The Christian Courier

September, 1995

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

Testament (Covenant)

Luke 22:20, *"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."*

DIATHEKE (Vine): "The basis, established by the death of Christ, on which the salvation of men is secured. Matt. 26:28; Mark 14:24; 1 Cor. 11:25; 2 Cor. 3:6; Heb. 10:29; Heb. 12:24; Heb. 13:20."

This passage has been the bone of contention between brethren for many years when studying the subject of the *"communion of the blood of Christ."* (1 Cor. 10:16).

Some contend that this passage authorizes them to use a plurality of cups in the Lord's Supper. On the other hand, some contend that this same passage restricts a congregation to only one.

What, then, does this passage really teach?

The sentence construction is somewhat archaic, and as a result can be somewhat vague to the modern reader.



The meaning of "diatheke" is derived from a verb which means "to cut or divide as in a sacrifice." In ancient times it was customary for two men, when pledging themselves in an agreement, to sacrifice an animal, cutting it in two parts; and from this arose the expression "covenant-blood" (covenant written in blood). Jesus used this concept when he instituted his communion supper.

This is in keeping with the types and shadows of Moses' Covenant and the Covenant of Christ (Heb. 8:5). The eighth and ninth chapters of Hebrews deal exclusively with this shadow and substance concept of foreknowledge (Heb. 9:14).

The First Covenant (Moses') was ratified by animal sacrifice (blood of goats and calves. (Heb. 9:12; 9:18-20). The New Covenant was ratified by the Lamb of God, Jesus Christ (Heb. 9:12; 9:14; Acts 20:28).

It is noteworthy that the statement, *"this cup is the New Testament in my blood, which is shed for you,"* (Luke 22:20) indicates where the strength of the covenant lay, *"in my blood."* Without the shedding of the blood of the *"Lamb of God"* there was no forgiveness of sins. Herein is the covenant given to replace the Old Covenant, whose strength lay in the sacrifices of animals and ratified by their (animal's) blood (Heb. 9:12-15).

The strength of the First Covenant (that agent that bound both parties together — animal's blood) could not take away sins (Heb. 9:9-10).

By the same token, we see the strength of the New Covenant lay in the blood of the Lamb of God. This binding agent which brings us close to God is the means by which we receive remission of sins (1 John 1:7).

How does this affect the disagreement between brethren as to the handling of the blood of Christ in the communion?

I fail to see how this has much bearing on the controversy, as it exists in the church today. I say this realizing that many brethren will disagree with me. This should not be reason to abandon the meaning of the written word. Paul made it amply clear that we are not to be pleasers of men (Gal. 1:10).

I fail to find anything in this passage that can establish either practice, as stated. If we would determine the scriptural means of handling the fruit of the vine, we must look elsewhere.

"This Do Ye"

In 1 Cor. 10:25, Paul quotes Jesus as saying, *"This do ye."* Here is a positive command, given by Jesus, binding our participation in the communion to an action, or set of actions. Not only does it bind on all believers a set of actions relative to the observance of the communion, but also it sets forth the frequency of the observation.

Notice that two thoughts are set forth as binding on all believers:

(1) We are commanded to do *"this."*

(2) We are commanded to do *"this as oft as ye drink it."*

The first sets forth what we are to *"do,"* and the second indicates the frequency of *"this"* — *"as oft as ye drink it."* It therefore follows that the two requirements are not the same, since each depends upon the other for the complete thought.

Since *"this"* does not include eating and drinking, it must follow that it (*"this"*) refers to those acts of Christ when he instituted his supper. We should, therefore, look to Christ's example, and draw from this all conclusions as to the correct method of observance.

Paul says that Jesus (after the Passover) took the (a) cup (1 Cor. 11:25). We should pause to note that this cup, at this point, had no spiritual significance. It was merely a cup with its contents. But he gave thanks (Mark 14:23), and referred to it as *"my blood."*

Remember, we are enjoined by Paul to *"this do."* Without a question, *"this"* referred to what Christ did, both before and after his giving of "thanks," and is binding on all Christians.

As Christ took (a) cup, it follows that we must take a cup. It is hard to conceive of Christ taking a plurality of cups. The scriptures make no mention of a plurality of cups. Likewise, it is inconceivable that each disciple had a cup himself (as some have suggested), for if **this** were so, why did Jesus give the one he took *"to them*?" And further, why did they all drink of (from) it?

The conclusion is irresistible: Jesus took one cup; we should take one cup. Thanks must be given, as Jesus did; and finally, we should all drink from it, as Christ commanded his disciples to do. Anything more comes from the fertile imagination of men, and not from God's word.

The reason for referring to the question of one, or a plurality, is to point out where we must resort in the scriptures to establish such proof, and not the reference to the New Covenant, referred to in our text.

It is clear that the New Covenant is symbolized *"in the blood"* of Christ. The question of one or many lies elsewhere.

Let us continue to study "the word."

In brotherly love,

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Hallowed Be Thy Name

As Jesus was teaching the Sermon on the Mount, he was teaching his disciples how to pray, as recorded in Mt. 6:9, *"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name."*

While most adults probably know the meaning of the word "hallowed" I write this article especially to the young to help them understand it. I always heard this pronounced with three syllables, and when very young thought it was three words. I thought we were asking God "How will it be thy name?" I did not even know why we were asking God this question; it didn't make sense. But that was the way it was. Now I realize that it is not a question at all, but a statement.

