IT IS WRITTEN

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—MATTHEW 4:4:

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SEPTEMBER, 1957

Following is a letter from Bro. J. S. Bedingfield, to all the brotherhood. Since Bro. J. S. is dealing with a subject that is being studied very seriously, by so many over the brotherhood, and since it sets forth a different viewpoint, than that expressed by Bro. Spurlin and Bro. Weakley in former articles, I think it wise at this time to make the editor's policy clear, in dealing with such subjects. We welcome articles from any of the brethren, on any timely subject, and so long as they are written in a Christian spirit, and so long as they deal fairly with a subject, and bring scriptures to bear on the subject, we are glad to publish them, whether we agree with the writer 100% or not. In fact, it would be impossible for me to agree 100% with many of the articles I have published in the past, but so long as they are constructive, thought provoking articles, written with a spirit of investigation, and not condemnation, I gladly present them for your study and consideration. As in this case, I have spent many happy hours talking with both Bro. J. S. and Bro. Weakley, on the scriptures, and I am sure both know that we do not agree 100% on all points, yet we continue to study and work and pray together. So it is with this important subject: Let us not consider this as strife between these two brethren, but let us investigate the evidence and the scriptures that each presents, in the light of God's word, and may we all benefit by the writings of both.—J.W.B.

Bryte, Calif., Aug. 9, 1957

Dear Brethren:

Well, here it is, my birthday. Today I passed the 75 mark, yet I see a lot to be done that my health at present won't allow. When I was young and able, I never thought; but when I am old, on the last mile of the way, I think a lot I wish I could do.

I notice Brother Weakley had a piece in "It Is Written" about two communions. Now if anyone is partaking of the communion twice on a Lord's day I am afraid he is overdoing it; but if because of unavoidable circumstance he is partaking of the supper at another time than when the main assembly partakes, I fail to see any Biblk condemn him.

We are to forsake not the as-

sembly. Heb. 10:25-28. The time is the first day of the week—Acts 20:7. Now, what we need is for some good brother to step up and give us that "Hour of Worship," bound by the Lord and then we will know they have a right to quote Prov. 14:12 and Deut. 18-20 to us for not being there at that "Hour." Otherwise, I am afraid the application is to them. Jesus threw a monkey wrench into this "PLACE" to worship in Jno. 4:21-24; when He showed neither in the mountains nor in Jerusalem (physical places), would be the place to worship, but "IN SPIRIT AND TRUTH." 0, yes, we all know we must have a physical place to meet, but the important place is, "IN SPIRIT AND TRUTH."

Jesus, Himself, said, where two or more are gathered together in my Name, there am I in their midst"—Mat. 18:20. No, brother, it doesn't take a big crowd; just two or three. And we know this applies to the Lord's Supper, for it is the only "coming together," in His name, that is by an authoritative command. We are authorized to do many things as a liberty so long as it is not a stumbling block. Rom. 14:13; I Cor. 8:9.

If the first day of the week is a twenty-four hour day; we have twenty-four hours in which to do it. But if, as some claim, it is from sun up till sun down; then we have about twelve hours on an average to partake of the Lord's Supper. The "HOUR" we meet is wholly an arrangement of our own. Or can you give a scripture for the "HOUR OF WORSHIP?"

Now to the Jerusalem Church Acts 2:42 says, that three thousand souls were added that day. Acts 2:47, shows the Lord added to the church daily. Acts 6:7 says,—"The number of disciples multiplied in Jerusalem greatly; and a great company of priests were obedient to the faith." It looks like to me he has fallen into the same presumption our cups brethren fell into to prove cups, but he to prove all must meet at the same place at the same time. The cups brethren wants it to be a big crowd so it would be impossible for one to serve with one c u p . Well, can he take care of the 3000 of pentecost and the multiplied hosts of Acts 6:7 with one cup? If he can't the cups boys have him in their hoodledum. An average cup is usually about $\frac{1}{2}$ pint; seldom ever over a pint. Try it some day and see how many sips, sufficiently to drink, you can take from one cup. Sure, all that assembled at Corinth came together in one place; but that doesn't prove all the disciples at Corinth met in the same place at the same time. Note I Cor. 14:23 begins with the conditional ,"IF"; get it; "IF therefore the whole church be come together into one place—." Paul did not use a definite statement that they came together into one place —but used the conditional, "IF," therefore the whole church be come together into one place—." Again in verse 34, "Let your women keep silence in the churches." Did you notice that plural, "CHURCHES" (assemblies) yes, and all of the church of Corinth. We speak of the Church of Christ in Texas, meaning all the members of the various "ASSEMBLIES" in Texas.

