The Christian
COURIER

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COMMENTS ON THE SECOND CHAPTER OF JUDE.

Many times we hear people of the world say, "I think this quotation is in the Bible." If you say,"Maybe it is about the second chapter of Jude," They will agree eagerly

Let ys examine the truth of some of these common sayings: "Cleanliness is next to Godliness,"is a good one. Everyone knows it's good to be clean. Matt. 23:25 and in Luke 11:39 are Christ's teaching of principles of living, "--hypocrites, for you clean the outside of the cup and the dish, but inside they are full of greed and self-indulgence. You blind Pharisees! You must first clean the inside of the cup and the dish, so that the outside may be clean too." 2Cor. 10:7 asks,"Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's". We could be so clean and well washed we sparkled but still not be Christians in thought and purpose.

Many worldly people wish to follow a "heartfelt religion" and "let your conscience be your guide." Six-hundred years before Christ, the prophet Jeremiah knew,"--- the way of man is not in himself: it is not in man that walketh to direct his steps," Jer.10:23. If your conscience has been properly formed by Christian parents,it could be good influence, but if you were not raised in a Christian home your conscience might be errant.

Worldly people insist, "it is wise to choose the lesser of two evils." In 1Thess. 5:22 we read, "Abstain from all appearance of evil." A Christian should not choose anything that even looks evil. "Money is the root of all evil is an excellent example of many quotations. It is only a part of a Bible verse. 1Tim. 6:9-10 actually reads: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through

with many sorrows." It includes so many things besides the actual clink of slugs in my pocket.

No, Dear Christian Friends, there is No second chapter of Jude. Let us be CAREFUL we do not quote it!

Yours in Christ,
Horace Orendorff

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THE FALL OF PETER

If we get to thinking we are doing alright, we have nothing to worry about, then perhaps we should study about Peter and take a lesson from him. We will find that Peter fell and we can too.

THE FALL

1. Reading from Matt. 14:22-31, we find Peter walking on the sea, but his faith weakened, he doubted and he began to sink. Heb. 3:12 warns us about unbelief. Our faith should remain strong.

2. He boasted when he said I will not deny thee. Mark14:27-31. When we become to sure of ourselves we should remember 1Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

3. Reading on down in Mark 14:32-42, we find Jesus had asked Peter to watch and pray but Peter fell asleep. Many spiritually asleep today and are called on to awake. Eph. 5:14.

4. Luke 22:54 tells us Peter followed afar off. It is possible we can loose sight of Christ, if we follow afar off for very long. It is necessary to follow as close as possible to Him. 1Cor. 11:1.

5. To complete his fall he finally denied, cursed and he swore. Matt. 26:69-74. He had fallen. God warns us not to get into such a state. Matt. 26:41 and 2Pet. 1:10.

THE RETURN

1. Peter remembered the words the Lord said unto him,Luke 22:61-62, Rev. 2:5 tells us to remember why we are fallen and repent.

2. Peter repented. Remember he wept bitterly,this was godly sorrow and godly sorrow worketh repentance.2Cor.7:10.

3. Finally, Peter died for Christ. Jesus prophesied he would in John 21:18-19.

Brethren, if we do fall, let us Remember Peter and come back to Christ before it is too late!

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THE CHRIST-CENTERED LIFE

There must be a home-port, a point of reference. In mathematics it is the decimal point. In language it is the basic rules of grammar. In religion it is Christ:His word is our standard of perfection: our measuring reed. This Christ-centered life is the new life we rise to walk, in whom we have obeyed the gospel and risen from the watery grave of baptism. The beatiful christian life, in spirit and truth.

Phil.1:21, "For to me to live is Christ, and to die is gain". It is only in the true Christ-centered life, that one may say this. Death is feared by others.

Christ is our example: 1Pet.2:21,"For even hereunto were ye called:because Christ also suffered for us, leaving us an example, that ye should follow his steps:"

Paul tells us in 1Cor. 11:1, "Be ye followers of me, even as I also am of Christ."

God speaks to us today through His Son, Jesus Christ, Heb. 1:1-2, "God,who at sundry times and in divers manners spake in time past unto the fathers by the prophets,Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;"

Growth is steadily made in the Christ-centered life: In knowledge,1Pet. 2:2,"As newborn babes desire the sincere milk of the word, that ye may grow thereby;"2Pet. 1:5, "And beside this, giving all diligence,add to your faith virtue; and to virtue knowledge;"

We must grow in good works. Gal.6:4,"But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another."

