IT IS WRITTEN

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SOME THOUGHTS ON THE COMMUNION

Individual "communion cups," so called. "Where the Bible speaks we speak" was our oft repeated statement in the old days, but that slogan does not fit into our practices these "enlightened" days. "We have found a better way," I am told. "That's old stuff," they tell us.

Jesus Christ lived on earth about two thousand years ago, so He could not have known as much as we do in this "enlightened age". Yes, Jesus lived on **earth** about two thousand years ago, but He was living in heaven a long time before that. "All things were made by Him" says the apostle (John 1:3), but perhaps some of our "enlightened" brethern could have done a better job, had they been given a chance.

Yes, it's "old stuff" all right, as old as the church of Jesus Christ. "Whosoever goeth onward and abideth not in the teachings of Christ, hath not God. He that abideth in the teachings, the same hath both the Father and the Son." II. John 9. I. Cor. 3:18,20; "Let no man deceive himself. If any man think that he is wise among you in this world, let him become a fool, that he may become wise. For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their craftiness. And again, the Lord knoweth the reasonings of the wise, that they are vain."

Some of our brethern, good people, honestly believe that christians **must** use fermented wine in the communion. I believe they contend that it is not wine until it is fermented, but Matt. 9:17 teaches otherwise; "neither do men put **new wine** into old wine-skins: else the skins burst and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."

Also, Jesus must have used "new wine" (unfermented) when he instituted the Lord's supper (communion), for this took place the same night that He and the twelve ate the passover, and there was to be no leaven (fermentation) in all Isreal during the passover week. Ex. 12.15,19,20.

Brotherly, F. H. Stringham, La Habra, Calif.

MORE ABOUT THE COMMUNION

I have just been studying the short article by Brother S. E. Weldon of 3935 Inez St., Beaumont, Texas, and believe I have it figured out. I have come to the conclusion that Brother Weldon has been reading some of the ideas of my good friend and brother, N. E. Kellems of Temple City, Calif.

Brother Kellems does not **believe** his teaching and practice, for faith comes by hearing (or reading) the word of God, (Rom. 10:17) and he told me frankly that he had no scripture for his idea that the bread should be broken into as many or more pieces as there are christians present, but it was his **opinion** that Christ did it that way.

I am sending Brother Weldon a copy of my tract on breaking the bread and believe that my brethern agree with me in general, on this important matter.

Brotherly, F. H. Stringham, 123 W. Francis St., La Habra, Calif.

Dear Brethern:

Another article to it is written, and some things to remember as it is our duty to defend the truth, and contend for the faith once delivered to the saints. Jude 3.

I want to give to all an article found in the O. P. A. page 4. It said, "Policy of this paper". In article four of the policy of the paper was this statement: to make the paper an open forum in so far as the issues being discussed are considered vital to the welfare of the church, and the salvation of the soul. In article six of this same policy, to manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding a personal thrust and abusive language. Now to page ten in their field reports, a report of Edwin S. Morris concerning the meeting at Stilwell, Okla., he said that he began a meeting at Stilwell hoping to establish a congregation. The truth of the matter is, there was already a congregation up there, and they had been meeting for a long time just like these digressives meet, so how could he start one unless in a different locality? To all known in Stilwell he did not try in another place or locality. Now he makes mention of the digressive; he calls them bread splitters. I would like to know is not this abusive language? If so, do they stick to the policy of their paper? I say, "NO". They will not hold to the policy of their paper as per open forum on vital issues, for they will not print

any of our articles on this most important issue, unless they modify it to suit their theory. As per their calling us the digressives, I will give them something to think on. **Who are the digressives;** the ones that hold to what they have been taught, or the ones that go off after something else? They claim that the Sunday school brethern are also digressives. Who did they digress from? Not from them that are sure, for their doctrine did dot start until after the year of 1927, and the Sunday school literature was first printed in the year of 1894 at Nashville, Tenn. So you see that their doctrine is far too young to have the Sunday school depart from them. They use Campbell as one of their men, Alexander Campbell would have blushed with shame had he thought those digressors would have used his name to uphold their ungodly doctrine.

Homer A. Gay and Homer L. King, and all of their oldest preachers did meet the same as we do now, until the year of 1927, and they knew it. So who left the faith; and why do they call the Sunday school and cups boys digressors, when they went off long before they did? Those people throw stones at the Sunday school and cups boys when they are just as bad or worse. What did the Master say to the people that were accusing the woman? He said, "Let him that is without sin cast the first stone."

Now back to the meeting at Stilwell, Okla. Morris said that this man tried to answer his sermon on the bread, and he miserably failed. Let us call some of the brethern up at this place to tell what happened there. Morris took at least one hour and thirty minutes to preach his theory, and this man used only fifteen minutes to reply, and part of that to challenge him to meet him or another man in a discussion on this subject. He, Morris, also told one of the brethern that he would let him know Friday or Saturday whether he would meet him or not. That brother is still waiting for Friday or Saturday to come, for this man Morris went home Sunday, and began bragging about what he had done; but that is their style, and we cannot expect anything else from those digressors. I challange them to prove their doctrine from the Bible.

