Logsdon

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.

PUBLISHED MONTHLY AT CARLSBAD, NEW MEXICO

J. W. BEDINGFIELD, Editor - - - - - - 405 E. Church St., Carlsbad, N. M.

NOVEMBER, 1956

Important Notice

Due to the unavoidable delay that we encountered, in having the paper edited at one place and printed at another, we have decided to have the paper both edited and published at Carlsbad, N. M. I have found that I can have the paper printed quite a bit cheaper at Carlsbad than at Buena Park, so I will be able to give you a twelve-page paper at no more cost than we have been spending for eight pages, and can get the news to you much quicker, since we have no delay in mailing the material back and forth. Consequently, Brother Paul Ferguson has resigned his position as business manager of the paper, and I will assume the duties of handling both the circulation and the publishing. From now on, all correspondence should be sent directly to me at Carlsbad, N. M.

Following is a financial report for the October issue as received from Bro. Ferguson:

RECEIVED		EXPENSE	
Previous Balance - - - - -	$ 4.59	Orange Pub. Co. - - - -	$68.30
Somerton Church of Christ	10.00	Paper and stamps - - - -	13.29
R. C. Clements - - - - - - -	10.00		
Bellflower Church of Christ	10.00		
Modesto Church of Christ	10.00		
Yuma Church of Christ	10.00		
J. W. Bedingfield - - - - -	5.00		
Earnest Wisehart - - - - -	5.00		
H. K. Tidwell - - - - - - - - -	1.00		
L. C. England - - - - - - - -	5.00		
La Habra Church of Christ	5.00		
Sister Cole - - - - - - - - - -	1.00		
G. E. Stout - - - - - - - - - -	10.00		
Brother Long - - - - - - - -	2.00		
TOTAL - - - - - - - - - -	$88.59	TOTAL EXPENSE	$81.59
Total, New Balance - - - -			$ 7.00

In the future, please send all contributions and new subscriptions to the editor, at the following address:

J. W. BEDINGFIELD
405 East Church Street
Carlsbad, New Mexico

"IS FEELINGS AN EVIDENCE OF PARDON OR SALVATION?"

By W. E. Daniels
Broken Bow, Okla.

In discussing the above question, I wish first to deal with feelings. We hear many people say, "I know I am saved, because I feel it." "I know God has pardoned my sins, for I feel it." Now there are two kinds of feelings. One is a feeling which comes through knowledge, as will be discussed later. The other is a suspicious feeling; and can not be relied on. Two of Webster's definitions of suspicious, are: doubtful, questionable. So that kind of a feeling would not do to depend on. Right here I wish to state that if feelings is evidence of salvation, or pardon from sins, and a sinner has never been saved, then he has never had the feeling, and if he never had the feeling, how is he or she, to know that it is a feeling of salvation, or some other feeling, such as a suspicious feeling, not to be relied on? Now I will take up feeling which comes through knowledge, and the study of that subject will also bring to our minds what feelings really are. I wish to discuss this part of our subject by parallel, as: I owe a great debt, which I must pay at certain time, and which is going to be a great burden to meet. I most certainly have a worried feeling, a feeling of uneasiness, a feeling of sad heartedness, etc., but when I paid the debt, I would have a feeling of relief, a joyful feeling, a feeling of freedom. That feeling would come through the knowledge that I had paid the debt, but if some friend or relative should pay that debt, unbeknown to me, I would still have the worried feeling of owing the debt. So we see knowledge was the cause of the feeling. We will try another one. If some of our folks are seriously sick, and the case is doubtful, we have a sad and a woried feeling, but without the knowledge of the doubtfulness of the case, we would not have that feeling, and as soon as we saw a great improvement, and the Doctor stated that all danger was passed, that knowledge would bring relief. We would have a feeling of joy and gladness. We will try once more. We will suppose that I am away from home. When I left home, all was well, and it did not seem that harm could come to any one there, and I was enjoying myself, and was happy as could be, but one of my family was taken sick and was not expected to live. I would still go on feeling that all was well at home, and I would still be enjoying myself, until I had the knowledge of their condition, and through that knowledge, although I had not seen, I would have a sad and worried feeling, just reverse to what it was before I had knowledge of their illness. I believe that this

