IT IS WRITTEN

PUBLISHED MONTHLY AT CARLSBAD, NEW MEXICO

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

EDITORS

MARCH, 1951

TESTS OF LOYALTY

I have been a member of the Church of Christ for fifty-six years. During fifty years of that time I have read at least one of the church papers. I do not recall one time when more than one test of loyalty was applied to a congregation or an individual. That test was, "Did they go beyond the teachings of Christ?" But there is, I believe, another test that should be applied. Heaven may be lost by taking from Christ's teaching (or not accepting all he teaches) as much as by adding to his teachings (or doing more than he says) Rev. 22:18-19.

Gen. 3:16, God laid down the law that man was to be the head of woman. Now turn to I Cor 11:3, "But I would have you know that the head of every man is Christ; and the head of EVERY woman is the man; and the head of Christ is God." The Holy Spirit wants us to KNOW that the head of EVERY woman is the man. Now with that knowledge let us get more of his lesson. Every woman that prayeth or prophesieth with her head (MAN) uncovered dishonors her head (MAN). Why? Because man is by God's law her head and she must not dishonor him. Now what is the condition in which her head (MAN) would be uncovered? Anything that is uncovered is in sight. Covered is out of sight. If a woman prays or prophesies with a man present she is dishonoring him and breaking the law of Gen. 3:16. But if her head is covered the Holy Spirit does not prohibit her from both praying and prophesying. Now let me interject a thought here. The Holy Spirit makes provision for every ESSENTIAL.

Now let us come over to I Cor. 14:34, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but . . . to be under obedience, as also saith the law." I left out the added words. The Holy Spirit goes again back to Gen. 3:16. The language of this verse makes it positive that the Holp Spirit is considering a congregation of BOTH men and women. "Let YOUR women," is addressed to men regarding the women of the congregation. If he had been considering a congregation of women only

when he placed the prohibition of speaking he would have used the expression, let YOU women keep silence in the churches. But he did not so say. Then his prohibition would apply only if One or More men were present.

Now let us come to I Tim. 2:11-12, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Here again the Holy Spirit is keeping in mind the idea of woman being in subjection to man as in Gen. 3:16, I Cor. 11:3-5 and I Cor. 14:34. Woman must not teach man, or usurp authority over man. So if her head (man) is present she must not pray or prophesy.

Now let us consider some objections that may be advanced against what I have written. One says, Where do you find an example where women did pray or prophesy while no man present? I answer an example is not necessary to make anything right if we have a precept. The precept is in I Cor. 11 chap. Where do you find an example in the Book where the ELDERS were called in for prayer and annointing with oil for a sick man? James 5:14. Where do you find Ex. for taking a 60 year old widow into care of the congregation? I Tim. 5:9. Where do you find an Ex. where they rejected an heretic after first admonishing him? Titus 3:10. Where is the Ex. of a congregation choosing and appointing Elders? See the Precept in Tim. and Titus.

Now let us consider another Scripture. Heb. 10:25-29. Let's have a question, "Is Heb. 10:25-29 addressed to women as much as to men? If the women do not heed it are they not sinning? Are they not supposed to meet for the purpose of the acts of worship, Apostles doctrine, fellowship, breaking of bread and prayer? If man is not present so that their head is covered shall they sin by not worshipping or shall they both pray and prophesy, knowing that they do not hishonor their head or break the law of Gen. 3:16, I Cor. 11:3-5, I Cor. 14:34 and I Tim. 2:11-12. I for one will not advise them to miss the worship which they are taught to engage in at the Lord's day assembly.

Now the point of the Holy Spirit providing EVERYTHING that is ESSENTIAL. Worshiping at the general assembly is ESSENTIAL if a person wants to go to heaven. The Holy Spirit has provided that in the absence of man women may do that worshiping. But some one is afraid that they may decide it will be right to visit a women's meeting conducted by S. S. brethren on Wed. If the Holy Spirit has provided for a Wed. meeting of women it is Essential. If he has not provided so, it is not essential and should be let alone.

Now brethren, I have briefly examined some Scriptures on this subject. I do not expect at the first reading you will all agree with what is written. I had been preaching 7 years before I thought I had a REASONABLE conclusion concerning I Cor. 11:3-5.

