"But these are written, that ye might' believe that Jesus is the Christ; the Son of God, and 411a4 believing ye might have lie through his name° Claim 20131)

IT IS WRITTEN

THIS PAPER IS DEDICATED TOTHE PROMOTION OF UNDENOMINATIONAL NEW TESTAMENT CHRISTIANITY

VOLUME I **MAY, 1956** Number 7

CHRISTIANS vs. CHURCH-GOERS

By B. B. Hunt

Many, people of today term themselves "Christian" without the faintest comprehension of exactly what a Christian is.

We had an interesting discussion a, night school in Santa Ana last weel, on "Christians vs. Church-Goers. ¯ During the discussion it was brought out that a Christian is a follower of Christ, one who endeavors to live a Christ-like existence. On the other hand, a Church-Goer is one who attends churc, regularly without intending or trying to carry out any semblance of Christianity. The dictionary states that a Christian is one who . . . shows a gentle, humble, helpful spirit."

So we find that while one is an active member of Christ's body, one who practices Christ's teachings, the other is merely present at church on Sunday. Why then does the Church-Goer bother to attend the services if he is not willing to act or pattern his life after the things he has learned in his Sunday excursion? He often attempts to assume the name "Christian" whenever possible. But, why?

The answers, of course, are as varied as there are people in this category, but they can pretty well be summed up thusly: They attend church because **(1) It** is about the only thing one can do on a Sunday morning—everything else is closed. (2) It looks good to others. (3) For business purposes—many big sales are consummated because the customer has seen the salesman in church. (4) Many are fooling others (including themselves) into thinking that they **are** Christians, and they get great self-satisfaction out of the belief.

Which one are you—Chr!stian or C/-urch-Goer? This had better be answered truthfully, for the day will soon come when it will be answered for us whether we wish it to be or not. Just because we are baptised into Christ and attend church regularly and accurately keep the Lord's supper does not mean we are being Christians in the true sense of the word. What, then, must we do if all this does not make us Christians? What else is there?

The only way to find the answer to this problem is to know what is expected of us, to know what God wants us to do, and the only way to find this is to consult the Bible itself. It is too important a subject to leave for someone else to answer for us. Man is frail and many are untruthful; we must find this out for ourselves. This search for truth is a part of Christianity.

Once we look into the matter we find there are **many** things, some in the definite form of commandments and others in the form of Christian policy. For example, "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, tempearance." We should be " . . merciful, pure in heart, peacemakers and to provoke one another unto love and good works."

(Continued on page 83)

Ecittortial

HE MEANING OF MEMBERSHIP IN THE NEW TESTAMENT CHURCH (No. 1)

By L. R. Pamplin

To have a proper understanding of what it means to be a member of the church of Christ should be the ambition of everyone, both those outside the church and those within it. In this age of denominationalism, many conceive of the church of Christ as simply another denomination amongst many. Be that as it may, in this article and in the ones to follow, we shall have reference not to any denomination (for the Lord's church is no denomination or combination of denominations) but rather to that eternal institution to which the apostle Paul refers as Christ's body (Col. 1:24). It is for this reason that we use a lower-case letter in the spelling of "church."

What does it mean to be a member of the church of our Lord? There are many, undoubtedly, who regard membership in such as unessential and unimportant. But who after making a fair and impartial study of the New Testament can declare as much? As we have referred to a scripture in which Paul mentions Christ's body, we add that to be a member of the Lord's church means to be a member of that one body of which he is the head. Paul testifies to the church at Corinth that "the body is one, and hath many members, and all the members of that one body, being many, are one body: . . (1 Cor. 12:12). How utterly opposite to this is the religious scene today. Instead of **one** body "with **one** mind striving **together** for **the faith** of the gospel" (Phil. 1:27), we have many different bodies all opposing each other, teaching different doctrines and practicing different things for worship, each striving for their own faiths (creeds) conceived in the minds of uninspired men and with religionists vainly attempting to justify themselves and their sectarian neighbors by talking away this and other scriptures that teach of the singularity of the body of Christ.

Paul in the 12th verse teaches how people become members of that one body and that is by being immersed into it. Again in his analogy of the mystical body of Christ with the human body in the 20th verse, he makes the plain statement that there is but one body; then in the 27th verse he tells them, "**Ye** are the body of Christ, and members in particular" (1 Cor. 12:27).