It is basically a statement of praise to God's name, and we should understand this. One of the things Christ was teaching was not to use vain repetitions, see verse 7. Saying a word we don't understand just because it's a big word that sounds good is one example of a vain repetition. It is important to know what we are saying to God. He is the Creator and Lord of the universe, after all; someone to be feared, respected, admired, and thought of very highly.

And that is what we are saying when we say "Hallowed be thy name." We are saying that we think very highly of God's name, that it is special to us.

We can see this definition in several things of the law of Moses. Now please don't misunderstand me. I'm not teaching that we must still live by the law of Moses. I am simply using some scriptures there because they show the meaning of the word "hallowed."

One of the Ten Commandments is recorded in Ex. 20:8. *"Remember the sabbath day, to keep it holy."* Holy and hallowed are similar words, as we see in verse 11. Here God tells them why they were to keep the sabbath day holy. *"For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it."* You see that God made the sabbath special to them, because it was special to him.

Another good example to show this meaning is found in Lev. 19:5-8. *"And if ye offer a sacrifice of peace offerings unto the Lord, ye shall offer it at your own will. It shall be eaten the same day ye offer it, and on the morrow: and if aught remain until the third day, it shall be burnt in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore every one that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the Lord: and that soul shall be cut off from among his people."*

Notice that this sacrifice was "hallowed" when first offered. But by the third day, it was not to be eaten. Leftovers are never thought of as highly as the original meal. (Though we shouldn't waste; remember they took up the leftovers when Jesus fed the multitudes.) But this was no common meal. This was a sacrifice to God. To partake of it the first day, or even the second, was to honor God. But to partake of leftovers was to "profane the hallowed thing of the Lord". So we see that the hallowed thing was very highly thought of. It was special.

In looking at the New Testament, (King James version) the word "hallowed" is only in Matthew and Luke recording this prayer. But the Greek word that was translated "hallowed" was also translated as our English words "be holy" and "sanctify". This sheds light on the subject, yet still points us to the same definition of being special.

Let's look quickly at a few scriptures where "sanctify" is used, remembering it means the same as "hallow".

John 17:17. *"Sanctify them through thy truth: thy word is truth."*

Eph. 5:25-27. *"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."* You can see how Christ set the church apart. He thinks of it as special. He wants it to be glorious to him.

I Thes. 5:23. *"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."*

So when "Hallowed be thy name" is on our tongues, respect and admiration for God needs to be in our hearts. We are thinking of him very highly, as very special to us.

The last three scriptures read lead us to this closing thought. Our lives, as well as our words, need to show that our hearts think very highly of God.

In Christian love,
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Prayer

I was intrigued by a recent lesson on prayer, which caused me to think (which is good), as I studied, and started checking the scriptures (not counting the words "supplication" and "entreating"). I discovered many things: "A form of prayer"; "Pray"; "Prayed"; "Prayers"; "Prayest"; "Prayeth"; and "Praying." These are used 369 times in the Old Testament, and 174 times in the New Testament. Isa. 1:18, *"Come now, and let us reason together, saith the LORD..."* Isa. 28:10 speaks of *"...precept upon precept; line upon line, line upon line; here a little, and there a little:"* It would be hard to use all of the scriptures on prayer in one or many articles.

In my study I found references to kneeling in prayer, standing, falling on face, etc. Most scriptures did not indicate a bodily position of prayer, in both the Old and New Testaments. In studying this subject, I concluded that where you prayed (on mountain, housetop, closet, garden, alone, or with others, etc.), and the position of prayer, was not important. I have concluded (and it is strictly my own conclusion) that how, when, or where is not important. But it is our **attitude** that is. Do we pray in faith, earnestly, and sincerely to God through Christ? Pray for all men even our enemies? Pray for the sick, our brothers and sisters in the Lord?

Do we do what we do because we feel we **have** to, or because we sincerely **want** to? Helping others; doing good to all men; giving to the work of the Lord; etc. whether or not we are approved of God in what we say and do is mostly because of our attitude. In a restaurant we hold hands and sit while we pray; also at our meals at home. At a pot luck or basket dinner we usually stand around the table and hold hands while we pray. If praying for certain who are ill, we usually stand in a circle and hold hands while praying. Again, I believe it is **why** we do something that is important. As long as what we do is in the name of the Lord Jesus it is a glory to God. I do not wish to belabor this subject, but ask **all** to **reason** on this and **all** subjects.

In love of the truth,
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Editor's note — Anyone driving down I-5 between Seattle and Tacoma had better be praying constantly.

Dear Brethren,

Over the years we have all enjoyed the many articles in the Courier written by Bro. Lloyd Treat of Broken Bow, OK. And I am sure that you have missed them the past several months, as I have.

I was recently privileged to be able to make a trip back to Oklahoma to see family (especially my new niece) and visit Christian family. One thing I was able to do was visit with Bro. Treat.

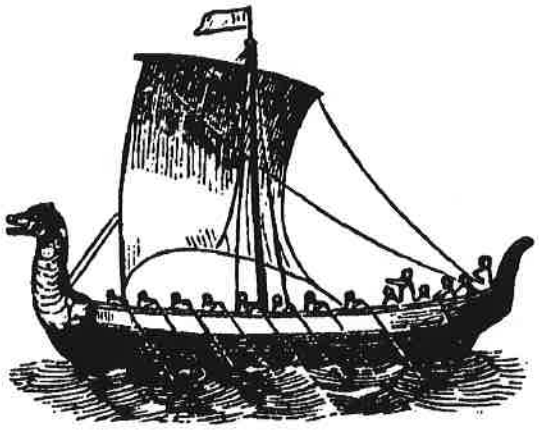
He wanted me to explain to everyone that he is unable to write for at least the time being due to declining health. His back problems are severe. He is aging as we all are. But mainly the pain from his back is intensified in a bent-over writing position. This leaves him unable to maintain concentration on writing.

