The Christian Courier

October, 1995

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

Through my Brother's Eyes

How do you look through the eyes of your brothers? What do they see when they look at you?

Does your brother see a true friend?

You could say "Of course, I'm a true friend." But are you? Do you stand by through good times and bad? Or are you only a "fair weather" friend?

Prov. 18:24, *"A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother."*

Do you stick closer than a brother or do you turn away?

Does your brother see a Peter?

Peter thought he was a true friend to Jesus until the going got a little rocky. Then his "true colors" came through.



(Matt. 26:34). Jesus tells Peter before the cock crow he would deny Jesus thrice.

(Matt. 26:69-75). Peter denied he knew Jesus three times, just as Jesus had told him he would.

Are you only a "friend" to the person you happen to be with at that time? I believe you could be called "fair weather" friend, not a friend that sticketh closer than a brother.

Does your brother see a Judas?

Matt. 26:15, *"And said* (Judas) *unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver."*

Some people are notorious for sitting on the middle of the fence, They sway to and fro with whoever seems to give them more at that time. "This person is more well known." "This person has more pull. I'll stick by him." "This person is more affluent." This type of person will sell out a brother just to be on the popular side of the fence. Far be it for a Judas or Peter to stand up for what is right. Easier to stick with the crowd.

The crowd crucified Jesus. He was innocent, yet no one was willing to stand up for him.

Matt. 27:18, *"... that for envy they had delivered him."*

Even Pilate, being the governor, wouldn't turn Jesus loose. Rather than a tumult being made (Matt. 27:24), Pilate washed his hands and said he was innocent of the blood of that just person (Jesus). Do you think that really excused him?

Does your brother see a hypocrite when he looks at you?

Do you say to do one thing and practice another? Do you preach to love your brother yet despise him?

Job 27:8-9, *"For what is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him?"*

(Matt. 7:3-5). We all know this verse. How can we pull out the mote in our brother's eye when there is a beam in our own?

You can fool some of the people all of the time, and some of the people some of the time, but you can never fool God.

Does your brother see a liar?

You know, you don't have to tell a direct lie for it to be a lie. According to Webster, a lie is to utter untruth; to misrepresent; to deceive; to make false statement.

What is the old saying? Oh, what a tangled web we weave when first we practice to deceive. It would be hard to remember who you've told what when you practice to deceive. You'll eventually get all tangled up. It's hard to get untangled from a spider web, isn't it?

If you lead a person to believe a thing one way and you know it to be not the whole truth, you have lied. Half truths and innuendoes are deceit and, therefore, lies.

Prov. 19:5, *"A false witness shall not be unpunished, and he that speaketh lies shall not escape."*

Does your brother see a talebearer?

Lev. 19:16, *"Thou shalt not go up and down as a talebearer among thy people..."*

Prov. 11:13, *"A talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter."*

If you keep feeding a fire it keeps burning. If you quit feeding it, it will go out. This is reinforced in:

Prov. 26:20, *"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. Burning lips and a wicked heart are like a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin."*

Stop the talebearing! Let gossip die! Stop adding fuel to the fire. If everyone refused to spread gossip it would have to die, wouldn't it?

There is a song on the radio, and a couple of lines go like this. "You're repeating the past instead of letting it go. I don't want to go back there." The past is gone. There is no way to retrieve it.

Does your brother see you as a peacemaker?

Matt. 5:9, *"Blessed are the peacemakers: for they shall be called the children of God."*

Are you the one that tried to keep the peace or the one that revels in causing commotion? Most will probably say they don't like conflict, yet are the cause of it at every turn. There seems to be at least one in nearly every congregation that seems to love to "take the contrary side or die." No matter what matter is brought forward they will go against it. They will get mad because it wasn't done their way. "My way or no way, but don't expect me to share the load either way." I don't believe that person could be called a peacemaker — maybe a troublemaker. The one that hollers the loudest usually does the least.

Do you encourage the young men in their efforts, or do you nit pick at everything thy do? If they give a lesson do you say "I could have done better?" "That wasn't a very good lesson." "You should have used this word in your prayer, not that one." I have seen this done and heard of it in other congregations.

Then we wonder why we can't keep our young people! Everyone needs all the encouragement they can get, but especially our young. The world is certainly greedy to get them. We should be just as greedy to keep them. Tell them you are proud of them for their efforts. Give them some authority. Someone had to give you a slot in the scheme of things. After all, who do you think will carry on the Word when you are gone?

