IT IS WRITTEN

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

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J. W. BEDINGFIELD, Editor - - - - - - - P. 0. Box 324, Carlsbad, N. M.

APRIL, 1957

DOING THINGS FOR THE LORD

By J. C. Spurlin, Reydon, Okla.

In Col. 3:17 we read: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him."

Since childhood, I well remember that every Bible student in the Church of Christ, and especially the preachers would have us know that to do a thing in the name of the Lord, is to do it by His authority; Acts 4:10-12. We are persuaded that the word of God is equally forceful today, as it was hundreds of years ago. I Peter 1:25 "The word of the Lord endureth forever." Isa. 40:8 "The grass withereth, and the flowers fadeth, but the word of the Lord shall stand forever." Keeping that in mind, we want to call attention to some folks of long ago. May we say that every one of these people, whom we shall mention, were engaged in the service of God, and were supposed to be "Doing things for the Lord." In considering those folks and their attitude toward God, let us remember the words of Paul, I Cor. 10:11, Rom. 15:4. We should profit by their mistakes, and not come under a punishment that we cannot bear, as did Cain. Gen. Ch. 4. In studying his case, we find that God did not respect him and his offering; and why? Surely Cain did not give earnest heed to the things spoken, and therefore let them slip. Heb. 2:1-3, but bear in mind that the word of God is steadfast, and every transgression a n d disobedience shall receive a just recompense of reward; therefore Cain said, "My punishment is more than I can bear." But, says one, "God never told Cain NOT to offer a vegetable offering." True enough, yet it is not necessary for God to say a thing is wrong, for it to be wrong, but on the other hand, we must do what God says do, and not presume to do as we think best. Deut. 18:20. Now that we have learned the predicament that Cain became enveloped in, all because he disobeyed God; let us contrast the attitude of the two brothers. First Heb. 11:6 "For without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." It is obvious that Cain was indifferent in making his offering. Heb. 11:4. We learn that Abel,

"by faith, offered a more excellent sacrifice than Cain." Then if Abel's sacrifice was by faith, we know that God has told them what kind of sacrifice to offer. Rom. 10:17 "Faith cometh by hearing, and hearing by the word of God." In other words, before we can practice, (or do) a thing by faith, we must have heard God authorize it in His word. Therefore, Abel's attitude was: to hear, believe, and obey God. Col. 3:17, while Cain's was not; therefore it was a sin. Rom. 14:23.

In Numbers 20:8, we have another example of disobedience, as the children of Israel journeyed through the wilderness. They became destitute of water, for themselves and for their live stock, threatening to stone their great leader, Moses. He cried unto God for help; whereupon God said, "Take thy rod and gather the assembly together, thou, and Aaron, thy brother, and speak ye unto the rock before their eyes." But instead, Moses smote the rock twice, with his rod, True enough, he accomplished his purpose, but he disobeyed God, and for that reason was not allowed to enter into the promised land.

That reminds us of our digressive brethren, who deviate from God's word, in the teaching of their children. Sure, they get the job done, as did Moses, but not according to God's way; therefore we may hear them, some day, say; their punishment is more than they can bear. We do not deny the fact, that they do get the children taught, but we do deny their way of teaching, as being authorized by the word of God. Hence a violation of Col. 3:17, Rom. 10:17. Bear in mind now, that they are in the services of God, as was Moses at the rock, but if they over ride Col. 3:17, which they do, they are not acting by faith, hence it is sin, Rom. 14:23. Another case of rejecting God's word is found in I Samuel, Ch. 15, in the person of Saul, the first king of Israel. God told Saul to go and smite the Amalekites, and to utterly destroy both man and beast. Saul went and destroyed Amalek, as a nation, but he disobeyed God, in that he saved their king alive, and a portion of the live stock. Returning home, Samuel convinced him that he had rejected the word of the Lord. As Samuel pressed him for the reason for his disobedience, he declared, "THE PEOPLE TOOK OF THE SPOIL." (emphasis mine—J.C.S.) which should have been destroyed I Sam. 15: 21, "To sacrifice unto the Lord, thy God in Gilgal." Hear Samuel again in verse 22: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the Lord, behold, to obey, is better than sacrifices, and to harken, than the fat of Rams." Verse 23: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry, because thou has rejected the word of the Lord, He hath also rejected thee from being king." Too bad that our digressive preachers are practicing things without authority, just to please the people. Of course "the people" pay those boys, which brings us to I Tim. 6:10, "For the love of money, is the root of all evil; which while some coveted after, they have erred in the faith, and pierced themselves with many sorrows."