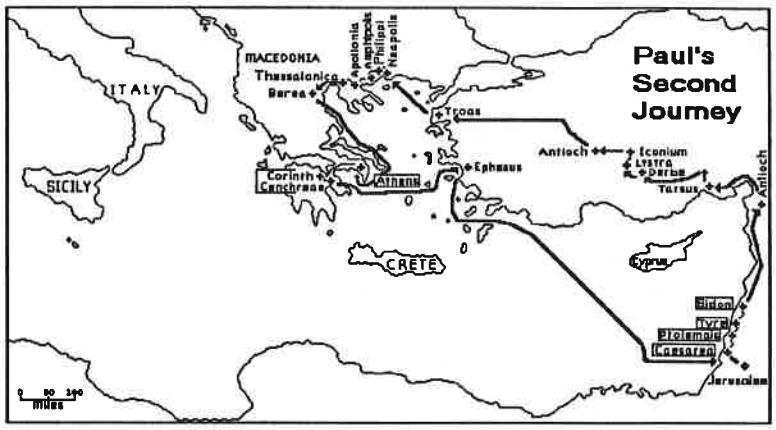
Bro. Treat hopes to be able to write again, but said he doesn't know if he will ever be able to or not.

In any case, please keep him in your constant prayers. He is a wonderful old soldier for the Lord, and a good friend as well.

With love,
Bro. Terry Warford

The Travels Of Paul
Second Journey





Philippi

As Paul neared Mysia, he had a vision of a man in Macedonia calling him to come and help him, so he promptly departed for that region. Paul, Silas, Luke, and Timothy then headed west toward the seaport town of Troas. From there they caught a ship which sailed to Samothrace, then on to Neapolis. By foot they went eight miles overland to Philippi, a city in Macedonia. (Acts 16:9-12). There is no mention of any preaching done at Troas, Samothrace, or Neapolis, but I'm sure it was performed. It is not known how long Paul had to wait for an available ship, and it had to take some time for cargo to be transferred at each of these ports. In Paul's third missionary journey, he preached until midnight to a congregation already at Troas that was assembled together to break bread. (Acts 20:5-7). It is not inconceivable that this congregation was started during his short stay on his second journey. Nevertheless, a lot of preaching had to have been packed in so short of time.

The scriptures tell us that Philippi was a Roman colony. Rome had conquered Macedonia in 168 B.C., and annexed it into their empire. It became a retirement village for Roman war veterans and officials (Rand McNally Bible Atlas). The official language had been changed to Latin. Few Jews lived in Philippi. The gold mines seized there had propelled the armies of Alexander the Great to world conquest. Indeed this was an important city to Rome.

"On the sabbath day..." Paul and his company went down to the riverside where they expected a place of prayer. There was no synagogue in Philippi, indicating that there were very few Jews there. A minimum of ten Jewish men had to reside in a region before a synagogue could be built. In the absence of a synagogue, Jewish custom was to worship by a river. (Psalms 137:1; Ezra 8:15, 21). So it stands to reason that Paul went there looking for fellow Jews in prayer.

At the river he found a group of women praying (Acts 16:13). (One wonders where their men were.) Paul preached the gospel unto them, and the word took root in the heart of Lydia, a seller of purple from the city of Thyatira. After she listened very intently to the things he taught, she, and her entire household were baptized (vs. 14-15). It is obvious that baptism was taught as a necessary ingredient to salvation. Lydia insisted that Paul and his company stay at her house as long as they remained in Philippi (vs. 15).

On another visit to a river prayer meeting, Paul met a maid who had a spirit of divination. Her abilities in soothsaying brought her masters much profit (vs. 16-18). On this occasion, and for many other days, as she followed Paul, she proclaimed that these men were *"of the Most High, which shew the way of salvation."* Paul being troubled at this, commanded the spirit to come out of her, which happened that very hour.

This, of course, vexed her masters; for the source of their gain was departed (vs. 19). They seized Paul and Silas, and took them before the magistrates in the marketplace, where they were accused of teaching Jewish customs to the Romans, which supposedly was illegal (vs. 20-21). They weren't offended, however, when they were making their profits, earlier (see vs. 16-18).

The magistrates, without due process of a trial, ordered them stripped, beaten with rods, and cast into the inner prison, where they would not be able to escape (vs. 22-23). Being a retired military village, this prison was adequately secured. The jailer, after following orders, placed them in the stocks. The design of these stocks prevented them from being able to sit up, or lie down. It would have been very uncomfortable, especially for one just beaten.

How did Paul and Silas react to this treatment? They were praying and singing hymns to God!! (vs. 25). The

other prisoners surely were astonished to witness this. God heard their prayers, for there was a great earthquake that shook the very foundations of the prison. Immediately, all the doors opened, and the bands fell off their hands (vs. 26).

The jailer, who was awakened from his sleep, saw that the prison doors were open. Because of the darkness, he assumed that the prisoners had escaped. The code of Roman jailers was that if they lost a prisoner, they lost their own life. He drew his sword, and was about to kill himself (vs. 27), when Paul cried out, *"Do thyself no harm: for we are all here."* (vs. 28).

