Logans

IT IS WRITTEN

PUBLISHED MONTHLY AT CARLSBAD, NEW MEXICO

EDITORS

COY GARRISON ..... 533 S. Center St., Grand Prairie, Texas
L. E. ATCHLEY ..... 625 Happy Valley, Carlsbad, New Mexico

FEBRUARY, 1951

LORD'S DAY WORSHIP

As there has been much said pertaining to the items of worship on the first day of the week, I have decided to write a few articles pertaining to the five items of worship. First let us consider the arrangements as to the Church at LaHabra, Calif. meeting in the Woman's Club house. The following is the way we conduct the worship. We assemble. Acts 20:7. The disciples come together on the first day of the week to break bread, or to observe the communion. Heb. 10:25 says Not to forsake the assembling of ourselves.

We open the services with prayer I Tim. 2:1. "First of all, supplications and prayers." Next we have our song service. Col. 3:16, Eph. 5:19. In this we praise the Lord, not man. Following prayer and singing we have our teaching as per I Cor. 14:29,35. Next we have the communion, the bread, and the cup. Matt. 26:26,27. I Cor. 11:23,25. Next we give of our earnings known as contribution. I Cor. 16:1,2. Then we sing a song and are dismissed. With this we conclude the five items of worship on the first day of the week.

We notice that two of these items have a specified time. The communion, and the contribution are specified on that day. The other three should be, and are in order at any time that opportunity affords. I would like to investigate each item separately, following this item as there seems to be different ideas as to the purpose of some of the items and also the time they should be done.

Your Bro. in the one faith,

E. H. Cavin, 12560 E. Pershing Drive, Whittier, Calif.

"Then Jesus said unto them, verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." St. John 6-53-54-55-56:

If we will notice Jesus was talking to the Jews, his people and none was barred from eating and drinking; for the 56 v. says He that eateth and drinketh my blood dwelleth in me and I in him. No one is debarred, only we must understand he was talking to his people and not to alien sinners. The above should be sufficient for us to realize all God's people should partake and must partake to have spiritual life.

The next question then would be, how can we eat his flesh and drink his blood. Of course we know we can't eat his literal flesh and drink his literal blood. But we must all in some way do so to have spiritual life. So we turn to Matt. 26-26: "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take eat; this is my body." Mark 14-22; Luke 22-19; I Cor. 11-24, all repeat Matt. 26-26, in declaring the bread to be the Lord's body (emblement of) and a command to take eat; the command to take eat in all three, Matthew, Mark, Luke, and I Cor. includes every disciple. Since we are disciples, we are commanded, to each of us, take eat; thus far we have found how we can, and who should eat the flesh of the Son of man.

Next we will look for Scriptural guidance. How can we drink his blood and who should drink? So we turn to Matt 26.27, "And he took the cup, and gave thanks and gave it to them (disciples) saying, Drink ye all of if for this is my blood of the New Testament which is shed for many for the remission of sins." Mark 14-23, He declared the contents of the cup to be his blood, and they all drank of it. So we found the blood and a command to all, Drink of it, and a Scriptural precedent that they all drank of it. Now let's learn the How and Why:

I Cor. 11-24: "This do in remembrance of me"; I Cor. 11-25; "This do ye as often as ye drink it in remembrance of me"; 26 v. "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he comes." 28 v. "But let a man examine himself and so let him eat of that bread and drink of that cup"; that should be sufficient for any one with any Bible knowledge to understand how we can eat the flesh and drink the blood of the Son of God, and in what state of mind we should partake of it in; and in so doing show his death until he comes. Next, How often should we eat this bread and drink of his blood: Heb. 10-25; "Not forsaking the assembly of ourselves together as the manner of some is"; Now what assembly? If we can find an assembly and its purpose and

time, then we will have the answer. Acts 20-7; "Upon the first day of the week, when the disciples come together to break bread." Now we have found an assembly, the time, and purpose. Heb. 10-25; tells us not to forsake it and when we miss the assembly on the first day of the week, we forsake that assembly.

