The Christian Courier

May, 1995

Send correspondence to: 1034 S. 140th St., Seattle, WA 98168
Writers are responsible for their own articles.

THE WORDS OF CHRIST

When our Lord came on the scene in the nation of Israel, he was the center of controversy from the very beginning. (Matt. 14:57)

To say that his teachings were revolutionary would be to put it mildly. He opposed every entrenched group for its unlawful teachings or acts. He exposed the hypocrisy of the Pharisees, (Matt. 15:12, 16:6), and incurred their unending hatred. He pointed out the lack of faith and the false teachings of the Saducees, and showed them for what they truly were; ungodly men who really did not believe God's word. (Luke 20:27-38).



Jesus unveiled the hypocrisy of the scribes, doctors, and lawyers, (Luke 11:39-52) and installed in them a vicious enmity that led ultimately to his crucifixion.

It seems that not only those who lived during the earthly advent of Jesus were antagonistic toward his words, but there has been a tendency throughout all the years since to discount from his words whatever does not please.

There is historical evidence of heretical sects, one after another, arising, drawing disciples after them, disallowing some or all of our Lord's words.

One reason for this happening is that usually one or some will assume some doctrinal tenet (which may seem right to some) and go about to "prove" it by the scriptures. When faced with the words of Jesus that do not uphold this preconceived notion, it becomes necessary to deflect the thrust of his words.

Some have even insisted that some of the words ascribed to Jesus by the inspired writers really do not belong in the scriptures, but were, in reality, added to the scriptures by some ancient "editor", (nearly always unnamed). Such scriptures as Mark 16:15-16 have seen attempted deletions. It does not take a Rhodes Scholar to see why. If one did not believe in the necessity of baptism for salvation, he would not want to face these words of Jesus.

Those who refer to themselves as "Witnesses of Jehovah" are great ones for these tactics. When all translations of God's word point to the final dissolution of the heavens and earth (2 Pet 3:7,10,11,12), not wishing to face these words, they devise a "translation" of their own (prepared by them, of course) which deletes the words "burned up". Why is it that even today in the Church we find similar attempts to negate the words of Christ? For what reason?

Different Methods

In years past I have observed several efforts to defuse the words of Jesus as originally given to us in the four Gospels.

It has been suggested that the first four books of the second division of the Bible are not part of the New Testament, but the last four books of the Old Testament. Thus, in one stroke, it is possible to ignore nearly all our Lord's words. This makes it easy! First disabuse everyone of the notion that Christ's words are important, and then, anything becomes possible!

There are other variations of this same theory (though not as all-inclusive as this) that are being taught today among the churches.

We are told by some that anything said prior to the crucifixion is not applicable to Christians today. Thus,

everything taught by Jesus prior to his crucifixion is null and void and non-applicable to Christians today. This effectively obliterates nearly one hundred percent of the words of Christ.

Others will tell us that anything said by Jesus to the Jews is applicable to Christians today. (This, of course, erases about ninety-nine percent of his words of their importance.)



Confused about what is right?

Still others insist that Jesus lived, taught and died under the "law" (of Moses) and thus these sayings are only references to and elaborations on the "law". The falsity of this is obvious to anyone sincerely reading Jesus' words.

But what did Jesus really teach during his earthly ministry? and what did he have to say about his word(s)? If our Lord "...did no sin, neither was guile found in his mouth", (1 Pet 2:22) we must admit that he spoke the truth and thus, a safe guide for us to follow.

Let us note the following words of Jesus (there are many more than these) and see if any of these man-made theories has any validity.

Word(s) of Christ

(as spoken by Jesus, himself and God)

Matt. 17:12 - "*this is my beloved son, in whom I am well pleased; HEAR YE HIM.*"

Matt. 7:24-27 - Vs. 24: "*whosoever heareth THESE SAYINGS OF MINE, and doeth them, I will liken him unto a wise man....*"

Mark 8:38 - "*Whosoever therefore shall be ashamed of me and of MY WORDS ..., of him also shall the Son of Man be ashamed...*"

John 17:17 - (Jesus praying to the Father) - "*...thy word is truth.*"

John 1:17 - (words of John) - "*.....the law was given by Moses, but grace and TRUTH came by Jesus Christ.*"

John 6:63 - "*...THE WORDS that I speak unto you, they are spirit and they are life.*"

John 15:7 - "*If ye abide in me, and MY WORDS abide in you, you shall ask what ye will, and it shall be done unto you.*"

By What Authority Did Jesus Speak

John 8:37-38 - "*...ye seek to kill me, because MY WORD hath no place in you. I SPEAK THAT which I have seen with my Father.*"

John 8:40 - "*...ye seek to kill me, a man that hath told you THE TRUTH, which I have heard of God..*".