We must grow in giving. 2Cor.8:7, "Therefore, as ye abound every thing, in faith, and utterance, and knowledge and in all diligence, and in your love to us, see that ye abound in this grace also".

We must grow in soul-winning. Prov.11:30,"The fruit

the righteous is a tree of life; and he that winneth ls is wise". Andrew is one example of telling the good s about Christ, and thereby winning souls. Jno.1:41-42, e of the two which heard John speak, and followed him,was rew, Simon Peter's brother. He first findeth his own bro- r Simon, and saith unto him, We have found the Messias, ch is, being interpreted,the Christ. And he brought him Jesus. And when Jesus beheld him, he said, Thou art Sim- the son of Jona:thou shalt be called Cephas, which is by erpretation, A stone." Will there be any souls in heaven, ause you and I have lived correctly? We sincerely hope so.

We must grow out of childishness. 1Cor. 13:11,"When I a child, I spake as a child, I understood as a child,I ught as a child: but when I became a man, I put away ldish things".

The Christ-centered life is a race to run. 1Cor.9:24-25, ow ye not that they which run in a race run all, but the receiveth the prize? So run, that ye may obtain. And ry man that striveth for the mastery is temperate in all ngs. Now they do it to obtain a corruptible crown; but an incorruptible". The contender in a race must observe rules;in diet, light clothes, light shoes, regular habits, so on. Heb. 12:1-2,"Wherefore seeing we also are com- sed about with so great a cloud of witnesses, let us lay de every weight, and the sin which doth so easily beset us, let us run with patience the race that is set before us, king unto Jesus the author and finisher of our faith; who the joy that was set before him endured the cross, des- ing the shame, and is set down at the right hand of the one of God." This race is laid out before us precisely; order to win a crown, we must lay aside every weight, and serve all the rules, our new testament gives us.

We must persevere to win the prize. Phil.3:13-14, "--- this one thing I do, forgetting those things which are ind, and reaching forth unto those things which are before, ress toward the mark for the prize of the high calling of in Christ Jesus."

There is a fight to be faught: there are two forces in s world: Right and Wrong. When you become a Christian, n you align yourself with Christ. Your life revolves a- nd Christ. Matt.6:24,"No man can serve two masters: for her he will hate the one and love the other; or else he ll hold to the one, and despise the other. Ye cannot serve and mammon."

1Tim.6:12,"Fight the good fight of faith, lay hold on rnal ife, whereunto thou art called, and hast professed ood profession before many witnesses." 2Tim.2:3,"Thou refore endure hardness, as a good soldier of Jesus Christ."

Eph.6:11-13,"Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in hight places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." The christian soldier must stand and must meet the foe. He has no armour for his back. It is not enough, just to say we are for the Lord,if we are not actively at work for him, we are tearing down his work. Matt.12:30,"He that is not with me is against me; and he that gathereth not with me scattereth abroad."

The Christ-centered life will not be a bed of roses in this world. There are burdens: there is a cross to be borne. Matt.16:24,"Then said Jesus unto his disciples,If any man will come after me, let him deny himself, and take up his cross, and follow me." Gal. 6:2,"Bear ye one another burdens, and so fulfil the law of Christ."

People of the world fear death. But the Christian, with his life and hopes centered in Christ, learns to die wihout dread. Phil.1:21,"For to me to live is Christ, and to die is gain". 1Cor.15:54-57,"---Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."

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YES! THE FOUR GOSPELS CONTAIN CHRISTS' LAWS.
(They are a part of the New Testament)

Some people believe Matthew, Mark, Luke, and John's gospels are the last books of the Old Testament. Moses' Law, Christ's modifying of the law are at least <u>not</u> Christ's Law. In either case they are wrong.

Their arguments go something like this; Moses'Law was still in effect when Christ was alive; or, the gospels are just history. I agree. Jesus did live and died under the Old Law. But this does not prove the argument. Acts is also history-is it part of the Old Law? Exodus is history-does this exclude it from the Old Law? No.

The gospels were written after the death of Christ and, if we will read and believe them, they are the good news(gospel) of God, through His Son, Christ, to us.

There are many ways to prove that the gospels contain

hrist's laws, but, for the sake of brevity, here are hree un-mistakeable proofs:

First, the gospels are their own wittnesses. Matt.4:3, "Jesus...preaching the gospel of the kingdom." This as not God's kingdom under a Jewish rule. Mark 1:14-15, esus...preaching the gospel of the kingdom of God. And aying...repent ye and believe the gospel. This was not elieving Moses' Law. Luke 4:18, "...anointed me to preach he gospel" Again, this gospel was too late to help David nd other Jewish Kings with their subjects. Jno. 3:3-5, ...Except a man be born again, he cannot see the kingdom f God...."

