IT IS WRITTE

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

PUBLISHED MONTHLY AT DELTA, COLORADO

J. W. BEDINGFIELD, Editor

OCTOBER, 1957

A SOLDIER OF JESUS CHRIST?

"Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that wareth, entangleth himself with the affairs of this life, that he may please him that hath chosen him to be a soldier." II Tim. 2:3-4. In this passage, we see the Christian life and service, compared to that of a soldier. Like all other soldiers, we have our Captain, Jesus Christ. Heb. 2:10. We must obey Him. II Thess. 2:7-9; Heb. 5:8-9; Matt. 7:21; Rev. 22:17. No soldier can go into the fields and make a good soldier, without being equipped. He must have his armor. The soldiers of Jesus Christ have their armor, Rom. 13:2; II Cor. 6:7, Like all soldiers, we have our defensive armor. The girdle of truth. Eph. 6:14, The breastplate of righteousness, Eph. 6:14, Our feet shod with the preparation of the Gospel of peace. Eph. 6:15, The shield of faith, Eph. 6:16, The helmet of salvation, Eph. 6:17.

This is the most wonderful armor for defense that a soldier ever put on. This is not a carnal warfare; for "we wrestle not against flesh and blood." Eph. 6:12. "The weapons of our warfare, are not carnal." II Cor. 10:4.

The armor of a soldier who fights in carnal warfare, is pregnable. This Christian armor is inpregnable. Just as long as we have on the whole armor of God, we can quench all the firey darts of the wicked, and stand against the wiles of the devil. Eph. 6:11. If you leave off one single item of thin defensive armor of God, you are then vulnerable. The wicked one can assault you and prevail over you. Therefore you must put on the whole armor of God. Eph 6:11. Since this warfare is not carnal, against what are we protecting ourselves, with this protective armor of God? "Against principalities, powers, rulers of the darkness of this world, and spiritual wickedness in high places. Eph. 6:12. To withstand the evil days, Eph. 6:13. To stand against the wiles of the Devil. Eph. 6:11.

But Friends, just merely to defend ourselves is not enough. That is not all there is to this Christian warfare. We must also be aggressive. We must attack the enemy in every field of sin, and we are not left without arms, with which to do the job. We have another piece of equipment, and it is not for ornament, but for use. It is the sword of the Spirit, which is, the Word of God. Eph. 6:17. With this sword of the spirit, which is the word of God; we can conquer every foe, while we keep ourselves covered with our protective armor, and "war a good warfare." I Tim. 1:18.

"FROM THE FIELDS"

From August 25th, to Sept. 1st, I was in a good meeting at Nocona, Texas. We enjoyed excellent attendance at this meeting, and the interest was good at all services. Among the visitors, whom we enjoyed so much were: Bro. and Sister Toby Denning and Sister Bryant of Lancaster, Texas; Bro. and Sister Dan Teague of Grand Prairie, Texas. Bro. and Sister Billy Ray Sewell of Grand Prairie, Texas. Bro. and Sister Earnest Pollan and Bro. and Sister Jo Pollan and families from Terra', Okla., and Bro. and Sister J. 0. Taylor from Loco, Okla. Also many local visitors from nearby places. Brother Taylor reports that Brother A. H. Howell of Elk City, Okla., has been preaching at Loco, the second Sunday of each month, and extends a cordial welcome to all, to come and worship with them.

As always, we enjoyed the fine fellowship and hospitality of all the Brothers and Sisters at Nocona, and appreciate the faithful attendance of the members there. It is very commendable, as well as encouraging, to notice the faithful attendance of every service, by some of the elderly members there, even though their age and health make it a real effort on their part to attend. Many of our younger members should take notice of the good example set by these dear ones, and I am sure that there would not be many vacant seats in the Lord's House on the Lord's Day.

I spent the week of Sept. 2 to the 8th at Carlsbad, making arrangements to move to Delta, Colo. On Sept. 8th I preached at Carlsbad, and baptized one fine young lady, the daughter of Bro. and Sister Bruce, of Carlsbad.