I want to say there are a faithful few up at Stilwell, and they meet where they always did, and they break the bread as has been the practice since the apostle Peter bound it on the church at Jerusalem. Acts 2; and Paul delivered it to the Corinthian brethern I. Cor. 11:23,24.

Brethern let us put forth every effort to try to get our articles in their paper, and teach on this thing, for if their paper is an open forum we can either get some articles in them or they will have to close their forum.

Now in reply to Morris, this man asks that if Acts 2:42, the word "THEY" which is referred to by them, means each and every

one, both men and women broke bread, did it not apply to all that was spoken of in that verse? If it did, then "THEY" both men and women, preached the gospel as per his theory, for that is the apostles doctrine; that is what Christ told them to do in Matt. 28:18,20, and that is what Paul said in Acts, that Christ sent him not to baptize, but to preach the gospel; and also that if two did not make a "WE" in I. Cor. 10:16, Paul at Phillippi and the elder at Corinth.

If they want proof that their doctrine started after 1927, just let them meet us in a discussion here in Oklahoma where this proof is, and see if it cannot be brought to the light. So let us be as Paul said in I. Cor. 15:58, steadfast, unchangeable, and unmoveable, always bounding in the work of the Lord.

Lloyd Treat, Broken Bow, Okla.

SOME CLIPPINGS

A good thing to remember, and a better thing to do,
Is to work with the construction gang, not the wrecking crew.

TWO GROUPS

"Church members," observes a humorist, "are divided into two classes, workers and grumblers. The workers never grumble, and the grumblers never work."

When we have been there ten thousand years,
Bright shining as the sun,
We'll have no less days to sing God's praise,
Than when we first begun.

A word in religion that is false or untrue,
Is no good to me, and is no good to you.
So be careful, my brother, dear brother, take heed!
When you go to preach, only preach what you read.
For if you preach more or less than is given,
You may loose your reward up yonder in heaven.
So again I say, brother, dear brother, take heed,
When you go to preach, just preach what you read.

Contributed by a brother

BREAKING BREAD

Acts 20:7, On the first day of the week the disciples came together to break bread. The word break bread, is a word called (Synech do che), one word used implying the whole communion services. If it is used for the whole, who used it? Answer: Christ to be sure; and Christ broke the bread for the whole assembly. No one else is required to break the bread, but the one waiting on the table. The command to the church is always to eat; and

the example given by Christ, was for the one at the table to give thanks, and break the bread, and the church was to eat.

No. 2. BIBLE CLASSES IN THE CHURCH

Who put them in the church? No one but man. What have they done for the church? Divided it, and no one will deny it. What do the scriptures tell us to do with those that cause division? Mark them, and have no fellowship with them. Then if they have caused divisions in the church, do we not sin by partaking with them? Certainly we sin, because we have dissobeyed God's command. He said have no fellowship with them.

No. 3. WOMEN TEACHERS IN THE CHURCH

Who put them in the church? Man. What have they done for the church of Christ? Divided it, and no one will deny it. I Cor. 14:34, "Let your women keep silent in the churches." Are they doing it? No! Verse 36, Paul ask the question of those Corinthian brethern, did the word of God come from you, or did it come to you? Certainly it came to them, they didn't write it, and the command was for the women to keep silent in the church. Verse 37, "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord."

No. 4. CUPS IN THE COMMUNION SERVICE

Who put them in the communion? Man. Why did man do that? Christ just used one. They had several reasons, (First) too large a group. (Second) sanitation. (Third) the cup is the fruit of the vine. (Fourth) it doesn't make any difference. (It's expedient). Matt. 26:27, "Christ took a cup." Mark said, "Christ took a cup." Luke said, "Christ took a cup." I. Cor. Paul said, "Christ took a cup." Websters U. A. Dict. tells us that a cup is a small drinking vessel. I would like to see any other standard authority that defines either of these passages to mean fruit of the vine.

The best answer they have given is **expedient** for either of those digressions. So I am going to introduce some of my expediences. We will run a little hose from the speakers stand all over the church house, and when the preacher gives thanks for the fruit of the vine, each one takes his sip. But one will ask, what about the bread? Oh! that don't make any difference, we have no division there, except those that oppose the one at the table. They say if he breaks more than his part, he will break Christ's bones. But of course fifty of them may break the bread, until all of it is gone, and that won't break any bones, so they say.

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

ETERNAL LIFE

Paul wrote in Tit. 1:2,3, "In hope of eternal life, which God, that cannot lie, promised before the world began. But hath in

due times manifasted his word through preaching, which is committed unto me according to the commandment of God our Saviour." Now in 3:7, "That being justified by His grace, we should be made heirs according to the hope of eternal life." Tit. 2:1, "But speak thou the things which become sound doctrine."