Jesus taught in a parable that the kingdom of heaven or the church was like a vineyard (Matt. 20:1). To be a member of the Lord's church means to be a laborer in his vineyard. Notice in the parable when the householder went out the eleventh hour and found some standing idle he asked the question, "Why stand ye here all the day idle?" Some of those laborers were just indifferently wasting away their time when they should have been in the vineyard laboring for the householder. Today some are indifferent to the work of the church and like the laborers in the parable are standing around idle. Others seem to be professional "aginers" and can only criti-

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cize and try to tear down the honest and scriptural labor of others but have nothing worthwhile to offer themselves. We might say that the Lord asks this question of his laborers today: "Why stand ye here all the day idle? Can you not see that there is much work to be done? The fields are white already to harvest. Go and work while it is still day; for the night cometh when no man can work." If we toil as we should, there will not be enough time to fight and fuss. It is those in: dividuals and churches that are idle that are able to find the time to constantly criticize and bicker amongst themselves.

Again, membership in God's church is to be a living stone in the Spiritual Temple of God. When one obeys the gospel of Christ and receives the forgiveness of his past sins, he is given an indwelling measure of the Holy Spirit as a gift (Acts 2:38). Paul spoke of this in his first epistle to the Corinthian Christians. Hear him: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (1 Cor. 3:1**6,17).** This indwelling presence was not a miraculous measure of the Holy Spirit. Paul seems to make this point clear. Hear him again: "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. Now if **any man have not the Spirit of Christ,** he is none of his" (Rom. 8:9). The man who has not the Spirit of God dwelling within his heart is not Christ's according to the inspired apostle Paul. Peter told some Christians in his first epistle that "ye also as lively stones, are built up a **spiritual house,** an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. 2:5).

Every member of the church of the firstborn is married to Christ, their Master and Lord. Paul uses the institution of marriage to illustrate a point to some first-century Christians. He teaches that if a woman's husband be dead she is free to remarry without becoming an adulteress. Then he shows them that they "are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead . .- (Rom. 7:4). Though some ",o-called Christians would go back under the bondage of an aborgated law today contrary to the law of Christ, in this last dispensation, the Christian dif ponsation, the church of Christ is the bride of Christ in marriage (2 Cor. 11,2; Rev. 22:17). The Christian owes allegiance and should be faithful only to the "perfect law of liberty" (Jas. I :25), Christ's law and to none other.

Each person who has rendered obedience to the Lord by faithfully repenting of his sins, by acknowledging with the mouth Jesus as the Son of God and by being immersed into Christ's death and body in water for the remission of sins, has been inducted into the kingdom of Christ and can rightfully claim citizenship in the same. During Jesus' ministry he was preparing the people for the coming of the kingdom. It is spoken of as being at hand and nigh. It was to come within the lifetime of some of those with whom Jesus talked on one occasion. Mark records the Savior as saying, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mark 9:1). Some years later, Paul spoke of the kingdom as being established and that some had been translated into it from the power of darkness (Col. 1:1**3).**

From another approach, the people of God are represented in the New Testament as being in God's family. To hold membership in the church of Christ means that one is a child of God, having been born into his family. Paul said to the Galatians: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26,27). This being true, each member can enjoy +be rich provisions of God's grace for his children. They have the right to approach God as their Father. Jesus

taught his disciples to pray to God and to regard him as "Our Father." None but those having been "born of water and of the Spirit" and have become a part of the family or church of God can rightfully approach him as their Father.

The blessings of such a close relationship with the Infinite are indeed numerous. God provides his children with Fatherly watch-care and protection. Peter tells us to cast all of our care upon him, because he takes care of us (1 Pet. 5:6,7). In churches of Christ some have developed a type of intellectualism which has given them a hard, cold attitude toward religion. These people would stifle every sign of the emotions or emotional feelings. Although lest a man's zeal and faith be "according to knowledge" it is vain and profitless, yet Christ's religion is very emotional, affecting the most 4n-ward part of man and piercing to the very depths of his soul.

In New Testament times, membership in the body of Christ meant a life of holiness, sanctification and justification. Paul told the saints at Corinth that "ye are washed [by Christian immersion, Acts 22:16], but ye are sanctified [by the truth, Jno. 17:17], but ye are justified [by a working and obedient faith, Jas. 2:14-26] in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 7:11). All members of the church were "called to be saints" (1 Cor. 1:2). The Roman Catholic usage of this term is foreign to the New Testament connotation. This calling was regarded as a holy calling. The Ephesians were exhorted to "walk worthy of the vocation wherewith ye are called" (Eph. 4:1). Everyone who names the name of Christ is commanded to depart from iniquity (2 Tim. 2:19). Holiness is extremely important in our lives, for without it no man shall ever see the Lord (Heb. 12 :14) .

