IT IS WRITTEN

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WHY ABUSE SOME MAN MADE CHURCH ALL THE TIME?

Is not a man made church, one that is governed by man made laws? If a man calls the church he promotes, The Church of Christ, and governs it by his laws, instead of God's laws, is it any better just because he gave it the name that Christ gave his church? If the Church of Christ practices the same thing the sects do, and wear his name, would that be pleasing to God? If I preach faith, repentance, confession, and baptism for the remission of sin, and follow after the doctrines and commandments of men, would I be pleasing to God? This is the condition I find the so-called Church of Christ in. Fulfilling Isa. 5:8: Joining house to house, and field to field, until there is no place that they can be placed alone.

I hear almost every day over the broadcast from Mt. Pleasant, Texas, quoting II Tim. 3:16,17, and Col. 3:17, and then at the same time, they can't harmonize **their** practice with II Tim. 3:16,17 if their lives depended on it. Neither can they do it with Col. 3.17. Brethren, what's the matter, don't you want the truth? We hear them continually harping on the instrumental music: no authority for that they say, which is true, but where is their authority for their Sunday school? Where is their authority for their women teachers? Where is their authority for dividing the church into classes, to be taught God's word? Where is their authority for their individual cups, in the communion service? Where is their authority for the one waiting on the table to break off a piece of the bread and eat it, before passing it to the members? Where is the proof that Christ drank of the cup when he instituted his supper? Where is the proof that Christ used fermented wine in his supper? Please give me New Testament proof where Christ or the apostles ever did such, or gave such commands, or the church ever practiced such for hundreds of years. There is just as much scripture for one of those digressions, as the other. If I

were one of those brethren, advocating either of those heresies, I would be ashamed.

Prov. 6:16 tells us six things the Lord hates, the seventh is an abomination to God, **the man that sows discord among the brethren.** Brethren, if those things are not what is causing discord, can you please tell me what it is? I have asked a number of those discord sowers, if those things are not what is dividing the Church of Christ, what is it? Not one of those big fellows has ever attempted to tell. Why don't they tell the people? Because they know that they are in fault. Some papers tell us there has been enough said on these divisions. Why so? The digressive hasn't quit them yet. There is no use writing on something else before the church repents of the errors they have already committed. I recall hearing of an old gospel preacher long ago who was called to a place to preach. The first day he heard of the trouble in the church, so he preached on repentence the first night. The second night he preached on repentence, the third likewise, so the elders asked him if that was all he knew to preach. He told them he could preach other things, but he could see no need to preach anything else until they themselves repented of their sins. Brethren, we had better get the church in order, and then we may be able to convert the sects.

We hear big preachers over the radio, back to the Bible, and lambasting the sects all the time. How can they come back to the Bible if they were never there? There is only one class of people that can come back to the Bible, and that is those who have been there. Those same preachers bellowing over the radio, are the very ones that need to come back, if they were ever with the Bible: for they are certainly not with it now.

Brethren, stay with the Bible, that's all that will save any one. When any man tells you this is right, or that is right, have him to read it in God's word. If it is not there you won't be bothered with him any more, as he will try to deceive the next one, or correct himself. May we contend for just what the word of God gives us is my prayer.

R. C. Clements, Broken Bow, Okla.

P. S:—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Prov. 20:1. How can wine be a mocker? Turn to I Cor. 11:19, there you will find that the church came together and made a MOCK of the Lord's supper; they got drunk, and Paul reproved them for it, and told them they didn't come to eat the Lord's supper, but were deceived. How? By being drunk. Question, if wine is a type of Christ's blood, was his blood fermented, or spoiled (begun to rot)? Just such is a bundle of ignorance, and not worthy of notice; it just causes confusion.—R.C.C.

"THE BURNT OFFERING OF LEV. 23:9-16"

In the June issue of "Christian Voice" in an article by Wm.

F. Jones, reprinted from the O.P.A. of Oct. 1939, Bro. Jones presents much truth concerning the typical significance of the first fruit law. He writes: "There is no instance in the Divine word that they tore the bread in two, or divided the wine before communing together." In support of this view he further says: "And the meat offering thereof was to be fine flour mingled with oil, and the drink offering of wine. Nothing was said about dividing either the body of the lamb, the meat offering of bread, or the drink offering of wine. Read carefully Lev. 23:9-16; Exo. 12:22-46; John 19:36; I Pet. 1:1." Here he digresses from the Divine record.