is sufficient to teach us that our physical, emotional feelings come through knowledge. Now I come to feelings in a religious matter. We will take a rank sinner, and without any knowledge whatsoever, that he or she, is condemned, and lost, they have no feeling of guilt, but when they had the knowledge that they were in a lost and condemned condition, they would then have a feeling of guilt, and the more that he or she is taught, the stronger the feeling of guilt and being lost grows, until finally one might begin to wonder what he should do. Just as the people on Pentecost, when they received the knowledge through Peter's preaching that they were in a condemned condition. They wanted to know what to do to be saved, Acts 2:37. Now would anyone doubt that these people had a feeling of guilt? Of course not. Neither would anyone doubt that they did NOT have that feeling of guilt, before they had the knowledge that they received through Peter's preaching. When one learns, through the Divine Word of God, that he or she is a sinner, and in a lost condition, they they naturally would have a feeling of guilty conscience, or as we sometimes say, "Our conscience condemns us." But let us learn more about conscience. Conscience is produced, or are the fruits of education or knowledge. We might take a child and teach him that it is not wrong to lie, and it could tell a lie, and feel no guilt of its conscience, but when it was taught that it was wrong to lie, and it lied, then it would have the feeling of a guilty conscience. Now when we learn, or have the knowledge, through the Divine Scriptures, that we are sinners, and are lost, we have a feeling of guilty conscience, before God. Now we will take one, that through the teachings of God's word, has learned that he was a sinner and lost, and has the feeling of a guilty conscience, and he wants to know what to do, as those people did on Pentecost. Acts 2:37. The first thing that a sinner must do, is to believe. Jno. 8:24, "Except ye believe that I am He, ye shall die in your sins." Heb. 11:6, "Without Faith it is impossible to please God." We learn in Acts 2:38, and Acts 17:30, that we must repent. We learn in Matt. 10:32, we must confess Christ. We learn in Mark 16:16 that salvation is promised to the believer that is baptized. Then we hear Peter telling those folks in Acts 2:38 when they had asked what to do to be saved, to repent and be baptized in the name of Jesus Christ, for the remission of sins. Now when those folks on Pentecost, Acts 2:38, did the things that Peter commanded them to do, for the pardon of sins, a far more and better evidence of pardon of past sins, than just a mere physical feeling. If not, you have not believed. Would anyone doubt that those folks that obeyed Peter's command to repent and be baptized in the name of Jesus Christ for the remission of sins, that they had a conscience feeling that they were pardoned from past sins? Question: What was the cause of a feeling that God had pardoned their sins? Answer: Through the knowledge of what Peter preached to them,

they had done the thing God promised them pardon on. Now folks, which would be the safest to rely on, that your sins had been pardoned, a mere physical feeling, or a feeling of a clear conscience, that you had done the thing that God had promised pardon on?

Now in conclusion, let me ask, dear reader. Do you have the feeling of a clear conscience, because you have done the things God requires of you in order that He will pardon you of past sins, or are you depending on a physical feeling of suspiciousnes, without doing the things God promised pardon on? I persuade all to take the safe course. Believe, Repent, Confess Christ, be baptized in the name of Jesus Christ, for the remission of sins. May God help us to do His will is my prayers.

Yours in Christ,

* *W. E. Daniels

Brother W. E. Daniels adds, "There are twenty odd members who are meeting at the Tinner community building, about five miles east of Broken Bow. Anyone passing through this part of the country is invited to stop and worship with us. We speak where the Bible speaks and are silent where the Bible is silent. We are of one accord and of the same judgment, and as Peter puts it in I Peter, 5:5, 'All are subject to another.' And if there is any thing unscriptural in our worship, we are open for corrections."

I wish to report that the Church of Christ at Lorenzo, Texas has recently made a wonderful step toward building up the cause of Christ at that place.

They have met in the home of Bro. and Sister Studer since being established last summer, during the 5th Sunday meeting.

They recently purchased lots in a very desirable part of town and moved a little house on it, that is going to be very appropriate when they get it fixed up.

I, being a member of the little group at Crosbyton, was happy to be able to be with them in their first assembley, last Lordsday. (Aug. 26).

Bro. Earl Howe very ably gave the first lesson and the singing was excellent.