John 8:48 - "*He that rejecteth me, and receiveth no MY WORDS, hath one that judgeth him: THE WORD that I have spoken, THE SAME shall judge him in the last day.*"

John 8:49 - "*....I have not spoken of myself; but the Father which hath sent me, He gave me a commandment what I should SAY, and what I SHOULD SPEAK.*"

John 17:6-8 - "*... and they* (Apostles) *have kept THY WORD. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them THE WORDS which thou gavest me; and they have received THEM...* "

John 17:20 - "*Neither pray I for these alone, but for them also which shall believe on me through THEIR WORD.*"

Words of Christ

(as spoken by the Apostles)

John 6:68 - "*...Lord, to whom shall we go? thou hast THE WORDS of eternal life.*"

Heb. 1:1-2 - "*God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, Hath in these last days SPOKEN TO US BY HIS SON....*"



Study God's Word

Heb. 2:1,3,4, - "*Therefore we ought to give the more earnest heed to the things WHICH WE HAVE HEARD, lest at any time we should let THEM slip.*"

Vs. 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.*"

Vs. 4 - "*God also bearing them* (Apostles)*witness, both with signs and wonders and with divers miracles...*"

To Establish Beyond Doubt That The Apostles' Words Were Christ's Words

Gal. 1:11-12 - "*But I certify you, brethren, that the Gospel that is preached of my is not after man. For I neither received it of man, neither was I taught it, by the REVELATION OF CHRIST.*"

Further Words of the Apostles

(with reference to the words of Christ)

Col. 3:16 - *"Let THE WORD OF CHRIST dwell in you richly in all wisdom; TEACHING and ADMONISHING one another...."*

Heb. 5:9 - *"And being made perfect* (Jesus) *he became the AUTHOR of eternal salvation unto all them that obey him."*

Heb. 12:2 - *"...looking unto Jesus THE AUTHOR and finisher of our faith..".*

Heb. 7:25 - *"Wherefore he* (Jesus) *is able also to save them to the uttermost that come unto God BY HIM...".*

James 1:21 - *"...receive with meekness the ENGRAFTED WORD which is able to save your soul."*

Last Will and Testament

Heb. 3:2 - (Jesus) *"who was faithful to him that appointed him, as also Moses was faithful in all his house."*

The writer here is comparing Moses, the testator of the first testament with Jesus, the testator of the second. This comparison adds further weight to the words of Christ and their importance to us today. Note the following:

Heb. 12:24-25 - (ye are come) *"..to Jesus the mediator of the new covenant (testament), and the blood of sprinkling that speaketh better things than that of Abel. See that ye refuse not him THAT SPEAKETH"* (Jesus).

Heb. 9:16-17 -*"...where a testament is there must also of necessity be the death of the testator. For a testament is of force AFTER MEN ARE DEAD: otherwise it is of no strength at all while the testator liveth."*

In this, we can see the method used by Jesus when he created his testament. First he set forth IN HIS OWN WORDS the truths received of God, as attested to by his own declarations already noted in this article. During the time required to set forth the terms of his will he chose twelve Apostles to enforce those terms. Then, in the fullness of time, he died and his will became affective and was administered by his Apostles under inspiration of the Holy Spirit.

Who, then, can disclaim the importance of the very words that constitute the will and testament of our Lord?

Can an administrator deviate from the terms of will previously written by a live testator? Can they ignore the previously written terms and institute terms of their own? Obviously not!

It is obvious that the early Christians believed in and obeyed the words of Jesus and quoted them as final authority in all matters (Acts 20:35) - *" remember the words of the Lord Jesus..".* This was, of course, the work of the Holy Ghost as the Lord himself foretold.

John 14:26 - *"But the comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance WHATSOEVER I HAVE SAID UNTO YOU,"*

Small wonder that the writer of Hebrews said that God *"..hath in these last days spoken unto us by his Son..."* (Heb. 1:1-2) and that *"we ought to give the more earnest heed—lest at any time we should let them slip"* (words of Jesus)

In view of these plain statements by our Lord and the declarations of his Apostles, it is obvious why Paul wrote in I Tim. 6:3 - *"If any man teach otherwise and consent not to WHOLESOME WORDS, even the WORDS of our Lord Jesus Christ, and to THE DOCTRINE which is according to godliness; he is proud, knowing nothing..".*

Summary

1. If we would have "life" we must believe and obey the WORDS of Jesus. John 5:24
2. We will be judged by the WORDS of Jesus. John 12:48
3. If we love Jesus, we will keep his WORDS. John 14:23
4. If we would be clean (of sins) it must be through the WORDS of Jesus. John 15:3
5. God commanded us to "hear ye him". Matt. 17:12
6. If we would indeed be his disciples, we must continue in the WORDS of Jesus. John 8:31-32
7. If we would be spiritually alive, we must abide in the WORDS of Jesus. John 6:63
8. If we would have God to answer our prayers, we must allow the WORDS of Jesus to "abide in" us. Mark 13:31

Brethren, let us all abide in the WORDS of Jesus and teach others to do the same, so that all men may be his "disciples, indeed".