The jailer called for a light, sprang in, and trembled. He knew how Paul and Silas had reacted to their treatment, of their prayers to God, and the results of those prayers. Only a true God could perform these feats. Falling down before Paul and Silas he said, *"Sirs, what must I do to be saved?"* (vs. 29-30). The words of salvation were preached unto him, and also unto those of his household (vs. 31-32). It appears that he took time to gather his family to hear the message of salvation. After he washed the wounds of his prisoners, he was baptized with all of his family (vs. 33). Quite an eventful night!

The jailer then took them to his house, and fed them; whereupon the whole household rejoiced, believing in God (vs. 34). Afterward, they were returned to the prison.

The next day, the magistrates had a change of heart (with the help of God), and ordered the release of Paul and Silas (vs. 35). This news, passed on by the jailer, did not set well with Paul (vs. 36-37). It wasn't enough that they were free to go. *"They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out."* You can almost see the expression on the magistrates' faces. "Romans!!??" Quickly, they came to Paul with fear, for it was illegal to have a Roman citizen treated that way without a trial (vs. 38-39). They asked Paul and Silas to go from the city. This was not an order; it was more like, "Please, go"

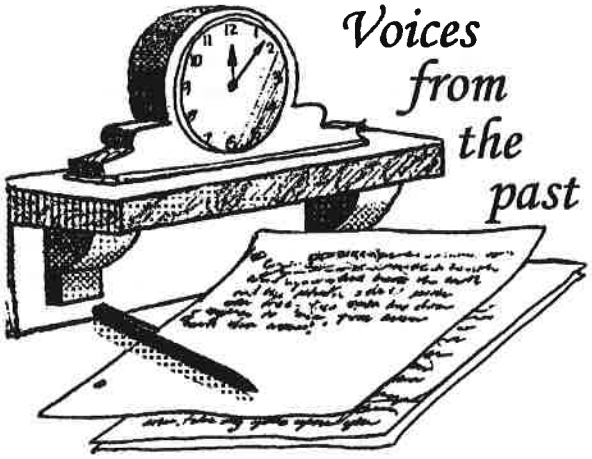
They returned to the house of Lydia, comforted those there, then departed southwest toward Thessalonica (vs. 40).

Next article: Thessalonica.

Written in love of the truth,

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Words



In my wife's correspondence course from the Famous Writer's School was something about throwing a piece of chalk at the blackboard and make a mark; take a point in space; hurl words at a piece of paper; start writing. Last night, after reading about it (and I have wished so many times in the past that I could), I threw my little piece of mind, and it landed in the very center of a deep thought. Now to put down the picture by select words. May the words strongly strengthen all our weak and little faith.

Words! The words properly spoken work marvelous things in the hearts and lives of men. *"In the beginning was the Word, and the Word was with God, and the Word was God... In him was life; and the life was the light of men."* (John 1:1,4).

God said, *"...Let there be light: and there was light."* (Gen. 1:3). And God said, *"...Let us make man...So God created man..."* (Gen. 1:26-27). And the Lord God commanded the man, saying that he should not eat of the tree of the knowledge of good and evil, or the man would surely die (Gen. 2:16-17). Now the serpent, more subtle than any beast of the field, added one more word, and said, *"And the serpent said unto the woman, Ye shall not surely die:"* (Gen. 3:4). They did eat, and died. *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"* (Rom. 5:12).

But God had a secret from the beginning, from the foundation of the world, that in Christ would be salvation, redemption from sin, of all men who believe and obey. (Gen. 3:15; Matt. 13:34-43; John 1:14; Rom. 16:25-27; 1 Cor. 2:6-10; Col. 1:21-29*). "And the Word was made flesh, and dwelt among us...full of grace and truth."* (John 1:14*). "In him was life; and the life was the light of men."* (John 1:4*). "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."* (Rom. 5:21).

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3*).*

"Now if we be dead with Christ, we believe that we shall also live with him:" (Rom. 6:8). We believed and obeyed the Word, the Gospel. The facts of the Gospel are the death, burial, and resurrection of Christ. *"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."* (Rom. 6:17-18). That form of doctrine is in the likeness of His death, burial, and resurrection. (Col. 2:12).

The Word, glad tidings, Gospel of Christ, is revealed unto all. *"For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."* (Tit. 2:11-14).

So, now as then, as servants of God in Christ, always our life's big job, our total-time task, is with **WORDS** — to teach and preach the Word; make disciples, believers in Christ, baptized in the name of Jesus Christ for the remission of sins (Acts 2:38).

Now, little spot (little lesson), get going. Go and grow in the hearts of my fellow man.

— Elmer H. Hunt

(reprinted from "Gospel News Courier", August, 1964)

The Growth of a Lie

First, somebody told it,
Then the room couldn't hold it,
So the busy tongues rolled it
'Til they got it outside.

Then the crowd came across it,
And never once lost it
But tossed it and tossed it
'Til it grew long and wide.

This lie brought forth others,
Dark sisters and brothers,
And fathers and mothers —
A terrible crew.

And while headlong they hurried,
The people they flurried,
And troubled and worried —
As lies always do.

And so evil-bodied,
This monster lay goaded
'Til at last it exploded
In smoke and in shame.

Then from mud and from mire,
The pieces flew higher,
And hit the sad victim
And killed a good name.
—Author Unknown

More On Discipline

Psalms 50:16-23

"But God says to wicked people, how dare you quote my decrees and mouth my promises!

You hate discipline. You toss my words behind you. When you see a thief, you want to make friends with him. You keep company with people who commit adultery. You let your mouth say anything evil. You slander your own mother's son.

When you did these things, I remained silent. That made you think I was like you. I will argue my point with you and lay it all out for you to see.