They hope to hold a meeting as soon as they get it fixed sufficiently.

I want to say this little group is as loyal as you find there and I'm sure Bro. Francis, Bro. Condor, Bro. Treat, Bro. Bedingfield and others will back me up in this.

These folks owe about $1300 on this, and are paying it out by the month and they have had very little financial help. Being only three male members, you can see how they need a little help. If anyone desires to contribute to the cause they can't go wrong in so doing.

In Christian love,

Mrs. Maude Scott

Brother L. C. England, who lives at Whittier, California, baptized a young man and his wife at Yuma, recently. They had been attending church at Yuma for some time. We thank God for the increase, and for the Gospel of Jesus Christ, which is the power of God to salvation, to every one that believeth.

CHRISTIAN LIBERTY

There has been volumes written on the above subject, chiefly by those who were holding to something they could not read in God's Holy Word. I believe when our brethren realize that our Christian liberties are controlled by law laid down in the New Testament, the sooner a death blow can be dealt to the forces of error. Paul says, "Study to shew thyself approved unto God, a workman that needeht not to be ashamed, rightly dividing the word of truth." II Tim. 2:15. There are several ways the word of truth can be divided, but the division below is the one I am interested in in this article.

First — There are "Things" commanded. Example: Matt. 28: 19,20.

Second — There are "Things" forbidden. Example: I Jno. 2: 15,16.

Third — There are "Things" neither commanded nor forbidden; in these things we have liberty; provided they meet certain Scriptural requisites; and provided they cause no one to stumble, or to offend, or is made weak; and if they do we must leave them off.

The first and second divisions no one denies they exist and they must be obeyed. The third, all agree that it exists, but many refuse to recognize that only those "things" which meet the Scriptural requieites are allowable; and refuse to leave them off even if they do cause someone to stumble, or is offended, or is made weak. The Scriptural requisites are:

First—"All things are lawful." I Cor. 6:12. I Cor. 10:23.

Second — "All things are not expedient." I Cor. 6:12, I. Cor. 10:23.

Third—"All things edify not." Cor. 10:23.

Fourth — "Our attitude must be "I will not be brought under power of any."I Cor. 6:12.

All will agree that these "All things wherein we have liberty" must be "lawful". Yet many try to dodge this responsibility. The big fight comes on the next two requisites, viz: "Not expedient," and "Edify not"; alto our attitude, "I will not be brought under the power of any." You cannot "Expediate" the word of God for it is perfect. Psalms 19:7; Jas. 1:25; Rom. 12:2. There is no other edifying element but the word of God because it is perfect. (See above Scriptures). Hence, we can see at a glance the wisdom of expressions, "not expedient", and "edify not". Neither can we use any other institution than the Church. Eph. 3:21; And the individual, Eph. 4:16. Many will argue against the requisite "not expedient" because they want to style some things "expedients"; but they shy away when you ask them, do they compare their so-called expedients with the Bible "expedients" listed in Jno. 16:7; 18:14; 11:50. They do not like the requisite, "edify not", for they have institutions by which they edify. We all realize we can "expediate" ourselves by having a more comfortable seat or method of travel; but to expediate the word of God; never. But suppose we leave off these two; "not expedient" and "edify not". Then if we use any other

edifying element than the word of God, we are obligated to show it conforms to number one requisite "lawful." That is, it does not contradict a command or something forbidden. We must also show we are not trying to glorify God through any other institution other than the Church. Eph. 3:21.

Lastly our attiture, number four, "I will not be brought under the power of any", must be respected. "It is good to neither eat flesh nor drink wine, nor any thing whereby thy brother stumbleth, is offended, or is made weak." Rom. 14:21. See also verses 22, 23. "Give none offence to the Jews, nor to the Gentiles, nor to the church of God.". I Cor. 10:32. (Read entire chapter Rom. 14; I Cor. 8; I Cor. 10.)