Your brother in Christ
J. D. Logan
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Further on I Cor. 6:12, 10:23

In a recent issue of the Courier with reference to the expression "all things are lawful" used twice by the Apostle Paul, I noted the definition of the word agathos, translated "things". I pointed out that Strong defines this word as meaning "good, well", etc.

After further study I would like to submit the following information from the New American Standard Concordance.

"Things" (agathos) is translated and appears in the New Testament no less than 102 times. It is interesting to note the different ways it is translated.

Good-70, generous-1, goodman-2, good thing-5, good things-6, goodness-1, goods-2, kind-1, kindly-1, kindness-1, what is a good thing-1, what is good-7, which is good-4.

Try interposing these definitions in the place of the word "things" and meaning becomes clear. The "things" described by Paul as "lawful" were "good" things.

Yours in Christ, J. D. Logan

Withdraw — From Whom?

This treatise is prompted by those who apparently think we don't have to withdraw from any Christian. In past issues of the Courier, many have expressed their belief such as follows: "our invitation is all encompassing — like our Savior said *'draw all men unto me'*. We will turn no one away from the door, however, we will use the scriptures to discern if a visitor will be allowed to 'bring the sermon' to the assembly or to lead a portion of the services".

I'm wondering what comes under the purview of this criterion. Would it be the visitor is not a Christian, or would it be he is guilty of one of the things we will discuss as we proceed? It would seem to me the visitor is in need of church discipline, if he is a Christian, not worthy of leading a portion of the services. Something must be wrong!

There is a number of scriptures commensurate with the subject of withdrawing. I would like to consider 12.

First I would like everyone to understand; if a person is guilty of any of these sins, and will not repent, then disciplinary action is in order.

1. II Thess. 3:6 - *"withdraw yourselves from every brother that walketh disorderly."* Granted, Paul is primarily talking about not working but it seems to me this command would be all encompassing, if a person does not repent of their disorderly walking.

2. II Thess. 3:4 - *"note that man and have no company with him."* What man? The man that does not obey Paul's word by this epistle.

3. II Tim. 3:5 - *"from such turn away."* Who is included? The preceding verses lists them: lovers of self, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of Godliness but denying the power thereof. Quite a list isn't it and maybe we think some of these things are not bad enough to require disciplinary action. However, they are if we don't repent. We all sin and need to pray for strength to help us overcome these things.

4. I Tim. 6:5 - *"from such withdraw thyself."* Who is included? Christian slaves who despise their masters, any man that does not consent to the words of Christ, and to the doctrine which is according to godliness, those doting about questions and strifes of words, perverse disputings of men of corrupt minds. Note: *"from such withdraw thyself,"* is not in some of the modern translations.

5. Eph. 5:7 - *"be not ye therefore partakers with them."* Who is included here? Fornicators, the unclean, covetous, filthiness, foolish talking, jesting and whoremongers. Notice: Paul says *"let it not be once named among you, as becometh saints."* Can't have them among us if they will not repent.

6. Titus 3:10 - heretics. Reject after the first and second admonition.

7. Rom. 16:17 - *"avoid them."* Who? Those who "cause divisions and offenses contrary to the doctrine which ye have learned".

8. I Cor. 5:5 - *"deliver such an one unto Satan."* Who is this such an one? The fornicator in verse 1.

9. I Cor. 5:7 - *"purge out therefore the old leaven."* The fornicator of verse 1.

10. I Cor. 5:9 - *"not to keep company."* Fornicators.

11. I Cor. 5:11 - *"not to keep company"* and *"not to eat."* Any brother that is a fornicator, covetous, idolater, railer, drunkard, extortioner.

12. I Cor. 6:9,10 - be not deceived about who will not inherit the kingdom of God. The following will not: the unrighteous, fornicators, idolaters, adulterers, effeminate, abusers of themselves with mankind, thieves, covetous, drunkards, revilers and extortioners. According to Eph. 5:5 we add the whoremonger and unclean person to this list. How about the filthy person, foolish talker and jester? Are they included in both those who are not to be "once named" among the saints as well as those who will have no inheritance in the kingdom of Christ and of God?

If those listed in I Cor. 5:11 are among the saints and will not repent of their sins (we can't eat with them) do we also discipline them as we should the fornicator in verse 5? How about the adulterer? The adulterer is not listed in I Cor. chapter 5. However, according to I Cor. 6:9,10 the adulterer will not inherit the kingdom.

Are all these sins I've listed, if not repented of, considered worthy of disfellowship? Do they demand and command discipline?