In the authorized version in Acts 9:31, we have, "Then had the churches rest—. In the Greek the word is the singular, CHURCH. All the modern translations I have examined translate it "CHURCH," singular number, if you please. Now get it: "Then had the CHURCH rest throughout all Judea, and Gallilee, and Samaria and were edified—." Note, if you please, all the assemblies in Judea, Gallilee, and Samaria were referred to by the singular word, "CHURCH." Hence, when you see the word church does not mean every time every disciple included in the word church meet in the same assembly. It seems to me this is the brother's principle error, to assume the word, church, always means the members that assemble at the same place at the same time. The keeping of the passover by the Jews does not give the brother's position any comfort. As he admits those who were not properly sanctified or came a long way had some latitude. Hence, doesn't do his particular "HOURS" to meet any good, as they were to eat the passover the evening of the 14. If anything of it was left till morning it was burnt with fire. Exod. 12:10. Now, on this hypothesis, how long is the bread and fruit of the vine the communion of the body and blood of the Lord? If any one can give a Bible answer to this I would like to have it. I am not defending all the errors someone might make in having the Lord's supper otherwise from attending the "HOUR" of worship. I am only showing the weakness of the brother's argument.

If a brother has a family and has a job where he has to work during the "HOUR" of worship, or quit and starve, his family has another scripture facing him. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." I Tim. 5:8.

The command is not to him to quit his job, starve his family, and thereby become worse than an infidel (I Tim. 5:8) but to us early corners: "Wherefore when ye come together to eat, tarry one for another." I Cor. 11:33. When two or three disciples assemble themselves in one place and eat the Lord's supper they have all that is demanded of them in Heb. 20:25-29; Acts 20:7; Mat. 18:20; Mat. 26:26-29; Mk. 14:22-25; Luke 22:18,20; I Cor. 11:23-34; I Cor. 10:16,17.

The burden of proof is not on us to show we do not have to meet at a special "hour of worship" carved out of the first day of the week. But the burden of proof is on them to prove that God has such a definite appointed hour, and to meet otherwise we have failed to obey God's command. This is utterly impossible as it is not there. And since it (the "HOUR OF WORSHIP") is wholly by appointment by man; the highest authority we can have for it is "LIBERTY." And if the particular time causes offense, weakness or an occasion to fall; Rom. 14:13; I Cor. 8:9; I Cor. 10:31; I Cor. 6:12; as it would to force a man to starve his family, and become worse than an infidel, I Tim. 5:8; there is something wrong somewhere.

The ,Vchurch idea is the big

14 6

preacher idea we have borrowed from the sects and we should send their stuff home. Big churches have big money that appeals to big preachers. Why not do as they did once in the apostolic times, Acts 20:7-11; then there would be no doubt about all being there who were coming; and we would thus fulfill I Cor. 11:33. But no, we will usually meet early, use an hour of a full day the Lord has given us to do His work; and feel that others who do not respect our surgical operation on the Lord's day are not entirely doing their duty. Let's begin to make the Lord's day a real day and I believe the trouble will disappear.

I hope all will take this in the spirit in which it is written; and I am ready to sit down before God with any brother or brethren, leave off everything we cannot read and do everything we can read. May God help us to do it is my prayer. Yours in Christ,

J. S. Bedingfield,
Box 767, Bryte, Calif.

Brother and Sister Davis of Somerton, Ariz., spent the week of Aug. 11 in Los Angeles, and attended the Bellflower meeting. Their presence was greatly appreciated, but their daughter, Diann, had the misfortune to break her leg, in a fall, and will be in a cast for some time. We are very sorry, Dianna, but hope that you will be patient, and take good care of yourself, and soon be running and playing again.