It cannot be successfully dened from the above Scriptures that "we must not be brought under the power of any." (I Cor. 6:12); but must leave off any or all of these liberties if they cause any one to stumble, or is offended, or is made weak. (Rom. 14:21). If we fail to obey the above injunction we will come under the condemnation of I Cor. 8:12; "But when ye sin so against the brethren and wound their weak conscience ye sin against Christ." The advocates of error, will when met by the above, claim a law. "That the command to do a thing carries with it the incidentals, methods, and arrangements necessary to do the thing"; But when called on to give a Scripture to back this claim, they fail miserably. The truth is, our liberty to use incidentals, methods, or arrangements comes under the law, "Of all things" wherein we have liberty as taught in Rom. 14; I Cor. 8; I Cor. 10. Seven times in two small verses it is called, "All things (See I Cor. 6:12; 10:23); and I believe it includes "All things" of liberty.

God sacrificed (gave up) His Son for us. Jesus sacraficed Himself for us. Our whole life is a sacrifice. We must give up those things in the world that were in yonders world dear to us. We must sacrifice one another in going and preaching, in helping the poor, in supporting the Gospel, and many other things too numerous to mention. Then why, of why, will our brethren refuse to sacrifice their liberties, where they have liberties, for the brethren? Paul gave up the right to eat and drink the things of others, which the Scriptures clearly taught he had a right to do. (I Cor. 9:17); He did this that he abuse not his power in the Gospel. (Verse 18) ; that by all means he might save some. (Verse 22); He did it for the Gospel's sake (Verse 23). Hence we can see that all incidentals, methods, and arrangements not given in the Bible as an example or command, comes under this law of "All things" wherein we have liberty as taught in I Cor. 6:12; 10; I Cor. 8; Rom. 14. The rest must be read in God's good book.

May God bless us all to be satisfied with, and conform our lives to His Holy Word is my prayer.

Yours in Christ,

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

This is a reprint of an article that appeared in "It Is Written" several years ago.—Ed

THE RISE AND FALL OF MAN NO. 4

Lloyd L. Coleman
Watsonville, Calif.

After Jacob had traded Esau out of his birthright and then with Rebecca's help, had also gained the blessing that belonged to the firstborn, then Esau hated Jacob, and set about how he might kill him.

In the meantime Abraham had married another woman and she bore him six sons, and he died at the age of 175 years, and Isaac and Ishmael buried him in the cave at Machpelah where he had buried Sarah (Gen. 25). Then in chapter 26, Isaac went to Abimelech, but he did not have perfect peace with the Philistines. In chapter 28 when Esau threatened to kill Jacob, Rebecca heard of it and planned how she might save him, for God had promised that Jacob should rule over Esau, and now that he has gained the blessing, it must not fail. So, in chapter 28 Isaac and Rebecca sent Jacob to Haran to the house of Laban, Rebecca's brother. Verses 10-15. Jacob came to a place in his journey where he camped for the night, and in his dream God talked with him, and promised to be with him and bless him if he would walk in His ways, so Jacob vowed a vow to God regarding his safe return to his father's house.

In chapter 29-1-14 Jacob came in the land of Haran, met Rachel and loved her at first sight, then was welcomed by Laban, Rebecca's brother. Verse 15-20. He bargained for Rachel to become his wife. Here let us go back and see what Jacob has sown, and then we shall better understand how he was due to receive some of his harvest. Remember, he took away Esau's birthright and stole the blessing. Every time Satan gets some one to do his bidding, he also lays a plan, by which he can cheat his agent in the reward he offers for his service. The Lord does just the opposite, for He always does just as He promises. Now Jacob served Laban seven years for Rachel, but in the morning, when the bride no longer hid behind the veil, behold it was not Rachel, for whom he had served, but Leah, so he makes another deal with Laban that he might have Rachel. Vs. 21-30. Next we have God Himself taking a hand in the matter and making Leah fruitful, but Rachel is barren. Vs. 31-35.

Again in Ch. 30, Satan shows up in Rachel, demanding children, as if Jacob could make her to bear children, when she was barren. So she substituted her handmaid to bear children (Vs. 1-13.) So it went in Vs. 14-21. The sisters vie with each other who should bring more children to Jacob. In Vs. 22-24, God remembered Rachel, and Joseph was born of her. In Vs. 25-36, Jacob wanted to leave but Laban made a deal with him that he might feed the flocks. So Jacob by trickery, gained all the strong cattle and Laban the weak ones. Vs. 37-43.