Just recently, I met and attacked another error, as found among some of the loyal congregations, namely: Two communions on Lord's Day. Believing as I do that no victory was ever won by fighting a defensive warfare, I attacked the error with all my strength and knowledge, laboring to show them that they were violating God's word. Col. 3:17, Rom. 10:17, and to do so is committing sin. Rom. 14:23. Some challenged to write it on the board where God forbid us having two communions on Lord's Day. I have shown in this article, that God does not have to tell us not to do a thing, in order for it to be a sin. When He tells us to do a thing, it is a matter of faith, that we do just that. On the other hand, if we introduce anything into the service that He has not commanded, it is not of faith, therefore a sin. Rom. 14:23.

This being my first effort to write an article for the paper, I sincerely hope that it will be received with the same spirit in which it is written. In Christian Love.—J. C. Spurlin.

WHAT IS THE GOSPEL

B. W. E. Daniels

To the above question, we would say in a general way, that the gospel is composed of facts, commands, promises, and threats. Second: we could say that the gospel is something to be preached, something to be believed, something to be obeyed, something by which we are saved, something in which we stand, something by which we are begotten.

Now for a more detailed study of the thought before us: We will turn to Mk. 1:13-14. Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying the time is fulfilled, and the kingdom of God is at hand. Repent ye and believe the gospel. Now, we have learned that the gospel is something we must believe. Now, since we are all to believe the gospel, and there is only one gospel; then we should all believe that one gospel, and if we all believe that one gospel, then we would all believe the same thing. Now our next thought: Is there just one gospel? Gal. 1-6-7 "I marvel that ye are so soon removed from him that called you into the grace of Christ, to another gospel, which is not another, but there may be some that trouble you, and would pervert the gospel of Christ." Well, folks that excludes any other gospel than that of Christ, but we will read verse 8 "Though we or an Angel from heaven preach any other gospel to you, than that which we have preached unto you let him be accursed." Folks, there just is not another gospel, and since we are all to believe the gospel, we are all going to have to believe that one gospel.

We will continue with Rom 1:16-17 "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also the Greek. For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith." Now let us notice the points of Rom. 1:16-17. First we see that Paul said

he was not ashamed of the gospel of Christ, and he gave the reason why he was not ashamed of it. For it (The Gospel of Christ) is the power of God unto salvation to everyone that believeth. A mighty good reason for not being ashamed of it, isn't it?

Notice; it is not God's power to save just a part of the believers, but every one that believeth. Paul did not say that it was one of God's powers to save the believers. But THE power, (singular, one in number), and what were we to believe? Answer: The gospel Mk. 1-14, and since there is just one gospel, then God has one power to save the believer, and that power is the Gospel of Christ, so says the Apostle Paul. Now suppose a man came to me and said, "I believe in the Father and the Son and the Holy Ghost," and I believe the gospel, and I want to be saved." And I said, "Well, let us kneel down here and we will both pray to God for Him to send down His saving power to save you." Now, what do you suppose that God would think or do? When He (God) has unmistakenly said that the gospel of Christ was His power to save that believer. Something we already had. Something God had already given us. Now God has power other than to just save the believer, but He has only attributed the ONE power, the ONE gospel to save the believer. Rom. 11:17 "For therein is the righteousness of God revealed." So, in this one gospel, God's power to save the believer, God's commandments are revealed. Psalms 119:172 says "All Thy commandments are Righteousness," so then the gospel is something that reveals God's righteousness, or commandments to us.

