he gets no pay.

Suppose the changes the plan by adding quite a ibit more to it without your consent, and then wants his pay? Prehaps he leaves out some very important part and still demands his pay. It is not satisfactory to you and you refuse nay him.

Paul said: "Howbeit, for this cause I Obtained mercy, that in me first Jesus. Christ might show forth all long suffering FOR A PATTERN to them which shouild hereafter believe on him to life evetelasting." 1 Tim. 1:16. Then, ray friends, "If any man teach otherwise, an consent not to whole

some., words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is 'proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of truth, supposing that gain is godliness: from such withdraw thyself." 1 Tim. 6:3-6. The 14th verse says: "That thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ."

Will we be keeping His commandments without spot and unrebukable if we follow after the ways of the proud who "suppose that gain is godliness" and change the METHODS of teaching God's Word?

Remember that the scriptures thoroughly furnish the man of God unto all good works. 2 Tim. 3:16-17.

I plead with you that if your prophets do not give you scripture intead of "logic," don't a:cept it, for if you do it will be sure to prove unprofitable.

"But though we do or an angel from Heaven preach any other gospel unto you than that which we have preached unto you, let h m be ac,ursed. As we said before, so say I now again, if ANY MAN preach ary other gospel unto you than ye have received, let him be accursed." Gal. 1:8-9. "And what so ever ye do in word or deed, do all in the name a. the Lord Jesus Christ." Co!. 3:17. "Teaching them to observe a 1 things whatsoever I have commanded you." Matt. 28:19. Lead the 18th chapter of Matthew and Col. 3:17.

Submitted in love and good will toward my fellow men.

Written and printed about 30 years ago; Still good admonition,

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To The Brotherhood

Grand Prairie, Texas
Sept. 1,1955

To the Brotherhood,

The church here at Grand Prairie is holding its own pretty well. We have both morning and night services. We feel'that through this, we can build the church steadily and throughly.

I 'believe, that within another year, we can be able to buy a lot and get a small building of our own. It has been a task, trying to gather together a working church without a building to worship in, but through the goodness of the Lord, we have gathered about twenty or twenty-five people.

I closed a fine meeting at Colter, Okla. the 31st of July last. We had good crowds, however not as good as the years previously. Baptised one, ib u t very thank_ful that there are still some in the world who will accept the true gospel of Christ. I visited in the home of Bro. and Sister Atchley at Elk City while I was there, I enjoyed the fellowship at both places.

We all s'hould realize that the vineyard of the Lord needs working and strive to, work more in it than the tearing down of the spirit of some. I am persuaded to believe that there are some who take delight in the controvercY, than in doing the will of the Lord Brethren, this is of a,. devlish nature. This cometh not from the Bible, but rather is worldly, and sinful. Let, us beware and take note of the devils devices,

Closing with the hope that the church everywhere is and will stay true to the teaching of the New Testament.

Your Bro. in the Lord,
Coy Garrison

Baptism

What is Baptism? Bible Diction ary, Dipping, Bathing, Sacrament of rites commanded by Christ. Matt. 28:19. In which water is used to intiate the reciperant into the Church of Christ. Christ did not baptise. jno. 4:2. John baptised with water, Christ with the !Holy Ghost and with fire. matt. Luke 3:16. Jesus bap tised by John, Matt 3:13-17. Out pouring of the Holy .Spirit. Acts 2. Jno. baptised persons and they were relbaptisod, ActsXIX: 1-6. 26-2o. row what was those peopie baptised fort Go with me to Acts 2:28, and there Peter told those people to repent and be bap used in. the name of Jesus 'Christ for the remission of their sins. First we want to get into Christ, Gal. 3:27. For as many of you as i ave lb,en 'baptised into Christ have put on 'Christ. So we see that we cannot put on Christ before we are in him. 2Cor 1:20. For all the promises of God are in him, are ye, and in him Amen. ,ow it ail tree promises are in God, we must get into God to reeei,,e any of rts promises. And again we want to be delivered from the Power of darkness. ca. 1:13-14. Who hath delivered us from the power of darkness. And hath trans:_ated us into the king-Gum of his dear so:n, in whom we have redemption through his blood even the forgiveness of sins. You know Peter said Acts 2:38 baptism freed us from our sans, Repent and be baptised in the name of Jesus Christ for the remission of your sins. Rom, 6:3. Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death."