These scriptures prove that Christ preached his gospel, nd Matthew, Mark, Luke, and John were the ones that re- orded them.(sayings, laws).

Second, Christ's Law in contrast with Moses' Law:Matt. :27, "Ye hace heard that it was said by them of old time, hou shalt not commit adultery:" Does "Old Time" mean it as spoken to Adam, Noah or Abraham? No, to Moses in Exo. 0:14,"Thou shalt not commit adultery". The exact state- ent. Verse 28 of Matt. chapter 5, "But I say unto you,That hosoever looketh on a woman to lust agter her hath committed dultery with her already in his heart." Matt.5:38,"..hath een said, An eye for an eye, and a tooth for a tooth:" his was not said to Adam, Noah,or Abraham, but to Moses in xo. 21:24. Matt.5:39, "But I say unto you, That ye resist ot evil: but whosoever shall smite thee on thy right cheek, urn to him the other also".(Again Christ's Law) Could this e called a modification of a Law ? Never. Matt.5:43,"... ath been said, Thou shalt love thy neighbour, and hate hine enemy". This is only to Moses subjects in Lev.19:18, uet.23:6. Matt.5:44,"But I say unto you, Love your enem- es, bless them that curse you, do good to them that hate ou, and pray for them which despitefully use you, and per- ecute you;" (Surely Christ's Law)

The above references from Matthew are examples of hrist's Law in direct contrast to the Law of Moses.

Some say that Christ was explaining on placing the ime meaning on the Law of Moses. If so, they are not pay- ng close attention. Christ leaves no excuse for them to, or he lets us know in verse 17 & 18, without any doubt, hat the law and the prophets (Moses' Law) was not being estroyed or tampered with, but he was preaching His Laws.

Finally, Christ come and didaccording to God's will. ere the proof is from the letters to the churches. Heb. 0:9, "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." (First,Moses' Law. Second,Christ's Law,his gospel of deliv- erance and salvation) Heb. 2:3, "How shall we escape, if we neglect so great salvation;which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". Rom.1:16,"For I am not ashamed of the

gospel of Christ:..." Was it Christ's gospel? Paul taught that it was. Did Christ preach his gospel? Heb.2:3, said he did, and Matthew, Mark, Luke and John recorded it.

Written in Love of the Truth.
Harry Dye
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COMMUNION

The question of whether Jesus ate of the bread and drank of the cup the night he dedicated the Communion, has confused many members of the Church of Christ. Lets consider very closely the words Jesus used in his instructions.

The passover supper foreshadowed the Lord's supper. Luke 22:15-16,"...With desire I have desired to eat this passover with you before I suffer. For I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God". Mark 14:25, "Verily I say unto you, I will drink no more of the fruit of the vine, until that day I drink it new in the kingdom of God."

Notice, he said he would not any more eat of the passover until it be fulfilled in the kingdom of God. This mean he partook of the old which was the passover. The new would be the Communion or Lord's supper.

There is no doubt the bread and cup used in the passover were the same used in the dedication of the Lord's supper. The cup used in Luke 22:17 was not identified as his blood. 1Cor. 11:25, "After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood:..." I might say I washed the dishes, when I had dined. Would you understand that to mean I had washed the dishes before I had dined? Luke 22:20, "Likewise also the cup after supper,...". 1Cor. 11:25, "...also he took the cup, when he had supped,...". If this means he drank of it, he drank before he took it.

We are accused of breaking bones. Luke 24:39,"...For a spirit hath not flesh and bones,...". We partake of a spiritual body. We are also accused of breaking the bread twice. We believe it becomes the spiritual body of Christ when blessed and broken at the table. When Jesus said, "Take eat", thus ended the physical instructions; so,any laws ruling on the manner of eating would be man-made with the exception of tarrying one for another and not making a meal of it.

L.E. Arnett
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ARTICLES AND NEWS WANTED; ANYONE HAVING A MEETING ??Date!

The following article is a reprint from a paper dated Jan. 15,1928. Bro. A.J.Jernigan, was the father of Sister Jewel Cadwell and Sister Mae Johnson, both of Modesto, Calif. We are using this with their permission.)

SOUND WORDS

Paul said, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ jesus"(2Tim.1:13).

