Logan VO

Ia these are written, that ye might. be ieve that Jesus is the Christ, the Son of God; and thai believing ye might have life.through his name" (John 20: 31) .

IT IS WRITTEN



THIS PAPER IS DEDICATED TOTHE PROMOTION OF UNDENOMINATIONAL NEW TESTAMENT CHRISTIANITY

VOLUME I **APRIL, 1956** Number 6

LOVE

By F. H. Logan

Love is a subject that one seldom sees discussed through our papers, as well as from our church lessons upon the first day of the week. To my mind it is one of the most neglected subjects of the New Testament. I believe that all divisions and strifes in the body of Christ were brought about by the brethren failing to manifest a true spirit of Christ. I believe if one will honestly sit down and think, he will realize that one or perhaps all the brethren that had a part in any trouble in the church failed to manifest a true spirit of the love of God. The result was all had sinned which is not only harmful to them but to the whole body of Christ.

In Eph. 5:25-27 Paul said, "Christ loved the church, and gave his life for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Notice, Paul said that **Christ loved us** to the extent that he gave his life for us, and he expects us to love one another to the same extent. In St. Jno. 15: 12,13 Jesus said, "This is my commandment, That ye **love** one another, as I have loved you."

In verse 13 he said, "Greater love hath no man than this, that a man lay down his life for his friends," and in verse 14 he said his friends were those who did whatsoever he commanded (Christians). Paul said, "As touchingly brotherly love ye need not that I write unto you: for ye yourselves are taught of God to **love one another" (1** Thess. 4:9).

Notice I Pet. **1 :22:** "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." This is a manifestation of the love of God shed abroad in our hearts so strong that we will still love our brethren no matter what happens. It leaves no time or chance for us to render evil for evil. Let us carefully study I Jno. 3:11,12: "This is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." John is illustrating the difference between love and hate.

He was talking about killing some one, and thus a murderer. Perhaps some will say, "Oh, I never did anything that bad." Well, let us look at 1 Jno. 3:14-16: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

(Continued on page 68)

Editorial

THE NAME OF THE CHURCH

By L. R. Pamplin

Does it make any difference what the church is called? It is obvious that many do not believe so by the number of various names which are used to refer to the church today. The writer doesn't regard all church organizations in the world as belonging to the Lord since he built only one (Col. 1:24), but rather regards all save that one as founded and belonging to man, and if this be true, we would suppose that man has the right to call his churches by any name he cares to. However, in this essay we have reference specifically to the church of the New Testament, that church that Jesus said in the gospel according to Matthew 16:18 that he would "build."

This is a very important matter, we believe, and should be given the careful consideration of all who love unity and would like to see a divided religious world united under Christ. One step that each can make forward towards unity is to unite upon using only scriptural names in designating the Lord's church. In other words not adopt a divisive, sectarian name for the church, but call the church by the names used to designate it in the scriptures. When one opens the New Testament and reads of the church revealed therein, he discovers that the church was called by several different names.

The church belongs to Christ, and he sustains a close relationship to it, and for this reason it is right, proper, and above all, scriptural to refer to it simply as the church of Christ or Christ's church. Jesus said in Matt. 1 6 :18 that the church was "my church." From this came verse we learn that he "built" it. He is the head of his church (Col. 1:18), and likewise its foundation (1 Cor. 3:11). We are told 'n Acts 20:28 that he purchased the church with his own blood. It is his body (Eph. 5:23), and he is the Savior of it (Eph. 5:23).

The church is likewise referred to as the church of God (1 Cor. 1:1,2) and church of the first-born (Heb. 12:23). Some other word-pictures by which the church of the Lord is designated is the "body of Christ" (1 Cor. 12:27) ; "house of Cod" (1 Tim. 3:15); "kingdom of his dear Son" (Col. 1:13) ; or simply "the church" (Acts 8:1; 9:31). Paul, in speaking of it in the local sense, as different congregations at different places, said "churches of Christ" (Rom. 16:16).