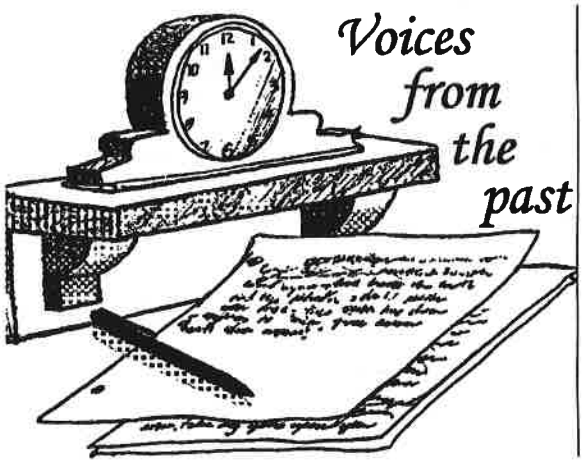
What was the purpose of delivering the fornicator of I Cor. 5:1 to Satan? To save his spirit. Did this withdrawing have the desired effect? We find the answer in II Cor. 2:6-11.

Apparently to nullify these scriptures on discipline, some will misapply and use the parable of the tares in Matthew chapter 13.

I trust this will provoke some serious study as I believe it is a serious matter and deserves serious study.

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SOME RELIGIOUS ERRORS
AFTER THE TRADITIONS OF MEN



(1). The professional minister, or pastor system.

To embrace the denominational pastor system, adhering to the one priesthood, or one preacherhood system for a congregation, incorporated into the church near the turn of the 2nd century (Burns, *"Western Civilization,"* pg. 262) in violation of God's perfect plan for the church, is to follow after a tradition of men! Did God intend a clergy class and a layman class? Did God command that one man in each congregation should monopolize the pulpit, thereby hindering the spreading of the gospel by retarding the development of teachers? Doesn't God want every qualified brother in each congregation to take his turn preaching, after he is able to partake of the strong meat of the Word (Heb. 5:14), and doesn't He want two or three prophets (teachers) to speak in each church assembly (1 Cor. 14:29)? It is to be expected that man-made churches will follow after the traditions of men (Col. 2:8), but should we let this be true of the Church of Christ, which Christ built (Matt. 16:18), purchased with His own blood (Acts 20:28), and was given to be the head over all things (Eph. 1:22)? Check religious records and history books to see when the one minister system was incorporated into the church.

(2). Classroom church assembly, or Sunday school.

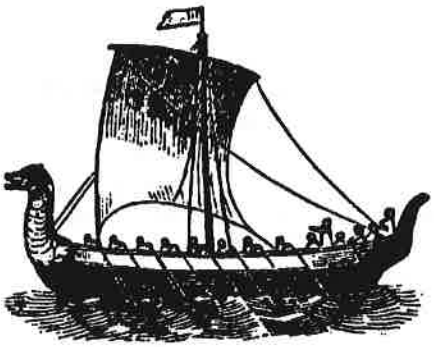
This is, indeed, Sunday school when held on Sunday, and at any time multi-church-assemblies of one congregation, instead of all coming together into one place (Acts 20:8; 1 Cor. 11:20; 14:23). Are not assemblies of the saints, such as on Wednesday night, or gospel meeting assemblies where the Lord's Supper is not served, indeed, assemblies of the saints, or church assemblies? To admit this, which the Sunday school, or liberal brethren (I call all congregations "liberal" that are liberal with the scriptures) are obliged to do, of course, eliminates the extremely weak defense that only an assembly where the Lord's Supper is taken is a church assembly. Classroom assemblies are, indeed, church assemblies, and are not assemblies of the type held in one's home, because: (1) They are called by the elders, (2) they are under their rule, and (3) women are not allowed to teach men! Could there be any stronger admission that these are church assemblies? Apart from the one room assembly ordained by God, where is one to instruct his children in the scriptures? Obviously, in the home, and especially so when we realize the great sin in Bible school, the very evident tendency to take the Bible out of the home! Sunday school, a mild form of the Christian college idea, gives parents a crutch, enabling them to shirk their duty at home and let someone else bring their children up in the nurture and admonition of the Lord! Thus we see God's wisdom in ordaining the one room assembly. There is no scripture, whatsoever, to support classroom, or multi-church assembly, and there is much scripture, in the form of necessary inference and example, some of which has been given, to support God's one room assembly. Note that a matter is left up to expediency only when no scripture concerning it is given! It is wise to obey God, instead of following after the traditions of men! Check religious records and history books to see when classroom assembly was brought into the church. Man-made churches and the Lord, God, Christ's church were free of this thorn in their sides for many centuries before it was introduced by Robert Raikes in 1781!

(3). Women teachers in church assembly.

1 Cor. 14:34-35 is plain enough for anyone! Women are commanded to keep silent in the churches (assemblies) and this is not qualified by saying that it's all right for them to teach children in the church! 1 Tim. 2:12 contains two separate commandments, as shown by the conjunction *"nor,"* which is used to separate two distinct parts of a sentence, as any English teacher knows, and does not contain only the one commandment that women are merely not to teach men in the assemblies. As to the argument that women couldn't even sing in the church if the commandment to keep silent was strictly obeyed, there is a qualification to this commandment in regard to singing: We are all commanded to sing (Eph. 5:19; Col. 3:16).