Consider this, you people who forget God. Otherwise, I will tear you to pieces, and there will be no one left to rescue you.

Whoever offers thanks as a sacrifice honors me. I will let everyone who continues in my way see the salvation that comes from God."

— From *"God's Word"* translation, 1995. "Today's Bible translation that says what it means." As quoted from the cover.

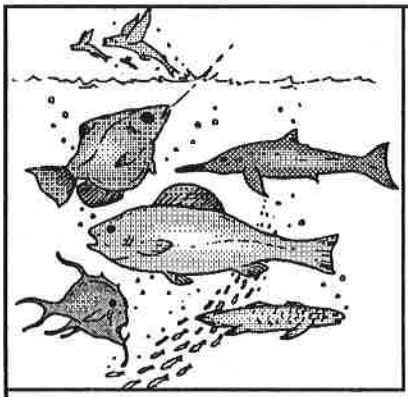
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Too many people are clamoring for freedom to do what they shouldn't do.

Parable of the Fish Net

"Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth." (Matt. 13:47-50).

We are told that the kingdom, or church, is like a net that was cast into the sea, and gathered of every kind. Let us notice some of the fish we might catch in a net, and the lesson we can draw from them.



The **Goldfish** is good to look at, but has no nutritional value. *"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward."* (Matt. 6:1-2). Performing the works of God in public is not the problem (we should let our light shine unto the world), but when we take the credit for these ourselves (blowing a trumpet about what good things we do), then God does not get the benefit. If this is a problem for the Christian, then he is to perform his good works secretly.

The **Goggle-eye** is all eyes, and never misses anything. This type of Christian does not see himself, only the faults of others. *"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."* (Matt. 7:3-5). Christ is not saying that we shouldn't try to help our brother with his faults, but we need to take a good look at ourselves. Do we have a similar problem that needs to be taken care of first?

The **Trout** is always alert, awake and hard to deceive. *"Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."* (Eph. 5:6). To be a Trout Christian, a person must understand fully the will of God and the wiles of Satan.

The **Eel** is slippery, and hard to hold. It represents an undependable person in the church, such as the occasion with Demas. *"For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia."* (2 Tim. 4:10). There is no indication that Demas ever changed.

The **Crawfish** is not really a fish, but is sometimes caught in a fishnet. The unique quality of the crawfish is that it travels backwards. It is usually looking where it has been, instead of where it is going. *"And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."* (Luke 9:62). The crawfish likes the muddy bottom. The Crawfish Christian is always looking longingly back at his sinful life, sometimes even returning to his sinful ways. This person will not be in the basket of fish taken to the kingdom of heaven.

The **Jellyfish** has no bony structure; it is soft and without definite shape. It drifts this way and that, wherever the tide carries it. *"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;"* (Eph. 4:14). We ought to be strong in the Lord, and not weak like the Jellyfish.

The **Blue Bass** is an excellent food fish. It lives in clear rock-bottom streams, not in muddy and silty areas. *"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock."* (Matt. 7:24-25). Be a Blue Bass Christian, and be founded upon the rock, Jesus Christ, and be always abounding in your labor for him.

— Ellis Forsman

Cards and Letters



Aloha, OR

Greetings to all the brotherhood with like precious faith in the Lord Jesus Christ,

We hope this finds all the brotherhood well. At this time we all here are doing fine. It has been some time since we have reported in. I am sorry for my slackness; for it is important to us to hear how all of you are doing.

We had some visitors since the last time we wrote. Brother and Sister Broadway, from Rouge River, have come down a few times. They encourage us so much when they come and visit us. Brother Broadway delivered to us some most excellent sermons. He does so well in getting to the young among us, and we have a good number of them, so that really helps. Brother Gerald Brockman stopped in midweek. We all had a very good time of visitation with this faithful brother. It was short, but very enjoyable when we can visit and discuss the Bible with such faithful and knowledgeable men. We also had a visit from Brother Chuck and Bill Jared from Valpariso, Indiana. Brother Chuck also preached two great and emotional lessons. We all had good fellowship with these two men of God. We also had Brother and Sister Farlev and Brother and Sister Hammet visit from Selah, Wash. We wished they could have stayed longer and share some of their truths from the Bible. For most of us it was our first time meeting them, and we all enjoyed what time we spent together.

We would like to take this time to announce our meeting in August from the 20th to 27th. Our guest speaker is Mark Perigen. We all here are very excited. We have plenty of homes open for visitors. (Letter was too late for August issue of *The Courier* — Editor)

Will close for now. Please keep us in your prayers, as you are in ours.

May the peace of the Lord Jesus Christ be with you all.

For the Church of Christ at Aloha, OR,

Brother Chuck Gardner

P.S. We would like to thank the whole *Courier* staff for their efforts. *The Courier* looks great. Keep up the good work.

San Pablo, CA

Dear brothers and sisters in Christ:

Greetings in the name of our Lord, Jesus Christ. We wish to thank the brethren at the Seattle, WA, congregation for another blessed event. We were blessed when we attended the meeting there (August 6-13). We enjoyed the sermons of Brother Jim Brown from Baron, OK. They were uplifting, and most of all, directed us to many truths from the Word of God. Thank you, Brother Jim and Sister Ruby, for the time you were able to spend with us at our trailer. We hope that the meals were satisfactory. We enjoyed your company and fellowship very much. We look forward to coming to Baron, OK, Lord willing, whenever possible.

There are so many brethren to thank, because of the love that was shown to Bonnie and I. We love you all, especially Brother and Sister Ellis Forsman. Thank you for opening your home and hearts to all who attended.

