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"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.

DECEMBER, 1956

Brethren, we want to take this opportunity to thank you for the way you have responded to our needs for finances and articles for the paper, but there are many who still are not reporting the activities of your congregation. Won't you let us hear from you, that we might be of service to those of your community? It has been proven that there are many, who do not know where, or when the faithful meet, in some towns. Just a word of news, and the address and time of your service, and an invitation for others, will result in an increased attendance for you, and help some other person find a true place of worship. Our circulation now reaches from California to Massachusetts, and from Washington to Texas. This paper is dedicated to the service of the brotherhood, but we need your help in reporting. Let us have a news item from every congregation in the brotherhood.

Last month, we printed one thousand copies, and each of our subscribers received from one to twenty-four copies. Write in and let us know how many copies you need. Some may not be getting enough to supply all who would be interested. If not, let me know and I will send more. On the other hand, some may be getting more than they use. If so, let me know how many you do need, and I can send those extra copies to some one else. Do you have friends or relatives that you would like me to send it to directly? If so, send me their name and address, and I will add them to our mailing lists. Remember, there is no subscription cost to the reader. Our faithful Brothers and Sisters make this means of preaching the Gospel possible, with free will offerings, in order that we might preach a free Gospel to the world. I think that our question and answer department is going to prove very interesting and helpful. We invite you to make use of it. If there is any way we can serve you, let us know.—J. W. Bedingfield, Ed.

From Aztec, N. M., comes the good news that all is well with them, and that they are enjoying an increased attendance since their recent meeting.

"QUESTIONS AND ANSWERS"

Question: Why did Christ divide the bread before He gave it to the disciples?

Answer: Christ broke, (divided) the bread before giving it to the disciples to partake of, because He wanted them to discern His "broken" body, which was broken for them. Christ's body was broken on the cross by death. When we partake of the bread, we are to "show the Lord's death" I Cor. 11:26. If we wanted to signify an unbroken body, one that still had spirit and flesh intact in one unit, we might use an unbroken loaf, in one cohesive unit, but this would not signify His death, since death is the separation of spirit and flesh. Therefore, to look upon an unbroken loaf, would not be "Discerning the Lord's body" I Cor. 11:29, since His body was, "Broken for you" I Cor. 11:24. We are to do it, "In remembrance of Christ" I Cor. 11:24, and we are to "Show His death," I Cor. 11:26.

Question: You teach that the old law was taken away, when Christ died on the cross. You teach that the new plan of salvation was not in effect until Pentecost, fifty-three days later. What happened to those people who died, during this fifty-three days?

Answer: First we will consider the Jew. They were the ones who were subject to the law of Moses, (old law). Now God sent His messenger (John the Baptist), to warn the Jews that "The kingdom was at hand," that they were to repent and be baptized, because the time was at hand, for the Scriptures to be fulfilled. Now those Jews who were obedient to John's preaching, received forgiveness for their sins, and if they faithfully kept the feast of the passover, on the night before Jesus' death, they were in a saved condition. Therefore, we would say that God, being a just, and a merciful God, took care of the faithful and obedient Jew during this period.

Now we will consider the Gentile. He was never under the Law of Moses at any time, therefore was not subject to it. He was still living under the Patriarchal law, which was not taken away by Christ's death. Therefore, he was still subject to that law, until the Gospel was preached on Pentecost.

This month we have a most interesting letter from a brother in Christ, who asks several questions, concerning some prophecies and their fulfillment. To save time and space, I will not state the entire question in the writer's words, but will summarize them into three parts:

First, the writer asks me about the following passages: Daniel 2:44, Daniel 4:8, Daniel 4:34, Daniel 6:26, Daniel 7:14,18,22, Joel 2:28-32, Isaiah 66:5-24.

Answer: All of these Scriptures are prophecies, concerning the establishment of the Church, and of the new covenant.

Second, he asks about Matt. 16:13-28.

Answer: Yes, this Church that Christs said He would build in Matt. 16:18, is the same thing as the Kingdom described, in the foregoing prophecies.