We are made heirs according to the hope of eternal life by word and deed as per Col. 3:17, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." Why should we do all in the name of the Lord? "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness, and worldy lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Tit. 2:11,13. We see that if we are made heirs, that it is according to the grace of God by what we do in word or deed, if done in the name of the Lord Jesus. We see that the grace of God bringeth salvation. So what are we saved by, that we can have the hope of eternal life? Paul said that it was the gospel I. Cor. 15:1,2. If it is the gospel, it is not to presume that we can do this or that, for the prophet that **presumes** to speak in the name of the Lord shall die. We do not presume when we read I. Jno. 2.25, "And this is the promise that He hath promised us, even eternal life." Also we are to, "Fight the good fight of faith, and lay hold on eternal life, where unto we are called." I. Tim. 6:12. Also by fighting the good fight of faith, we are, "Laying up in store a good foundation against the time to come, that we may lay hold on eternal life." I. Tim. 6:19.

We see, brethern, that eternal life is something that we work for, Phil. 2:12. However, eternal life is also a gift of God, Rom. 6:23. In Gal. 6:8, Paul said, "He that soweth to the flesh, shall of the flesh reap corruption, but he that soweth to the spirit, shall of the spirit reap life eternal." We know that sowing to the flesh is partaking of the things of the world that we are not to have anything to do with. If we think that gain is godliness, we are far from right, for Christ said, If a man gain the whole world, and lose his own soul, what has he profited, or what shall a man give in exchange for his soul? Matt. 16:26. If in this life only we have hope in God, we are of all men most miserable, for Paul said, "For bodily exercise profiteth little, but godliness is profitable unto all things, having promise of the life that now is, and that which is to come." I. Tim. 4:8.

John 5:28,29, we see that we are all to be raised, some to everlasting life, and some to everlasting condemnation. Knowing this, we want to press on to that home, having our fruit unto holiness, and the end everlasting life. As Peter tells us in I. Pet. 1:4, "To an inheritance incorruptable, and undefiled, that fadeth not

away, reserved in heaven for you." So let us not **presume**, but be sure.

In hope of the gospel and one faith.

Lloyd Treat, Broken Bow, Okla.

CHURCH ACTIVITIES

We are a little late with this issue of the paper due to moving our things to Elk City. We have enjoyed the fellowship of the brethern here at Elk City now for two Lord's days, and I really enjoyed the two good lessons given by Brother Farrar and Brother Howell.

I regret that Brother Garrison has advised me that he will be unable to take full charge of the paper. Under the circumstances we will have to discontinue publication for a few issues at least. As soon as we are located, and if I am feeling up to par, I hope we may continue with it. If not, surely someone will be in a position to take over. We appreciate all that each of you have done toward supporting the paper, both financially, and all the good articles. As we will not publish another paper for a month or so there will be no need to send your financial support until advised as to the future of IT IS WRITTEN. We will appreciate the continuance of sending in your articles so that we will have them ready when we are ready for the next issue. You may either send them to Coy Garrison or to me, Box 352, Elk City, Okla.

I received a letter a few days before I left Carlsbad, from Brother Cavin, who is under the doctors care at Brownwood, Tex. He tells me that he is doing as well as can be expected. He hopes to be able to leave there some time between the first and fifteenth of April. Brother Cavin has ask me to express his thanks and appreciation to all the good brethern who have remembered him with their good letters, and especially does he want to thank those for their help financially.

Brethern if you have not been one to help Brother and Sister Cavin, and would like to help, I'm sure it will be appreciated, and I know it is needed.

We have another good old soldier of the cross who I am sure could use a little help from the brotherhood. Brother W. E. Daniels of Ozone, Ark., has been sick quite a lot of late, and I understand that he is now in a hospital in Little Rock, Ark., for treatment. I had the privilege of meeting and hearing Brother Daniels preach last summer. He also visited in my home and we talked on a number of subjects. I believe Brother Daniels to be a loyal preacher of the gospel, and one that is worthy of any and all support. Just mail to W. E. Daniels, Ozone, Ark.

I don't have my book handy to see who have sent in financial support this month, but I have received money from several for

which we are thankful. May the good Lord reward each of you for your efforts in helping us bring these good messages to the readers of IT IS WRITTEN. We too, trust that it will not be long until we may continue with it's publication.

L. E. Atchley, Box 352, Elk City, Okla.

I was very sorry that it was necessary for us to have to leave the little group of brethern at Carlsbad, but due to my health, and not being able to work at public works but a few days at a time, we felt we should try to do something else. There are two male members left there and I am sure they will continue having services. If there are any passing through there you will find a welcome to meet and worship with them. They are meeting in the home of Brother Paul Bruce, 305 S. Olive. Services begin at ten-thirty each Lord's day. L. E. A.