Now we will read I Cor. 15: 1-4. "More over brethren, I declare unto you the gospel, which I preached unto you, which also you have received, and wherein ye stand, by which also ye are saved, if ye keep in memory what I preached unto you, unless you have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures, and that He was buried and that He rose again the third day, according to the Scriptures." The Apostle Paul declares the death, burial, and resurrection of Christ to be the gospel, or the first facts of the gospel, and adds, "By which ye are saved," which is in harmony with his statement in Rom. 1:16 where he said that it was God's power to save the believer, but he puts a clause in it in I Cor. 15:3 "If you keep in memory what I preached unto you, unless you have believed in vain." If we believe it, but do not obey it, we would believe in vain. The gospel is something we must obey. II Thess. 1:7-8 "But to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven, with His mighty angels, in flaming fire taking vengeance on those that know not God, and obey not the gospel of our Lord Jesus Christ. Then the gospel must be obeyed if we escape the vengeance of Christ. Now since we found that there was only one gospel, it is the same gospel

that Paul said was God's power to save the believer. The same gospel he said, "By which ye are saved." I Cor. 15:2. Where did Paul get all that gospel? Well, we will have to let Paul tell us that. Gal. 1:11-12 "But I certify you brethren that the gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So the gospel that Paul preached was not some man made idea of a doctrine or a plan to save people but one coming from Christ Himself. Paul wrote in I Cor. 4:15 "For in Christ Jesus have I begotten you all, through the gospel." In other words, he had preached the gospel to them, and they had believed it and obeyed it. Mk. 16:15 "Go ye into all the world. Preach the gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned." The above Scripture shows clearly that the Gospel was to be preached to all, but one might ask, "What were they to beileve?" Answer: the Gospel Mk. 1:14, The thing preached Mk. 16:15. The same thing that Paul preached to the Corinthians, I Cor. 15:1-4. Now for a summary of what is the Gospel. What the Gospel is: First, it is the death, burial, and resurrection of Christ. I Cor. 15:1-4. It is something to be preached, Mk. 16:15. Something to be believed Mk. 1:14, Mk. 16:16. Something to be obeyed II Thess. 1:8. Something to receive. I Cor. 15:1. Something through which we are begotten. I Cor. 4:15. God's power to save the believer. Rom. 1:6, but it must be obeyed II Thess. 1:8. Now suppose we read Heb. 5:8-9 "Though He (Christ) were a son, yet learned He obedience through the things which He suffered, and being made perfect, He became the author of eternal salvation to all them that obey Him." Now, since the Gospel is His Rom. 1: 16, To obey Him, we must of necessity, obey the Gospel. It stands thus: He is the author of eternal salvation to all them that obey the gospel. Much more could be said on the subject, but with these brief remarks, I will leave it for your consideration.

OPEN LETTER

In recent months there has been much activity among the Sunday School Brethren on television programs, in which they propose to investigate some of the conditions which cause disunity in the religious world. Since this investigation has been rather a one sided investigation, Bro. R. M. Mickle of Waco, Texas has published an answer to one of their broadcasts, which **I** am re-printing with the permission of the author.—J.W.B.

Rt. 2, Box 65, Waco, Texas
Lakeview, Texas

Mr. Berwyn Tate,
Dear Brother Tate:

I listened to your televised broadcast, on the date of 1-27-57, on the subject of "Why Some Churches of Christ do not have Sunday Schools." And I must confess that your teaching and explanation, on this subject, was just about as weak and pitiful, as your teaching and support of the Sunday School. In this broad-

cast you only partially stated our objections, to Sunday Schools. And notwithstanding the fact that your theme was "God has spoken," you never as much as quoted one text of Scripture in support of your teaching and practice of the Sunday School. Now Brother Tate there's a reason for that! And that reason is one of our principal reasons as to "Why we do not have Sunday Schools." And that reason is because of the fact, that in all the words that "God has spoken," there is not one text that even mentions it, much less supports it. You understand this fact just as clearly as I do. And you should have been fair enough and frank enough with us and your audience to have conceded the above fact. And if you can accept the sectarian Sunday School independent of what "God has spoken." On what ground do you object to adopting their practice of instrumental music in your worship?