There is great consolation and hope of an eternal inheritance in the church of our Lord. This inheritance is reserved in heaven for all those who are kept by the power of God through faith (1 Pet. 1:4,5). It is reserved for those who have washed their robes in the precious blood of the Lamb and have overcome the world and have been faithful unto death. There is not a promise and no hope or salvation for those outside of the body, family. kingdom or church of Christ.--1711 Bush St., Santa Ana, Calif.

WHY I OPPOSE DANCING

By L. R. Wilson

"Why do you oppose dancing?" This question is frequently asked, but somewhat like Governor Pilate Aced our Lord, "What is truth?" without either waiting for or wanting an answer. However, there are some who really would like to know. Hence, this talk.

1. Dancing restricts one's appreciation for wholesome entertainment. This is evident from the oft-repeated question, "If young people don't dance, then what are they going to do for entertainment?" This is an admission that those who want to dance are not interested in any other form of entertainment. When I express my disapproval of dancing I am sometimes accused of being **narrow,** as if I were opposing the only worthwhile type of entertainment. The individual who wants to know what young people can do for entertainment if they do not dance is much narrower in his thinking than the one who opposes dancing. I would give up any form of entertainment so restrictive in its nature that nothing else satisfies.

2. **Dancing takes too much of one's time.** Those who attend the dance usually become so obsessed with it that they do not have time for church activities or for any type of wholesome entertainment. Dancing is so all-absorbing that everything else must give place to it. We can hardly have a convention of any kind without winding up with a big dance. Other matters of importance may be tabled, or carried over a whole year, but not the "big ball." When you find church members who attend the dance, you

nearly always find them putting the dance first. You may want them to help in some special church work, or meet and practice for some special service in the kingdom of God, but if it interferes with their attendance at the dance, then the church work must be left to someone else.

3. Dancing keeps one out too late at night. Rarely does a dance close before midnight. Usually it is just getting well underway by that time. A church service that runs more than an hour becomes terribly boresome—especially to the dancing members. But the dance usually breaks up anywhere from two to four o'clock in the morning. One is hardly fit for church attendance, school work, or any other activity the day after the big dance. To argue that such practice is good for one physically, mentally, morally, or socially is to argue for something that has not foundation whatever in fact.

4. Dancing endangers one's health. The claim is sometimes put forth that dancing is a healthful exercise. No one questions the fact that dancing could be a healthful exercise, but the facts show that this is not generally true. The way public dancing is carried on does far more damage to the physical body than it does good. Usually those who engage in dancing never stop until they are exhausted. They dance in a crowded, smoke-filled room, where they breathe the germs of everyone else. There the bodies are overheated, then they go out into the night air, where their bodies are cooled quickly and they become an easy prey to the germs they have been breathing. Many cases of pneumonia and untimely deaths have been, or easily could have been traced to the exposures of the dance hall.

5. Dancing puts one in the wrong crowd. It will be admitted that some church members attend the dance, but we cannot admit that the most faithful and most dependable members attend. Furthermore, we must not conclude that because some church members attend the dance their presence removes all the evils of the dance. We cannot escape the fact that by far and large those frequenting the dance are of the world. All classes from the average n of the world to the lowest type are found at the public dance. A man may go into a gas-filled room and walk out without serious injury, but he cannot long remain there without jeopardizing his life. Just so, a man may pass in and out among those of the world without being seriously affected, but one cannot live in such an atmosphere without being contaminated by the evils of his surroundings. The apostle Paul made this quite emphatic, saying, "Be not deceived: Evil companionships corrupt good morals." (1 Cor. 15:33). The subject of conversation, the smoke-filled atmosphere, the alcoholic odors, the rhythmic strains of music, plus the closely moving body contacts, exert their demoralizing effects, not only upon our youth but upon our more mature people. It is impossible to completely escape the evil consequences.