Written in June, 1969, by Jim Hendrix
Submitted by Mary McKinzie
Ceres, CA

THE TRAVELS OF PAUL —



FIRST JOURNEY



Return to Seleucia in Antioch

As Paul and his company made their return trip to Seleucia, they re-visited the churches that they had established earlier (Acts 14:21), strengthened their souls, exhorted them to continue in the faith despite many tribulations (vs. 22), and appointed elders in every church (vs. 23). It is obvious that it was the Lord's intent that qualified men handle the affairs of the church. Sometime later, after Paul had left Titus in Crete to continue in the work of the gospel, he instructed him to ordain elders in every city (Titus 1:5). It is not known exactly when, or on which missionary journey, that Paul met Titus and converted him, as he is mentioned nowhere in Acts. He is mentioned, however, in some of Paul's letters. Paul gave instructions as to the qualifications that a person must meet before being appointed a bishop (Titus 1:). Bishop and elder are the same office (Titus 1:5; 7). That office could not be filled unless the qualifications were met. A congregation would run more efficiently with qualified men holding these positions, so they were encouraged to live their lives according, and desire this office. Some of the duties of an elder were written by Peter to the churches throughout Asia (1 Pet. 5:1). The elders were given the responsibility of spiritually feeding the flock (1 Pet. 5:2).

On Paul's inward journey earlier, when his ship sailed from Cyprus, he landed at Perga. On his return trip he did not depart from the same port, but instead traveled a few miles overland to Attalia, and from there boarded a ship back to Antioch in Syria (Acts 14:25). There may not have been a ship departing from Perga at that time heading in his desired direction, thus prompting him to try the nearby seaport; or Paul may have simply wanted to preach in another city before his departure, although there is no mention of his doing so. Nevertheless, his departure brought him back to Antioch in Syria (vs. 26).

After their long journey they had returned to the church from whence their mission had been committed from the beginning (vs. 26). What excitement there must have been when the church assembled to hear of their mission (vs. 27). Paul told of all the places the gospel was preached to the Gentiles, and of all the churches that had been established. He told of all their problems, and most assuredly of their successes. Scholars differ on the length of time this journey took. Some estimate it was a period of two years; others think it took maybe as long as five years. This journey was no less than 1300 miles, some 500 miles of it being by water, and the other 800 miles over some of the roughest and most dangerous terrain on earth.

Next article: The Jerusalem Council

Written in love of the truth,

Ellis Forsman
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Some Messages From The Bible

When in sorrow, read John 14.
When men fail you, read Psalms 27.
When you have sinned, read Psalms 51.
When you worry, read Matthew 6:19-34.
When you are in danger, read Psalms 91.
When you have the blues, read Psalms 34.
When God seems far away, read Psalms 139.
If you are discouraged, read Isaiah 40.
If you are lonely or fearful, read Psalms 23.
If you feel down and out, read Romans 8:38-39.
If you need courage, read Joshua 1.
If the world seems bigger than God, read Psalms 90.
If you want rest and peace, read Matthew 11:25-30.
If you get bitter or critical, read 1 Cor. 14.
For a great invitation, read Isaiah 55.

BIG SPRUCE CAMP MEETING









Colorado Camp Meeting

Church of Christ Gospel Meeting

Place: Big Spruce Church Camp

Cedaredge, Colorado

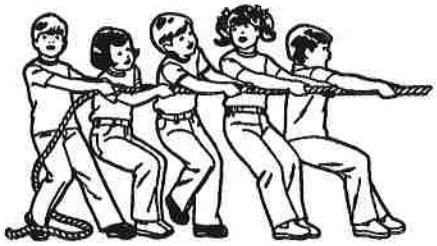
Date: July 1st - July 9th 1995
Everyone is welcome to join in lots of Gospel Preaching, Singing and Fellowship with brothers and sisters from other states.

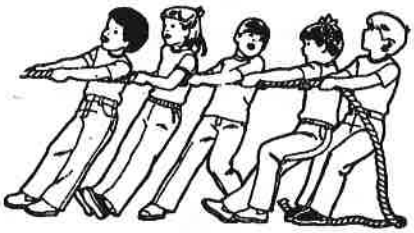
Plan Now To Join The Fun!!