Now Note, In Christ we are new creatures, redemption "is in Christ". We are baptised into Christ where redemption is "Where we are new creatures." So we will notice what 'Christ told his Apostles to do Matt 28:19. Go ye therefore and teach all nations, Baptizing them in the name of the Father and of the Son, and of the Holy Ghost. 20 V, Teaching them to observe all things, whatsoever I have commanded you and lo I am with you always even unto the end of the world. Acts 2:41. Then they that gladly received him to teach and he taught baptism was for the remission of sins. Acts 8:12. It tells us that when they believed Phillips pre_aching they were baptised, both men and women. Now have we any reason for not doing the same. Acts 8:38. Philip and the eunuch both went down into the water, both Phillip and the eunuch and he baptized him. 39V And when they were one straight way out of the water the Spirit caught away Philiip, and the eunuch saw him no more. And he went on his way rejoicing. The eunuch rejoicing after he had obeyed in baptism, not before.

THE ONE BODY

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. Rom. 12:4-5.

1Cor. 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.

E:phe. 2:16. That he might reconile both unto God .:n one body

by the cross, having slain the en- seaved before they are members
mity there by. of the church then it runs thus:

Col. 3:y5. Let the peace of God If you are saved, If you are a
rule in your hearts, to which ye child of God; but not a member
are also called in one body. Now of the church: Not in the family;
as we have learned that we are The church, you accuse God of
all of Gods people in one body, being the Lather of chilldren that's
We want to know what that body not in his family. Again; You
is. had to be born again, to be saved.

WHAT IS THE ONE BODY If you are saved before you be-

The body the church. Col. 1:18. come a member of the church.
And he is the head of the body, Since the church is Gods family;
the church. It follaws that you were 'borned
The Church Which Is The Body again, and remained out of the

Ephe. 1:22-23. And gave him to family of God. Why? First you
be head over all things to the ch- had to be born again to be saved.
urch which is his body. Second when saved you are Gods
The Body Which Is The Church child or when (borned again you

'Col. 1:24. For his bodies sake, are Gods child. If saved beore you
which is the church. become one of God's family-the

So now we have learned that church; then you claim to be his
God was to rteconcile both in one child and not be in the family of
body. Who was to be reconciled God. I would hate to accuse God
in one body? That is easy an- of hav:ng children outside of his
swered. Both Jew and Gentile. family. And I would hate to ac-•
Head Of The 1Church The Body knowledge that I was a child of

Who is the head of the church? God and not in his family. God
the body? No one would deny does not have children who are
that it is Christ. Now we have not in his family and the family
found there is one body. And we is the churdh. It follows that Gods
have found out that Christ is it's children are members of his fam-
head. And there is just one body. ily-the church. (Use of the word

Since the church is his body and Church) The. word church some-
Christ is the savior of the body t mes has reference to a local con-
how can men be saved and not gregation of Christians who have
be members of the church? Again met for worship. And sometimes
since he purchased the church it is used to designate all of Gods
w:th his own blood, how can any children on eaerth. With no geo-
one be saved and not be members graphical location. (In a general
of the blood PurAased institut- sense.) Matt 16:18. Upon this
ion? rock I will build my church. Who

The church is spoken of as Gods built all of the churches we have
family. Gods ousehold. today? Did Christ hav aything to

For this cause, I bow my knees do with the building of them?
to the Father of our Lord Jesus Ephe. 4:4. There is one body a-d
Christ, of whom the whole family one spirit. 5V One Lord, one faith,
in heaven and earth is named,' one baptism. How many faiths do
Ephe. 3:14-14 But if I tarry long we have today? Ans. Just as
that thou mayest know how thou many as there are churches. 6V.
oughtest to behave thyself in the One God fathere of all, who is a-
house of God, which is the church bove all, and through all, and in
of the living God. 1Tim. 3:15. you all. How many Gods? Just
From the above scriptures we le- as many as there are churches.
arn that the church is Gods fam- What is Christ going to do with
ily. Gods household. If people are all of these man built churches?

Here's the answer. Matt. 15:13. Every plant which my heavenly father bath not planted shall be rooted up. What is going to bee come of these man made plants that man has planted? God tells us that they will be rooted up. 14V. Let them alone, they he blind leaders of the blind. And if the blind lead the ibl:nd they shall la 1 into the ditch. Now, friends, we all know that Christ, nor the Apostles,neither one of them had anything to do with the building of but one church, and it was called the Church of Christ, Church of God, Church, Family of God, and all refering to the body of Chr.st, which He is the Church. Why not come out from among such and all be of the same mind, and be members of the Family of God? Brethren, and sisters in the one body Church that Christ Built? Just rangle and rangle all the days of your life, over something that God, Christ nor the• Apostles, nor the Holy Spirit had ar-Ything to do with. Just think of what you are doing. What good is it unless you are in the body of Christ? Friends, think on these things, will you?—R. C. Clements, Broken Bow, Okla.