6. Dancing destroys one's love for the church. Some argue that they can dance without being affected. If we grant this, which might be true in some instances, it is the exception and not the rule. Certainly we should not base any general conclusion upon the exceptions. That some individuals may be questioned. But we most solemnly protest when we were told that the public dance is beset with no more temptations than an ordinary church picnic. The will power of a few people may be strong enough to resist the temptations so characteristic of the dance, but these are in the minority. What is more: if people become regular attendants at the public dance it will not be long before they will be irregular attendants at the church services. The more people go to the dance the less they go to church. And the better dancers they are, the poorer Christians they are. The more they get out of the dance the less they get out of sacred worship.

7. Dancing destroys one's influence for good. Even if one who attends the public dance should attend all of the church services, he would have little or no influence for good. Dancing and spirituality are opposite in nature. Nev-

er do we hear of anyone being converted on the dance floor. Never does a great dancer become a great spiritual leader. Neither do we hear men and women, boys and girls at church on Sunday morning publicly discuss;ng what a wonderful time they had at the clerce on Saturday night. Nor do we ever• hear of a dance breaking up on Saturday night with everybody asking everybody else to be at church the **next** morning. Truly, the influence of one is opposed to the other. The more influence we have over the dancing crowd, the less we have over the church-going crowd.

8. Dancing is **a form** of revell'ng. Dancing is given as one of the meanings of the term ¯revelling." When you add to the accompaniments of dancing such practices as eating rich foods late at night, smoking excessively, drinking intoxicating beverages, waltzing about on the dance floor until far into the morning, coupled with gaiety and hilarity, no individual can deny that this is a form of revelling which Paul forb;ds in his long list of practices wherein, he concludes. "rev**ellings, and such like:** of which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:21).

9. Dancing inflames the ennot:ornq. Dancing would soon cease if it were not for the close body contact with the opposite sex. Add to the sex urge aroused by the body contact with the rhythmic sounds of music. and the emotions often become inflamed to the po;rit of bodily harm. Some of the well-known psychologists defend the dance on the ground that it is a partial satisfaction of the sex urge. (See Psychology **of the Adolescent,** by Leta S. Hollingsworth, published by D. Appleton and Company, 1928, p. 122.) This apology admits the inflaming of the sex desire, but assumes that which is not true. The biological facts of life are to the contrary. It is far better for one's health that the sex urge be not aroused than to allow it to be inflamed and then smothered. Furthermore, it is contrary **to the Bible.** The apostle Paul said, "They that are of Christ Jesus have crucified the flesh with the passions and lusts thereof." (Gal. 5:24.) If we assume that inflaming the passions on the dance floor, which the psychologists admit takes place, and if we may further assume that partial satisfaction is better than no satisfaction—which we certainly do not—we still must reckon with the consummated fulfillment of the sex urge; which so often takes place after the dance is over. It will be enough here to remind all thinking people of the promiscuity so prevalent now throughout our nation. That the dance is one of the major contributing factors to this loose pract;ce can hardly be questioned.

But this is not all of the story. Every year, so **we are** told, more than 100,000 high school girls, from good homes, are recruited by the "syndicates" for "commercial' purpos,,I. Those who have made **a study of the** figures tell us that more **than** seventy-five per cent of the recruits are fir^t contacted at the public dance. Of course, they are not usually enlisted with the first contact. but the "recruiting officers" are constantly on the lookout for likely prospects and subsequent followups. The unfortunate part is that so many innocent vict;r ₹ are cleverly allured into the white slave syndicates before they realize what is happening to them. Many parents have had their lives crushed out because they did not realize what was happening to their innocent girls until it was too late. The only way to make sure of ourselves is to "shun the very appearance of evil."

10. Dancing endangers the peace and happiness of the home. Many broker_ homes can trace their beginnings to the dance hall. A woman who may be a little tired of her husband gets in the arms of another man who holds her a little tighter, looks "divinely" into her eyes, and lifts her a little more gracefully on the dance floor—ah, what a delight! Yes, but often a delight that starts something which ends in a broken home, a broken heart, and creates more orphan

children. Jealousies, quarrelings, fightings and sometimes killings have their beginning on the dance floor. To say that such things could start somewhere else is to beg the question. The fact that they do—yes, often do—start at the public dance is enough to cause every thinking person to recognize the evils of the dance. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth goor fruit." All of the evils which grow out of the dance brand it as a corrupt tree.

The dance neither builds strong bodies, strong characters, nor strong inrids. Contrariwise, it weakei,s one's health. one's will to serve the Lord, one's influence for good, and leaves one an easy prey to all the dangers of a misspent and distorted life.—Via the Gospel Advocate.