Ed Wilkerson: 970-856-3703

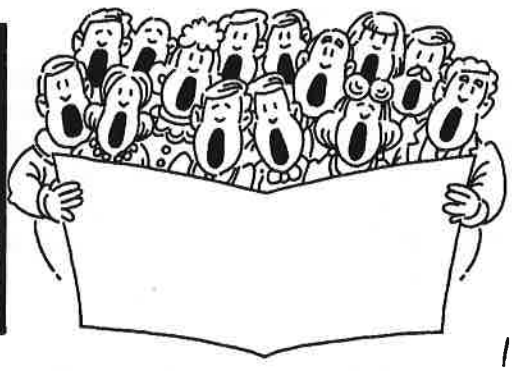
Verlie Baldwin: 970-856-7481













Cards and Letters



Austin, Texas

Hello Everyone,

A few lines to let you know that there still is a church at Austin, Texas, we have been here for several years. We are small in number but have had several baptized lately. We are happy to have them and rejoice with them in their important decision to serve the Lord.

For more information of where the church is and how to find it, also the time of the services each Lord's Day. Please call Jim Chadwick at 512-258-3405 or mobile phone #512-413-5650.

Love from the Brothers and Sisters at the Austin, TX, Church of Christ.

San Pablo, CA

Dear Brothers and Sisters in Christ,

Greetings from the San Pablo congregation. We just received another great issue of the Christian Courier. We thank all who work so hard to get it printed.

Brother Jack Cooper has severe eye problems and we would ask the prayers of everyone for him. He has reached the point where he can't see to read or even watch his favorite rodeo on TV. So he thanks each and everyone in advance for your prayers. Also Richard Bryant, the son of Homer and Bonnie Bryant, has some major personal problems and the family requests the prayers of the church everywhere that the problem will soon come to an end. Richard is determined to keep on doing the will of God and not lose his faith in God, no matter what the future holds.

Sister Lola Mae Prado and family thank you all for prayers of comfort for them. She misses her mother very much. Our prayers of comfort go out to Sister Ellen McCay and family. We know they miss Brother Robert dearly, we include Sister Ellen in our prayers, that her recovery is soon.

If it were not for our Christian family, I don't know how we could get through the things that this old world hands us. You are our blessing.

In Christian love,

San Pablo Congregation

Oklahoma City, OK

Greetings from the church at Oklahoma City

As all of you know, these have been difficult times for the Oklahoma City area. Many have died and many are hurting. I personally knew no one in the accident. The Federal building is downtown, and was two blocks from my office. Approximately half of the large plate glass window on the first floor of our building (where I work) was blown out. The church here in Oklahoma City is approximately ten miles east of the downtown area. I do not think any at church knew any of those hurt or killed. I appreciate all who called and who may have tried to call. I know it was difficult to get through the phone log-jam. Thank all of you for your prayers and concern.

We have had a year of sickness at church. Sister Cleo Faught has been sick for so long. Please pray for her. Others have been sick also. Sister Maxine Burgess has been making good recovery from her illnesses and surgery and has been worshipping with us again.

Finally, I want to offer our condolences to the families of Robert McCay and Ralph Rhodes. Both I knew personally as good Christian men. They will be missed. We have lost many fine Christians in the last few months, but they have gone to a better place.

Roger Walkingstick

Church in Oklahoma City, OK

Ringgold, TX

To the editors of the Courier:

We of the Ringgold, Texas congregation surely enjoy the Courier. Reading the fine articles of other brethren helps us all to grow in grace and knowledge of our Lord Jesus Christ. If you have any lessons on the communion, the name of the church, hair of men and women, and keeping ourselves unspotted from the world we would certainly enjoy reading these in the Courier.

At Ringgold we are a small congregation as many are. We know we must earnestly have the faith that was once delivered to the saints for the terms of men cannot save us. I would like to ask that we would be remembered in the prayers of the brothers and sisters in Christ, that we might all be together in Heaven forever.

In Christ,

Larry Pollan

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Duncan, OK 73533

405-255-4169

Newcastle, TX

Dear staff at the *Christian Courier*,

We express our love to you for the love you show to us through the *Courier*. Please keep up the good work. Here is a small donation to the paper. We know there is a lot of expense to keep everything going.

Our love,
Ed & Frances Tate
From the Newcastle, Texas, Church of Christ

Sea-Tac, WA

Brothers and Sisters in Christ,

Greetings from the congregation here at Sea-Tac.

The sun is shining and the flowers are blooming once, and once again we can see the magnitude of God's plan for rebirth.

We had several visitors come through with the Final Four Basketball tournament. Brother Matthew and Sister Kelly Shepherd and their girls have visited since last we wrote. Sister Suzie Warford and her two daughters were able to take a trip down to California with Brother Richard and Sister Monica Johnston to see her grandparents. She should be back this week and we will be thankful to have them back with us, as well as Brother Terry, who went to Springfield, Oregon, to meet them. Brother Garald Morris is back to West Virginia to spend time with his aging mother.

Gabe Orendorff's ankle is back to normal. Brother Ellis Forsman had an accident with a hammer and his thumb got in the way. The end of his thumb broke in two places. He doesn't have to wear a brace any longer now, and it doesn't seem to hamper him getting the Courier together this month; for which we are very thankful.