The food and fellowship and love added to a joyous week. (The 9 freezers of ice cream were good, too.)

We were blessed, also, when we met our dear new brethren, too. Old friends, new friends, made for a time well spent, and a time we will always remember.

We wish to thank Aaron Logan for keeping us company on our trip to Seattle.

Your brother in Christ,

Homer Bryant

Stilwell, OK

Brothers and sisters in Christ,

Just want to share with you the birth of our grandson, Therron Kye Humphrey. He was born June 14, 1995, and weighed 5 lb.'s, 10.4 oz.'s. His parents are Kevin and Renee (our daughter) Humphrey.

Also, we attended the Camp Meeting in Cedaredge, CO., along with Brother and Sister Gerald and Wilma Buckner and grandson, Brother and Sister Doug and Phyllis Ferguson and daughters, and our foster son, James Cardin.

We enjoyed seeing our brothers and sisters in Christ and our new one we met. We love you all, and we want you to know the meeting was great.

We rejoice that two of our young people are brand new babes baptized in Christ: Brother Randall Buckner, grandson of Brother and Sister Gerald and Wilma Buckner; and Julie Ferguson, daughter of Brother and Sister Doug and Phyllis Ferguson, and Brother Lloyd Treat's granddaughter.

Love from your brother and sister in Christ,

Russell and Reba Morris

Sea-Tac, WA

Dear Brothers and Sisters in Christ,

We here at Seattle are very excited to report that we enjoyed our second annual tent meeting immensely. Brother Jim Brown of the Baron, OK congregation did an excellent job. We were edified by each of the lessons, as well as by the fellowship with Jim and Ruby.

Unfortunately, the weather was as uncooperative for August as we ever remember. We wrapped up in blankets and coats because it was so cold (in the tent), and moved many meals indoors due to the rain. Nevertheless, our spirits were not dampened. Our visitors remained heartily enthusiastic, and when the sun returned, we all rejoiced.

We wish to thank each of our visitors. We had visitors from the following congregations: Port Orchard, Selah, and Yakima in Washington; as well as the Aloha, OR; Cedaredge, CO; and San Pablo and Sacramento in CA; and Lubbock, Texas. (Hope we aren't forgetting anyone.) We were especially happy that our young brethren, David Orendorff, Mark Staley, and Scott Staley, took very active roles in the services. It is encouraging to see them so excited about doing the Lord's work. Everyone really enjoyed it all.

Besides the meetings and fellowship, we enjoyed outings of an evening ferry trip to Bremerton and back, a visit to the Farmer's Market, Woodland Park Zoo, Pacific Science Center, and a hike up Tiger Mountain. On Saturday there were several skits put on by the children, and field day events.

In addition to our meeting, many of us were able to take in part of Yakima's weekend meeting with Brother Eric Harper, of Indian Springs, CA, and parts of the Aloha, OR, meeting with Brother Mark Perigen, of Bellflower, CA. Both of those young brethren did excellent jobs, strengthening the faith of all who heard. It was also very uplifting to visit with Lori and Tammy and the kids, as well as many other visitors from California.

Please remember to pray for the sick, and for all Christians everywhere that we may grow in strength to do the will of our Creator.

With love,

The Sea-Tac congregation

Westville, OK

My dear brothers and sisters in Christ,

I wish to "thank" each and everyone of you for the fervent prayers for Scottie Gardenhire. With the help of God, he has come through his surgeries very well.

He has lost the sight in his left eye, but so far he has been able to save the eyeball. It will be two or three years before we know for sure if the eyeball will heal properly, according to the doctors.

Scottie and his cousin were playing with a BB gun, and he was accidentally shot in the left eye. When we took him to the emergency room at the hospital, and the doctor examined him, he came back out and told us to pray, and that we would have plenty of time to do so. The first surgery was almost four hours long to repair the front of the eye. At that time we didn't realize he'd been shot in the eye. The boys had told us he'd got hit in the eye with a sharp part of a play gun.

The doctor didn't xray, so we, nor he, didn't realize there was a BB in the back of the eye, and the damage that had been done.

Later, when we found out he'd been shot, the doctors here insisted on removing the eyeball; but at Oklahoma City at the Dean McGee Eye Institute, they said they could remove the BB and repair what damage they could, and that is what we decided to do. It was almost a six hour surgery there. It was very painful, and Scott suffered terribly. But God saw him through.

We're all so thankful that the Dear Father up there gave Scott and the family strength and courage to get through this unfortunate ordeal.

Scottie will be 8 years old Saturday, August 5th. He's looking forward to a party at school, and a birthday cake. He's a very happy little boy, and so brave.

Again, in behalf of Scottie and his family, we want to sincerely thank each and every one of you for your prayers and good wishes.

Indeed, God does answer prayers!!

With Christian love,

Bonnie Johnson

Scottie's grandmother

Comanche, OK

As usual, we are slow reporting news from the congregation at Comanche, Oklahoma.

In July we had a very good turn out for our meeting held by Brother Jim Brown from Baron, OK. Brother Jim brought us nine very fine lessons. Because of a tragedy in his home congregation, he had to go home and preach a funeral, and missed Thursday night. He and Sister Ruby made the trip home on Thursday, and returned in time for church on Friday. Thank you both for your time and love.

We knew Brother Curtis Allred and his family from Goshen were coming here on Thursday, so Howard called before they left and asked Brother Curtis to step in and preach for us on Thursday night. It was our first time to hear Brother Curtis, and we all enjoyed hearing him. Brother Curtis is young in the faith, but seems to be a natural speaker, and gives a good lesson. He's very "gung ho" about being a Christian — something many of

us have forgotten how to be. Thank you Brother Curtis for stepping in to help.