TRANSLATIONS OF ACTS 2:38

Introduction

1. An important point in the plan of salvation has long been under controversy; that is, whether baptism is essential to the forgiveness of sins.
2. Scholars translated the passages from the standpoint of scholars'_:" and not from their own denominational theology. Invariably the translation is contradictory to the doctrine that baptism is "because of" the remission of sins instead of "in order to."
3. The purpose is: for, unto, into. in order to, for the purpose of, or that you may obtain the r-mission or forgiveness of sin. The preponderance of evidence leaves no doubt but that baptism is still "for the remission of sins" like the Bible always taught.

1. King James: "Repent and be baptized ... for the remission of sins."
2. American Standard: "Repent ye, and be baptized . . . unto the remission of sins."
3. Rotherham's Emphasized: "But Peter (said) unto them: Repent ye! and be immersed . . . into remission of your sins."
4. Modern English: "Change your minds and be baptized . . . for the release of your sins."
5. Modern Speech: " 'Repent,' replied Peter, 'and be baptized . . . with the view to the remission of your sins.'
6. Twentieth Century: " 'Repent,' answered Peter, 'and be baptized . . . for the forgiveness of your sins.' "
7. Anderson: "Repent, and be immersed . . . in order to the remission of your sins."
8. Living Oracles: "Reform, and be each of you immersed in the name of Jesus Christ in order .-o the 1-cmission of sins."
9. R. A. Knox's Translation (Catholic copyright, 1944, by Sheed & Ward, Inc.) : " 'Repent,' Peter said to them, 'and be baptized . . . to have your sins iorgiver$
10. Century Translation of the New Testament by Helen Barrett Montgomery (published by the American Baptist Publication Society): "'Repent,' answered Peter, 'and be baptized . . for the remission of sins.'
11. The Riverside New Testament by William G. Ballentine: "Peter said to them: 'Repent and be baptized . . . for the forgiveness of your sins.' "
12. William. Tyndale's Translation, 1534: "Peter sayde unto them repent and be baptized . . . for the remission of synnes."
13. New Testament Translation by George Campbell, James MacKnight and Philip Doddridge, 1828 (Church of Scotland) : "And Peter said to them, Reform, and be each of you immersed . . . in order to the forgiveness of (your) sins."
14. English Revised Translation, 1881: "And Peter said unto them, Repent ye, and be baptized . . . unto the remission of your sins.
15. American Bible Union Translation, 1869: "Repent, and be each

of you immersed unto the remission of sins."

16. Modern Readers Bible (Moulton) : "Repent ye and be baptized, every one of you . . . unto the remission of your sins."
17. Emphatic Diaglotte: "Reform and be immersed . . . for the forgiveness of sins."
18. Moffat Translation: - 'Repent,' said Peter. 'Let each of you be baptized for the remission of your sins.'
19. Goodspeed's Translation: "You must repent, and every one of you be baptized . . . in order to have your sins forgiven."
20. Weymouth's Modern Speech (Robertson's Revision): " 'Repent,' replied Peter, 'and be baptized every one of you . . . for the remission of your sins.' "
21. Syriac Version: "Repent, and be baptized . . . for the remission of sins."
22. Warren's Translation of the New Testament (from the press of the American Baptist Publication Society) : "And Peter said to them, 'Repent, and be immersed . . . unto the remission of sins.° "
23. Douay Version (Catholic): 'Do penance, and be baptized, every one of you . . . for the remission of sins."
24. Wycliffe's Translation of the New Testament (translated 1308 and is the oldest complete English translation): "And Peter saide to heem, Do you penaunce, and each of you be baptized in the name of Jesus Christ, (into) remission of your synns; and ye schulen take gilfte of the Hooli Goost."
25. Baylor University (an outstanding Baptist school) : "Repent (that is, undergo a change of mind and feeling) and be baptized each of you . . . with the view to the remission of your sins."
26. Wesley's Translation, with notes (founder of the Methodist Church): "Repent, and be baptized every one of you . . . for the remission of sins."
27. Shorter Baptist College (Rome, Ga., Aug. 20, 1921) : "Repent and be baptized every one of you FOR (IN ORDER THAT YOU MAY RECEIVE) the forgiveness of sins."
28. Italian Translation: "Repent and be ye all baptized . . . INTO the remission of sins."
29. French Translation. "Repent ye and be ye all baptized . . . IN ORDER TO OBTAIN the remission of sins."
30. Indian Translation: "Turn back and be baptized . . . IN ORDER TO the forgiveness of your sins."
31. English Authorized (Revised 1938) : "Peter said, 'Repent, and be baptized for the remissions of sins.
32. Bible in Modern English, Fenton, 1922: "Peter said unto them, 'Change your minds and be baptized . . . for a release from your minds and be baptized . . . for a release from your sins.'
33. The Shorter Bible, Kent, 1918: "Repent and let each of you be baptized . . . that your sins may be forgiven."
34. Robert Young's Translation, 1862: 'Peter said unto them, `Reform and be baptized each of you . . . to remission of sins.' "
35. Murdock Translation, 1858: "Simon said to them, 'Repent and be baptized every one of you . . . for the remission of sins.' "
36. Numeric Revision, 1933: "Repent and be baptized each of you . . . unto remission of your sins."
37. American Bible Union Version, 1883: "Repent and be immersed . . . unto remission of your sins."
38. Revised Standard Version, 1946: "Peter said 'Repent and be baptized every one of you . . . for the forgiveness of your sins.' "
39. Isaac Hall Revision, 1881: "Repent ye and be baptized . . . unto remission of your sins."