But I do hope that what I have written may provoke a careful study of the subject of woman's work and worship. If it does that it will do good. Let us make sure that we are Loyal according to ALL tests. G. Earl McCay, 234 W-K St., Springfield, Ore.

I would like to make a few remarks concerning Bro. McCay's position on women conducting the worship. I've not been a member of the church quite as long as Bro. McCay. (Only thirty four years.)

It doesn't sound reasonable to me that, ("God that cannot lie," Tit. 1:2))would tell a woman to keep silence in the churches, and it was a shame for her to speak, then turn around and say it is alright for her to teach.

We are taught to study, that we may rightly divide the word of God. I am wondering if this I Cor. 11:3 has been rightly divided. Let's study on down through the 15th verse. I believe you will see that a woman's long hair is a glory to her and it was given her for a covering. It doesn't make any difference whether man is absent or present for her head to be covered or uncovered. Her hair is her covering, not man.

Now to I Cor 14:34. "Let your women keep silence in the churches; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also sayeth the law." If the women are to be under obedience, they will certainly not be teaching in the churches, for this is a very plain statement, and one that can hardly be misunderstood. Yes I believe he was talking to a mixed congregation when he made the statement, "Let your women keep silence in the churches."

Is there a place in the Bible where there was ever a congregation of women, or any thing said that would give a hint of such? I've never found it. I'm sure if God had ever thought of a congregation of women alone, he would never have told them to keep silence.

You say we don't need an example if we have a precept, and that precept is in I Cor., 11th chapter. What is the meaning of precept? (Any commandment, instruction, or order for conduct.) Now let us read this chapter 11. Do you find a commandment, any instructions, or order for conduct, authorizing a woman to teach, pray, or conduct the worship on Lord's day? I can't.

Yes, Heb. 10:25,29 is addressed to both men and women. Man is sinning if he doesn't provide a place, and make it possible for the women to worship. Woman is sinning if she fails to attend the worship and do the things commanded of her. She is also sinning if she disobeys God by teaching, or conducting the worship.

You say that some may think it right to visit women's meeting conducted by S. S. brethren on Wed. night. Then you say if the Holy Spirit has provided for a Wed. night meeting of women it is essential. If he has not provided so, it is not essential and should be let alone. I would like to say that if the Holy Spirit has provided for a congregation of women, and conducted by them on Lord's day, then it is essential. If he has not provided so, it is not essential and should be let alone.

Brethren I'm not trying to condemn Bro. McCay. I don't get the same meaning from those Scriptures as he does, and I have merely tried to give the meaning of those Scriptures as I see them. If I'm wrong then I want to get right. I feel sure that Bro. McCay

feels the same way. We will be glad to hear from any one else who would like to write on this subject, or any other Bible subject.

May we ever continue our study, and shun not to declare the whole council of God, is my prayer to all.—L.E.A.

A Brother J. D. Copeland in the Gospel Advertiser asks a question. What is the matter with the church? But will Bro. Copeland answer this for himself? When Christ built the church it was a perfect institution. All will agree there was not a piece of material left out. It was a complete institution. But what is the matter? Nothing more than man has tried to build something that would add beauty, or on the other hand has taken away some of the real beauty. They have either added or tried to add, while on the other hand, have torn down, to make wider, higher, have given it a new name, with new leaders, under different rules, and have made new laws most altogether. They seem to have left God out of the picture. Then while all this has been practiced for several years, men will ask, what is the matter with the church? It is understandable why the world is so hard to convert. I am sure Bro. Copeland is correct in most of his charges that Elders are to blame in many cases. It is possible that many members of the church are responsible for the deplorable conditions, but of course this is not true in many cases. Then there are preachers who are responsible in some cases, and of course they will have to answer. II Cor. 5:10 ,"For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." Thus we can see that some one will be to blame. Who will it be? Christ knew just how he wanted things carried on, and furthermore he has left us the pattern. He of course left it in the hands of faithful men, and the church continued for about six hundred years before men began to tamper with the word. However, those men should have known that Paul said in II Tim. 3:16, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Now if the churches of Christ want to prove their practice, they must go to the word of God. Coll. 3:17, "And whatsoever ye do in word or in deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." If we serve God, we must do so in his name, and if we do it in his name, we do it by his authority.