We, here at Sea-Tac, feel very blessed that our health and well-being have been so good.

Don't forget our meeting with Brother Jim Brown, August 6-13. All are welcome.

May God bless you all.

Written for the Sea-Tac Church of Christ

The more of heaven there is in our lives, the less of earth we shall covet.

Precious Memories

It Is Written, May, 1955. — Brother Coy Garrison wrote an open letter to the brotherhood saying the church paper is for everyone, not just a few. He said there was never a time when the church was not bothered with unrest for some reason, or another; but we should strive to serve the Lord, and never forsake our worship of Him upon the first day of the week. — Brother L. E. Atchley. of Gateway, Arkansas, reported that the congregation at Huntsville, Arkansas, just had their first services in their newly constructed building. — Brother R. C. Clements offered a challenge for anyone to prove that miraculous healing as performed by the Apostles still exists today. He said he knew personally of a boy crippled from birth, and that if someone were to heal this boy, he would "give" a piece of property he owned to the boy. He also stated there was a man who believed in such miracles that owned him $500; and that if this boy were to be healed, that debt would be forgotten.

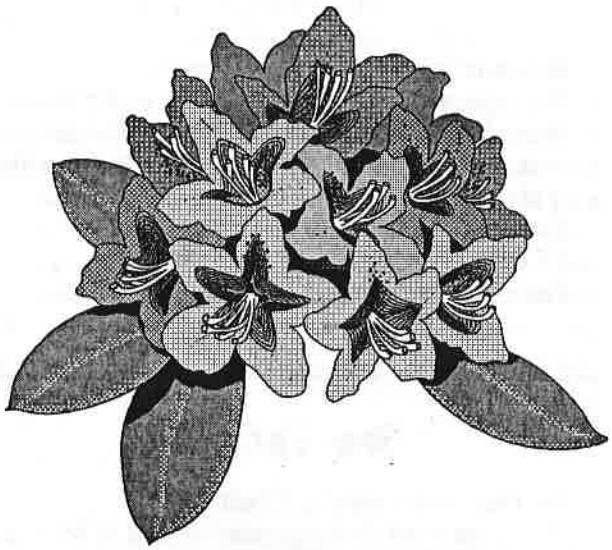
Gospel News Courier, May, 1965. — Brother C. McCluskey reported that their meeting place had been moved from Bell Avenue in Sacramento to the I.L.W.U. Hall on 4th St. because they outgrew their old meeting place. — J. A. Hall of Stuart, Virginia, wrote thanks for the articles on the duties of the women, and long hair. — Sister Laura Willis, of Carlsbad, New Mexico, reported 20 degree temperature and snow. She also reported Sister Nelson, who moved from Paris, Arkansas, was now worshipping with them. — Howard McCay, of Yakima, Washington, reported they would have a meeting in June with guest speakers. — Letter from Midwest City, Oklahoma, reported that John Spurlin had major surgery in March, and was quite ill. — Clyde Couchman, of Carlsbad, New Mexico, reported that Anita Bruce and Paul Auslam, Jr. were baptized.

The Christian Courier, May, 1975. — Brother Jim Bryant, of Springfield, Oregon, wrote that his wife Connie was just out of the hospital from a colon operation. — Brother Clif Brockman, of Chico, California, reported that they would have a meeting in June, with Howard McCay as their speaker.

The Christian Courier, May, 1985. — Brother Ed Tate, of Olney, Texas, thanked the editors for their efforts in preparing it. — Brother Billy Richardson, of Furnish Canyon, Oklahoma, announced their meeting in May with Claude Perigen. — John Shepherd, of Payson, Arizona, wrote that he enjoyed the paper. — Brother James Brown, of Baron, Oklahoma, wrote that several young members were now helping out in the services: Brothers Brian Ross, Michael Barrett, and Terry Warford. He also reported the passing away of his mother-in-law.

In Loving Memory

Sister Lee Bishop



Funeral services were held for Sister Lee Bishop on April 16 with several of her grandsons officiating. Singing was provided by her grandchildren, great-grandchildren, and great-great-grandchildren.

She and Ray Bishop were married October 1, 1913. He preceded her in death in 1983. She passed from this life on April 14, 1995, at the age of 99. Sister Bishop was a member of the Church of Christ in Newcastle, Texas.

She is survived by two sons, Jack and Kenneth of Olney, Texas; four daughters, Faye Wages and Frances Tate of Olney, Texas; Dorothy Short of Azle, Texas; and Jean Parker of Odessa, Texas; one sister, Lydia Pounds of Graham, Texas; and 19 grandchildren, 42 great-grandchildren, and 24 great-great-grandchildren. She was preceded in death by a son, Harvey, and a daughter, Jane Tate.