40. Basic English New Testament, 1946: "Let your hearts be changed, and have baptism in tne name of Jesus Christ for the forgiveness of your sins."
41. Rheimo Translation, 1943: "Peter said to them, 'Repent and be baptized . . . for the forgiveness of your sins.' "
42. New Testament in Braid Scots, 1904: "And Peter said, 'Repent ye, and be baptized in the name o' Jesus Christ—for the pettin-awa' 0' yere sins; and ye sal win the gift o' the Holie Spirit.' "
43. J. N. Darby's New Translation, French: "Repent each one of you and be baptized . . . for remission of sins.'
44. Scofield Reference Bible: "Peter said unto them, 'Repent and be baptized every one of you . . . for the remission of sins.'

TWO KINDS OF RIGHTEOUSNESS
(No. 2)

By W. H. Francis

In my former article on this subject, we learned that we shall be judged in righteousness (Ps. 9:8), or by the words of Jesus (Jno. 12:48). Since God's commandments are righteousness (Ps. 119:172), it certainly would behoove us to be careful to know that what we do for our soul's benefit is patterned after these (God's) commands.

We also learned that alien sinners are saved by obeying the gospel of Christ (Rom. 1:16,17) which contains God's righteousness (commands). A bad ending then is held out for those who do not obey this gospel (2 Thess. 1:7-9). In the New Testament we find that lost souls are required to believe (have faith in Christ) (Jno. 8:21-24; Heb. 11:6), repent (quit doing wrong and start doing right) (Acts 17:30; Matt. 21:29), confess f:th in Christ (Matt. 10:32; Acts 8:37; Rom. 10:10), be baptized for the remission of sits (Acts 2:38) into the one body (1 Cor. 12:13), which "one body" is "the church" (Col. 1:18). As there is only "one body" or church now (Eph. 4:4), one could not obey these commands and get into the wrong church, as the Lord adds saved people to his group or church (Acts 2:47).

Now a serious thought comes for those who have obeyed the gospel, been saved from past sins, been born into this one institution (church) or family of God (Eph. 3:15; Jno. 3:5). We know by the Scriptures (1 Jno. 2:29) that "to be born again" one must "do God's righteousness" or commands. These commands have been pointed out already so won't you, dear reader, examine yourself and see if what you did expecting to be saved corresponds to the above—(faith, repentance, confession and baptism) ? Then if this is true in your case, the serious thought comes, Are you walking in newness of life? living as the Scriptures direct the child of God to live (2 Tim. 3:16,17) ? Christians walk by faith (2 Cor. 5:7), and this faith comes by God's Word (Rom. 10:17). Is the faith you are living by contained in the New Testament as God's Word? If not, then would it not be clear that such a life would not be after God's righteousness (commands) but after man's righteousness, since there are only two sources of righteousness, God and man (Rom. 10:1-3) ?

How, may I ask, about the church you are a member of? Can you read of it in the New Testament? If not, would it be "of faith" or "b y faith" since faith (true) comes from God's Word? Then the religious names people wear—Are they contained in the Scriptures? If not, are they of faith? Please read carefully Rom. 14:23, and learn that "whatsoever is not of faith is sin," and surely sin cannot please God.