Now we find that God's word is the true measure that will enable man to walk upright, and to keep God's commandments in the way which the master intends. Furthermore, when man begins to substitute, and to make new ways, then you will find as has already been the case, that something goes wrong with the church in different localities. When instrumental music, women teachers, class teaching, individual cups, non breadbreakers, fermented wine advocates, begin to tamper with God's word, then you will always find the current situation of a divided church. Thus

we can see the fulfillment of Isa. 4:1, "And in that day seven women shall take hold of one man, saying, we will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." Seemingly the church is joining with the sects, and many of them have all the ear marks now. We should be quite, and be ashamed, rather than some to boast about debates, while they themselves are in the same condition. Let us then ask the question, would you be willing to measure the practice of the church where you go, just to see if there is being kept, the ordinances just as Paul requires in the 11th chapter of I Cor? Would you do or be willing to have your practice measured by God's word, just to see? Now brethren, as long as we try to get God to submit to our will, we will have a division in the church. In the foregoing statement, I said that I was afraid that preachers were the cause of divisions, for the sole purpose of making them a name. May the Lord of Heaven pity such men. Brethren, why don't you confide yourselves to the word of God, and try to bring unity to the church? Had you not rather be exalted in the sight of God, rather than man, who is but dust and ashes? God is watching you. He has your size and number. Some day you will be called to give account for the deeds you have committed.

Written in the hope of everlasting life,

R. C. Clements, Broken Bow, Okla.

"Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it." Matt. 7:13,14. Let us note here please, there is a way. But it is a narrow way, so sarrow that people have to look to find it. Yet Jesus said, "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."—C.G.

CHILDREN OF ISRAEL REJECTED GOD SO CAN WE

"Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth." Isaiah 5:8. Although the prophet Isaiah was speaking to Israel, the church in many places are doing just that: they are like Israel when Israel wanted a king to judge them like all other the nations. I Sam. 8:5. Samuel went to God with the matter. Now let's hear God's reply to Samuel. I Sam. 8:7, "And the Lord said unto Samuel, Harken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me that I should not reign over them." Many of the churches of Christ are doing just that; accepting man, and rejecting God. Then it's no wonder that the church is not making any progress. In many instances they are so much like the denominations that they can't be distinguished from the de-

nominational world. They have joined house to house, laid field to field; accepted man, and rejected God.

Now just how are we doing such a thing as described above? By accepting man's Sunday School, we reject God. By accepting women teachers, we reject God. By accepting man's class system of teaching, we reject God. By accepting man's plurality of cups in the communion service, we reject God. By accepting man made method of passing the bread of the communion out to the assembled disciples before breaking it, we reject God. By accepting man's invention of instrumental music in the worship, we reject God. II Tim. 3:16,17. "All Scripture is given in inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works." Col. 3:17. "And whatsoever ye do in word or deed, do all in the name of the Lord." Phil. 4:19. "But my God shall supply all your needs, according to his riches in glory by Christ Jesus." Since the practices mentioned above are not found to have been practiced by any of the churches of Christ in apostolical days, they are an addition. Paul admonished the church at Corinth to keep the ordinances as he had delivered them. I Cor. 11:2. But Paul made no mention of those practices mentioned above, hence we cannot practice them and keep the ordinances as Paul delivered them. "For I have not shunned to declare unto you all the council of God." Acts. 20:27. But Paul made no mention of those practices mentioned in this article, and since they are not found in all the council of God, they are an addition of man. Unless such practices can be harmonized with the following Scriptures, I must say to practice them, we reject God as in Sam. 8:7; II Tim. 3:16,17; Col. 3:17; Phil. 4:19; and many more could be cited, but I'll say let us read our practices in God's word and then we will have praises of God instead of man.

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

PRAYER

In a previous article I wrote of the five items of worship, in which the Scriptures teach are to be observed on Lord's day. I shall now investigate them separately.

First, I shall take the subject of prayer. We find the definition of prayer is, a solemn address to the Supreme Being, a formula of worship, that part of a petition which specifies the request or desire. Rom. 10:1, Paul said, "My heart's desire and prayer to God for Israel is, that they might be saved."