We older ones need a little encouragement sometimes, too. Do you know how hard it is to get before a congregation knowing every word, every stammer, every time you clear your throat, every "ah" you said is being counted? Not all of us are natural speakers. Some have a very hard time getting in front of a crowd. But, they at least try. That is more than a lot do.

What is the "golden rule"? Do you treat others the way you want them to treat you?

Does your brother see you as upright as Job?

Job 1:1, *"... and that man was perfect and upright, and one that feared God, and eschewed evil."*

Psalms 7:10-11, *"My defence is of God, which saveth the upright in heart. God judgeth the righteous, and God is angry with the wicked every day."*

What was that? God is angry with the wicked every day?

Does your brother see Satan living in your heart, or do they see the love of God living in your heart?

John 3:16, *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."*

Wouldn't it be great if everyone had that kind of love? A sad commentary to the Church of Christ — several years ago a man we were acquainted with made a comment upon hearing that we belong to the Church of Christ. He knew of someone else that belonged to the Church. He laughed and said, "If they get mad they just split off and start another one."

How could we dispute it? It's the truth. God so loved the world....

How does your brother see you? Do you need to make some changes in your heart and life?

Audley Barnes
Rt. 2, Box 143 A
Marlow, OK 73055

The Communion

When we study the scriptures, the word of God, there are a few scriptures we must always keep in mind in order to get a true translation and come up with the right understanding.

Matt. 12:25-26, "...Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?"

Mk. 3:23-26, *"...How can Satan cast out Satan? And if a kingdom be divided against itself, that kingdom cannot stand. And if a house be divided against itself, that house cannot stand. And if Satan rise up against himself; and be divided, he cannot stand, but hath an end." (see also Luke 11:17-18).*

II Tim. 3:16-17, *"All scripture is given by the inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works."*

II Pet. 1:20, *"Knowing this first, that no prophecy of the scripture is of any private interpretation."*

Acts 20:27, Paul says, *"For I have not shunned to declare unto you all the counsel of God."*

Col. 2:10, *"And ye are complete in him, which is the head of all principality and power."*



We have learned from these scriptures that the New Testament, the word of God, does not have one verse of scripture teaching one thing and another verse teaching contrary to it, God's house is not divided.

And they are throughly furnished unto all good works whatever is needed is furnished, and we cannot put our own self willed interpretation upon the scriptures. But we must let the law of language govern the interpretation of the scriptures in order for us to know the true meaning so that we can be complete in Christ. Here is an example of what these scriptures is teaching us.

If I hired a man to plow my corn field, and I told him I will furnish everything that you need, and you will find the team in the barn, and the plow is in the tool shed, I will be back this evening to settle up with you. So the man goes to the barn, puts the harness on the horses, then goes to the tool shed and all he can find is a turning plow, there is no kind of cultivator. So, who's fault is it? It certainly is not his fault that I did not have a cultivator for him to use. It would be my fault for not doing what I told him I would do. So he would have been at fault if he had substituted the turning plow.

This is the way it is with the Inspired Scriptures except there is nothing missing; it is all there. Its up to me to search for what I must have in order for me to obey the commandments of our Lord Jesus Christ. BECAUSE NOTHING IS MISSING, GOD LEFT NOTHING OUT, IT HAS ALL BEEN FURNISHED.

The Communion Bread

There are so many different ways that people handle the bread and call it the Lord's body. But if we do not follow the command as it has been given by the Lord and with the right understanding it would not be the communion of the Lord's body, because Christ tells us exactly and precisely how and what to do for it to be His body. So let us begin with Matt. 26:26, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body." The word bread is translated from the Greek word (ARTON) meaning one bread, loaf. And the word *"brake"* is translated from the Greek word (KLAO) meaning to "brake in pieces." Mark 14:22, *"And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take eat: this is my body."* Luke 22:19, *"And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me."*

I Cor. 11:24, *"And when he had given thanks, he brake it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me."* If anyone will take language as it is written in I Cor. 11:24 should settle the question, Did Jesus eat of his own supper? and did he eat of the bread after he gave thanks? Here in I Cor. 11:24 what is called a time clause, it tells exactly what has taken place immediately after giving of thanks, it says, And when he had given thanks, he brake it. There is no time for him to eat before giving it to his disciples. Nothing else taken place. The breaking that Jesus did is called a qualifying act, because it was the last thing that Jesus did immediately before he gave it to his disciples and said, *"Take eat, this is my body which is broken for you: this do in remembrance of me."*