The following was written as a tribute to Sister Bishop by her youngest daughter:

The Legend of Love

Mother, we know your favorite chapter was 1 Corinthians, chapter 13.
This really exemplifies your life and all that you have been.
Your love far extends beyond your family of more than 125,
Your unconditional love was real and alive.
You have been such a wonderful example to all of us,
Life to you was simple without much fuss.
You were never caught up in possessions and wealth,
You were very content to just have good health.
You stayed close to home and never traveled too far,
You lived almost one hundred years and never drove a car.
Your pride and concern was for people, not things,
For your family to be Christians was your biggest dream.
From your children of eight a lot of people have flowed,
With each new birth every one glowed.
We haven't reached perfection and we know we never will,
To see us all striving was your biggest thrill.
We all held special memories of a great lady, times, and places,
We could all write a book, it's in our heart and on our faces.
Words seem inadequate as a tribute to you, Mother.
You have influenced our lives far more than any other.
From God's infinite wisdom comes words that perhaps fit best,
Your Children shall rise up and call you blessed,
You have surely passed the test.
For almost a century a legend you have been and now to our
Heavenly Father your soul we commend.
—Jean Bishop Parker

BULLETIN BOARD

Meetings

May 12-14	Bohannon Mountain, AR	Sirber Sinn
May 26-28	Baron, OK	Guest Speakers
June 18-25	Lorenzo, TX	Paul Auslam, Jr.
July 1-9	Cedaredge, CO	Camp Meeting
July 1-9	Bellflower, CA	Bob Eldridge
July 9-16	Comanche, OK	Jim Brown
Aug. 6-13	Sea-Tac, WA	Jim Brown
Aug. 18-20	Yakima, WA	Eric Harper
Aug. 20-27	Aloha, OR	Mark Perigen

Prayer of Faith for those in need

Darryl Wilson	Baron, OK	Heart surgery
Hugo Denny	Baron, OK	Recovering from pneumonia
Scottie Gardenhire	Baron, OK	Eye put out
Erelene Chessman	Bellflower, CA	Fighting cancer
Vincent Johnson	Bellflower, CA	Bound to wheelchair
Lloyd Treat	Broken Bow, OK	Back trouble
Debbie Newman	Cedaredge, CO	Major surgery
Jo Williams	Comanche, OK	Battling cancer
Gerald Warner	Eugene, OR	Heart trouble
Jack Morris	Ft. Collins, CO	Recovering from open heart surgery
Ellen McCay	Glenwood, WA	Recovering from knee surgery
Jack Wood	Hornbeck, LA	Severe heart attack
Olene Howe	Lorenzo, TX	Back & knee troubles
Cleo Sump	North San Juan, CA	Internal problems
Cleo Faught	Oklahoma City, OK	Sickness
Congregation	Ringgold, TX	Needs strength
Jack Cooper	San Pablo, CA	Eye problems
Richard Bryant	San Pablo, CA	Personal problems
Jerry Barker	Stilwell, OK	Leukemia
Barbara Bumgardner	Yakima, WA	Fractured vertebrate
Phil Bumgardner	Yuma, AZ	Severe lung problems

Passings

Sister Lee Bishop	Newcastle, TX	April 14, 1995

BIBLE MATCH-UP

Match the person in column 1 with the person, place, event, or object associated with him or her.
If you need help, you may look up the scriptures listed.

COLUMN 1		COLUMN 2	
1.	Joseph	a. ____	Great Flood (Gen. 7:10-13)
2.	Lydia	b. ____	Ark of God (1 Chron. 13:5-10)
3.	Saul	c. _____	Tree of the knowledge of good and evil (Gen. 2:17; 3:1-6)
4.	Shem	d. _____	Tent nail (peg) (Judges 4:17-24)
5.	Mary Magdalene	e. _____	Wisdom (1 Kings 4:29-34)
6.	John	f. _____	Jesus saw him under a fig tree (John 1:47-49)
7.	Daniel	g. _____	Famine (Gen. 41:25-41)
8.	Herod	h. ____	Lion's den (Daniel 6:16-23)
9.	Eve	i. _____	Seller of purple (Acts 16:14)
10.	Uzza	j. _____	Martha (John 11:1-2)
11.	Jael	k. _____	Road to Damascus (Acts 9:1-8)
12.	Judas	l. _____	Prayer for a son (1 Sam. 1:9-11; 27)
13.	Aaron	m. _____	Went to Jesus' sepulcher with the two Marys (Mark 16:1-2)
14.	Hannah	n. _____	Jacob's twin brother (Gen. 25:25)
15.	Dorcas	o. _____	Slaughter of young children (Matt. 2:16)
16.	Salome	p. _____	Isle of Patmos (Rev. 1:9)
17.	Nathanael	q. _____	30 pieces of silver (Matt. 26:14-16)
18.	Esau	r. _____	Healed of seven demons (Luke 8:2)
19.	Mary of Bethany	s. _____	Raised from the dead (Acts 9:36-42)
20.	Solomon	t. _____	Golden calf (Exodus 32:1-24)