Why Did Christ Break Bread

Having proven in my last article that Christ d-d mot eat of the bread which he broke, the question arises, *"Why* did Christ break bread at all, if he did not i:Aend to eat of it?" Here, in my estimation, lies the crux of the entire question in the brotherhood today concerning breaking bread; did Christ 'break to partake, or did he break to qualify?

First, I have proven that Christ did not break to eat. It logically follows that I must next prove that Christ broke to qualify, or I will have proven nothing.

Let us start at the beginning. IT IS WRITTEN that Christ "took bread, and blessed it, and brake it, and gave it to the disciples, and said, "Take eat; th s is my body." (Matt. 26:26) It is not significant that Christ did not mention his body in connection with the bread until after he had broken it (the 'bread)? In fact, you cannot fInd where Christ ever called bread his, body until after it had been broken. This alone shows that breaking is a qualifying act. (see Mat. 26:26).

Let those who advocate "breaking-for-Participation" produce their proof for their theories by producing the scriptures where Christ called 'bread his body befoie he had broken it.

The next question which arises is, (it would be natural to assume), by whom must the bread be broken?" Again, It Is Written (Matt. 26:26) Christ, broke bread; (Mark 14:22) Christ broke bread; (Luke 22:10 Christ broke bread. There is no scripture to indicate ..that anyone else in this gathering ever bloke the bread which Christ broke at all.

Next, let us pro..eed to a few of the scriptures which are used' to "prove" that each individual must break in order for his participation to be scriptural. Acts 2:42, It Is Written "And they on tinned stedfastly in the apostles" doctrine and felowship, and in breaking of bread and prayers." What proves too much nothing at all. If this "they" proves that each individuaii member in the as.-em'1y perlormed the action stated, it also provees too much for thsse brethren's good. Notice, "they" also continued stedfastly in tae Apostles' doctrine. (All

bible scholars afree that this has refrence to the preaching of the, gospel) Now let us, see!! "They" (both men and women- individually) broke bread. (their interpretation not mine) By the same rule of logic, "they" (both men and women individually) attended to the preaching of the gospel.

Let's see now. "They" also continued in "prayers." Now, I don't want to be misunderstood. I mean they continued in audible prayers. (If these Iprayers were not audible, how did Luke know that they were continuing in them?) After all, "they" means that they all do it alike.

What are we going to do ? Put the women in the pulpit and scrap ICor. 14? Are we going to concede that all are to pray at once, both men and women? And stop opposing the "holiness friends?" If you and I are not consistent with bible reasoning, our labors will be in vain.

It Is Written in Acts 20:7, "And upon the first day of the week, when the disciples came together to break bread. "Who came together to break bread"? a prominent preacher asked. Comes the answer, "they". It is wrong to misapply a pronoun (or any other part of speech for that matter) in teaching the word of God. Notice, the action stated here took place at Troas. I suppose the Lord would want the brethren at Jersualem to act accordingly. But let's see what happened to "they" at Jerusalem.

Acts 8:1, "And at that time there was a great persecution against the church which was at Jerusalem: and they were all scattered .abroat through the region of Judaea and Samaria, except the Apostles." Verse 4, "Therefore they that were scattered abroad went everywhere preaching the word." The trouble with these fe7lows is that the word "they" keeps popping up where they least evpect or want it to, and it seems to wreck havoc with their theories. Notice, "they" (the church) 'went everywhere preaching t h e word." "They" (both men and women individually) went EVERY WHERE preaching the word." What is there in this scripture to prevent a woman from preaching in the general assembly of the church? HeinenMe..., "they" preached EVER1WHERE. SURELY, THIS 'EVERYWHERE' WOULD INCLUDE T!HE WOlt-SHIP OF THE CHURCH! !

1 Cor. 10:16, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" Here we have another pronoun which is commonly misapplied by many. But, let us see! Notice, tne same "We" which breaks the bread, also blesses the cup. If one can prove individual breaking, one can also prove individual 'blessing. If all must break alike, why not all bless alike? The servant at the table blesses audibly, therefore each individual must also bless audibly. Oh, consistancy, thou art a jewel, indeed! You boys, really are in a pickle. First you tell us that women must keep their silence, then we apply your reasoning on "we" and find that not only are they permitted to speak; they are COMYELLED to audibly give thanks for the bread! You do have women in your congregations, haven't you?