Our congratulations to Charles and Phyllis Baldwin of Yuma, Arizona, on the birth of a son, Kenneth Charles.

We were in a meeting at Aztec, N. M., from July 14 through the 21, which closed with no visible results. The attendance was only fair, and no outside interest was shown. We enjoyed the privilege of meeting some new members there, and visiting with dear friends and relatives. The song service was very ably conducted by Bro. Warren Scott of Abilene.

From Aztec, we went to the home of Brother and Sister F. F. Francis, for the meeting at Furnish Canyon, near Kenton, Okla. Here we enjoyed the finest hospitality and cooperation, and received the greatest encouragement in the work, that we have ever experienced. All of the members there showed good interest in the teaching and in the work. Our crowds were not large, due to rain, and the conditions of the roads, along with the fact that the members live a long way apart, and many of them drive a long way, to come to church. Notwithstanding, every sermon preached was well received, and God granted us an increase of three baptized and one restored to duty. May God bless you all, and may you continue to press on in faith and love. We had never met these brethren before. but no Christian can remain a stranger among these brethren, so let me recommend to any of you who might pass that way: stop over and get acquainted, and meet with the good brothers and sisters there. I promise that you will both encourage and be encouraged.

After closing the meeting at Furnish Canyon on August 4, we went to Bellflower, Calif. for a

meeting from the 11th through the 18th. Again, we found the interest high, and found the brethren very zealous in study of God's word, and in Christian works. We especially appreciated the attendance and cooperation of the brethren from La Habra and Bloomington. Brother Paul Ferguson of Buena Park did a splendid job of conducting most of the song service. There were no visible results at this meeting, but from the good attendance and interest, we feel that this was a successful meeting, and we fully enjoyed the work and the association with all the brethren there.

At this writing, I have just returned home, where **I** will have two days to work on the paper, and then to Nocona, Texas, for a meeting there, from Aug. 25 through Sept. 1. Then to Delta, Colo., for some personal work and a meeting with the faithful there. This is a new congregation, which is reported elsewhere in this paper.

This has been a very busy summer, rushing from one meeting to another. I have preached in Texas, New Mexico, Arizona, California, Oregon, and Colorado this summer, and have met many wonderful Christians, and have enjoyed the work greatly. I am still looking forward to an opportunity to visit with the brethren in Oklahoma and Arkansas, when time permits. At this time, I want to thank all who have cooperated so wonderfully in the work, and who have made this work possible. I am sorry to have somewhat neglected my work on the paper, and also my personal correspondence, during this busy season, but felt that the Lord's business was most important, so when the calls for meetings slow down, I will try to devote more time to the paper, and to your good letter. Please continue to write in to the paper, and pray for me and others who are trying to spread the Gospel of Christ.—J. W. Bedingfield.

IMPORTANT NOTICE

Delta, Colo., now has a true place of worship established, and invite all who can, to come in and worship with them. Anyone in that section of the country who wants to worship God as He has directed, and who wants to enjoy the fellowship of loyal Christians, will find a hearty welcome there. They meet in the community building in the north part of Delta, which is on the east side of the hiway, going north out of Delta. Brother and Sister K. M. Baldwin and Brother and Sister "Bud" Wilkerson recently moved from Yuma to Delta, and started this congregation. Both families are well known to this writer, and to many others. At almost the same time Brother and Sister Walter Spurlin moved from Reydon, Okla., to Grand Junction, Colo., and are attending Church and helping with the effort at Delta. This is another fine family that is well known by the brotherhood, and I am sure that their efforts at Delta will be greatly appreciated, and will be fruitful. The Sunday worship at Delta is at 10:30 a.m. All are invited to attend. If the Lord wills, I plan to go there soon, to see if I can assist these brethren, in their work.