Now since we see what prayer is, we will try to find when it should be offered. Let us notice Paul's writing to Timothy, I Tim. 2:1; Paul exhorts first of all that prayer be made. I Cor. 14:15; we are told how to pray. It is with the spirit and understanding; so in having our prayer service, then we have ask the guidance and blessings on all items of the service. Could this be wrong since every part of the service should be blessed? Why do a part

of it without first asking God to bless it? We see also from I Thess. 5:17; Paul says pray without ceasing. Meaning we should never cease to be praying under all circumstances. Again we read the writings of James, 5:16, "Pray one for another, the effectual fervent prayers of a righteous man availeth much." Let us not pray without faith. Jas. 1:6,7, For if we are double minded we shall **not** receive anything. So we see in prayer we have an advocate with God through Jesus Christ the righteous, I Jno. 2:1. In prayer we invoke the blessings of God, and all things that have been done by our repentance, will be made right, and all parts of the services will be blessed, if they are conducted according to the plan that God has given us.

Submitted in the love of Christ,

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

CHURCH ACTIVITIES

Dear Bro. Atchley:

We are very proud of *IT IS WRITTEN*, and think it very good to enlarge it. We are sending a donation to help with the expense. We meet at a private home at 2867 N. 17 St. in San Pablo, Calif. We would like to have any one that is visiting or that lives out here to come and meet with us, as there are just a few of us at the present.

Your Bro. in Christ,

Curtis C. Forbis, 2867 No. 17 St., San Pablo, Calif.

Bro. Peel has notified me that they have bought a lot and moved their church house on it, and are inviting everyone who might be passing that way to stop over and worship with them. Their meeting house is located at First St. and Grain Ave. in Crosbyton, Texas.

Dear Bro. in Christ:

Received your card, and glad to hear you are all well. Every one in church are also well and attending church. Thank you for the names of the church locations. May the Lord bless you in His work.

Your Bro in Christ,

Stanley Niemczyk, 737 S. Findlay Ave., Whittier, Calif.

Brethren:

Bro. J. D. Phillips has found and reprinted some of Bro. McGarvey's articles against the individual cups. He also put in some on the cup question; and sells it for 25 cents per copy. Where I think these articles are valuable, is the "Cups" people make the claim only the ignorant are against the individual cups. Bro. Mc-

Garvey was head and shoulders above any of them. If interested, address J. D. Phillips, 2305 E. First St., Austin 2, Texas.

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

I want to express my appreciation to the Brotherhood for the good interest that has been shown, in the interest of *IT IS WRITTEN*. I enjoy hearing from so many good brethren, and reading such articles as brethren like Bro. Bedingfield, Bro. Daniels, and Bro. McCay have written. I am sure that there are others we should hear from. It is encouraging to know that we are not alone in the fight for the truth. May God help us to fight on to the end. We at Broken Bow are really proud of the paper, *IT IS WRITTEN*. We enjoy handing it to others, and especially since it has doubled in size. The church here is fine. We baptized a fine young man and his wife a few days ago. They came out of the Baptist church. We baptized a brother and wife of theirs about a year ago, who came from the Pentacost church. Although we had much opposition, yet God's word will not return unto us void. Brethern, keep writing those good articles so we can hear from each other far and near, and send all the support you can to the paper, that it may be kept alive. Bro. Garrison and Bro. Atchley are doing a fine job, I think, and have just gotten started. Let us show our faith by the works we do, and may God bless all the brethren is my prayer.

Your Bro. in Christ, R. C. Clements, Broken Bow, Okla., Box 731.

Dear Bro. Earl:

Just a few lines this morning as I am going to town, and want to send you a money order for the paper. I'm really proud of your last edition of the paper. Hope it will be possible to keep it that way. I'm glad to hear of new names on your mailing list. I believe, through some good writing and correspondence, we might gain some new members for the truth.

As ever yours in Christ, W. R. Farrar, Rt. 2, Carter, Okla.

May I say, we are more than pleased the way the good brethren are suporting the finances of the paper, as well as the good articles which we receive from time to time. With the continued help of the brethren I feel sure we can continue with a paper that will be upbuilding to all who read it. This month we received financial help from the following: Bert T. Gatten, Rt. 1, Fredricktown, Pa., R. C. Clements, Broken Bow, Okla., and the Churches at San Pablo, Calif., LaHabra, Calif., Somerton, Ariz., and Elk City, Okla. Thank you so much—L.E.A.