I repeat. These brethren who propose that bread-breaking is an individual matter do not have a grain of sand to stand on in the scriptures. Why do they consistently keep the church divided with their isms and theories ?

More Later. — John D. Logan, Rte. 2 Box 548, Ceres, Calif.

FINANCIAL STATEMENT OF
IT IS WRITTEN
To September 23, 1955

Balance August 22, 1955	$ 3.75
. R. Dobbs Aztec, New Mexcao	1.OO
Westside Church of "v3hilst Nocoha, Texas	.....5.00
W. A. Nelson, Church of 'Christ, Somerton, Ariz.	10.00
Church of Christ, Stanley Nimczyk, Los Angeles, Ca du. orA a	.....5.00
John D. Logan Cerese, Calif.	.....4.00
church of Christ, Bro. Frank Brown, Stil.water, Okla.	5.00
Bro. E. 0. Nayse Sedan, N. M.	.....5.00
Total	$38.75
Expenses:	
Paper & Stamps	42.00
Dal. Due.	.....3.25

Now, I want to say, to the BroH therhood, Brethren, this has been one of the most enjoyable pieces of work that I have ever had the pleasure of doing. There have been some that have treated me with disrespect, But that was ro more than I expected, so God will take care of that, at the Judgment, and I pray that those that have done so will repent of such and pray God to forgive them of such is my prayers. Now don't think that I am quitting the paper. Send in your support, as you have been doing, and I will keep (If IS WRITTEN) coming until someone can he found to take charge of it. I know of a faithful Brother, who would be anxious to take care of it. But, I want those that have born the blunt to make the choice. I don't want anyone to think that I am trying to become a Pope in this matter, as I have been accused', by some few.—R. C. L Lements.

Just received a.. nice letter from Brother E. 0.. Noyes, of Sedan, N. M., with four new names for the paper and a nice contribution inside, to go with it. That shows what a worker can do, that is not a shirker. Just as I said, once before, "A horse can't pull 'when he is' kicking, 'neither can he kick When he is pulling." And, 'when You see someone that claims to be a Christian, all the time kicking at what some other Brother is doing, and doing nothing himself, just compare him to the kicking horse, and let him kick. His clothes wil!, soon come off. — R. C. C.

A Worthy Cause

Aztec, N. M.
August 18, 1955

Dear Bro. Clements:

In reading IT IS WRITTEN, I noticed, you were going to give the location of the 'Churches. We have moved into the new building hot fin shed, but a place to meet and worship.

The address is Park Ave., in south Aztec, N. Mex.

We all wish we could help with the paper, but the 'membership is small and the payments large. It is Crowding us to meet their'. And wintter is close, it gets cold early here and we have no heat in the building.

So far, we have asked no one for help, and hope we don't have to, but it sure is going to be rough the next few months.

e were in lici_Jes we could have a meeting this summer or early fall, but looks like we will have ass it up for awhile. But, if you kno wof any of the Brothres coming this way, ask them to stcip and see us. We always have something .to eat and a bed to sleep on.

The Church of Christ, Aztec, N. Mex. — by C. R. Dobbs

Brethren, this is a worthy cause, that have got the love of Christ and the Brethren at Aztec should in their hearts and nerve to take be helped by those that are able hold of such work, as those Bre- to help. We need more Brethren thren at Aztec.— R.C.C.

Women To Keep Siient

Now, hear Paul, Titus 2:3-5: That the aged women do likewise, that they be in behaviour as becometh holiness, not 'false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their• own husbands, that the word of God be not blasphemed.

Study the above and there is many acts that will keep the women busy. Just let Webster define some of these words:

Discreet— prudent,' c•areful of the consequences of measure, or actions, cautious; Chaste — Morally pure, modest, pure .in style, refined, Keeper — person or thing that keeps. Guard—Watchman, guardian.

Not only should the aged woman be cautious, ',pure in style, and keep house pr home, but she should be able to teach the young woman this. In the fifth verse, Paul gives the reason, if there are some that wish to know why. We should accept the word without asking why. Jn. 17:17; Ps. 119:160. Then comes the question. Where? Where should they teach? Not in the Church. 1 Cor. 14:34. Let your women keep s lence in the Churches: for it is not permitted unto them to speak: But, they are commanded to be under obedience, as also saith the law. 35th verse. And if they will learn anything, let them ask their husbands at home: for it is a shame for women to speak in the church.