The use of party names divides and separates professing believers. We mean by party names, those names which are worn religiously which are not to be found in the New Testament, around which religious parties are built. In the New Testament times there were no "special type" Christians such as Baptist Christians, Methodist Christians, Adventist Christians, Presbyterian Christians, & co., & co. The church was certainly baptist insofar as practicing only immersion; but is that any reason to name the church after

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the ordinance of baptism? The church indeed carried on its work methodically; but why name the church after this fact? The church of Christ was catholic and still is fcr that matter; but why name the church after its universal nature? Neither is there any reason to divisively name the church after its presbyters or after the assembly or its autonomous, congregational form of government. The church was not so-called in the first century. The followers of Christ simply belonged to his cl-urch and were only Christians and Christians only. They refused to wear any name other than God-given ones. Why can't we be like they were in the New Testament?

Division is sinful. Paul severely condemns the division which existed in the Corinthian church of Christ. Hear him: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:10-13). Is this not somewhat the same situation which exists today? Some are of John and Charles Wesley (Methodists) ; some are of Martin Luther (Lutherans—and this great reformer even told his followers not to call themselves Lutherans, but alas, to no avail—) ; some are of John Smyth (Baptists) ; some of John Calvin (Presbyterians) ; some of William Millar (Adventists), Joe Smith (Mormonism), and we could go on and on naming every party and sect in Christiandom, tracing each back to the men who founded them.

We can all unite upon Bible names for the church. Though we would still be divided on other points of doctrine should all discard human names and adopt only scriptural ones, at least this would be progress towards unity. Other points of difference could be resolved in the same way, i.e., by going to the word of God and restoring the faith and practice of the New Testament church, teaching and practicing for worship only what is enjoined and taught therein. The Bible unites; it doesn't divide.

My friends, you can help make this progress towards unity by refusing to belong and support a man-made church organization which wears an unscriptual name and has unscriptual practices, and by refusing to wear a name yourself that detracts from that Christ exalting name of Christian. Remember, the Christians in the first century didn't add another name or number before Christian. No, they weren't known as "First-Christians."

Amongst members of the Lord's church, I fear that some are quite sectarian concerning the name "church of Christ." I've often wondered if it is not misleading to the world to see the words "church of Christ" on a building. The word "church" has come to mean, generally speaking, in present-day terminology, the meeting-house, though such meaning is not to be found in the pages of Holy Writ. I should like to see more signs on our buildings reading simply, "Christians worship here" or something of like nature. Some would probably object that we wouldn't know if it were a church of Christ or not without the name being there. But we don't know this even with the name there. There may be many churches throughout the land that have "church of Christ" on the front of their buildings, but in actuality they are not unless they fit the "pattern" in organization, faith and practice of the New Testament church. Since this is true, such churches are not actually what they claim to be. It becomes necessary to investigate their religious worship and practices even

with the name "church of Christ," so this situation would change none if the sign in front of the building read "Christians worship here."

Are you a Christian? If not, become one today, and be added by God to the church of our Lord where salvation is, along with all spiritual blessings and promises. After being added to God's church, it is not necessary to "join the church denomination 'of your choice," which were not only conceived in the minds of men but are likewise bloodless. Christ's blood was shed for his church (Acts 20:28). Seek out and find a local and loyal congregation of disciples of Christ, join yourself with them and worship God not only "in Spirit" but also "in truth." Rcfuse to wear any name religiously but the Christ-honoring and glorifying name of Christian, and you shall be ileasing and acceptable to God and shall ultimately enter into the rest that is prepared for the faithful. "The churches of Christ salute you" (Rom. 16:16) .-1711 Bush St., Santa Ana, Calif.

"IF"

Author Unknown

If one can be saved without faith, why did Paul say it was impossible to please God without faith (Heb. 11: 6) ?

If God promised to give faith when we ask for it. why are we told that faith comes by hearing and hearing by the word of God (Rom. 10:17; John 20:30.31)?

If "faith alone is a wholesome doctrine and very full of comfort," why did James say faith without works is dead (Jas. 2:20) ?

if God promised to save man regardless of the kind of faith he has, why did Paul make it so plain that there is one faith (Eph. 4:4-6) ?

If one becomes a Christian when he believes, why was not King Agrippa a Christian (Acts 26:27,28) ?

If one can be saved without wholehearted obedience to the Lord, why did Paul say, "obey from the heart" (Rom. 6:17.18)?