In Ch. 31:1-16 Jacob observes a difference in Laban's attitude toward him, so he decides to leave. In Vs. 17-35, Laban had gone to shear his sheep, and Ja-

cob left with all that he had. Laban overtook him, but God spoke to- Laban in a dream that he should not do anything to Jacob, so he only accused Jacob of stealing his images, which Rachel had stolen, but Jacob did not know it, Then in Vs. 36-42, Jacob was wroth and exchanged heated words with Laban. Vs. 43-55. After Laban had made a covenant with Jacob, and said farewell to the children, he went back home.

Ch. 32. Jacob went on, and God's angels met him, and he called the name of the place Mahanini. He sent messengers to Esau (Vs, 1-5) with word of his possessions. In Vs. 6-8 they brought word that Esau was coming with four hundred men. This evidently bothered Jacob, for now he cried to the God of Abraham, who had spoken to him to return to the house of his father Isaac (Vs. 9-12).

In Vs. 13-23, he sent presents to meet Esau that he might asauge his anger and meet with approval before Esau. So he sent his wifes and children across the ford Jabbock. Vs, 24-32 a man wrestled all night with Jacob and at daybreak his name was changed from Jacob to Israel, and he called the name of the place Peniel. He was sure that he had seen God and yet lived, but in John 6:46 we hear Jesus saying "Not that any man hath seen God the Father save he which is of God, He hath seen the Father."

Next, we meet Esau.

"AT REST"

Brother Jiles Arnold Garrison, born at Haleyville, Alabama on Oct. 11, 1873, passed to his rest on August 20, 1956. He leaves behind him, his faithful wife and three sons and three daughters. One daughter and one son preceded him in death. Brother Garrison was a member of the Lord's Church for fifty-three years, and will be greatly missed by his many friends and brethern. He was buried at Nocona, Texas on August 22nd. Although his family and the brethern everywhere grieve at the passing of our beloved brother and fellow servant of the Lord, we can only say: "Blessed are the dead which die in the Lord from henceforth: yea, sayeth the Spirit, that they may rest from their labours."

From Somerton, Arizona, comes the good news that another Sister in Christ has come out from the forces of error and false teaching, and has taken her stand with the people of God in the great fight for truth and right, and is now meeting with the faithful at Somerton,

Somerton also reports: "Sister Staggs has returned to Somerton, after several weeks absence."

"Sister Bessie Dye is still on the sick list." Our prayers are for a complete and speedy recovery for Sister Dye,

---

At the last report, Brother Earl Atchley of Springdale, Ark., was recovering from a very severe operation.

Brother Claude Scott of Lorenzo, Texas is much improved. We hope and pray that we will soon see both of you up and about again,

I have before me a letter which is so filled with encouragement, and which is written in such fine Christian sporit of cooperation and fellowship, that I wish to reprint it in full. May the Lord richly bless all of these good people, who are so earnestly striving together for the unity of the Faith.

"We enjoyed a pleasant visit with Brother and Sister W. H. Francis, while Brother Ferguson and family were there. We heard Bro. Ferguson preach two wonderful sermons, Aug. 8th and 9th, with lots of good singing. We also were very pleased to see Bro. and Sister A. H. Howell up there, and everyone else that we met while there. While we were there, we talked of having a short meeting in the Ogden Church house near Seymour. We went on to Seymour, and the few faithful ones there were anxious for Bro. Francis to come, so we set Saturday night, Sept. 1st for the first service. We went to Seymour Aug. 31 to help get things in order for the short meeting. Bro. and Sister Francis came from Mangum, Okla., Saturday and Bro. A. H. Howell came with them. We had a good sermon by Bro. Francis Saturday night. We had a great spiritual feast Sunday at 10:00, again at 2:30, and again at 8:00, with much good singing too. We had dinner and supper both at the church house.

Many visitors came. Bro. and Sister Goldtrap with two of their nephews came from Lone Wolf, Okla. Bro. and Sister Jimmie Loftis and four girls, from Lorenzo, Texas. Bro. and Sister Toodler Goodwin, and Stanley, Bro. and Sister Jack White and Ellen, and Bro. and Sister Jack Scott, Bro. Warren Scott and Sister Charlotte Scott from Abilene, Texas. Other visitors for the 2:30 services were our Bro. in the flesh, Mixen Studer and wife and their son Bobbie and wife of Ft. Worth, Texas. Also many of our friends and relatives came out from Seymour to be at the services at different times.