Brother or sister of the church of Christ, you are commanded to worship God and that "in spirit and truth" (Jno. 4:24). To do this, we know that we would have to be sincere (or in spirit—really mean it) and also pat-

tern our worship (Heb. 8:5) after the rrtf h of God's Word (Jno. 17:17), being sure in this way we are walking by faith (God's righteousness). To not do so would be to follow man's righteousness and would end bad (Prov. 16:25). Then will you examine yourselves (1 Cor. 13:5) (with me too) and be sure if we can read our practice in worship in God in His book. We read where Christians are to assemble (come together) for wor- "hip (1 Cor. 13:23; Heb. 10:25), and do not find a reason in our New 'estament for not doing this every time the church where we worship calls an assembly or gathering. Are we all doing this, or do we let "man's righteousness" lead us to be absent (without reason) from some of the gatherings of the church where we worship? No excuse for refusing to be out for all assemblies of the church where we are members can be found in the Scriptures. Then how many commands may be left off and meet God's approval? Only one? No not even one (Jas. 2:10).

Then when we meet for worship, are all the items of worship patterned (Heb. 8:5) after command or example in the New Testament? Our singing, prayers, teaching program in one group and one man (no women) at a time doing the teaching (1 Cor. 14:31, 34; 1 Tim. 2:11,12) and the commun'on (Lord's supper) carried out as God directs, once each first day of the week? Yes, the pattern for the communion is to have for the elements one loaf and one cup containing the juice or "of the fruit of the vine," and the one presiding at the table taking the loaf, giving thanks for it and breaking it, then giving it to the members for them to eat. And likewise the cup—taking it (one), giving thanks for it and giving it to the members for all of them to drink of (out of) it. In this way all members can truly "eat the flesh of the Son of man, and drink his blood" (Jno. 6:53) and have life (spiritual, 1 Jno. 1-7). Suppose one fails in this even one time? Life would cease (spiritually), and this would be very bad for us (Jas. 2:10, Rev. 2:10).

Last, but not least, is the thought of the daily life of Christians. We are commanded to follow in the steps (or pattern) of Jesus (1 Pet. 2:21), and practice (or do) pure religion (Jas. 1:27). Can we act and do at all times so as to please him who died for us? We must answer, "Yes," for his yoke and burden is not too great for us (Matt. 11:30), No act of ours can be hidden from him (Heb. 4:13).-423 West Tyler St., Mangum, Okla.

PATIENCE

By R. C. Clements

I believe that through patience there see our own. We fail to heed the has been more good accomplished than through any other characteristic that I can think of. On the other hand, in being impatient there has been more harm done. Impatience—what sad and hurtful things have happened by just being impatient, when if we had just been a bit patient, all would have been well. The work that we might have been doing or trying to have completed would have been accomplished, and what a great work it would have been.

How often have I seen the above demonstrated because of the lack of patience with some brother or brethren. It is always easy to see our brother's faults, but how hard it is to admonition. " 'Come and let us reason together,' thus saith the Lord.– How many times have I seen these very things happen among brethren and usually over some little thing, both sides perhaps being far from the truth. And both get angry with each other, and they ultimately die and may be lost because they failed to reason together or failed to be patient.

Many times I have been offended over small things and have been tempted to quit the church. Perhaps I was in the wrong, though honestly in the wrong, and the brother that offended me was in the right but failed to have that patience, and rather was abusive. It is a very common thing and easily

done to offend a brother over something that he has been taught all his life. This is when we must use all the patience that we possess, because it is very easy to offend such a person, and when you do, it is hard to make amends for such.

In my past experience, for example, I was used to instrumental music in the man-made churches, and **I** also believed in such churches. When I obeyed the gospel, it was hard for me to relinquish such. I was also reared believing in Sunday school, and of course they always used women teachers. This was a hard problem for me to give up. They were honest; I was honest. Many times I have been offended over such things just because some brother failed to add that patience as God's word has commanded us to do.

It is easy to become head-strong and try to force some weak brother to see our way, but that is not the way to teach the weak brother. We must teach with love and patience, and no other way should it be done. When we resort to doing a thing with force and being impatient, that is not God's way but man's way. 13y being impatient, nine times out of ten we drive that weak brother from the truth.

There is one kind of a brother that is entitled to hard reproof, and that is someone who has turned away from the truth. When you find that kind of brother, you will find one that has gone aster the almighty dollar and will preach anything for money. I say reprove and rebuke such a man, and do it sharply. When you do, I am satisfied that you are doing just what God requires you to do; but brethren wnen you find some weak brother a little out of line, don't jump on that brother roughly, but try to teach him in love. Bare with him, unless he is trying to teach such to the church. if this be the case, God's word tells us to let such a one be accursed.