If the Lord will save us without baptism, why did he command it (Acts 10:47,48)?

If the Lord promised us salvation without baptism, why did Peter say that it saves (I Pet. 3:21) ?

If sprinkling and pouring is Scriptural baptism, why did Paul say that there is one baptism (Eph. 4:4-6) and that it is a burial (Rom. 6:1-6; Col. 2:11,12) ?

If we can receive remission of sins without baptism, why did Peter say that baptism is for the remission of :Tins (Acts 2:38) ?

If we cFn get into Christ without baptism, why did Paul say that we are baptized nto Christ (Gal. 3:27) ?

If we can get into the body of Christ without baptism, why did Paul say that we are baptized into Christ (Gal. 3:27)?

If we can get into the body of Christ with.cut baptism, why did Paul say that we are baptized into the body (I Cor. 12:13) ? And remember that the body and the church are the same (Col. 1:18).

If we are born again of the Spirit only, why did Christ say to be born of water and the Spirit (Jno. 3:3-5) ?

If infant baptism is Scriptural, why did Christ command to baptize those who believe (Mk. 16:15,16) ? Remember! an infant cannot believe!

If infants are sinners, why did Christ teach that we must become like them to be saved (Matt. 18:3) ?

If God promised salvation outside of the church, why did Christ die for it (Acts 20:28; Eph. 5:25-27)?

If the church has nothing to do with our salvation, why does the Lord add us to the church (Acts 2:47) ?

If the kingdom of Christ is yet to be built, why did Paul say that he was in the kingdom (Col. 1:18) ?

If Christ is coming to earth to set

up his kingdom, why did Paul make it so plain that Christ is coming to give it to the Father (I Cor. 15:24) ?

If men have a right to make laws and put them in the church, why did say that he had all authority (Matt. 28:17-19)?

If one can be saved by obeying the doctrines and commandments of men, why did Christ say that it was vain worship to follow them (Mk. 7:7) ?

If the Word of God is able to save man, what need have we for anything else (Jno. 8:32; Acts 20:32)?

If instrumental music is to be used in connection with the song service, why did Paul omit it in Col. 3:18?

If instrumental music is to be used in the praise service of the church, why v-as it omitted by Paul when he said, "in the midst of the church will I sing praises unto God (Heb. 2:12) ?

If the word of God is complete and furnishes unto every good work, how can we make it better by adding to or tak:ng from (Ecc. 3:14; Rev. 22:17, 18 ; II Tim. 3:16,17) ?

If creeds and disciplines are necessary, why are we told to follow the perfect law of liberty (Jas. 1:25) ?

If all churches are right, why does the Bible make it so plain that there is one (Eph. 2:13-16; 4:4-6; I Cor. 12: 13; Col. 1:18; Eph. 1:22.23) ?

If there is nothing in a name, why did Peter say that salvation is in the name of Christ (Acts 4:11,12) ?

If Christ taught that it is right to wear any name, why did he call his family by his name (Eph. 3:14,15) ?

If man cannot fall from grace, why did Peter say that one can be entangled and overcome, and that the latter end is worse than the beginning (II Pet. 2:20-22)?

If preachers have a right to preach their opinions, why did Paul say to preach the Word (II Tim. 4:1-4) ?

if it is not necessary for disciples to meet on the first day of the week to break bread, why did the Lord have it recorded (Acts 20:7) ?

If it is not necessary to meet on the first day of the week, why did Paul say of to forsake the assembling (Heb. 10 .25) ?

If right to raise money for the church by having suppers, why did the Lord say to have the contribution on the first day of the week (I Cor. 16:1,2) ?

If right for the churches to demand a certa'n amount from their members, why does it say to give as we purpose in our hearts (II Cor. 9:7) ?

If right to have any kind of human organization through which to do church work, why did Paul say "ye are complete 'n Him" (Col. 2:9,10) ?

If right to build human organizations through which to do our work, why cl'cl Paul say the glory should be given God in the church (Eph. 3:21) ?

If we can be saved and not be a praying people, why did Paul tell us to orav without ceasing (I Thess. 5:17) ?

If there is no punishment for the wicked after death, why did Christ say they would go into everlasting punishment (Matt. 25:46)?