"IS IT ALRIGHT"

By W. E. Daniels

Many times we are asked the question: "Is it alright," to do this or that. In this little bit of matter, I wish to take up some of the above questions most frequently asked, and the most important.

Question No. 1. Is it alright to meet with Cups and Sunday School and Individual Bread Breakers, if there is no loyal church in my reach? Now most folks, who ask that question, reason like this: I am commanded not to forsake the assembly, Heb. 10:25, and there is no loyal church within my reach, so in order not to forsake the assembly, I will have to meet with those folks. To answer this, I would ask: Was the writer of the Hebrew letter talking about an unscriptural assembly, or a scriptural assembly? If you will notice, the writer said, "Not forsaking the assembling of OURSELVES together—." The word OUR included the Apostles. Now, do you suppose that the Apostles would have worshipped with unscriptural things ? Everyone knows that they would not. Paul condemned everything that was not scriptural, as he did in I Cor. 2:1243, I Cor. 3:3-5, and Gal. 2:1144 If you were going to be baptized, and you were not near to enough water to be buried in, would you just have a little sprinkled on you, and call it "Buried with Him in baptism?" If God will accept our worship with unscriptural things, because there is no loyal church there, upon what grounds would He refuse sprinkling, if there was not sufficient water to bury you in? If it is scriptural to meet and worship with unscriptural practices, because there is no loyal church; by the same rule, you could partake of any other unscriptural practice, even to the assembling with the sects, Sunday school, individual bread breaking, wine only, women teachers, dividing into classes, none of which is mentioned in God's word, hence it is doctrine of men. Col. 2:20-22 "Wherefore if ye be dead with Christ from the rudiments of the world, why as though living in the world, are you subject to the ordinances, touch not, taste not, handle not, which all are to perish with the using, after the doctrine and commandments of men?" When you worship with the above mentioned unscriptural doctrine of men, you have both touched, tasted, and handled the doctrine of men. I Cor. 11:1 "Be ye followers of me, even as I also am of Christ." Can you follow Paul, and worship with unscriptural practices? To say that you can would be to say that Paul worshipped with unscriptural practices. Folks, we simply cannot have the communion, and have it unscripturally. If it is unscriptural, it is not the communion. Our communion,) or fellowship, which is used interchangeable with communion), is with the Father and His Son, Jesus Christ. I John 1:3. "That which ye have seen and heard, declare we unto you, that ye also have fellowship with us, and truly our fellowship is with the Father and His Son, Jesus Christ." To save space, we will leave that question, although much more could be said.

(To be continued next month)

IMPORTANT NOTICE TO ALL BOYS AND GIRLS, AGES 12 TO 19 YEARS

In my travels, among the Churches, I have met so many fine young men and women, of Christian families, of wholesome background, and of similar interests, and have been so favorably impressed with their friendliness, courtesy, and sincerity, that I have often thought how good it would be if they were all acquainted with each other, so that they could share with others, the things of interest to people of this age and background. On my recent trip to Oregon, it was suggested that an exchange of letters among this age group would prove very interesting, as well as serve a good and wholesome purpose, that of getting acquainted, and learning more about one another. So, boys and girls, if you want to receive mail from some good, interesting, and cheerful boys and girls of your own age group, who have many things in common with you, but who live in all parts of the country, send your name and address to "It Is Written," Box 324, Carlsbad, N. M. Each month we will publish a list of names of those who are interested in hearing from you, then you may write the person or persons, directly. We suggest that you could exchange snapshots, or information about yourselves, or things of interest, concerning the part of the country where you live, and so on.

Following is a list of names and addresses. You may write these direct without writing to the paper, but if you want your name published next month so that you will receive letters from others, write to me, and I am sure that you will be rewarded, by making some very interesting and pleasant acquaintance.