Now Brother Tate, I am going to note a few of our objections to the Sunday School, which you refused to mention in your broadcast.

(1) It has neither precept or example of any apostle to support it. Therefore, its not of faith and sinful Rom. 10-17 and 14-23, Phil 4-9.

(2) Its a child of the Devil, conceived in sin, born in iniquity, borrowed from the sects and is causing strife and division in the blood-purchased body of Christ, (Eph. 5-6-17, Col. 2-5-10). And therefore, belongs in the sinful category of the doctrines of men, Col. 2-21-22.

(3) Its a violation of I Pet. 4-11, and stands condemned in Rev. 22-18-20.

(4) The church of Christ and the Christian home (Rom. 16-16, I Tim. 3-14-15, and Ephe. 6-1-4) are the only divine organizations revealed and approved in the New Testament Scriptures. Only through these two divine institutions can disciples work and glorify Christ and God, Ephe. 3-21, Col. 3-17.

(5) Not only is the Sunday School unscriptural and of human origin, but it is also a delusive counterfeit. Devised to rob the home, the parents and the children of their God-ordained parental instructions, Ephe. 6-1-4. Thus we find that elders to teach the Church of God (Acts, 20-26-31) but has just as plainly and forcefully ordained Christian parents as teachers of their Children. I charge that you Sunday School brethren have wilfully and flagrantly repudiated and disregarded the above divine appointments and duplicated them with the doctrines and practices of men, Col. 2-21-22, viz: You have duplicated the work of the elders with a "hireling" preacher John 10-11-15 (In this you have not only obstructed the work and commission of the elders, and your own universal commission, but also the development of the young members of the church, I Cor. 14-31) And the commission and work of the parents with the Sunday School. No wonder the Church of the living God is in such strife-ridden and hopeless condition and child delinquency running rampant.

No, Brother Tate, the Sunday School and probational officials

are not the answer to juvenile delinquency. Neither can those two agencies duplicate the parents in the bringing up of their children in the nurture and admonition of the Lord, Ephe. 6-1-4. The work of "bringing children up in the nurture and admonition of the Lord" is an every day, every week, every month and every year proposition. Its ridiculously foolish and absurd to even imagine that such services, and important accomplishment can be achieved through the catechetical method employed by the Sunday School, for about thirty minutes once a week. How long would it require parents to complete the literal education of their children under such unrealistic foolish and impracticable method? Yes, Brother Tate "God has spoken" let us hear His voice and keep His commandments and we will glorify His name here on earth and enjoy the wonderful peace and unity that our Lord so earnestly prayed for in John 17.

I am your Brother in Christ for the whole truth based on the inspired apostles doctrine.

R. M. Mickle
Elder of South Fifteenth and Park Church of Christ

ORIGIN OF THE CUPS

The following article is reprinted from " "THE TRUTH" with the permission of the editor, Bro. J. D. Phillips.

Sister Carolyn Dixon copied and forwarded the following article to us. It appeared in The **Lima News (p. 5-B),** Lima, Ohio, Sunday, January 16, 1955. We pass it on to the readers of The Truth for the historical information it contains. The grammatical errors should not be attributed to Sister Dixon, who copied the article verbatim. We plan to publish articles in future issues showing some of the reactions to the use of individual cups. These will include the one by Mr. Young to which reference is made.—Editor.