If there is no hell but the grave, what is meant by "the damnation of hell" (Matt. 23:33) ?

If elders are not needed, why were they appointed in every church (Acts 14:23)?

If God promised to save all, why did Paul say to "persuade men" (II Cor. 5:11) ?

If one can be saved and not be faithful, why did the Lord say to be "faithful unto death" (Rev. 2:10) ?—Sent by W. A. Nelson, Rt. 1, Box 14 B,M., Somerton, Ariz.

THE TRUTH OF THE MATTER.

By H. C. Nunnally

I notice with appreciation and a written by our young minister from the deep resounding love in my heart for Bellflower, California, congregation the efforts of our young, an article and editor of this paper on the "At-

tendance at Worship" (Nov., 1955) ; one of our young ministers of whom we must say (and should be glad to say) with joy in our hearts, has dedicated his life to the service and cause of Christ, in obedience to the royal preacher, to "Remember his Creator in the days of his youth" (Ecc. 12:1).

This should be in its own catagory "a faith builder" to some of us oldsters in the admonition he offers for the return each and every Lord's Day to our "first love," the general assembly of "the church of the first born" which is written in heaven, to the general assembly of angels, "messengers" andbrethren; just men made perfect by the perfect law of liberty (Heb. 12 :18-23) .

I must say to some of our parents, not excluding myself, who have been commanded to rear our children in the nurture and admonition of Christ, that they are falling short of the glory of God in that respect, and are leading "them through the fire" whom we bore unto God (Ezek. 23:37). They are also, in general, falling short in their moral and spiritual support. Likewise, of continued encouragement of their younger generation, who are in line as heirs to direct and govern the body of Christ on our departure. We should think along these lines of how, in this respect, we have hindered the growth of the body to a full mature man in Christ (Eph. 4:13), and what is the just recompense of reward for such. Remember Moses, Refresh your memory. Read Heb. 11:23-26, and think in the future tense of "What will the church of Christ be, if all members are like me?"

There are just a few words that I wish to drop along the line of how the young can profit much in the correct division of the word and how to study in the correct way to find out how this body, that is, the "called out" of Christ, should conduct themselves in the performance of the observance of this great privilege from the Almighty God, of having a part in this worship. To corrupt this worship and call one's self "a Christian" and be not that, is repugnant and an insult to the genius and spirit of the religion. Worship to God must be done "in spirit," as Brother Leonard has mentioned, and also "in truth." "The truth of the matter" is to rightly divide the word, "Speak where the Bible speaks, and be silent where it is silent," and do only what you can read by correct division (1 Pet. 4:11).

First, I want to say that I know that many will not readily agree with me in the "stand' · which I am to take on this subject, which I am especially calling the attention of younger generation to the importance and correctness in the division of the word. But, if I be born of Christ or begotten of the word, and born of the water and the Spirit, and shall "attain to the resurrection of the saints," should I make my "calling and election sure“? Who am I to be denied at the hands of the transgressors, if the Anointed, the only begotten Son, the first fruits of the resurrection stood the persecution and contradiction of sinners and finally the cross?

I would ask that Bro. Leonard not "blue pencil" my words, that I may stand to be corrected by constructive and truthful criticism. Sometimes that is the only way we have to arrive at truthful conclusions on the word, for "To whom shall we go" (John 6;68) to correct the grammatical errors or the use of the wrong word? This I would say also to the brotherhood at large whom shall have the opportunity to read this article, If I stand to be corrected by the word, I invite your constructive criticism, I believe that I can take it with as much grace as should be shown forth by anyone who has subscribed to the Christian faith.

These are the words that I want to leave with you for your consideration, that God in His infinite wisdom has chosen the foolish things of this world to confound the wise, the deceitful and

the arrogant; and, that as He has chosen His twelve not only to confirm the words of life to us through the endowment of the Holy Spirit, but they are also the twelve witnesses who will sit on thrones judging the twelve tribes of Israel. If they be all this and more, we must, to come to any conclusion on the words of our salvation, use them today as such---"witnesses." As we know ourselves that one scripture within itself cannot stand alone, we must have another witness, that it be "established" in the mouths of two or three (Prow. 4:26; Deut. 17:6; and 2 Cor. 13:1) . Consequently, we must use each one of them as such, "a witness."