Third, he asks us to read the 24th chapter of Matt. and asks the following questions on this chap-

ter: "Was Christ here talking about the end of the Jewish age? Was He talking about His death and His resurrection? When He was hanging on the tree, was not the sun darkened and the moon failed to give her light. And, the servant that was found watching, was not the twelve found watching, up there in that upper chamber?"

Answer: This is a deep chapter, and would require a lot of time to cover it fully. I shall only attempt to cover the high points of this, and leave the details for you to fit into place. Perhaps some able brother will write us a full length article on this subject. We hereby invite them to do so, realizing that I can not do full justice to this interesting chapter, at this time, but as time and space permits, here is my observation on the questions:

First notice that in Matt. 24:3, His disciples asked Him three (3) questions. Now I believe that in the following verses of this chapter that Jesus answered all three of those questions. The first question was: When shall the temple be destroyed? The second: What shall be the sign of thy coming? The third: What shall be the sign of the end of the world?

Now it is plain from the wording of verses 4 through 13, that Jesus answered their second question first. I believe that verses 4-13 are signs of things that will come to pass before the return of Christ. I do not think that these verses refer to the establishment of the Church, because we notice in verse 9, that the disciples were to be afflicted and killed, and Christians were to be hated, BEFORE the thing came to pass that He was telling them about.

Now beginning with verse 14 through verse 35, He is answering their firsts question concerning the destruction of not only the temple, but of Jerusalem, and the results of that destruction, and the events that were brought about by this destruction. Now we have answered your first question: "Was Christ here talking about the end of the Jewish age?" Yes, He was, in verses 14-35.

Now to your second question on this chapter: "Was He talking about His death and His resurrection?" I do not believe so, only in type. Of course we all understand that His body was a type of temple, and though it was destroyed, God resurrected it, and gave Him a more perfect body, one that was not subject to death any more. (Rom. 6:9-10) In like manner, the old law and the temple were destroyed, but God established a more perfect law, and a more perfect temple, The Church, and Heaven. Now this must necessarily be preceded by the death and resurrection of Christ, so we might say, that although Christ spoke to them of the temple, He was, (in type) teaching them of His death and resurrection.

Now to get back to Matt. 24, verses 36 through 51. I believe that He was answering their third question in these verses, that is: "What shall be the sign of the end of the world?" Notice especially verse 36, where He said, "Of THAT day and hour knoweth NO man." Yes, He taught them that no one, not even the angels

of heaven, not even Christ Himself, could give them this answer, but "MY FATHER ONLY." However, He tells us that it will come unexpectedly, like the flood did, and therefore we should watch and be ready, for if we are faithful servants, He will reward us richly, but if we are unfaithful, there will be weeping and gnashing of teeth. I believe that these verses, 36-51, teach on the end of time, and of Heaven and Hell.

Now we still have two questions that we have not answered, so we will now answer the question: "When He was hanging on the tree, was not the sun darkened and the moon failed to give her light?"

Answer: Yes it was. The prophet Joel declared that this should come to pass, BEFORE that great and notable day of the Lord came; that is the establishment of the kingdom, (Church) on Pentecost. Notice Acts 2:15-20. Peter told them here that it was the third hour of the "DAY" vs. 15, and in vs. 16, says "But this is that (DAY) which was spoken by the prophet Joel."

The last question: "The servant that was found watching, was not the twelve found watching, up there in that upper chamber?"

Answer: Again we find a type of the faithful servant, waiting for his Lord in this. True, those disciples were keeping Christ's command to wait for the promise, Acts 1:4, and Luke 24:49. But they were waiting for the coming of the HOLY SPIRIT, not for the coming of CHRIST. Of course, because they were faithful servants, and were ready for that coming, they were given a blessing, and were made rulers over all his goods, (The Church). But we are not to tarry in Jerusalem, to receive the promise, but we ARE to keep His commandments, and be ready for the coming of our Lord and Master. So my answer will have to be, that the twelve who were waiting in Jerusalem, were a type of the faithful servant, who is commanded not to depart from the CHURCH but to tarry there and be ready, and to be "all with one accord in one place."