I'll says this, if there ever comes a week that doesn't have a first day we wouldn't be required to assemble that week, but as long as the week has a first day we should assemble or else we forsake: I 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": When a disciple fails to partake of the body (bread) and the blood he comes short of a blessing and fails to commune: and he ceases to dwell in Christ and Christ in him as stated in St. John 6:56. Again let's see St. John 6-57 "As the living father hath sent me and I live by the father, so he that eateth me even he shall live by me."

We see again that the *he that eateth* includes all disciples. There is much more that could be said on this subject but I am sure this is sufficient for us to understand we all disciples of Christ must eat the flesh and drink the blood of the Son of God to have spiritual life: How we eat the flesh, and drink the blood of the Son of Man; What we do on partaking and the time as to the day we should partake.

Written in love of the brotherhood, I remain yours in Christ,

W. E. Daniels, Ozone, Ark.

MARKING

Rom. 16:17: "Now I beseech you, brethren, Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them." To mark certain persons is a command that all true disciples of Christ will obey. But whom should we mark? In reading a new publication, "The Christian Forum," I get the idea that the publisher thinks we should mark all divided persons, regardless as who is to blame for division.

When there is division, One party may be right; One party MUST be wrong and both parties might be wrong. Which party should we mark? The one that Must be wrong.

Paul says, "Mark them which cause divisions and offenses contrary to the doctrine which ye Have Learned; and avoid them." Those brethren had learned a doctrine. So it must have been a doctrine that was in existence when Paul was writing. It must have been New Testament doctrine. Any doctrine that is later than the New Testament is an innovation and any person who advocates a doctrine that is later than the New Testament is an innovator.

Webster: Innovator; One who introduces or seeks to introduce, New things.

Then any religious teaching or practice that can not be found in the New Testament is an innovation.

The ones who CAUSE the divisions are the ones to be marked. Before my days this principle was called to people's attention by debaters: "Who splits the log, the one who drives the wedge or the one who objects to driving the wedge?" That same principle applies today. Who causes the division, the one who introduces the new doctrine or the one who objects to the new doctrine? Unless instrumental music; Sunday school; Bible colleges supported by the congregation; women teachers in mixed audiences; hired pastors; individual cups; only fermented wine in the communion; not breaking the bread so it appears broken are taught in the New Testament then they are innovations and the ones who introduce are the cause of the divisions.

What should those brethren who oppose such innovations do about it?

The teaching of the New Testament is the "Truth." "The law was given by Moses, but grace and Truth came by Jesus Christ." When our brethren introduce a religious teaching or practice that is not in the New Testament they have "Erred from the Truth." They are in danger of eternal death, or Hell.

James 5.19 "Brethren, if any of you do err from the truth, and one convert him; Let him know that he which converteth the sinner from the error of his ways shall save a soul from death, and shall hide a multitude of sins."

Brethren let us try to convert them from their error. Let us press the fight against innovations. Let us always be ready to investigate the issues that divide us in fair and open discussion. Personally, I prefer a written discussion because then the readers can take time to weigh each argument carefully. If those in error are not willing to investigate then they show themselves unfair and not honorable. Come and let us reason together.

Submitted in love of the Truth.

G. Earl McCay, 234 W. K St., Springfield, Ore.

CHRISTIAN LIBERTY

There has been volumes written on the above subject, chiefly by those who were holding to something they could not read in God's Holy Word. I believe when our brethren realizes that our Christian liberties are controlled by law laid down in the New Testament, the sooner a death blow can be dealt to the forces of error. Paul says, "Study to shew thyself approved unto God,

a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. There are several ways the word of truth can be divided, but the division below is the one I am interested in in this article.

First—There are "Things" commanded. Example: Matt. 28: 19,20.

Second—There are "Things" forbidden. Example: I Jno. 2: 15,16.

Third—There are "Things" neither commanded nor forbidden; in these things we have liberty; *provided* they meet certain Scriptural requisites; and *provided* they cause no one to stumble, or to offend, or is made weak; and if they do we must leave them off.