Lynell McCay, age 15, 1615 S. 27th Ave., Yakima, Wash. Jeannie Johnston, age 14, 1628 Lawrence St., Eugene, Ore. Karen Roberts, age 13, Rt. 1, Box 100, Cresswell, Ore. Clifford Roberts, age 17, Rt. 1, Box 100, Cresswell, Ore. Wayne Loveland, age 16, 1410 S. 18th Ave., Yakima, Wash. Richard Johns, age 18, 1206 E. Viola, Yakima, Wash. Jerry McCay, age 14, 1615 S. 27th Ave, Yakima, Wash. Warren Scott, age 17, 2582 Cedar St., Abilene, Tex.

Charlotte Scott, age 18, 2582 Cedar St., Abilene, Tex. Oma Lee O'Daniel, Rt. 1, Box 19, Aztec, N. M. Carroll Ann O'Daniel, Rt. 1, Box 19, Aztec, N. M. Duane Bixler, age 13, 713 McCoy Ave., Aztec, N. M. Ronald Tibbs, age 17, 1912 Mangunits Way, West Sacramento, Calif. John Tibbs, age 14, 1812 Mangunits Way, West Sacramento, Calif. Jeanette Bruce, age 13, 305 S. Olive, Carlsbad, N. M.

The wind is free!
The ocean wild;
Not tamed by beast or man.
The wind a wild and roaring bellow,
The sea side, shifting sand.
I see God's magic, and feel it's spell,
But I can not understand
The greatness of all His world,
And yet, I know His tender hand.
—By Marie Boone, Eugene, Ore.

From Brother Amos Bever, of San Pablo, Calif.

I am happy to report that we are now meeting in our new location, (1433 Market Ave. at 15th St., San Pablo, Calif.) The building is not finished yet, but we are out of funds, so we will use it the way it is. Our payments are $74.00 a month. I believe that $300.00 more will finish the job. I would like to take this opportunity to thank all the brethren and sisters, for their donation toward this worthy cause. I will write each congregation a personal letter of thanks, as soon as time permits. We invite all who might pass this way, to meet with us. Sunday morning worship at 10:30, Sunday evening at 7:00, Wednesday evening at 7:00. Market Ave. Church of Christ, San Pablo 10, Calif. Bro. Amos Bever.

Sister Louise Hunt of the La Habra, Calif., congregation, has recently undergone a serious operation, but at present is improving very well. She was able to attend the latter part of the Bellflower meeting, and we were made very happy to see her back in the assembly.

We are sorry to report that Sister Nelson of Somerton is still not doing as well as we all wish, but trust and pray that a change in doctors and medication will soon show the desired improvement.

Sister Studer of Lorenzo also has been in ill health for some time now, and we pray that by now some improvement will be shown.

IT IS WRITTEN—FINANCIAL REPORT

Bal. on hand, June 1, 1957	$21.60
June received - - - - - - - -	74.00
Total - - - - - - - - - - - - - -	95.60
Less expenses for June - -	69.00
Bal. on hand, July 1 - - - -	26.60
July received - - - - - - - - - -	65.00
Total - - - - - - - - - - - - - -	91.60
Less expenses for July - -	68.00
Bal on hand, Aug. 1, 1957	$23.60

From Abilene, Texas comes the good news of two recent baptisms, the daughters of Brother and Sister S. J. Wallace. All who know these fine people will rejoice with us at this good news.

La Habra, Calif. reports a very good meeting in July, with Brother W. H. Francis preaching. Three were baptized, and all who attended greatly enjoyed the good sermons, and the good fellowship in the gospel, with good attendance from Bellflower and Bloomington, as well as La Habra.

Congratulations this month to: Jay and Carolyn Bedingfield of Aztec, N. M., on the birth of a son, Dennis Jay, born July 22. Also to Harry and Mary Lou Dye of Yuma, Ariz., a daughter, Carrol Lynne, born July 29.

Brother and Sister Ralph Jones and also Brother and Sister Jack Rennick, of Somerton, have been visiting and vacationing in Oklahoma. Brother and Sister Robert Morris and children spent their vacation in California. We missed all these good folks presence, when we stopped by Somerton, on our way to California.