Thank you, Brother, for bringing up this very interesting study. I hope that I have answered it, as the Lord intended it to be. I realize my weakness and lack of wisdom in the sight o(God, and am open for correction or criticism, if I have erred from the truth, and invite further study, with any who should care to write on the subject.

"WOMAN'S GLORY"

I have recently been asked to comment on I Cor. 11:3-16, by so many different ones, that I wish to take this means of examining this passage of Scripture with all the readers.

First let me say that I believe that in this passage that both the "spiritual", and the "natural", "Heads" are considered, and are made a parallel. Verse 3 is quite clear and simple. It points out that we all have one, to whom we must be in subjection to. That is: Man must be subject to Christ, (His Head). Woman must be subject to man, (Her Head). Just as Christ was subject to God, (His Head). All of this figurative (Spiritual), of course. Verse 4,

shows us that if a man prays to God, having his head, (Spiritual), covered (That is; not being in subjection to Christ), he would be dishonoring his head, (Christ). Therefore we do not pray to God except "In Jesus' name," thereby not "covering Him, but rather honoring Him, and showing our subjection to Him. In verse 5, we learn that a woman must pray to God, "In Jesus' Name," also. Not, on this occasion, honoring man, but just as man, honoring Christ. In other words, a woman should not pray to God in my name, or her husband's name. To do so would be a dishonor to us, because although man was given dominion over the woman, and the woman is to be subject to the man, still her prayers to God are not to be hindered, or forbidden, or dictated by man. That is one matter that is between she and God alone, except that she pray through Jesus Christs, or in His name. Now notice the colon (:) in the latter part of this verse. Here is where he firsts makes a comparison or parallel—the spiritual, with the natural. I consider this verse to be the key to understsanding the following passagess. In other words, he says, "even all one" that is, "it is just the same as." So you see the two cases are compared, and found to be parallel or the same. Now, before we pass on to the next verse, let us go back to the Old Testament for some historical record, that was written for our learning. We all surely know that the woman can be either an honor or a dishonor to the man, in a natural way, as well as a spiritual way. Let us read Deut. 21:1044. Notice that in verse 12, that the shaven head was a distinguishing mark or symbol, that she was a captive woman, and she was thus distinguished from the women of the house of Israel, who were God's people, as we read in Deut. 14:2. "For thou art a holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth." Now since this custom of "shaven heads" begin by commandment of God, and was for a certain purpose, and was given to a particular group of people, we can readily see how that this custom continued through the years, and was later taken up by the gentile nations, as well as kept by the Jews. By this sign (shorn hair), these women were recognized and distinguished from the women of God. So we see why Paul says that the man would be dishonored if her head was "shaven." Verse 6 shows plainly that "shaven" and "shorn" are the same condition. That is: her head is not covered, so he says "Let her be covered," since it is a shame for her to be shaven or shorn. See verse 15, for the thing that she is to be covered with, that is: "Her hair." Verse 7 applies to both the natural and the spiritual. See Gen. 1-26-27, also Heb. 1:3. Verses 8 and 9 need no comment, since this teaching is literal and is verified by both the Old and New Testaments. Now to verse 10, I believe this to mean a sign of subjection, or a sign of her being under her husband's power. King James margin notes, "A covering, in sign that she is under the power of her husband." Goodspeed translates