For Sunday night services Bro. and Sister Bishop, Bro. and Sister Pounds, and Bro. and Sister Tate came from New Castle, Texas, and Bro. and Sister 0. R. Miller came from Gilleland, Texas, also their little boy. Sister Massengale was present for the morning services. She lives at Woodson. All the regular members of the church, including Bro. and Sister Franklin, who live at Goree, and drive nearly forty miles to meet with loyal brethern, (two of their nieces came with them), were there. Mr. and Mrs. Henry Peek, our old friends and neighbors, attended three services. Our parents, Mr. and Mrs. J. H. Studer, were able to attend Saturday night and came out Sunday morning and stayed until after the 2:30 service. She is 85 years old, and he 84.

Pray for us that we may ever be able and willing to do our Heavenly Father's bidding.

Your Christian friends,

The Howard Studers
Box 84, Lorenzo, Texas

Now Brethren, this is the sort of combined effort that will cause

the world to take notice, and, "That the world may believe that Thou hast sent me." How about more such efforts in the future, in YOUR section of the country? The Lord will bless your efforts, and great is your reward in Heaven.—Ed.

"QUESTIONS AND ANSWERS"

Ques. "What is used to make the loaf of unleaven bread?"

Ans. Literally speaking, aney bread that does not contain a leavening agent, such as yeast, baking powder, soda, and such, is unleaven bread. We find no specific instructions, as to how to make the bread in the New Testament. Unleavened bread is used symbolically in I Cor. 5:8 to denote purity, while leaven is used in the same verse to denote wickedness. This is a figurative expression, of course, but I believe that every figurative expression must be based on the literal use of the expression. Hence I conclude that the early church used unleavened bread in the communion service, in keeping with the example that Jesus set, when he instituted the Supper. We know that Jesus used unleavened bread, when he gave us the example, since all leaven was to be put away out of their houses on the first day of the pass over week. This unleavened bread which Jesus used was made under the Law, which I do not bind on the Church, but for the historical record to see what God recognized as "u nle a v en e d bread"; Read: Lev. 2:1-3; alsoEx. 29:2. Since Jesus kept the Law, under which he lived, we may safely concluded that the bread was made according to the Law.

Ques. "Why do you call the CUP, or the CONTENTS OF THE CUP, the fruit of the vine?"

Ans. I do not call the CUP the fruit of the vine. Literally I call a CUP "a drinking vessel." Figuratively the CUP was called "The New Testament" in King James, "The New Covenant," in Diaglott, "The New Agreement," in Godspeed. Matt. 26:29, Mk. 14:25, Lk. 22:18 teaches us that the drink element in the CUP was "Of the fruit of the vine."

I have just returned home from Aztec, N. M., where I held a meeting from Sept. 9 to Sept. 23. This meeting resulted in one baptism, and while there we had the opportunity to teach several, concerning the true worship, which we believe will result in increased attendance and membership, in the future. We enjoyed the work with the Brethern there very much. The last week of the meeting was attended by Sister Willis of Carlsbad, N. M., and by my wife and daughters, also by Bro. Lloyd Allgood, of Eunice, N. M., who meets with the faithful at Carlsbad. The attendance and interest shown by all is greatly appreciated. My next meeting is at Lorenzo, Texas, which will begin on Wednesday, Oct. 3. Pray with us that this effort may be blessed by the Lord of the harvest. I still have some time open for meetings this year. If I can serve you, let me know.

J. W. Bedingfield
405 E. Church St.
Carlsbad, N. M.

"WHAT MANNER OF PERSONS OUGHT YE TO BE?"

By Lloyd Treat
Broken Bow, Okla.

Christ, at His coming, shall gather together all nations before Him. Matt. 25:32. For what purpose? To divide the righteous from the wicked, to judge the world in righteousness, Acts 17: 31. Why? Because people will hear His voice and keep His sayings. Matt. 7:21-25, and to take vengeance. II Thess. 1:8-9, on all that obey not the Gospel, for the judgment must begin at the Church of God. **I** Peter 4:17, and if it begins at us, what will be the end of them that obey not the Gospel? The lake of fire. Rev. 20:15, and what will be the end of the so-called Christians, the ones that say, "Lord, Lord," and do not keep His commandments? For they are not righteous. Psalms 119:105-105, and 1772, so if they are not righteous they cannot go where Christ is. St. John 15:1-2-3. Rev. 22:14, and will be as the rich man Luke, 16:26. So what kind of people should we be? II Peter 3:10-14, Then we will enter through the gates, into that City. Rev. 22: 15, Eccl. 12:13.