The above command is binding on all Christians. If every one had always obeyed the above command, there would have been no heartaches and divisions in the Churches of Christ, as there is today. There was a time when brethren were satisfied with the Word as it is written. Then there was union, a oneness. Peter recognized that what Paul wrote was Scripture, and Paul said, "All Scripture is given by inspiration of God." To hold fast to the form of sound words, is to hold fast to truthful words properly arranged. The New Testament writers, being inspired, certainly knew how to arrange their words so as to say just what the Lord wanted said. We are not only told to hold fast the form of sound words, but to do son in "faith and love." When at the Lord's table, brethren, instead of giving thanks for the cup, as Jesus did, they give thanks for the "fruit of the vine," they are not doing so by faith. Jesus gave thanks for the cup, and did not mention the fruit of the vine until after he had blessed the cup. It is dangerous to change the Lord's order. David wanted to move the Ark, and seemed to think, like some brethren think, that itdoesn't make any difference about the Lord's orders, so he put the Ark on a chart, and the oxen stumbled and Uzza put his hand on the Ark and the Lord killed him. David said, "For we sought Him not after the due order (1 Chron. 15:13).

Here is an example that should teach us not to change the order of the Lord's words. All the New Testament writers said he took the cup and gave thanks; neither one said that he took the fruit of the vine. Some brethren say, the cup doesn't signify anything. The Scribes and Pharisees said, "Whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty." But Jesus said, "Ye fools and blind, for whether is greater the gift, or the altar that sanctifies the gift?" Jesus chose a cup to sanctify the fruit of the cine(set it apart), then how dare anyone say the "cup is nothing?" Paul called it the "cup of blessing which we bless"(1Cor. 10:16). He also, called it the "cup of the Lord"(1Cor.10: 21). Paul said, "Those things, which ye have both learned, and reveived and heard, and seen in me, do: and the God of peace shall be with you" (Phil.4:9). We have learned from Paul that Jesus took a cup and gave thanks for it, and also that Paul called it "the cup of the Lord," anf "the cup of blessing." Someone says, "We can't drink a cup." We can

drink the cup of the Lord, for it is not an empty cup, "and they drank of it" (Mark 14:23). Had it been said, Jesus took the fruit of the vine, and gave thanks for it and never mentioned the cup, nor any other kind of container, we would have been at liberty to use any kind, and as many containers as we pleased, but since it is said that Jesus "took a cup and gave thanks," we must, if we walk by faith, at the Lord's table take a cup as Jesus did, and give thanks for it. Some said, "It is foolish to think it is essential." Paul said, "God hath chosen the foolish things of the world to confound the wise"(1Cor. 1:27).

Jesus said that one "jot or tittle" should not pass from the law until all be fulfilled. If we want to be safe, we had better not change what is written one jot. A jot is very small, and a very small change that we make in what is written might cause us to be lost.

A.J. Jernigan
(Altus,Oklahoma)

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JUDGING BY WORKS

To reveal the heart that God is talking about in the Scriptures! This heart is your inner self, your conscience, your soul, your mind, and your thinking. Prov. 23:7, "For as he thinketh in his heart, so is he:..."

That is the heart that God is talking about. We don't read any one's mind to find out what's in their heart. If we could read a persons mind, we would only find out what they were thinking momentarily and not what is set in their heart. God tells us how to do these things in Matt. 7:16, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?"

To do anything about a brother that has an evil heart, we have to judge him and true judging means to determine truth, to criticise, to determine facts, to decide anything, to form an opinion, to think or suppose, to make a decision. In Titus 1:13, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith." 1Tim. 5:20, "Them that sin rebuke before all, that others also may fear." Those Scriptures tell us what to do after we make a decision. To rebuke means to have sharp disapproval, decidion or criticism and all three mean to judge. 1Thess.5:12, "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;"

We don't do this by looking at a person's head and trying to read his mind, and we don't look on outward

appearance. 2Cor. 10:7, "Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's." It's their works that tell us what they think in their hearts. Matt.7:20, "Wherefore by their fruits ye shall know them." 2Cor.5:12, "For we commend not ourselves again unto you, but give you occasion to glory on our behalf, that ye may have somewhat to answer them which glory in appearance, and not in heart." Matt.23:28, "Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

This is the reason there is judging to be done, and this takes care of the brother that's preaching the Gospel on Sunday and living wickedly during the week. 1Tim.5:19, "Against an elder receive not an accusation, but before two or three witnesses." That Scripture has the evidence, jury, and the judge; all three. We can't judge whether we are going to heaven, and we can't judge whether our sins are forgiven in our prayers, but we can judge the preachers and leaders in worship, if we are living a Christian life and know the facts.