As I have already stated, that God in His all wisdom uses or has chosen the foolish things of this world to confound or put to shame the wise (1 Cor. 1:27), He has. among His witnesses, caused them to place His words of life in the New Testament not every time in chronological order, but to disarrange them that we might compare and search out "the witnesses" and partly to make us seek out our own salvation by study (John 5:39,40).

Now I call attention as to how "to study" the manner in which the worship should be conducted as per the example shown us in the mount at Jerusalem (John 13:15), and how that the passages of scripture are not in the chronological order, but disarranged. I would that you note with meticulous care that there are no contradictions in the Bible, nor have any of "the witnesses" crossed themselves up in relating the incident. At this point, I ask you to investigate the wordings and the insertions of place in the chapter of Luke 22:17,18, compared to Matt. 26: 29 with v. 28.

But, on with the investigation. The first "witness" I call upon to "testify" is Luke in the 22nd chapter. He has detailed almost perfectly, that is, in chronological order the two suppers and just exactly what took place there in that upper room at Jerusalem that night in the transition of the laws.

We know that Christ came "not to destroy, but to fulfill" by obedience to the Law of Moses. We know that Paul states in Rom. 10:4 that Christ was the end of the law for or unto righteousness, to every one that believes. We also know that obedience is the end of all law and that Christ learned obedience by the things which He suffered. He obeyed the Law of Moses as long as He resided here in the flesh, and the eating of the Paschal supper was the fulfillment there that night, contrasted by His refusal to partake of the other—the Lord's supper—until "it be fulfilled in the kingdom."

As I said, Luke is our witness, here to testify of that and that he has it almost perfectly arranged in chronological order, as to the happenings that night. The preparation of the feast of the Jew'sh Passover (a feast to be set aside for the foreordination of our passover from death, contrasted by the Jews to keep them from physical death, ours being unto life eternal) comes first in order of the two suppers, with one exception as of the others. This exception is in relating the betrayal which caused Christ's death, fulfilling the promise made in Abram and confirmed in Christ, of our Deliverer who should comeforth of Zion, Jerusalem (Rom. 11:26). That incident Luke places in verses 21 through 23.

The next witness we shall call upon to "testify" will be Matthew. In the 26th chapter, Matthew gives a very detailed account of some of the happenings leading up to the betrayal, the preparation of Christ's body for burial, the feast of the Paschal Passover, the eating, the preparation of the Passover, etc., etc. Then he gives the transition, that is, the example and the foreordination of our passover from death unto life, supplanting the imperfect by the perfect. I have already stated, the Paschal Passover was fulfilled and set aside to be supplanted by the perfection of both the Law and the supper. Jesus' blood was the perfect atonement or sacrifice which God Himself had prepared, and not the blood of bulls

•and goats that could not make the corner thereunto perfect, but "a body i ast thou prepared me," through the likeness of sinful flesh, to offer for the sins of the world (Zeph. 1:7; Heb. ¡ 0:5-7; Rom. 8:3-5). He almost completed the whole thing in chronological order as per Luke, the other -witness who has just left the witness stand with one exception.

One verse, which we find inserted in Matt. 26:29, is a re-iteration of Luke's statement in Luke 22:18, which really in wording makes no reference to the wine as the blood of the covenant. Nor does this verse attach any significance to it concerning our supper, but it gives reference only to the four glasses of wine served in the Paschal supper which, .ncidentally, still obtains among the Jews in Samaria today. Of these four cups of wine which still obtain, a blessing is said over the first cup which ¡mplied in Luke 22:17 followed by the washing of hands and the offering of a prayer. At the second cup comes the son's question as to the significance of the feast and the father's explanation. This is succeeded by the singing of Psalms 1 13 and 114. Grace is said over the third cup, and with the fourth comes the singing of Psalms 115 and 118, just as Matthew "testifies" (Matt. 26:30). The authority which I give for this is A.W.F. Blunt's Factual His- ory,

We can state with divine authority according to Luke that the cup was thee, for he states that Christ gave it to His disciples, who must also be participants of the Paschal supper, to divide among themselves, without any reference whatsoever to its significance pertaining to our passover. He does not do so during the remainder of the eating of the Paschal feast, but he does in ours (Luke 22:20).