The first and second divisions no one denies they exist and they must be obeyed. The third, all agree that it exists, but many refuse to recognize that only those "things" which meet the Scriptural requisites are allowable; and refuse to leave them off even if they do cause someone to stumble, or is offended, or is made weak. The Scriptural requisites are:

First—"All things are lawful." I Cor.. 6:12. I Cor 10:23.

Second—"All things are *not expedient*." I. Cor. 6:12, I. Cor. 10:23.

Third—"All things *edify not*." I Cor. 10:23.

Fourth—Our attitude *must be* "I will not be brought under the power of any." I Cor. 6:12.

All will agree that these "All things wherein we have liberty" must be "lawful". Yet many try to dodge this responsibility. The big fight comes on the next two requisites, viz: "Not expedient," and "Edify not"; also our attitude, "I will not be brought under the power of any." You cannot "Expediate" the word of God for it is perfect. Psalms 19:7; Jas. 1:25; Rom. 12:2. There is no other edifying element but the word of God because it is perfect. (See above Scriptures). Hence, we can see at a glance the wisdom of expressions, "not expedient", and "edify not". Neither can we use any other institution than the Church. Eph. 3:21; And the individual, Eph. 4:16. Many will argue against the requisite "not expedient" because they want to style some things "expedients"; but they shy away when you ask them, do they compare their so called expedients with the Bible "expedients" listed in Jno. 16:7; 18:14; 11:50. They do not like the requisite, "edify not", for they have institutions by which they edify. We all realize we can "expediate" ourselves by having a more comfortable seat or method of travel; but to expediate the word of God; never. But suppose we leave off these two; "not expedient" and "edify not". Then if we use any other edifying element other than the word of God, we are obligated to show it conforms to number one requisite

"lawful." That is, it does not contradict a command or something forbidden. We must also show we are not trying to glorify God through any other institution other than the Church. Eph. 3:21.

Lastly our attitude, number four, "I will not be brought under the power of any", must be respected. "It is good to neither eat flesh nor drink wine, nor any thing whereby thy brother stumbleth, is offended, or is made weak." Rom. 14.21. See also verses 22, 23. "Give none offence to the Jews, nor to the Gentiles, nor to the church of God." I Cor. 10:32. (Read entire chapter Rom. 14; I Cor. 8; I Cor. 10.)

It cannot be successfully denied from the above Scriptures that "we must not be brought under the power of any." (I Cor. 6:12); but must leave off any or all of these liberties if they cause any one to stumble, or is offended, or is made weak. (Rom. 14:21). If we fail to obey the above injunction we will come under the condemnation of I Cor. 8:12; "But when ye sin so against the brethren and wound their weak conscience ye sin against Christ." The advocates of error, will when met by the above, claim a law, "That the command to do a thing carries with it the incidentals, methods, and arrangements necessary to do the thing"; But when called on to give a Scripture to back this claim, they fail miserably. The truth is, our liberty to use incidentals, methods, or arrangements comes under the law, "Of all things" wherein we have liberty as taught in Rom. 14; I Cor. 8; I Cor. 10. Seven times in two small verses it is called, "All things (See I Cor. 6:12; 10:23); and I believe it includes "All things" of liberty.

God sacrificed (gave up) his Son for us. Jesus sacrificed himself for us. Our whole life is a life of sacrifice. We must give up those things in the world that were in yonders world dear to us. We must sacrifice for one another in going and preaching, in helping the poor, in supporting the gospel, and many other things too numerous to mention. Then why, oh why, will our brethren refuse to sacrifice their liberties, where they have liberties, for the brethren? Paul gave up the right to eat and drink the things of others, which the Scriptures clearly taught he had a right to do. (I Cor. 9:17); He did this that he abuse not his power in the gospel. (Verse 18); that by all means he might save some. (Verse 22); He did it for the gospels sake (Verse 23). Hence we can see that all incidentals, methods, and arrangements not given in the Bible as an example or command, comes under this law of "All things" wherein we have liberty as taught in I Cor. 6:12; 10; I Cor. 8; Rom. 14. The rest must be read in God's good book.