So, if it is a shame, for women to speak in the church, but is told to ask the Ihusband at home, that makes it appropriate for her to speak there. Yet, let us keep in mind that she is to be in obedience as also saith the law.

Peter says, 1 Pet. 3:1, Be in subjection to your own husband. She is taught of him while he is there, but I ask what is wrong with her teaching the young women while he (the husband) is gone?

Although there is more for the women to know and do that is furnished from the Bible, I'll leave this with you.

A follow worker, in Christ.

Harry B. Dye

Thank you, Brother Dye, for this good article. I don't see how people can be so dumb. R. C. C.

Congratulations

I just received a nice congratulation from Brother Homer L. King acknowledging me as one of their helpers. I subscribed for the O.P.A. few days ago and today I received it with my name in it as one of their 'helpers. I hope that I can do more in the future for them tiara: I have in the past. I do hope that by my help I can persuade those Brethren out of such digressions, as the idea that Christ brake the bread and ate first, and if I can, I am sure that I have done lots of good. And maybe, some of these days, we

can all of us be one in Christ as we should, and then what a glorious Church the Church of Christ willl be. Brethren, don't you think that you should lay such hobbies as that down, and just take God's word for your guide, instead of some man's ideas? I know that you should stop such and he as the church once was before such was ever advocated. We, the old church Brethren, have called upon you, Brethren for the last twenty-five years for the passage of scripture that teaches such, and not one time has any one of you given us chapter and verse for such doctrine. So, I am going to ask you again for the scriptures, tnat teach that Christ ate or drank at any time in his supper, or commanded the Disciples to brake the bread individually, each one of them lbefore they ate of it. Will you do it? It's your duty to give the chapter and verse for your contentions, if it's in the N. T. M. and it's your indispensible duty to do it if it's there, and if you know that it's there and don't show it to us, you are violating God's word, and will be held responsible for your neglectfulness. What are you Brethren going to do about it? Just keep spreading your digression? Brother King listed me as one of their helpers, and I want to be more helpful to You Brethren if I can possibly do so, and if you can be of help to me, you should do so. I certainly will appreciate it, if you will do it. And one more thing that I want to ask of you and that is to show to all the Brethren, everyiwhere, that such doctrines, as I have asked you to give me chapter and verse for in the N. T. M. where does, or such practice date back any farther than 1925. That information is badly needed, and if you have it, we want it. And that will help us to come closer together. Then I could- list you as one of our helpers. Don't you see how easy it would he for us to help one another? Your Brother in Christ. — R. C. Clements, Broken Bow, Okla.

Letter To All Readers

As this is the last paper (IT IS WRITTEN) that I will put out, I want to thank each and everyone of you that have been helpers with it, financially, or otherwise. I have enjoyed the work very much although it has been quite a burden on me and my wife, and others, because of some failing on their part and two or three knocking, but such goes in a Christiar,s life, and most of us are expecting such to be the case. I have learned that this life for a Christian is a constant warfare. So long as this life will last, we receive no reward so long as we are in this old troublesome world. Our reward is in the hereafter for those who live faithful unto death. Now Brethren, I have been asked for the paper to be turned

over to some that I know but very little about, and some that I think might be safe to let them have it. But, as I am not very well acquainted with many of the church I th'nk it my duty to let those, who have been supporting it both financially and otherwise, to say who should take 'charge of it. As for me, I do hope and pray that it falls into hand of good and honest Christians, those that have the Church at heart, and not for his own glory, and I do hope that our preaching Brethren will take more interest n the work themselves. If we had to judge our preach'ng Brethren by the way they have supported the paper, we couldn't count an but very few. Such has made it miserable for those that has tried to do something to advance the cause of Christ. And as I might put it, we have had a (few scabs in the church. Seems to me, but, that is always the case, and always will be. So, the only thing for us to do is to fight on. I do pray that those grouches and backbiters realize what they will amount to in this world, and the one to come, God has a place or will have one to take care of such at the proper time. That's just as certain as there is a God.

Now Brethren, what we need to do is that first, we know who the paper is being turned over to, then we should all of us get behind it and push, instead of pulling back. I have done my best, and at many times it took all the nerve I had, and vim, to carry on. Now, I do hope that from now on this will not be the case, and just one more thing I want to say to the preaching Brethren is, If I would not write to the paper once in awhile, I would quit preaching, and quit making a mock out of it. From a Brother in Christ. — R. C. Clements, Broken Bow, Okla.