Now, all this poses the question, Where does all this take us? It takes us to just this. Those who contend that they follow the example of Christ 'n typically putting Him to death by as many participants as break the loaf (following what they say is His example of "breaking the loaf to eat" instead of the ratification of His death) are left suspended between heaven and earth for an answer as to why He broke the loaf, because such takes their one and only argument (logical induction), if it be such, away from them.

As I have stated, these witnesses must support one another, and where they place that support in the Scriptures is God's business, not mine.

I thank you for reading this, and my prayer in Jesus' name is that you meditate upon it, for I am a disciple, a learner of Christ, and yours in the Faith.--1730 So. Monterey, Ontario, Calif.

(Continued from page 61)

Whosoever hateth his brother is a murderer: and ye know that no murderer bath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.¯ I am sure that we all realize that if we don't love our brethren we hate them. Love is of God. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love" (I Jno. 4 :7,8) . Hatred is one of the works of the flesh (Gal. 5:20) and is condemned. We do not have to kill our brethren to be a murderer, for John said, "He that hateth his brother is a murderer, and we know that no murderer hath eternal life abiding in him."

Brethren, if we study the subject of love until we know it perfectly, and teach it with all our strength, but fail to show or prove our lives while living the Christian life, it is worthless to ourselves and to all the brethren. Let us heed the instructions of the apostle John: "My little children, let us not love in word, neither in tongue; but in

deed and in truth" (our works) (1 Jno. 3:18).

I fear that it is more serious than most of the brethren think. They seem to think that they can hate some of the brethren because they have done something that did not suit them, and still love God. Let us heed the teaching of 1 Jno. 4:20: "If a man say, I love God, and hateth his brother, he is a Far: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And again. 1 Jno. 5:1,2: "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat loveth him also that is be-F•ot;en of him" (the Christian). hi verse 2, he said, "By this we know that we love the children of God, when we love God, and keep his command ments."

Again, Paul sa=d, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearng one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Thus. it is impossible for us to keep this: "unity of the Spirit" without proving or manifesting our love. If we prove our love toward each other, we should have no fear. John said, 'There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love" (1 Jno. 4:18).

Brethren, the only way this can be vccomplished and become a reality is for us who have indulged in such shameful acts to meet together and confess our faults or sins, and pray one for another as the :apostle said in Jas. 5:16 and 1 Jno. 5:16,17. Please consider Acts 8:14-24. In verse 21 Peter told Simon his heart was not right in the sight of God, therefore he must repent of his wickedness and pray God for his wickedness, and in verse 24, Simon asked Peter to pray for him. Christ said, "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven m-_-y forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses" (Mk. 11:25,26).

If we fail to obey the above scriptures we do not love God, for he said, "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him" (Jno. 14:21). I am sure that if we fail love God, we are in a sinful condition, and ac such we are ungodly members of the body of Christ, and unless we repent of our wickedness and pray for each other while we live in this life, we will be lost.

Brethren, this is a serious thing to my rdnd; for that reason I pray daily for the heavenly father to forgive myself, ard all my brethren and sisters of all their sins and trespasses, that we may be able to stand before him in peace and love on that great day that he has appointed. If we cannot live together in peace and love here on earth, how can we expect to live together that way in heaVen?

I am willing to meet any brother or sister in this world that has aught against me, to confess our faults one to another, pray, and forgive one another that we may be pure and spotless in the eyes of the Lord, and go on to fight the good fight of faith together in peace. My prayer is that this may be accomplished; that the cause of Christ may grow and prosper as it should. Life is uncertain and death is sure; I intend to do my part; who will do their's?—F. H. Logan, Rt. 2, Box 464-, Ceres, California.

Being all fashioned of the selfsame dust,

Let us be merciful as well as just.

—Longfellow.