We want to thank all of our visitors, as always. We had a lot of friends and loved ones to come support us and Brother Jim in his efforts. There were eight congregations represented, as well as a few other visitors. Some were here for all ten services. Some made as many as seven services. Whether you were here for one or ten, our heartfelt thanks to you for your love and support.

Several of us have made trips to support other congregations the last few months.

Teresa and I got to go to Bohannan Mountain, Baron, and Lorenzo. Our daughter, Kristal, and grandson, Tanner, went with us to Lorenzo. Our other two grandchildren, Coby and Hali Normile, went with us to Bohannan Mountain.

Karla, Richard, and Amber Jones got to go to Lorenzo.

Howard and Leola Taylor have been gone quite a lot this summer. They, along with James and Beulah Vanderpool, took in a few days at Lorenzo, and went on to visit with loved ones of the Furnish Canyon congregation.

Then Howard held a week's meeting at Goshen, where they reported great turnouts from other congregations. I believe they reported only Thursday night as a "slow" night.

With only a few days at home, Howard and Leola then made another trip to Furnish Canyon where he held a weekend meeting.

Sunday, August 20th, saw all of us at our home congregation, including Sister Larrissa Smith. Sister Larrissa has had a hard summer with several stays in the hospital. July 29th, she celebrated her 90th birthday. Teresa and I spent a portion of the day celebrating with her, and eating some of her birthday cake. She had only gotten out of the hospital on Thursday, turned 90 on Saturday, and showed up at church on Sunday. We are certainly proud to have her in our midst again. She may have a flare-up of her heart during Saturday night, but will be at church with us 50 miles away from where she lives with her son and daughter-in-law, if at all possible, on Sunday morning. Talk about diligently seeking Him!

Last Sunday, August 27th, we were pleased to have Brother Earl and Sister Olene Howe here visiting. Brother Earl brought us a good lesson on "God's Promises." We always enjoy having them and all visitors who happen to be coming this way.

Audley Barnes
for the Comanche congregation

Precious Memories

It Is Written, September 1955. Bro. R.C. Clements gave a list of the churches of Christ he knew of. He also said that Brother J.D. Logan did the church much good while here. (In Broken Bow, OK) He also spent some time encouraging us to write, and work for the Lord. *"And may the Lord help us to work with all our might. Don't be like the old horse, all the time kicking instead of pulling."*

Gospel News Courier, September 1965. Bro. W.A. Nelson reported the exciting news of three being baptized in Phoenix, AZ; V.E. (Dutch) Staggs, his son Gary, and daughter, Peggy Gray. He also reported the passing of Sister Mary Blue on August 30, 1965. He said that she was a member of the church many years. Bro. Elmo Brown of Waterford, CA reported starting to meet in their new building September 5th. Frank Shirley reported that the editors had helped him find the church in the Oklahoma City area, and that Bro. Earl Williams of the OKC congregation had passed away. Bro. Howard McCay reported the baptism of Mrs. Deon Reed September 12th and Mr. John Brown September 19th. The Bellflower congregation reported one baptized at their meeting, Nell Fulkerson.

The Christian Courier, September 1975 Bro. Sammy Boen reported the passings of Bro. Paul Ferguson and Bro. W.E. Daniels one day apart. They were both laid to rest September 3, 1975. Also reported were the passings of Bro. Bert Weakley, Bro. Elza Loveland, Sis. Mae Johnson, and Bro. Volney Howard Roberson. The birth of Kimberly Foundation was announced, also that Bro. & Sis. Jim Lamb had a new son, and Bro. & Sis. Larry Fulkerson a new daughter. The baptisms of Mark Taylor and Keith Boen were announced by Bro. Sammy Boen. Bro. Mike McCay reported the baptisms of Doug Lamb, Tom Roby and Mark Perigen at the Yakima meeting, and Tammy Way at the Glenwood meeting.

The Christian Courier, September 1985 Bro. Lloyd Treat of Broken Bow, OK and Bro. Gerald Buckner of Stilwell, OK both reported good meetings with Bro. Tony Brister. Bro. Gerald also reported the baptisms of Tina Rhodes and Kenneth Harbery on July 6th. Bro. J.L. Jared reported the baptism of Lana Slease on July 23rd.

If you kicked the person who caused most of your troubles, you probably couldn't sit down for two weeks!

BULLETIN BOARD

Meetings

June 29-July 8, 1996	Cedaredge, CO	Camp Meeting

Births

Therron Kye Humphrey	Stilwell, OK	June 14, 1995

Baptisms

Randall Buckner	Stilwell, OK
Julie Ferguson	Stilwell, OK

Prayer of Faith for those in need

Scottie Gardenhire	Baron, OK	Shot in eye
Erelene Chessman	Bellflower, CA	Fighting cancer
Lloyd Treat	Broken Bow, OK	Severe back trouble
Jack Wood	Hornbeck, LA	Severe heart attack
Jack Cooper	San Pablo, CA	Severe eye problems
Kathern Ann	San Pablo, CA	Diabetes
Jerry Barker	Stilwell, OK	Leukemia
Ruth Duncan	Yuma, AZ	Back pain

Editor's Note —

The Post Office says that if we can increase our mailing list (now at 152) to 200, we would qualify for non-profit mailing. If we know your address we will mail directly to your home, if this saves on postage. More later.