I preached at Delta on Sept. 15th to a fine crowd. After church we all enjoyed a good picnic dinner in the park. I find the interest and the prospects excellent here at Delta. On Sept. 22nd, I had the privilege of hearing Brother Kenneth Baldwin preach a sermon to a crowd of thirty-one, at the morning services, and I spoke that night. Since Brother and Sister Baldwin and Brother and Sister Wilkerson have moved here, two families from the nearby town of Lazear have taken their stand with us, and Brother and Sister Walter Spurlin from Grand Junction are meeting here, also Jay and Carolyn Bedingfield from Aztec, have moved here. Most of the members here are young people, but all are sound in the faith, and the services are being conducted very capably by these young Brothers, who all show a desire to work and serve. We hope to stay here for a few more weeks, to assist them in whatever way we can. Pray for us, in the work here. **J.** W. B.

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AN ANSWER FROM THE EDITOR TO A READER

This month I received a letter from a reader, who says that we preachers should follow the example of the Apostle Paul in "preaching the word." To this we say a hearty "AMEN," but the height of contridiction appears in the next paragraph, when the writer says that they find no example where Paul ever "debated" over God's word.

Dear Reader, open your Bible to Acts, Ch. 15, and begin reading at the first verse (King James Version). "And certain men which came down from Judea taught the brethren, and said, Except ye be circum-

cised after the manner of Moses, ye cannot be saved." Here we find some false teachers, coming into a Gentile church (Antioch), and teaching the "Brethren," that is; the church members, a false doctrine. Now to verse two: "When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and Elders about this question." Now, this verse tells us just what Paul did about this matter, and we note that he "had no small dissension and disputation WITH THEM." Get out your dictionary now, in case that you do not know what "Dissension" and "Disputation" means. Webster defines as follows: Dissension—strife, disagreement, breach of union. Disputation—a verbal controversy, an altercation. Dispute—to DEBATE, ARGUE. Who can deny that Paul disputed WITH THEM? Notice that he did not go around to the members, privately, but engaged in a dissension and disputation WITH THEM (the men of Judea), who had been teaching Christians a false doctrine.

This took place at Antioch, as we see from the first two verses, now let us go along with Paul and Barnabas to the Church at Jerusalem, which was guided by, "The Apostles and Elders." Verse four tells us that they came to Jerusalem, and that they were received, "Of the CHURCH," but verse five, "But there rose up certain of the sect of the Pharisees, which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." Here again, IN THE CHURCH, we find the false teachers, "Rose up" and taught the same fake doctrine, that the men of Judea had taught at Antioch. Now what did the "Apostles and Elders" do about this situation? Verse seven, "And when there had been much DISPUTING, Peter rose up.—" (Disputing—Debating, Arguing). As we read on through this account, we find one speaker after the other stating his position, on the matter, and bringing the scriptures to bear on the subject, and do not be deceived into thinking that this was a PRIVATE debate, Look at verse 12, "Then all the MULTITUDE kept silence, and gave audience to Barnabas and Paul—". Next, we find James also taking the floor, and speaking out against the false doctrine. Next, we find that the apostles and elders made a decision, and it pleased the "whole church." No, this thing was not done in a corner, my friends. Verse 22 says it pleased the WHOLE CHURCH. Verse 25 says, "Being assembled," Verse 30 says, "So when they were dismissed—."

The four Gospels, and the entire Book of Acts, are made up of examples of how we are to deal with matters of false teaching among brethren, and every single time, without exception, the false teachers were "Withstood to their face" by Jesus and by the Apostles. Now our reader asks why we preachers don't follow the example of the Apostles.

You know, when we want to Find the true answer to our questions, we should do like Paul and Barnabas did: Go back to the Apostles and Elders, about the matter, and see what they have to say on the subject. Then we would not be "Leaning to our own understanding," thus destroying the unity and

cooperation that would exist, if we would follow the command given in Phil. 4:9. "Those things, which ye have both learned, and received, and heard, and seen in me, DO: and the God of peace shall be with you." J.W.B.

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AT REST

This month our hearts were saddened to hear of the passing of another of our faithful brothers. Brother Bion H. Drake of Eugene, Oregon, passed to his rest on Sept. 14th. He was 84 years of age, and had been a resident of Eugene for fifty years. He is survived by his wife and three children, five grand children and seven great grandchildren.