LET US LEARN TO BE CONTENT

By Willie Doan

Paul the apostle, one of the great men of God, tells us in the Phillipian letter: "Not that I speak in respect to want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:1 1). There may be times when we are hungry or perhaps ;n need of many things of this life, but let us remember what our Lord and Saviour tells us in the gospel according to Matthew: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33). Friends, when we obey the Lord first in all things, he will make a way for us. Let us read Pro. 30.8: "Remove far from me van;ty and lies: give me neither poverty nor riches; feed me with food convenient for me.⁻ Whatever kind of way we find ourselves in, we are to be content. I call your attention to a passage in 1 Timothy: "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6: 6-8). Again, hear the writer of Hebrews: "Let your conversation be without covetousness; and be content with such things as ye have: For he hath said, I will never leave thee, nor forsake thee" (Heb. 13:5). Friends, the Lord will supply all of our needs if we will just place him first in our lives.

Next, let us see just what we have to do to become one in his care. First, there are five things which we must do to become one of his children. Second, there are five things which we must do to remain a child of God. We shall examine the five things which we must do to become a child of God. First, we must hear the gospel of Christ: "How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 1 0:14). Second, we must believe on Jesus Christ (Acts 16:31). Third, we must repent of our past sins (Luke 1 3 :3) . Forth, we must confess our faith in Christ (Acts 8:37). Fifth, we must be baptized for the remission of our past sins (Acts 2:38). These five steps make us children of God.

We now examine the five things which we must do to remain children of God. First, we must worship God each Lord's Day (Acts 20:7; please read also 1 Cor. 1 1 :1 and vs. 23-26). Second, we must deny ungodliness and worldly lusts and live soberly, righteously, and godly in this present world (Tit. 2:12). Third, we must preach the gospel to others (Mark 16:15). Forth, we must give liberally of our means, money, time, and talents to the Lord's work (1 Cor. 16:2). Fifth, we must be faithful unto death (Rev. 2:10).

Friends, if we do all of these things, the Lord will supply all of our needs, and we should be content, for after this life is over, if we have been faithful unto death, we shall have more riches than this world could ever afford. It is written in Isaiah: "For since the beginning of the world men have not heard, nor perceived by the ear, neither }lath the eye seen, o God, beside thee, what he hath prepared for him that waiteth for him" (Isa. 64:4). Again in 1 Corinthians: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2:9).

Sinner friends, won't you come and be saved? Our blessed Lord tells us in the book of Revelation: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:20). Again in Matthew our Saviour is pleading: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke

upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke)s easy, and my burden is light" (Matt. 11:28-30) .—Rt. 1, 51A, Broken Bow, Okla.

A QUESTION

In the mail we received a question concerning "Mixed Marriages," which appeared in the January issue of **It Is Written.** The letter unfortunately bore no signature or address, being signed merely "Anonymous Reader." We are sorry, but we do not make a practice of answering anonymous letters. However, we shall say this: Your editor understands, he believes, "Anonymous Reader's" problem, since he is still quite young (25 years) and as yet in the unmarried state. He should like to help our interested reader, if he possibly can.

We urge all who send questions to the editor or to the writers to give your names and addresses, and if you don't want your name printed, simply specify the same, and we shall comply with your wishes. We are contemplating the addition of a "Question box" section in which our readers' questions will be briefly answered. First, though, we must find an able and willing brother to manage such a section.—Ed.

CORRECTION

In the March issue of IT IS WRITTEN there appeared a report to the effect that the Modesto church of Christ (Glenn and Dallas Sts.) was supporting Bro. Maurice C. Link in the work in New Mexico. We wish to correct this report. The Modesto church is not supporting Bro. Link, and the brethren here never promised to support him at any time, as they are not financially able, for one reason. Neither did the church send Bro. Link to New Mexco, and to their knowledge they were unaware that he was going there. Bro. Link held a meeting at Modesto which was satisfactory. — Church of Christ, Glenn and Dallas Ayes., Modesto, Calif.

NEWS AND ACTIVITIES

"We, of the church of Christ of Modesto, which meets in the Odd Fellows Temple, wish to cooperate with you and all the brethren in the work of the paper. We are enclosing $10.00 to help with the expenses. We wish to invite all who are in the Modesto area to meet with us whenever poossible. We meet in the Odd Fellows Temple on the corner of Scenic and Bodem streets in Modesto."—John D. Logan, Rt. 2, Box 548, Ceres, Calif.