verse 10 as follows: "That is why she ought to wear upon her head something to symbolize her subjection." I accept this translation of verse 10, as referring to the natural head, and I understand it to mean that she ought to wear long hair. Verses 11 and 12 explain themselves, no comment necessary. Now to verse 13: Notice the VERY unusual command here, "Judge in yourselves." Now we are not usually left to judge in ourselves concerning spiritual matters, are we? But, as concerning natural or physical things, God gave us a mind of our own and the power to reason for ourselves. More evidence that He was speaking of the natural head, in this verse. I believe that in both verses, 13 and 14, that the wording suggests to us that Paul was speaking as he was in I Cor. 7:6, also in 7:25, and 7:12. That is, there did not seem to be a direct command from the Lord, so I feel that Paul was speaking "By permission and not by command." Notice in verse 14, he says, "Does not even NATURE itself teach you—." So again I say that this would have to pertain to the NATURAL and not the SPIRITUAL "Heads" or "Coverings." Again this indicates that God did not command this, else we would not be allowed to "Judge for ourselves" or allow "Nature" to teach us, so I conclude that Paul gave this advice, and urged it upon them, as one who was well qualified to do so, and that it was necessary, for their own good, that they accept it. Those faithful, pious, Christian women certainly shall be distinguished, and not confused with those women who wore shaven heads. Verse 15, no doubt, is speaking literally of the natural hair, and he says plainly that it is a glory to her. Also, as we pointed out earlier, it is the natural covering. Verse 16, Many of our good brethern differ widely on this verse, as it seems to contain the conclusion to the whole matter. I submit my opinion humbly and prayerfully. Again I would like to quote from Goodspeed. "But if any one is disposed to be contentious about it, I for my part, recognize no other practice in worship than this, and neither do the Churches of God." I believe that Paul teaches here that in order to avoid confusion and contention and division, that we should observe this practice and teaching. Both concerning the Spiritual and the Natural, because he said it was "even all one" or the same as. Therefore, if one position be true, concerning our spiritual "heads" and "Coverings," then the other must be true, concerning our natural "heads" or "coverings."

For many years men have ignored the teaching of this passage, in regard to the spiritual part, by praying and prophesying as it pleased them, without regarding what Christ has to say about the matter in His last will and testament. Thus they are covering their "HEAD" (Spiritual), when they do so. Recently women who want to pray or prophecy in an unlawful manner, have been violating this teaching, and trying to make excuses for themselves by hiding behind the "Authority of the Elders." In doing this, they are uncovering their "Heads," (Man), and are seeking to pray

and prophesy, (teach) by the authority of man, and not by the authority or "in the name of," Christ.

So, to all who have been troubled by this passage, I very ear nestly submit this thought to you: Let us all observe the teaching of this passage in SPIRITUAL and NATURAL matters, and then there can be no occasion for offenses or contention or confusion. Those women who keep their heads covered when praying or prophesying, and only do so by authority of Jesus Christ, and according to His will, are certainly safe in so doing, and offend no one. Those women who keep their NATURAL heads covered with the natural covering that God gave you for a covering are certainly safe in this practice, as well as it being an honor to the man and a glory to you, so why rob yourself of the glory that God gave to you?

Written in Love of the Truth, and the Brotherhood,

J. W. Bedingfield

PROPHECIES OF THE COMING OF THE CHRIST CHILD

As told to us by the prophets of old, and the fulfilling of the prophecies. We find the first one in Deut. 18:15, which tells us, "The Lord thy God will raise up unto thee, a prophet from the midst of thee of thy brethren, like unto me. Unto him shall ye harken." We find that the Lord was to give them, the people, a sign of this prophet that was to come, for we find recorded in Isaiah 7:14, "Therefore the Lord Himgelf will give you a sign. Behold a virgin shall concieve and bear a son, and shall call His name Immanuel." This little town of Bethlehem was just a small town of Judea yet it was to be the town that the Christ Child was to come from, to be ruler in Israel, as we find recorded in Micah 5:2, "But thou Bethlehem Epratah, though thou be little among the thousands of Judah, yet out of thee shall come forth unto me that is to be ruler in Israel, whose going forth, have been from of old, from everlasting."