Tell Him So

If you hear a kind word spoken
Of some worthy soul you know,
It may fill his heart with sunshine
If you only tell him so.

If a deed, however humble,
Helps you on your way to go,
Seek the one whose hand has helped you,
Seek him out and tell him so.

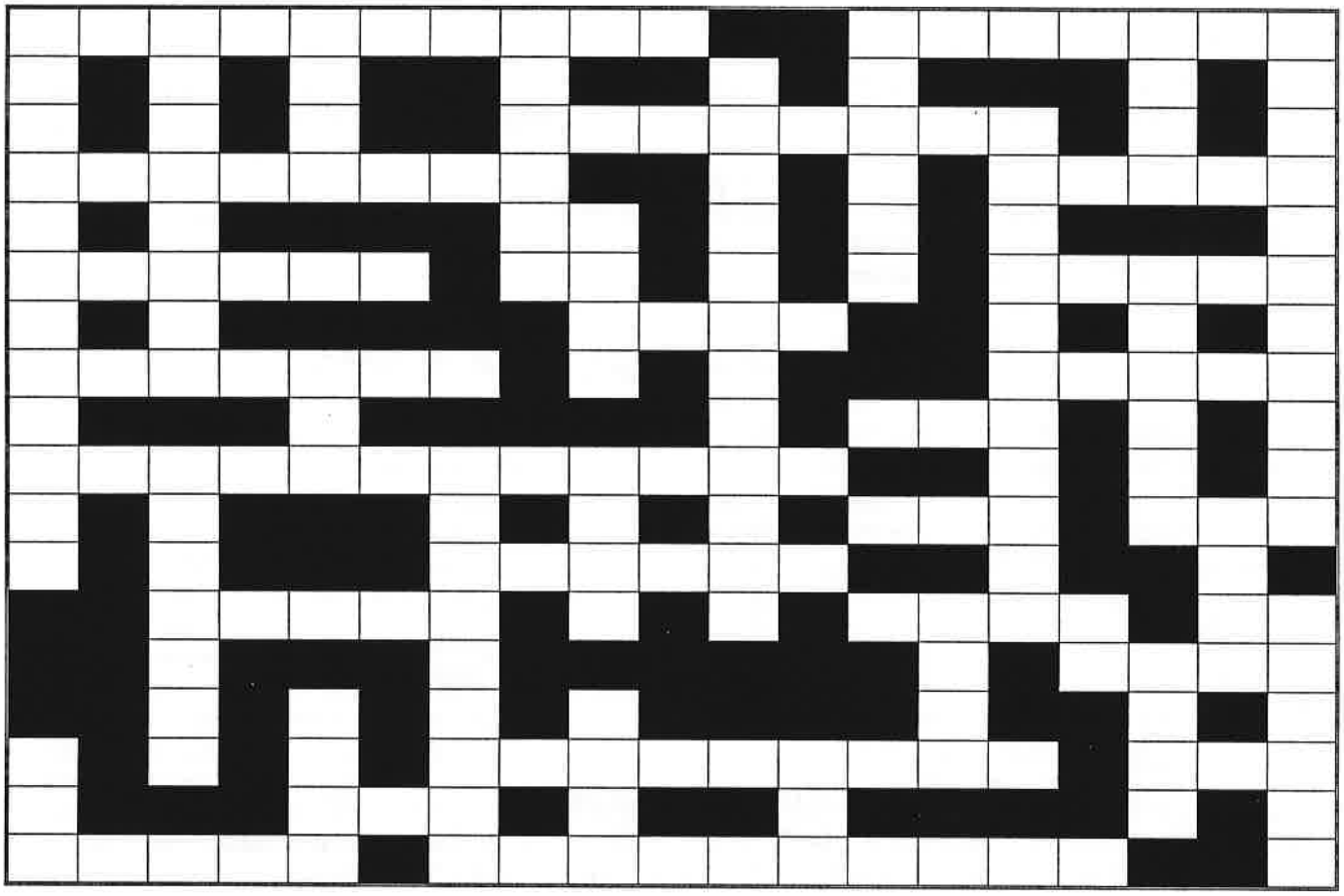
If your heart is touched and tender
Toward a sinner, lost and low,
It might help him to do better
If you'd only tell him so.

Oh, my sisters; oh, my brothers,
As o'er life's rough path you go,
If God's love has saved and kept you,
Do not fail to tell men so!

— Author unknown

CROSSPATCH

All of the words listed below will fit in the spaces provided, when arranged properly. Count the spaces in one of the longer words. Tentatively choose a word of that length, and then test it by seeing if there are crosswords that will fit with it. Remember to cross off each word as you use it.



2 LETTERS
OG
SO
ER

3 LETTERS
JAH
GUR
NAY
ASS
TOB
LOT
EVE
AIM

4 LETTERS
ACRE
NEBO
GAZA
WEAK
HAZO
BOAZ
MILK
EZRA
ADAM
ARMY
ABEZ
LICE

5 LETTERS
EGYPT
NAHOR
CHAIN
ELIAS
BALAK

6 LETTERS
ANCHOR
ESDRAS
HUSHIM
HEAVEN
RANSOM
TIMNAH

7 LETTERS
HUSBAND
ABSALOM
MOSERAH

8 LETTERS
DISEASES
PASSOVER
ONESIMUS

9 LETTERS
ELIHOENAI
BLASPHEMY

10 LETTERS
PROPHETESS
YOKEFELLOW

11 LETTERS
SENNACHERIB
DEUTERONOMY

12 LETTERS
IMMUTABILITY
PROPITIATION
RESURRECTION