If the church will take care in one particular, it will never go wrong. That particular is when God's word is plain on any subject, the church is then safe in carrying on in that way. However, if it is not plain -or made plain, but is doubtful, and some other way is just as safe as the one which you advocate, don't make a contention that you are right, and the other fellow is wrong, You might be wrong yourself, and when you make an argument that you are right, and the other fellow is wrong, then you would be preaching a falsehood, and a condemned nation would rest on your shoulders.

Brethren, preach only the things that are plainly taught, and leave those doubtful arguments alone. The Bible tells us that the way is so plain that a wayfaring man though a fool need not err therein. I am sure that none of us wants to be a fool.—Box 731, Broken Bow, Okla.

(Continued from page 73)

Concerning our attitude when we attend church I shall quote from Christ:

. . . if thou bring a gift to the altar and there rememberest that thy brother hath aught against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and **then** come and offer thy gift." Although we do not offer at altars any more, this quotation is a policy and holds true today. If you come to church with anger or malice in your heart or with a grudge or hard feelings and bitterness you are not practicing Christianity. We can see that we are to settle our differences with others and with our brethren **first** and **then** come to church with a **pure heart.**

We also find that not only do we not commit adultery, but if we look upon another with lust in our heart we have committed the sin. So we can see that our thoughts are very important. We should have clean minds and think only good things.

Are you beginning to get the idea? There is no getting around the fact that to follow these patterns and commandments is often times extremely difficult. We all too often fall prey to our passions and give vent to our anger by backbiting, thinking evil thoughts and doing evil deeds. This is all part of the flesh we are to over-

come. It is not easy; you will need to be willing to make the effort and determined to make the efforts successful. Once you honestly try to resist evil it will flee from you, and the efforts become easier and more successful as we make each individual attempt to suppress our passions and put forth a Christ-like policy of living. Our deep feelings must be controlled and used at the right time in the right way and the right degree.

I have only given you a few examples of commandments and patterns for everyday living, and there are without a doubt many more—the Bible is full of them. You should not try to live just the few I have mentioned or the few that some other man may have told you. The entire process of Cl-r'stianity is a long bitter struggle to find the truth and the terrific battle within ourselves to carry it out.

In order to know everything that God wants you to do, **you** must do the searching. Man may be able to help you in some respects, but in the end it will be **you** who has to carry them out, and in the final end you will be the one that has to answer for the very actions you are performing right now.-11092 Acacia, Garden Grove, Calif.

In the March number of **It Is Written,** we recommended Brother Maurice C. Link as an "able and faithful brother" deserving the support of the brotherhood. Due to Brother Link's unseemly conduct in Carlsbad, N. M., with the church there, we regret that we are no longer able to endorse this brother as a faithful worker for the Lord. Following is an open letter to the brotherhood from Brother J. W. Bedingfield. —Editor.

An Open Letter to the Brotherhood

Inasmuch as an article appeared in the March issue of "It Is Written," concerning Bro. Maurice (Bud) Link, which referred to him as an "able and faithful brother," I think it my duty at this time to expose this man. before some other congregation is de,-ei—ed by him.

When I was called to Carlsbad, N. M., recently, on account of Bro. Link's misconduct there, I found him to be immoral and untruthful, as well as a false teacher.

Any one supporting this man or bidding him God speed had better consider H no. verses 9, 10, and 11. Written **in** love fo the Truth.—J. W. Bedingfield, Box 441, Magdalena, N. **M.**

OUR CONTRIBUTIONS

April

Harve Gragg	$ 2.00
Bellflower, Calif., church of Christ	10,00
Somerton, Ariz., church of Christ	10.00
Modesto, Calif., Glenn & Dallas church of. Christ	5.OO
Robert Falvey	1.OO
Edgar Claywell —	1.OO
H. I. Pamplin	1**4.00**
Stilwell, Okla., church of Christ	5.00
Lugert, Okla., church of Christ	5.00
Anonymous	3.OO
Burleigh Hunt	10.00
V. H. Roberson	1.OO
Bloomington, Calif., church of Christ	5.OO
Bellflower, Calif., church of Christ	10.00
Broken Bow, Okla., church of Christ	1**0.00**