Physician-Minister First to Apply Sanitation to Communion Cups

By Joe Conner

As a physician, the Rev. Dr. John G. Thomas believed it was unhealthy for several persons to drink from the same cup.

As a congregational minister, he knew that the chalice, or common cup, was used in church communion services.

To his practical Welsh mind the answer to the problem was simple. Change from the common cup to individual cups for communion service in the Vaughnsville Congregational Church which he as pastor had built.

Unfortunately few records of that first service remain. It apparently was held sometime during 1893 with only the Rev. Dr. Thomas and the church elders participating.

After that first service, the minister - physician turned inventor as well as innovator. He devised a special tray to hold the individual cups of communion wine and in March, 1894, was granted a patent on his invention.

That patent marked the beginning of the Thomas Communion Service Company, 332 N. West

St., which is still going strong after 60 years of uninterrupted service.

The originator of the individual cup service idea never was an active participant in the company. It was taken over and operated by several of his sons, including Dr. H. A. Thomas, 1414 W. Market St., who still has financial interest in it. John Thomas, 1521 Oakland Pkwy., grandson of the Rev. Dr. Thomas, now manages the firm, and holds the remaining financial interest in it.

After that first patent was granted, the idea spread rapidly throughout the country and the fledgling company found its facilities taxed to the limit with orders.

Then, as now, the basic manufacturing was done elsewhere, with the Lima company applying the finishing touches and shipping the orders.

Despite the widespread popularity of the idea, it met with ridicule in some quarters. In February, 1896, The Homiletic Review printed a satiric article on the subject by the Rev. Watson J. Young.

In this article the Rev. Mr. Young describes a dream in which he entered a church in the city of Utopia on the Lord's Day. He then proceeded to describe the confusion in the church during the celebration of the Sacrament, as the pastor and members of the congregation examined their individual cups with huge microscopes to make sure they were properly disinfected.

Greatest support for the idea came from health officials and doctors. The American Health Assn. adopted a resolution in October, 1897, commending the churches using individual cups and urging others to adopt the method.

Dr. Thomas, recalling those early years of the company, recently said his father and brothers ignored the criticism and continued to fill the orders which were pouring in.

He recalls that during his college years in Cleveland he managed to finance most of his education by demonstrating and selling the individual cups service to Cleveland churches.

The question, the Common cups or individual cup? still has not been entirely solved. Some churches continue to use the common cup, while others use individual cups.

The manager of the local firm founded by the originator of the idea says the company does not believe it should become involved in the still simmering controversy touched off by the individual cup idea.

The products include collection plates as well as individual cup services and bread plates. All of the products are made in several styles and may be of either metal or wood.

During World War II, when the company sold many of its products to the Armed Forces, its production was limited to wood. As a result, churches postponed purchases and today, almost 10 years later, the manager reports they are just beginning to get caught up with their backlog of orders.

There is no way of determining about the number of churches which now use the company's in-

dividual cup service, but estimates are that there are more than 100,000 of them in all parts of the world.

The first purchasers in the long line of church customers which the firm has served over the years was the Market Street Presbyterian Church. The set which the church bought in 1894 is now in the possession of the Allen County Historical Society.

A closing footnote to this story is this quotation from the obituary of the Rev. Dr. Thomas which appeared in The Lima News, Nov. 15, 1913.

"Rev. Thomas was the inventor of the individual communion service now so largely used not only in this country but throughout the world. This invention attracted the attention of the whole world and services made in Lima are used in no less than 30 foreign countries. Growing out of this invention was the abolishment of the common drinking cup in all public places, railways and schools.

"This is now a law upon the statutes of about half the states in the Union."

I have just received a letter from Bro. Curtiss Forbis, of the San Pablo, Calif., congregation. Please give this your careful consideration:

Dear Brother Bedingfield:

I am writing to let you know that we don't have Lord's Day services here at my home at present. We meet with the Brethren at San Pablo, Calif. Brother Coleman brought us a good lesson last Lord's Day.