Abel as the first shepherd on record first brought as his offering "the firstlings and the fat thereof" Gen. 4:4. "Brought some firstlings from his flock, that is, some fat pieces from them." Smith-G. Tran. In like manner Abraham also presented a divided sacrifice. He took a heifer, a ram and a goat "and divided them in the midst, and laid each half over against the other," and when the sun went down, "behold a smoking furnace and a torch that passed between the pieces." Gen. 15:9,10,17. This divided sacrifice was also commanded under the Law.

"Burnt offerings were to be presented in a uniform, systematic manner, as laid down in Lev. 1-3," as says Dr. Young. They were to be "entirely burnt." See any Bible Dict. or Ency, or "the law of the burnt offering" (Lev. 6:8.) The ashes of the burnt offering which had been "consumed" were placed beside the altar. Detailed instructions are given in Lev. 1:3. Exo. 29:15-18.

"He shall flay the burnt offering, and cut it into it's pieces, and shall lay the pieces, the head and the fat in order upon the wood that is on the fire which is upon the altar." (Lev. 1:6-8.) Thus the future offering of Lev. 23:9-16 must conform to this law. The same general procedure was followed in the case of the ram of burnt offering. (Lev. 8:18-20.) "And he cut the ram into his pieces; and Moses burnt the head and the pieces, and the fat." Also in Lev. 9:13, we read: "And they delivered the burnt offering unto him piece by piece, and the head: and he burnt them upon the altar." To retrieve his argument Bro. Jones must show examples where the burnt offering was offered in an undivided state or forever hold his peace.

The same is true of the meat offerings, (so called) which were really meal or cereal offerings. They must be of **fine flour,** i. e., **divided.** (Lev. 2:5,6,7.) If baken in a bake pan: "In baken **pieces** shalt thou offer the meal offering." (6:21. "Thou shalt part it into pieces" says Lev. 2:6. If the meal offering was composed of **fine** flour, "He shall take up **therefrom** his handful of the fine flour, of the meal offering, and of the oil thereof, and all the franchincense which is upon the meal offering, and shall burn it upon the altar." (Lev. 6:14,15.)

Furthermore, the meal-offering and drink offering in another sense were offered in parts. "And the meal offering thereof shall be **two-tenths parts** of an ephah of **fine flour mingled** with oil, an offering made by fire and the drink offering thereof shall be of wine,

the **fourth part** of a hin." (Lev. 23:13.) A division is also shown in the mingling of the oil and pouring out of the wine.

As the ministering tribe, Levi had no inheritance in Israel originally, (Num. 18:20,) therefore the Priest-hood was perpetuated by a system of tithing. Levi also paid tithes to Jehovah, out of the tithes Israel paid jointly to Jehovah and Levi. Portions were given to Levi out of which came that which is designated the "tithe of the tithe." Numb. 18:25-32. Paul applies this same thought in I Cor. 9:19-29. "Know ye not that they that minister about sacred things, eat of the things of the temple, and they that wait on the altar, have their **"Portion"** with the altar?" He concludes: "Even **so** did the Lord ordain that those who proclaim the gospel should live of the gospel." See "Portions" in Concordance of Amer. Stan. Version.

As the "First sheaf of the barley harvest was waved on the morrow after the Passover Sabbath, the harvest began, (Deut. 16:9) and ended some time after Pentecost in the highlands, though in the lowlands wheat harvest preceded Pentecost. At Pentecost a **new meal offering** is designated; two loaves of **leavened bread,** as first fruit offerings. Bro. Jones says, "This day of Pentecost, if the fiftieth day in which a new meat offering must have been offered unto the Lord;" He says further: "And they continued steadfastly in the apostles doctrine and fellowship and in breaking of bread, and in offering of the prescribed unleavened bread and wine from Lord's Day to Lord's Day." But as seen **unleavened** bread is not derived from Pentecost but from the Passover. Furthermore, the twelve tribes (Jews) are designated first fruits in Jas. 1:18. Rom. 11:16. Christ is the First fruits (of the Pass. type) of them that sleep." I Cor. 15:20. Coll. 1:18. He was offered **Once** for all, not every Lord's Day, as the Catholics also teach. Heb. 10:10-14. They offer the "Continuous sacrifice of the mass" every Lord's Day.