Brother Drake had been a faithful member of the Lord's Church for many years. It is believed that he started the first church in Eugene, as some of the members of the Jefferson Street congregation remember meeting in Brother and Sister Drake's home more than 30 years ago. He was always a steadfast and dependable member, and all the brotherhood mourns the loss of this beloved brother, and extend our deepest sympathy to his survivors.

This writer met Brother Drake for the first time, this year, but can with this short acquaintance, share with others the feeling of great loss, at the passing of another of those who have fought a good fight, who have finished their course, who have kept the faith. Henceforth there is laid up for him a crown of righteousness, which the Lord will give him on that day, and not to him only, but to all of them that love His appearing. So, even as it brings sorrow to our hearts, to think of his passing, so it should encourage us to press on, for the remainder of the course that is set before us, that we might also join all the faithful, with Christ some day, in a better and brighter Kingdom.—J.W.B.

"MAIL CALL"

Boys and Girls; Here are some more names and addresses of some fine young people who would like to receive letters from you. Last month we published a list of names, and I understand that several are now getting some very interesting letters. Keep up the good work. And now, let us see that each one of these new corners receives a letter from each of you. I am personally acquainted with almost all of these youngsters, and I promise you that they are as friendly and interesting group as you will ever meet. Now we want a new list to publish next month, so that we will keep widening our circle of acquaintance, so all of you single boys and girls twelve years of age or over, who would like to get letters from others, just send me your name, age, and address, and I will publish it in next month's paper. You may also write directly to any of the names published, without writing to the paper, but if your name is published, you will get letters from more different boys and girls, from all parts of the country.

Miss Alma Jo Lowery, age 17, Box 98, Bryte, Calif.; Miss Judith Carol Lowery, age 13, Box 98, Bryte, Calif.; Glen Ervin Henderson, age 14, Roseville, Calif.; Ervin Tibbs, age 18, 1912 Manzinita Way, West Sacramento, Calif.; Ronald Tibbs, age 16, 1912 Manzanita Way, West Sacramento, Calif.; John Tibbs, age 14, 1912 Manzanita

Way, West Sacramento, Calif.; Norman Sage, age 17, Rt. No. 1, Box 1424, Colfax, Calif,; Lee Sage, age 15, Rt. No. 1, Box 1424, Colfax, Calif.; Miss Laverne McCluskey, 1829 Laurel Lane, West Sacramento, Calif.; Miss Norma Baker, age 17, Box 726, Bryte, Calif.; Miss Lucille Baker, age 11, Box 726, Bryte, Calif.; Doyle Baker, age 15, Box 726, Bryte, Calif.; Clarence Baker, age 12, Box 726, Bryte, Calif.; Tony Flores, age 13, Box 436, Bryte, Calif.; Miss Jo Ann Pollan, age 13, Box 74, Terral, Okla.; Miss Janice Baldwin, age 14, Delta, Colo.

ANSWER TO "SIMPLY A CHRISTIAN"

By J. S. Bedingfield

I received a card, mailed at Santa Rosa, Calif., signed "Simply a Christian," asking for chapter and verse for "A cup of ½ pint or hardly ever over a pint." The standard size of a cup is ½ pint. See Webster's unabridged Dictionary. "Jesus took a cup," Matt. 26:27. Hence, he did not take a barrel, or a container, large enough to accomodate the City of Chicago; but something that would qualify as a cup. Hence, size in vessels, help to determine their class, to which they belong. Therefore a part of their definition. Hence, your scriptures are: Matt. 26:27; Mk. 14:23; I Cor. 10:16, and others.

Question: "Did. Jesus and His disciples meet in the evening?"

Answer: Yes. See Matt. 26; Mk. 14; Luke 22; I Cor. 11:23-24.

Question: "Did they meet in an upper story?"

Answer: Yes, when He established it, and in Acts 20:7-11, but Jesus shows us **no particular place** is required, in John 4:21-24; when He told her; "Neither in Jerusalem nor in that mountain, (a particular literal place) would they worship; but IN SPIRIT AND IN TRUTH." A place to worship is necessary; but no particular place, is of any more consequence than Jerusalem or that mountain. The scriptural requisite is 'IN SPIRIT AND IN TRUTH."