The church at San Pablo has purchased a building there at Market and 15th St. The City building code has forced them to do some conversion work on it before they can use it. Right now, we are in great need of financial help. If any of the Brothers, Sisters, or congregations can help, it will be greatly appreciated. Anyone wishing to help in this cause should send their contribution to Brother Amos Bever, 1509 15th St., San Pablo, Calif.

We still meet at 2211 Broadway. Services at 10:30 a.m. each Lord's Day, and all are invited to worship with us. With Christian Love. Curtis C. Forbis.

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Brethren, let me urge you to remember these brethren in their struggle. These brethren have worked faithfully and tirelessly in this congregation, and have proved themselves to be generous and willing to help others at all times, and have faithfully supported the gospel. This congregation was one of the first to send assistance to us, when we called for help to try to establish faithful congregations in New Mexico a few years ago. From past experience, I know that any offering, however small, will be sincerely appreciated. "Let us bear one another's burdens, and so fulfill the law of Christ." Gal. 6:3.—J.W.B.

FINANCIAL STATEMENT

Balance on hand, Feb. 1, 1957	$47.40
Total received, to March 1, 1957	82.00
Total	$129.40
Less Feb. expenses	84.30
Balance on hand, March 1, 1957	$45.10

A VICTORIOUS FAITH

By Willie Doan

We first must hear something, before we can believe or have faith. So it is with God's word. Rom. 10:17 "So then faith cometh by hearing and hearing by the word of God." So then if faith is victorious, we must hear, and believe, and obey the word of God. Nothing but the word of God will give us a victorious faith. However, James said in James 2:24 "Ye see then how that by works a man is justified, and not by faith only."

Paul said it is faith working through love, Gal. 5:6 which availeth with God. Since John said, "This is the love of God that we keep His commandments, and His commandments are not grievous." I John 5:3 So then we can see that a victorious faith, is the faith which is obedient to God's will. So faith then must come by hearing God's word, and lead to obedience to the word, to bring us victory through faith. So then "This is the victory that overcomes the world, even our faith." I John 5:4.

Today, our faith is expressed as we obey, and walk according to God's word. God commands the ones who have faith to repent of sins, Acts 17:31. God commands the ones that have faith to confess their faith. Rom. 10:10. God commands the ones who have faith to be baptized to have his sins taken away, or "For remission of sins" Acts 2: 38. If any one will not be obedient to these commands, he can not live by faith, or walk by faith. These acts are expressions of faith of the heart, by which one becomes a Christian. This is God's plan to bring one into Christ," For as many of you as were baptized into Christ, have put on Christ." Gal. 3:27. So, to have a victorious faith, it must be in obedience to God's word. So then we must not take things for granted, that God will not require us to obey His word, in every little point. If we disregard God's commandments, and live by our own ideas, we class ourselves wiser than God Himself, for God said, in Isaiah 55:9 "And that as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." So if we obey the word of God through which faith cometh, we will have a victorious faith.

Written in love, Willie Doan, Rt. 1, Box 343, Broken Bow, Okla.

WEDDING BELLS

On Feb. 23, one of our most charming young sisters, Miss Merle Scott of Abilene, Texas and Mr. Jack Ervin of Lubbock, Texas, were united in the bonds of Holy matrimony at Amarillo. Merle is the daughter of Brother and Sister Jack Scott of Abilene. The groom, whose parents live at Lubbock, is presently in the U.S. Air Force at Amarillo, Texas. Our prayers and best wishes go out for these two fine youngsters. We wish them joy and happiness and join with their many friends and loved ones, in our sincere congratulations.

J.W.B.

Righteousness exalteth a nation: but sin is a reproach to any people.