Albert L. Shaw, Rt. 2, Indiana, Pennsylvania.

CHURCH ACTIVITIES

A FINE LETTER FROM BRO: CLEMENTS

(Too Late For Last Month's Paper)

Dear Brethren:

I will drop you a few lines to let you know that all is well. Bro. Waller and family came by and visited with us a few minutes today. Sure was glad to see them. We are planning **to** have Bro. W. H. Francis to hold us a meeting in July sometime. The church is at work. Bro. J. H. King is still preaching for us twice a month, had one restored last Lord's day. Bro. Lloyd Treat is still with us and is doing some good preaching, but had not been well for several days. Well, I have scattered *IT IS WRITTEN* for sev-

eral hundred miles this month. It is getting better all the time. I can see it is having it's effect, so keep it coming and going, it cuts both ways.

Yours for the One Faith,

R. C. Clements

This letter was written June 21. I am sorry it did not get in the July issue of the paper. Thanks for the support, Bro. Clements.

C. G.

Dear Brethren:

There has been much discussion for many years on the CUP question, but truth, it seems is like gold, the more you rub it the more it shines. There are those who have been misled. The New Testament said that Jesus took the cup, but I know brethren who have said that if Jesus took a material cup, the Bible has said nothing about it. These brethren should learn to understand the word of God. They say that Jesus took the fruit of the vine and called it cup. But should you ask any of these brethren to locate the said fruit of the vine, they would be compelled to locate it inside the cup which Jesus took. The real truth, as you can see, stands before all men.

Yours for the truth,

Coy Garrison

Broken Bow, Okla.

Brother W. H. Francis of Mangum, Okla., closed a good meeting for us last Lord's day night, with four baptisms, and Brother Ted Hasten, a preaching brother, came over and took his stand for the one cup, for which we are very proud. His address is Coal Hill, Ark.

We had nice crowds, and good interest. Every one was well pleased with brother Francis. He is a strong man in the gospel, and anyone that needs his assistance will do well to contact him. We feel that much good will yet be accomplished by his work here.

Broken Bow Church of Christ

Brother W. E. Daniels has been with us since last Wednesday night, and has done some good preaching. His health is poor, and he is not able to preach regularly, but he is one of God's faithful preachers, and a real Christian gentleman with it. He is one to be appreciated by the church and in your homes.

Brother Atchley, I was very proud to get your letter, and to know that we had other faithful preachers. We are certainly glad to hear of Bro. Hunt. I don't remember of having heard of him. If I have I've forgotten. I wish he would write some articles to

IT IS WRITTEN. (How about this Bro. Hunt?—L.E.A.) We need some articles by strong brethren. Many count our paper not quite as large as it should be, and it's not as large as it will be, if we keep on keeping on. May God bless all the faithful, are our prayers.

I just received a letter from Bro. and Sister Otis Stepp of Coquille, Oregon, telling us that Bro. Bedingfield of Cave Junction, Ore., had baptized his brother and wife a few days ago. We baptized brother Otis and wife about eighteen months ago, and another of his brothers and his wife in February of this year. Brother Otis came out of the Assembly of God church. Brother Willard out of the Baptist church, and the other brother was never anything religiously that I know of. We thank the Lord for all of them. I will write more in a few days.

Your Brother in Christ,

R. C. Clements, Box 731, Broken Bow, Okla.

I am sorry that these two letters from Bro. Clements failed to get in last month's issue, but the first was relayed by way of Bro. Garrison. I received both of them the same day that I got the proof of the paper from the printers.

I have been trying hard to get the paper in the mail by the first of the month. In order to do this, I should have all material by the fifteenth of the month preceding the date of the issue it is in.

I am sure that this information will help us in the future to get announcements and articles in the paper without delay. It takes about two weeks to prepare all material for the printers, get a proof, check it, and then get the papers printed, wrapped and mailed. If every one will keep this in mind and co-operate with us we will do our best to get all articles in the paper and get it in the mail on time. Bro. Garrison prepares all articles sent to him for the printers, so when sending your articles to him please allow extra time so he can get them ready and mailed to me.

L. E. A.

I will pass on a part of a letter from Bro. Bedingfield which I am sure will be of interest to all.