Yes. "Seek ye first the kingdom of heaven, and His righteousness, and all these things shall be added unto you." But, my dear one, when one is breaking bread, as the Lord commanded on the first day of the week, and at the same time, taking care of his family as taught in I Tim. 5:8, and obeying His other commands, is he not "Seeking the kingdom of God and His righteousness?" If not, how can it be done? May God bless us all to seek out the good old paths, and walk therein. Yours in Christ. J. S. Bedingfield, Box 767, Bryte, Calif.

I see in the September issue of "Mission Messenger," where Carl Ketcherside has succeeded in getting himself "bombarded" with letters from some of the boys from down South. That is one thing about being an editor of a religious publication; any time you get caught off base, there is always somebody who is ready to tag you. It seems that this all came about over Brother Ketcherside's article, entitled "Class Controversy." It seems that those boys down South, think it is just as much sin to disobey God on "Monday, Wednesday, or Friday," as it is on Sunday, and Brother Ketcherside having a hard time convincing them any differently. Since Brother Ketcherside is quite a letter writer and critic himself, I don't see why he should object to you boys writing him letters, but maybe you should stop calling his

pet, a "Sunday School." After all, he is the Daddy of it, and should have the right to name his offspring anything he chooses to call it. Maybe some of these days he will come up with a good old Bible name for it, so we can read about it in the New Testament Scriptures.

FRIENDSHIP

E. F. Roberson

A question oft' I ponder as
The day comes to an end:
Of those I've known in passing by,
Which may i call my friend?

Perhaps 'twas he whose hearty clasp,
Seemed full of strength and cheer;
Or 'chance `twas one whose kindly deed
Brought him to me quite near.

It might have been a little child,
Whose frankly stated views;
In simple yet expressive vain,
Rang out both clear and true.

Then as the cavalcade goes by,
Portrayed in memory;
I ask what would I have of him,
Who true my friend would be.

First I should ask him to be strong
In traits where I am frail;
So that when working side by side,
Our efforts seldom fail.

I'd ask him to be firm in faith
When I'm inclined to doubt;
And lend me courage to fight on,
Our mutual foes to route.

He'd likely need forbearance and
A lot of charity;
To overlook the faults and whims
OF mine that he would see.

Since friendship must to flourish be,
Reciprocal you know;
I ask if I can in return,
To him those virtues show.

Have I the strength to credit give,
No envy feel, and yet,
Be glad when he attains the heights
On which his heart was set?

Can I with patience hear him through,
When we may disagree;
Yet seek the truth in what he says
With all sincerity?

If so, and we will lay aside,
Our vanity and strife;
We with God's help, as friend to friend
Can find a fuller life.

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OFFENCE

By W. E. Daniels

If we will just stop to think, for a few seconds, we can call to mind that the word at the top of this page is found many times throughout the Bible, and i fear that we pay too little attention to it. If we give close attention to its use in the scriptures, we will see that it can, and does, cause much trouble among the Brotherhood, and since offences carry with it, a strong penalty for the offender, I will try in my feeble way, in the spirit of meekness to bring to our minds, what the Bible teaches in regard to offences.

Sometimes we are accused of causing offence, when we contend earnestly for the faith which was once delivered to the Saints, Jude 3. God has commanded us to do certain things, and forbidden us to do certain things, and to do just that, does not cause offence. If any one takes offence at that, he or she is only offended because of the Word, as in Matt. 13:21. There are also things which God has neither commanded or forbidden, and these are the things in which we are most likely to offend, **yet** it is in those

things that we must not offend. Sometimes we speak of the things, neither commanded nor forbidden, as things in which we have "Liberty." But; our liberty only reaches as far as it does not offend. When it offends, it goes back to the things commanded; in as much as we are commanded to "Give none offence" I Cor. 10:32. Now, before going further with the study that we have undertaken, go with me to the language of Christ, in His use of the word "offence." We will turn to Matt. 1 **8:7,** "Woe unto the world, because of offence, for it must needs be that offences will come, but woe to that man by whom the offence cometh." In the above scriptures, we have learned that Jesus has placed a woe on offence; that offences can, and do, come Izi4 man. We have also learned that if we stay with those things commanded, and do not do the things that are forbidden, that we are not the offender. Now we will read Matt. 18:6, "But who so offends one of these little ones, which believe in me, it were better for him that a mill stone were hanged about his neck, and that he were drowned in the depth of the sea." In this last scripture, we have the awful condition one is in, when he offends one of God's children, but since we do not offend in doing the things that God has commanded, nor by not doing the things that He has forbidden, it stands thus: That the offences come through those things neither commanded nor forbidden, or as we often say, "by things in which we have liberty," but if our liberty offends, then it comes under the commandments of God, to give none offence. I Cor. 10:32.