TO THE. BRETHREN CONCERNING THE EVANGELISTIC PROGRAM

The Churches in Carlsbad, Yuma, and somerton, have united in an effort to keep an Evangelist in the field for mission work. The first place selected for the work was Eunice, New Mexico. There are many other places where such efforts are needed. We need more congregations to help us carry out this program at other places. The financial structure for this work is on a temporary basis until we learn which congregations want to join us in this effort. We would appreciate the support of every congregation that would like to help establish other congregations to meet as the New Testament directs. The fields are white already, truly the harvest is plentiful, but the laborers are few. We can all be laborers if we unite in this effort.

Brother Paul Bruce, of Carlsbad, New Mexico, is acting as temporary treasurer. Any congregations wishing to contribute or make inquiries about this program should contact Brother Bruce, 305 South Olive Street, Carlsbad, New Mexico.

Editor's Note: Since this article has been submitted, the faithful at Bellflower, Calif. have been contacted, and have expressed a desire to participate in this effort. These brethren at Bellflower have long seen the need of such work, and are now willingly and generously supporting this move. All faithful congregations are invited to lend a hand, in this good work, and now is the time for us to unite in our efforts in the saving of souls, and the spreading of the Kingdom. Please send all communications regarding this to Bro. Paul Bruce, at Carlsbad, N. M.

Report to the Brotherhood

The following is a report of funds received from February 15 through March 18, for the evangelistic program:

Yuma, Ariz., Church of Christ - - - - - - - - - - - $25.00

Carlsbad, N. M., Church of Christ - - - - - - - - - - - 10.00

Somerton, Ariz., Church of Christ (for months of Jan., Feb., and Mar.) - 75.00

Total - - - - - - - - $110.00

Paul Bruce, 305 South Olive, Carlsbad, N. Mex., temporary treasurer.

This finds us in La Puente, Calif., as we go to press this month. We left Carlsbad on March 12 for a visit with the faithful at Yuma and Somerton, Arizona. On March 13th, **I** preached to a fine crowd at Somerton. They are enjoying good attendance, and high interest in their services, and are doing much good in that section of the country, as well as helping to send the gospel forth to others. While visiting with the Brethren at Yuma, we learned that all was well with them, and that they also are growing in numbers and attendance, as well as in grace and knowledge. The fine spirit of fellowship and cooperation between these two congregations is remarkable. The Brethren at both places are willing and ready

for every good work, and as the need arises, they put their shoulders to the wheel, and laboring together much good is accomplished.

On March 15th, we arrived at Puente, for a few days visit in the home of Brother and Sister Erwin Hale, who is our daughter. We met with the faithful at Bellflower on March 17th. I enjoyed the privilege of preaching at this service, also talking over plans for future gospel work with these brethren. Here, again, I found brethren who are "Doers of the work," and not hearers only. The interest in work and worship shown by all of the members of this congregation is a tribute to the capable leadership, and to the able teachers that they enjoy. We look forward with pleasure to the opportunity to meet and work with these brethren, in the future.

I will begin a meeting with the faithful at Glen and Dallas Sts. in Modesto, Calif., on March 20, if the Lord wills. We ask the prayers of all the faithful that much lasting good will will result in this meeting.—J.W.B.

EUNICE MEETING

We have just completed the first stage of the work at Eunice, N. M. This has been a very successful effort thus far, although much more work lies ahead. We began the meeting on Feb. 24 and closed on March 3. I preached there again this last Lord's Day, (March 10). Thus far, one fine young man has been baptized, and one other man, and several women have come back to duty, and have taken their stand with us, for the New Testament plan of worship. We have a fine little group there now, with thirteen members meeting as the Bible directs, and prospects for others in the future. Now, we ask you to join our prayers and that peace, and love, and truth will abide with them. Since my plans have been made to go to California for some work out there, I enlisted the aid of our loyal and willing Brother Howard Studer of Lorenzo, Texas, to assist them for a few weeks, beginning next Lord's Day.

We want to express our thanks to all the visiting Brethren, during this meeting, and to make it known that this effort was made possible by the faithful at Yuma, Arizona and Carlsbad, N. M. Our deepest thanks, and may God bless you every one.