* * *

Thank you Bro. Treat for this good article. You have brought a strong sermon in few words. Keep up the good work.

* * *

Brother Treat also writes: "The Church meets at Tiner Community Building, six miles east of Broken Bow, at 10:00 a. m., and while **I** am here, at Oak Hill School, six and one-half miles west of Broken Bow, at night. We baptized one a few days past, and the attendance at each place is good. We have no church established at Oak Hill as yet, but are working in this community. We invite all to be with us."—Lloyd Treat.

Brother and Sister A. H. Howell, of Elk City spent about two weeks, the latter part of Sept., at Lorenzo helping the Brethren there to get their building in shape to meet in . While there Bro. Howell did some preaching as well as laboring on the building, thus being a real help to the brethern in their preparation for the meeting. The efforts of these fine people are sincerely appreciated by all the brotherhood, and we know that their labor in the Lord is not in vain. At this writing, **I** have just begun the meeting at Lorenzo, and find that all was in order here, and that the ground work for a very successful meeting was laid, and good interest is being shown. Already since we began, we have had three good and honest souls, who had formerly met with the Sunday school people, come out and take their stand with us for the truth. We thank God for those who have re-dedicated their lives to Christ, and are now with us, to help press the good fight for truth and right, in the great battle against error and false teaching, and practice. We feel sure that before this meeting ends, still more will see the truth, and come out and unite with the faithful at this place. Pray for us in the effort.

J. W. Bedingfield, ED

GRACE

Definition: Goodwill, Favor, Mercy, Pardon. Shall we try one of man's teachings?: "That we cannot fall from the Grace of God."

Heb. 12:15, tells us, "Looking diligently lest any man fail of the grace of God." King James footnote: 'Fall from." This above lesson teaches me the same thing that Gen. 3:3-4 does. "Ye shall not eat of it, neither shall ye touch it lest ye die." In the 4th verse the serpent said, "Ye shall NOT surely die." Let us remember man's teaching, "Once in grace, always in grace," and take the Old Testament teaching, because they are written for our adminition, I Cor. 10:11, then see if man can once have God's grace, and then fall from it. I Samuel 10:6-10, we find that the spirit of God came upon King Saul and he prophesied. No one can deny that it was by the grace of God that this happened. Now turn to ch. 28:15-16. Here we find that God had departed from Saul and answered him no more. Men, and brethern, Saul fell from the grace of God; and the Lord became his enemy. This is enough to prove that man's teaching on this subject is wrong, but for the sake of some, let us go to the New Testament, I Cor. 10:12, "Wherefore let him that thinketh he standeth, take heed lest he fall." Again to the Christian in Rom. 813, "For if ye live after the flesh, ye shall die."

John 3:5, "Verily, verily, I say unto thee, except a man be born of the water and of the spirit, he can not enter into the kingdom of God."

Matt: 13:41, "The son of man shall send forth His angels, and they shall gother out of His kingdom all things that offend, and them which do iniquity." By the grace of God, we enter His kingdom. We are given God's grace by Jesus Christ. I Cor. 1:4. Then the followers of Christ (Christians), as Paul teaches of himself, I Cor. 9:7, can be cast away, if they don't obey Christ's teachings. There are many examples that could be used, but this should prove the falsity of, "Once in grace, always in grace."

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The Church of Christ at Carlsbad will meet at 607 West Texas Street in the future. All who live in this vicinity, and all who might be passing this way are invited to meet with us.

J. W. Bedingfield

The Church of Christ at Somerton, Arizona will begin a meeting on November 11, with J. W. Bedingfield doing the preaching. Come and be with us in this effort. Pray for us.

Brother Hunt of Garden Grove, California, will hold a meeting at Yuma, Arizona, during the Thanksgiving holidays. Plan to attend this meeting while on vacation.