May God bless us all to be satisfied with, and conform our lives to His Holy Word is my prayer. Yours in Christ,

J. S. Bedingfield, Rt. 1, Box 100, Cave Junction, Ore.

Dear Bro. Atchley:

The church here encloses five dollars to help with *IT IS WRITTEN*. We like *IT IS WRITTEN* very much and would like to see it grow. The church here is holding out about as usual. May God bless you and Bro. Garrison for your efforts to put out the paper.

Yours in Christ, W. E. Daniels, Ozone, Ark.

I received a good letter from Bro. Bedingfield saying he and wife were not too well, but able to take care of themselves. He sent in the names of two brethren in Pennsylvania. Certainly glad to hear of these brethren and we have entered their names on our mailing list.

I had a letter from Bro. Garrison saying he was with the congregation at Valley View near Duncan, Okla., over the week end of Dec. 31. He said they had a nice little congregation, with Bro. G. L. Crowson as their leader. Bro. Garrison drove on to the Coulter congregation for Sunday night services. Then on Monday night he was with the congregation at Gilliland, Tex. Not a large but a faithful congregation. While making this trip he stopped in Elk City, where he learned something about the expense Bro. Howell has had during his recent sickness and operation, over twelve hundred dollars hospital bill. Bro. Howell is getting up in age and has been a faithful servant of the Lord for many years. He has not asked for help and knows nothing about this, but if any of you brethren or congregations would like to help him, it would be appreciated, and I know is needed. Bro. A. H. Howell, 1521 W. Broadway, Elk City, Okla., is the address, if you care to help.—L. E. A.

Another good soldier has gone to be with our Lord and Master.

Bro. Carter of the LaHabra congregation passed away at 7:20 p. m., Dec. 25, 1950. He was 82 years old. Bro. Cavin and Bro. Stringham both spoke at the services. I have known Bro. Carter for a number of years and have found him to always be striving to serve the Lord. May I extend my sympathy to Sister Carter and to all dear, and near to him. Also, to the Church there who will miss his presence and his help.—L. E. A.

Bro. Peel writes from Floydade, Tex., that the brethren in that community have bought them a house to hold their services in. They will have to buy a lot and move the building. Also furnish

it with seats. I have written Bro. Peel inquiring about their worship. I feel most of them (only a few members) are agreed on Bible ground for the worship. At least that is their practice. If any one would care to help this congregation to get their building moved and seats for it, please send your help to R. H. Peel, Rt. 2, Floydada, Tex.

Bro. Spurlin writes, giving the location of the Church at Reydon, Okla. Reydon is 35 miles north of Erick on State Highway 30. We meet in the study hall of the high school at 11 o'clock Sunday mornings. Any brother passing this way is invited to stop over for worship. Any brother that is a good blacksmith and would like to locate here should be able to do well.

J. C. Spurlin, Reydon, Okla.

Bro. Peel gives the location of the Church at Crosbyton, Tex. Until we can get a lot and move our house we will meet in its present location. One block east of the farm-to-market road, one block south of the southeast corner of the square in the yard of H. H. Warren. If any one is passing this way, we would be glad for them to stop and worship with us on Lord's day.

R. H. Peel, Rt. 2, Floydada, Tex.

Thanks to these brethren for their co-operation. I hope others will write in that we may publish the locaction of all loyal churches in the near future.—L. E. A.

Our support from the brethren has been very good this month. We appreciate this very much, and feel you enjoy *IT IS WRITTEN* by the support that has come in. Those sending in money this month are the Churches at Elk City, Okla., Somerton, Ariz., Ozone, Ark., R. C. Clements, Broken Bow, Okla., Coulter, Okla., Gilleland, Tex., LaHabra, Calif.

Just as we are ready to go to press word comes from Bro. J. L. Jared, who is stationed at Biloxi, Miss., giving the address of two loyal churches he has located since he has been there. One is located at 2428 Wyandotte St., Baton Rouge, La. The other is at 210 W. Third St., De Ridder, La. Thanks, Bro. Jared. We are glad to hear of these congregations in Louisiana.