Since we have learned that we are not an offender, if we do the things commanded, and do not do the things forbidden, and that offences come through the things in which we have liberty, we will turn our attention to the use of liberty. Before we go farther with the subject of offence, we will read I Peter 2:15-16, "For so is the will of God, that with well doing, ye may put to silence the ignorance of foolish men; as free and not using your liberty for a cloke of maliciousness, but as servants of God." There it is folks; we must not use our liberty for any other occasion, than a servant of God. If we do just that, we will not allow our liberty to cause offence. I Cor. 10:32.

We will not read Gal. 5:13, "For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serving one another." The last few words of that verse, "but by love, serving one another," just completely cuts out any offence in things in which we have liberty. It could not be, "by love serving one another," if we offend in those things in which we have liberty. I believe that is sufficient for us to understand how we are to use our liberty, so we will leave that part of the lesson for your consideration, and pass on to another thought, in our consideration of offence.

Paul gives us a clear and simple statement in Rom. 14:21. "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or made weak." Since we do not cause offence by doing the commandments of God, offences come in the things in which we have liberty, but Paul said it was good, not to do those things whereby our brother was offended. If our liberty offends, it ceases to be liberty, since

we are commanded not to offend, and offence comes by liberty, and that brings us back to the commandment of God which reads, "Give none offence, neither to the Jews or to the Gentiles, nor to the Church of God." I Cor. 10:32. Paul warns in I Cor. 8:9, "But take heed, lest by any means this liberty of yours becomes a stumbling block to them that are weak." Question: What does it matter if we offend a brother, in things in which we have liberty? Paul tells us in I Cor. 8:12-13, let us hear him. "But when ye sin so against the brethren, and wound their weak concience, ye sin against Christ." There is what Paul said about it. But what are we to do about it? Well, we can do as Paul said he would in verse 13. "Wherefore, if meat makes my brother to offend, I will eat no flesh, while the world standeth, lest I make my brother to offend." Folks, I believe that is sufficient for all to understand that offences come by the things in which we have liberty, and not by obedience of God's commands. For further proof, I offer Rom. 16:17-18, "Now I beseech ye brethren, mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them, for they are such as serve not our Lord Jesus Christ, but their own belly, and by good words and fair 'speeches, deceive the hearts of the simple." Nov folks, that is as clear as the noonday sun, that offences are caused by things contrary to the doctrine, and verse 17 tells us what kind of men that cause divisions and offences, and what it does.

Sometimes we are accused of offence, and making a law where God has not made a law. When we teach one cup in the communion, and contend that the assembly be taught in one group, by a male member, but we have a scriptural precedent and example, or command for such, hence; we are not the offenders. We have no liberty in the things commanded, but only in those things neither commanded or forbidden, and since offences comes through the things we have liberty in, there could be no offence on the part of the one who is doing God's commands. When our accusers are forced for proof, they holler "liberty," but God has made the law, and as I have shown in this article, their liberty ends, and changes to the commandments of God when it offends. When it offends, it puts them under God's commandments to give none offence. ! Cor. 10:32.

There is much more that could be said on this subject, but I believe that this is sufficient for this time, so ; will say, Brethren, let Us watch our liberty, to see that it does not offend and cause division, as it has in many places throughout the world. Written in love of the truth, and of the brotherhood, everywhere, I remain, Yours in Christ. W. E. Daniels, Broken Bow, Okia.

IT IS WRITTEN—FINANCIAL REPORT

Balance on hand, August 1, 1957 - - - - - -	$23.60
Received in August	$43.00
Total - - - - - - - - - - - - - - -	$66.60
Less expenses for August - - - - - - - - - - -	$62.80
Balance on hand, Sept 1, 1957 - - - - - - -	$ 3.80

All the paths of the Lord are mercy and truth unto such as keep His covenant and His testimonies.