Now in Matt. 2:1-2 we find where Jesus was born in Bethlehem of Judea, in the days of Herod the king, "Behold there come wise men from the east to Jerusalem saying, where is He that is to be born, king of the Jews?" Matt. 2:5, "And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet." Luke 2:1, "And it came to pass that in those days that there went forth a decree that all the world should be taxed, and Joseph also went up from Galilee out of the city of Nazareth into the city of David, which is called Bethlehem, because he was of the house of David, to be taxed, with Mary his espoused wife, being great with child." "And so it was that while they were there, the days were accomplished that she should be delivered and she brought forth her first born son, and wrapped him in swaddling clothes and laid him in the manger, because there was no room for them in the inn." And the shepherds keeping watch over their flocks by night, the angel of the Lord came upon them, and the glory of the Lord shown round about them, and they were afraid and the angel of the Lord said unto them, Fear not,

behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David, a savior which is Christ the Lord."

Then we find the prophet Jer. 3:15, "Thus sayeth the Lord, A voice was heard in RAMAH, lamentation and bitter weeping, Rachel weeping for her children, refused to be comforted for her children, because they were not." We find in those days, Matt. 1, Mary was espoused to Joseph. before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man and not willing to make her a public example, was minded to put her away prively, but while he thought on these things, behold the angel of the Lord appeared to him in a dream, saying, Joseph thou son of David, fear not to take unto thee, Mary thy wife; for that which is concieved in her is of the Holy Ghost, and she shall bring forth a son, and thou shall call His name Jesus, for He shall save His people from their sins. Then Joseph, being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife, and knew her not till she had brought forth her first born son, and he called His name Jesus.

Now we go back to Jer. 31:15, "In Ramah was there heard a voice, lamentations and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they were not." Now we find in Matt. 2, Herod was king and he sent the wise men to Bethlehem and told them to search until they found the young child, and when they found Him, to bring him the word, that he might go and worship Him. But the wise men, when they found Him, were warned by God in a dream, not to return to Herod so they went to their own country, another way, and when they had departed, the angel of the Lord appeared to Joseph in a dream saying, arise and take the young child and His mother and flee into Egypt, and be there until I bring thee word for Herod will seek the young child to destroy Him."

Then Herod, when he saw that he was mocked by the wise men, was exceeding wroth, and he sent forth and killed all the children that were in Bethlehem and in all the coasts thereof, from two years under according to the time he had inquired of the wise men. Then was fulfilled that which was spoken by Jer. the prophet, saying in Rama there was a voice heard. Lamentations and weeping and great mourning. Rachel weeping for her children, and would not be comforted, because they were not."

Now when Herod was dead, behold an angel of the Lord, appeared in a dream to Joseph in Egypt, saying: Arise and take the young child and His mother, and go into the land of Israel, for they are dead which sought the young child's life. And Joseph came to the land of Israel, but when he heard that Archelaus did reign in Judea, in the room of his father, Herod, he was afraid to go there, so he turned aside into the parts of Galilee„ and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene."

Now we find in Luke 2:40, where the child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him. Now in Luke 2:52, we find that Jesus increased in wisdom and stature, and in favor, with God and man.

Written in love,

Broken Bow, Okla
Willie Doan

THE E ITOR SPEAKS

If a mythical "Man from Mars" should somehow be transplanted to this earth, and begin to read our newspapers, listen to our radio and TV, and talk with some of our oldsters, he would get the impression that the greatest menace to American civilization was not the H bomb, not red Russia, not the Anti-Christ, but the American "Teenager." Let us take a closer look at this much publicized character. When you think of today's youth, do you see an irresponsible, undependable, thoughtless character, who is not worthy of your friendship and understanding? If you do, you need to take a closer look, and compare him with the youth of your day. Yes, it is true that they do and say some things that I do not understand, but does that make him a national social problem, because I fail to understand him? I think not. Many of my Brethren, of advanced years do and say things that I cannot understand or account for. Of course I am not upholding the youthful criminal, neither am I denying that crime and sin exist among our teenagers. By the same token, I do not uphold the middle aged forger, swindler, or robber, nor can you deny that crime and sin exists among your acquaintances of this, or any other age group.