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"We are doing fair here at the Lugert church, but should try to do more. We had a good service at Lugert yesterday morn with some visitors. Bro. and Sister A. H. Howell from Elk City, Okla., were with us and Bro. Howell gave us another of his good sermon lessons. We wish more of our preaching brethren could be with us at times for a sermon to us, and any other **of** our brethren, too. Best wishes to you and all the brethren everywhere. The Lord willing, I hope to be able to answer any calls for evangelistic work by the time any should come."—W. H. Francis, 423 West Tyler St., Mangum, Okla.

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"I preached at Eugene [Ore.] Sunday, March 4th and am happy to announce that three came forward, confessed their Lord and were baptised into his body. Our prayers are that others there will do the same as Sisters Flossie Taylor, Jeannie Johnston, and Karen Roberts." — Howard McCay, 1615 So. 27th Ave., Yakima, Wash.

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Your editor recently **had** the good pleasure of meeting the editor of **The Truth,** Bro. J. D. Phillips, who was holding a meeting for the church at Meiners Oaks near Ojai, California. We

enjoyed, our brief visit with Bro. Phillips exceedingly and regret that circurnctances prevented our visiting longer. Bro. Phillips and I had corresponded with each other some time before we met. He has helped me considerably by offering his mature advice freely in my editing It Is **Written,** for which I am very appreciative.

We also happily made the acquaintance of Bro. and Sister George S. **Biggers,** who truly, impressed us of their peiy and love for the Lord. Bro. Biggers has been instrumental in establishing many congregations of Christ, including the one at Meiners Oaks, the rne&ing-house of which he built himself. We hope that some day we may walk hand in hand with these good brethren, united under Christ our Lord. –Ed.

OUR CONTRIBUTIONS

(February)

Bellflower, Calif., church of Christ	$10.00
Anonymous	6.00
Steve Laney	1.00
Mrs. L. R. Parker	5.00
Sommerton, Ariz., church of Christ	10.00
Sacramento, Calif., church of Christ	2.00
Willie Doan	1.00
Mae Johnson	2.00
Hanley Hill, Okla., church of Christ	5.00
J. W. Bedingfield	5.00
H. I. Pamplin	24.08
Lugert, Okla., church of Christ	5.00
L. C. England	5.00
Donald B. Smith	5.00
L. C. Starnes	2.00
Sarah Starnes	1.00
L. M. Starnes	2.00
Bellflower, Calif., church of Christ	10.00

(March)

H. I. Pamplin	$24.00
Bloomington, Calif., church of Christ	5.00
Robertson	.50
Stanley Niemczyk	20.00
R. C. Clements	10.00
Modesto, Calif., church of Christ (Glenn & Dallas)	5.00
Carlsbad, N. M., church of Christ	10.00
Lugert, Okla., church of Christ	5.00
H. E. McCay	2.00
May Goad	1.00
Somerton, Ariz., church of Christ	10.00
Anonymous	1.00
Modesto, Calif., church of Christ (Scenic & Bodem)	10.00
Westside church of Christ (Nocona, Texas)	25.00
Ocean Ave. church of Christ (La Habra, Calif.)	5.00

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Funeral services were held Saturday, March 3, at 10 a.m., at the Buell Chapel, Springfield, Oregon, for Sis. Sarah Elizabeth Starnes. Bro. Howard McCay of Yakima, Washington, officiated. Bro. Bill McCay of Yakima did the singing. Pallbearers were members of the church of Christ at Eugene, Oregon, and friends.

Sis. Starnes was born in Monmouth, Illinois, Feb. 20, 1880. She was married to Bro. William J. Starnes Oct. 21, 1900, in Hatton, Ark. She was preceded in death by Bro. Starnes, who died June 29, 1955. They had made their home in Springfield, Ore., for **the** last 12 years.

Sis. Starnes is survived by four sons: Lewis of Portland, Ore.; Leslie of Buhl, Idaho; Lawrence and Leonard, both of Springfield, Ore.; also nine grandchildren, five great-grandchildren, a brother. David Norwood, of Los Angeles, Calif., and a sister, Mary Etta Bell, of Coyville, Kansas.

She was a member of the church of Christ for more **than 50 years** She was laid at rest beside Bro. Starnes at the West Lawn Cemetery, Eugene, Ore,