Matt.7:1, "Judge not, that ye be not judged." This is the Scripture the preacher uses that preaches no judging, and it's the only one he uses inthis chapter. I'm going to use the Scripture following this one right along with the first. "For with what judgement ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:1 means not to judge under certain conditions, and Matt. 7:2-5 gives those conditions: if you have the mote out of your own eye, you can clearly see and are qualified to judge.

Rom.2:1-3 are more of the Scriptures that the other preachers use. "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgement of God?" The third Scripture of the second chapter of Romans gives the condition: if you do the same as those you judge you are not qualified and have no business trying to judge anyone.

Now we will go to the sixth chapter of 1Cor. starting with the first verse. "Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgements of things pertaining to this life, set them to jusge who are least esteemed in the church. I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" Here is another condition. The fourth Scripture says to let those judge that are least esteemed in the church: the fifth Scripture is talking about those that are esteemed. Those that are not wise in the way of the Lord, those that need to be judged, have no business trying to judge. Every one can be judged, but not every one can judge.

(THIS ARTICLE IS TO BE CONTINUED NEXT ISSUE.)

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CHURCH NEWS
BARON, OKLAHOMA

Dear Brethren;

We are glad to announce we had two people baptized into Christ May 9. They are Debbie Bryant daughter of Jim Bryant and Emma Brown daughter of Jim Brown. (The letter contained the announcement of a gospel meeting there starting July 4th with Bro. J.D. Johnson speaking, due to lack of material to print the paper before this time it was not announced in time, prehaps we can have a nice report and results of the meeting in the next issue)

Marion Warford
Baron, Oklahoma Congregation.

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LORENZO, TEXAS

The Westside Church of Christ, located at the corner of 4th and Monroe in Lorenzo, cordially invites all of you to attend its annual meeting which is to be held by Bro. Ellis Forsman of Washington. Aug.1-8 nightly at 7:30 P.M. and Sun. Morning 10:00. (Again, we are sorry to say this arrived the day we were printing and could not announce it in time for the Brethren to make plans to attend from any distance. Prehaps we can have a report of the results of this meeting also, in the next issue.)

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PEORIA, ARIZONA

A word from Peoria congregation. We have a new Sister in Christ. June 6, Sis. Maureen Richardson, she is from England. Bro. Johnny Shephard did the baptizing. Our prayers go with Bro. Jack Morris on his meeting in Broken Bow, Okla. Anybody coming through Phoenix this summer,

don't forget us, we are at 75th Avenue and Grand, in Peoria Or call Brother Abe Labato, 942-1515, and don't forget your preaching book.

F.H. Shepherd

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SMARTSVILLE, CALIFORNIA

Kevin Harper, eldest son of Bro.& Sis. Ken Harper, was baptized in June. He reads the chapter each Sunday morning for us at Grass Valley congregation and does it very well. We are still very few, especially every other Sunday. Bro.& Sis. McCluskey come every other Sunday, they rotate between San Pablo, Sacramento & here, where they are much appreciated. As usual, none of us have missed church this winter & spring except once for Bro. Leonard Starnes who had another spell with is heart about a month ago. He was back with us the next Sunday however.

In Christian Love,
The Ken Harpers

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SACRAMENTO, CALIFORNIA

Bro.& Sis. J.D. Logan of Stockton met with the congregation in West Sacramento July 27. They were few in number but had a fine service. After services Brother Logan performed the wedding ceremony which united Sister Lynette Ruth Meek and Curtis Lyle Street, as husband and wife. They plan to reside in Sacramento. Congratulations! May God Bless You Both.

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AZTEC, NEW MEXICO

Just a few lines to let you know that the church in Aztec is doing just fine. But sorry to report Sister Anne Noyes passed away on June 3rd. Services were held on the 5th. We all miss her very much but there is comfort in the knowledge that she lived a good christian life for 65 years. She baptized in 1906. How we wish that everyone that passed on, could be proud of such a record. We have had two baptisms. Bro. Nathan Austin on May 21st, and Sis. Vicki Brackett on June 13th. Two very happy occasions. Our meeting will be held by Brother Donald Dabbs of Bellflower,Calif. from Aug. 1-8 if it be Lords willing. Everyone try to make it as our congregation is small and we would appreciate all the help possible.

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YUMA, ARIZONA

You have missed your chance if you haven't visited Yuma already, The weather manis promising 110 tomorrow. Do come to see us as soon as it cools off. There were 22 members in the Yuma church last week. There were about that many more precious young people we hope will keep going to church with us. Our preachers are getting better all the time. The Church meets at 16th Ave. & Ist St. Yuma

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BELLFLOWER,CALIF. MEETING Aug.22-29 with Bro.TomBroadway