Some point with derision to the "Flat top" or the "Duck tail" hair cut, to the baggy pants, or the tight blue jeans, but look back a few years to your old school pictures, in case that you have forgotten the hair parted in the middle, and plastered down with goo, and bare headed, whether rain or shine. Look at the "Bell bottom" trousers, and the stupid sweaters that we wore so fondly. So you think that the kids today talk nonsense? Well, remember how stupid and nonsensical "Sez you, and "So's your old man," must have sounded to the older ones in your day. We were real sharp, weren't we? How about the girls? Well, let's take a look. You think that the bobby socks and sloppy sweaters look bad, well get out those old pictures again and take a look at that dream girl of yours, twenty or thirty years ago. How about that hat? And look at that dress, and above all look at that hair. "Real gone man." "Cool." Now no one denies that there are youths today, who for some reason, are not adjusted, and who do not conform to the accepted way of behavior, but this was also true, twenty, thirty, and fifty years ago. Now it has been my privilege recently to visit in different cities in different parts of this country, and I would like to go on record as affirming that in each place I have so visited, that I have found the most intelligent, the most serious thinking, the most respectful generation of teenagers, that this country ever produced. I have found young

men in nearly every congregation of the Church of Christ, who were faithful members, taking their responsibilities seriously, studying their Bibles, and in many cases, taking their place in conducting the public worship services. We have many young brethren less than twenty years of age, who are excellent song leaders, who offer public prayer, read the Scriptures, and make comments on, them, serve at the Lord's table, and other serious affairs, doing those duties with dignity and gravity and reverence, that is comparable with any of our elder members. Now consider our young sisters also. We have many such girls among our membership, whose conduct and manners are a credit to any assembly, and whose steadfastness, and faithfulness in attending every assembly of the church should put some of the older members to shame. If you think that the gal who wears bobby socks, and her sweater on backwards, and who talks endlessly on the telephone, does not command the respect of others,' and have a strong influence, among her acquaintances, you need to observe her more closely. At a recent meeting that I held, one of your young sisters of high school age, was responsible for more outsiders attendance, than any other member of the church, myself included. Though we all worked hard to try to get others to come and hear the truth, somehow we failed to have enough influence with them, to get them out, but this young lady proved that among both young and old, that her life, and her conduct, and her manner, was such that the world took notice, and paid her the respect and consideration that she had earned among them.

Do we see those young people of today as we should? Do we look on them as a worrysome problem, and a noisy nuisance, to be criticized and condemned, or do we look on them as the leaders of tomorrow, who need wise counseling, patient understanding, and careful guidance today? I do not think that the youth of today is different from those of yesterday. I do think that his surroundings are different, but is that his fault? Most surely not. That is the fault of we older ones. WE make the conditions that the YOUTH must live under. He has no choice. He must live in the world as you and I have made it. He must put up with the conditions that you and I have created, and naturally his life will be affected and influenced by the things that he come in contact with. Take a look at the teenage boys and girls that you know. Take a good look, for you are looking at our church leaders and elders and preachers of tomorrow. You are looking at the parents and home makers of tomorrow. You are looking at the ones who will be fighting the good fight of faith tomorrow, who will be bringing up faithful children, in the nurture and admonition of the Lord. Are you satisfied with what you see? If not, don't you think that it is time we stopped criticizing and complaining, and started a concentrated and determined effort to provide better surroundings, and more intelligent guidance, and more helpful understanding for such important citizens as these?

Yes, I have the happy privilege of enjoying the acquaintance of many teen age boys and girls. Of course we are made sad by the unfortunate circumstance of some, but as a whole, we rejoice at the outlook for tomorrow. I think of the youth of yesterday, and the things that he said and did, and remember what the older generation thought of him, and now I look about me and take note that from that generation, have come some excellent church leaders, preachers, and fathers. Also from that generation have come the fine sisters, and mothers of today, who are so nobly doing their share in the Master's vineyard. For this reason, the teenager of America has my vote of confidence today. This is not intended to suggest that our teenage friends should imitate the world, or engage in the things that are of the world, but only to say "I salute you" and you have my confidence. I am glad to say, Mr. and Miss Teenage, that I respect your judgment, your intelligence, and your integrity, and though at times you completely lose me and I fail to "dig" you, I trust you, and I love you.