We baptized two fine young folks here July the eighth. They had lived in Oklahoma and Arkansas. The young man's brother had been a Holiness and learned the truth with the faithful at Broken Bow, Okla., and were baptized (he and his wife) there. The one and his wife we baptized had been here once before. They live about ninety miles north of here, but the two families will be another faithful church in Oregon. Their name is Step. You might have known them.

May God bless you in your effort to further His cause is my prayer. Yours in Christ,

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

Dear Bro. in Christ:

I didn't get your card in time to get a report of our meeting in for the August paper. We had a good meeting. Three were baptized, and I feel sure much good was done otherwise. There is interest shown among some, and I feel when we are better known it will increase. There was not much interest shown in the meeting by sectarians. The Sunday school folks had a meeting to start on Friday night after ours did, so that was some hindrance.

Your Brother in the one blessed faith,

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

Bro. W. H. Francis of Mangum, Oklahoma held this meeting for the brethren at Crosbyton, Texas. I am glad to hear of the success of these two meetings by Bro. Francis. It only goes to show that there are some who will accept the truth when it is taught, as we know Bro. Francis can teach it.—L. E. A.

Dear Bro. Atchley:

I thought I would write you to let you know that the West Side Church of Christ has just completed a ten-day meeting here in Nocona.

As you know, we secured the services of Bro. Elmer Hunt of Garden Grove, California, and we want to say that we enjoyed having both him and his wife with us. They are very good people to know and work with.

Our attendance here was fair and the interest was good, and we feel that had it not been for so much more activities in the town, we would have had large crowds. But, as a whole, we are pleased with Bro. Hunt, for we know that he is a good conscientious worker for the Lord. There were no visible results, but we feel that much good has been done.

If you are ever in this section of Texas, please stop by and worship with us. This is also an invitation to all who may read this.

Yours in Christ,

Foye Garrison, Box 102, Nocona, Texas

Those sending in their support for *IT IS WRITTEN* are, Ford Nelson, Nocona, Texas; J. A. Garrison, Nocona, Texas; R. H. Peel, Floydada, Texas; R. C. Clements, Broken Bow, Okla.; Elmer H. Hunt, Garden Grove, Calif., and A. W. Fenter, Jacksboro, Texas. The churches are, Somerton, Ariz.; LaHabra, Calif.; Elk City, Okla., and Reydon, Okla. Some of these should have been in last month's issue, but as we omitted Church Activities last month, we have included all this month. Thanks very much to all who have had a part in this.—L. E. A.

Dear Bro. Earl:

It would be very difficult to write about all the good things but it may be well that I write some about our four recent meetings, Nocona, Texas; Reydon, Oklahoma; Elk City, Oklahoma, and Carlsbad, New Mexico.

Of course you already know at Carlsbad our time of four days work was much to short. I am very sorry I had no more available time. All too soon even a week or ten days at a place is over. In that time one is just beginnning to know people and their problems and needs.

In every place my wife and I met some very fine folks. The associating with them was good for us, and we hope profitable for them.

The Nocona meeting was well attended, but no one was baptized during the ten days. Some seemed very thoughtful on their conditions, and will surely soon be baptized by Bro. Curtis Teague or other leaders there.

Brother Spurlin is a tireless and busy worker at Reydon. All the country round about him know him and know of his efforts at spreading the truth. One night at the services there were twice as many outsiders as there were members present. This was extra commendable in a small community. We have hopes that some of them may continue to attend, and search the scriptures for their eternal good.

Three at Elk City came forward the last night. Brother Alonzo DeGarmo came asking for prayers for forgiveness of sins. His wife and her daughter were baptized that night in the city lake nearby.

We know that our labour was not in vain in the Lord. (I Cor. 15:58). UNTO HIM BE ALL THE GLORY. Eph. 3:21.

Now I must begin my new school term, but am wishing that I may be of more service in Christ in the future.

Elmer H. Hunt, Garden Grove, Calif.

Dear Brethren:

I was with the church at Coulter, Okla., from July 29 through August 5 in a very fine and enjoyable meeting. We had fine crowds, thanks to the very fine co-operation from all the members there. We had visitors from Elk City, Hammon, Reydon, and from the community in that locality. The hospitality shown was that as would meet any Bible requirements and we certainly appreciate the fine fellowship. Should you ever be in this community, visit these fine brethren, also the brethren at Elk City. You will find a welcome.

Yours in Christ,

Coy Garrison