J. W. Bedingfield

Brother Amos Bever of San Pablo, Calif., writes, "Here is $10.00 for the paper from the congregation at 2211 Broadway, San Pablo, Calif. Good luck and God speed with the paper. Brother Conder, who drives from Modesto the second Sunday of each month to preach here, made an announcement that he is available to hold meetings any time and any place. All this Brother asks is that his traveling expenses be paid. I have known this soldier for many years, and the congregation recommends him to the fullest extent. He meets with the congregation at Glenn and Dallas Sts. in Modestso."

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Thank, you Bro. Bever, for the support, also for this timely information. Concerning what Bro. Bever has to say about Bro. J. G. Conder, I would like to add that I also am acquainted with. Bro. Conder, and that I also recommend and endorse Bro. Conder as an able and faithful preacher of the Gospel. Why not call on this Brother for your next meeting? His address is J. G. Conder, 300 Glenn St., Modesto, Calif., and let me say Brethren, you will get more preaching for your money, than any way I know.—Ed.

All is well with the Church at Carlsbad. We meet at 607 W. Texas St. at 10:30 a. m.and at 7:00 p. m. each Sunday. Today, (Oct. 29) I baptized a man into the body of Christ. This man has been a close friend of this writer, and of many of the brethren, for quite a while. The church is blessed with the addition of this new member. Anyone in this part of the country is most cordially invited to come and worship with us.—ED.

From Brother Stanley Neimczyk of Los Angeles, "Every one is well in Bellflower Church, and wish the same for you, your family, and your congregation. Inclosing $10.00 for support of the paper. May the Good Lord bless you in His work."

NEW ARRIVAL

From Rails, Texas comes the announcment of the arrival of a new daughter, Amy Marlene, to the household of Brother and Sister Earl Howe. Brother and Sister Howe are members of the Lorenzo Church of Christ, where Bro. Howe is one of their ablest preachers and song leaders. Mother and baby were reported doing fine, as were also the proud grandparents, Bro. and Sister Howard Studer of Lorenzo.

As we go to press this month, I am in Somerton, Arizona,. I began the meeting here yesterday (Nov. 11) . Preached to a fine crowd of sixty-two, at the morning service. I was very happy to have visitors from other congregations. Among the out of town•" members in attendance were: Brother and sister Roy Dabbs, Brother and Sister Jay Bedingfield, Sister Flora Ruth Dabbs and Roger Bixler, all of Aztec, N. M.; Sister Smith of Modesto, Calif.; and Brother and Sister Broadway, of the Bellflower, Calif., congregation, also some from Yuma. The brethren here are all with one accord, and are really working to advance the cause of Christ at this place. With such wonderful cooperation and support, we feel sure that this will be a very enjoyable and successful meeting. Next week, if the Lord wills, I will be with the faithful at Yuma, Arizona. Pray for us.

J. W. Bedingfield

NOVEMBER STATEMENT

Balance from October	$ 7.00
Brother R. H. Peal	5.00
Anonymous	3.00
Brother and Sister Hopper	10.00
Church of Christ, Nocona, Texas	25.00
Church of Christ, Abilene, Texas	2.00
Church of Christ, Somerton, Arizona	10.00
Church of Christ, Yuma, Arizona	10.00
Church of Christ, La Habra, California	5.00
Church of Christ, Modesto, Calif. Glenn and Dallas St.	5.00
Bro. R. C. Clements, Broken Bow, Okla.	5.00
Church of Christ, Bellflower, California	10.00
Church of Christ, Carlsbad, New Mexico	10.00
Total	$107.00

EXPENSES FOR NOVEMBER ISSUE

Myers Printing Co.	$ 75.00
Envelopes	14.00
Stamps	8.63
Total	$ 97.63
Balance on hand as of November 1	$ 9.37