The phrase "this do in remembrance of me" here in I Cor. 11:24 points directly to what Jesus did, and not to what the disciples did. There is no Greek word used in the institution of the communion that states Jesus ate first, or ate anything at all. It just is not there. In those days a servant always ate last, Jesus said he came to serve. Luke 22:18, Mark 14:25, and Matt 26:29 says, *"...I will not drink henceforth of this fruit of the vine..."* Mark 14:25

says, *"...I will drink no more of the fruit of the vine..."* So the only thing that is indicated here is that Jesus did drink of the fruit of the vine in the past, but precisely when is not indicated. We also find in Luke 22:15 which says, With desire I have desire to eat this Passover with you before I suffer: The Passover supper is a Jewish festival in remembrance of their deliverance out of Egypt, and supper Jesus gave was his own.

I Cor. 11:20 says, "When ye come together therefore into one place, this is not to eat the Lord's supper." And we must not get the two suppers mixed up as being the same supper because they are not, one is Israel remembering their deliverance from Egypt, and the other is for us to remember Jesus our Savior. (His body, His blood, and His testament) is set forth in his supper at his table in his kingdom (Luke 22:30).

In I Cor. 11:25 where it says, *"...WHEN HE HAD SUPPED..."* some translations puts this as meaning, *"AFTER SUPPER."* Any child knows the difference between breaking something into pieces and breaking off a piece of something to eat. This is exactly what took place when Jesus presented the communion to his disciples, Jesus brake bread in pieces and the disciples brake off and ate what they brake off.

The Contents of the Cup, What is It?

I will not go very deep into this subject because there is not very much disagreement on this except is it to be fermented or unfermented? Anything we do to go beyond the natural fermentation is unexceptable, because it is no longer in its natural state.

Isa. 65:8, *"Thus sayeth the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it..."*

I Cor. 10:16, "The cup of blessings which we bless, is it not the communion of the blood of Christ?..." We have found that the blessing that Isa. 65:8 said was in the cluster is now in the cup.

Matt. 26:28, *"For this is my blood of the new testament, which is shed for many..."* All religious institutions agree that what we drink is the communion of the blood of Christ. (THE JUICE OF THE CLUSTER IS NOT THE CUP). It is only put in a cup to become the communion of the blood of Christ when the proper thanks has been given.

The Cup (container) What is It?

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

I Cor. 11:25, *"...This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me."* The word "is" is a linking verb, it connects the noun cup and the predicate noun together as being the same. And the phrase (in my blood) is called a prepositional phrase, meaning because of my blood, and it qualifies the cup to be the new testament in the communion service.

In no way can the cup be the new testament if the blood is not there. So it is not just any old cup, but the one that has been blessed, the one with the communion of the blood of Christ in it. And the phrase "this do ye" points to the statement just made and not to what was said after it, so "this do ye" is a command for the cup to be the new testament.

How Often? As oft as ye drink it in memory of Christ. Let us not forget that Paul said in I Cor. 11:26 that the communion is a shewing of Christ's *"death till he comes."* So stop and think about the relationship of Christ's blood and the new testament that his blood dedicated (Heb. 9). Their relationship is so closely associated that you cannot have one without the other. If we throw away the covenant (NT), what are we going to find the blood of Christ in? We just threw away what it is in, so there went the blood with it. And if we throw away the blood of Christ, then what is going to dedicate the new testament and set it in force. So we can see that we cannot have one without the other.

This same relationship is set forth in the communion service. In language you cannot mix figurative expressions and literal expressions together as though they mean the same thing, because they have two separate meanings, for example in Matt. 26:39 Jesus praying to the father said, *"... let this cup pass from me...;"* and verse 42, *"...except I drink it..."* There is no literal cup and there is no literal drink, they do not exist. They are figuratively spoken of. They represent suffering, pain, the agony of it all. They will not drink here in Matt. 26:39 and 42.

When it comes to the communion all of the elements are literal, they exist, you can see them and touch them so it is evident they are literal elements. You cannot have a figurative cup and have a literal drink in it, it is absolutely an impossibility to put a literal liquid into a figurative cup because the cup does not exist. Christ's blood and the new testament is of equal value, to dispense with one is to dispense with the other.

Just as Israel was a partaker of sacrifice, they were a partaker of the altar that sanctified the sacrifice (I Cor. 10:18, Heb. 9:16-19). Paul said the new testament was dedicated with the blood of Christ, and it set the new testament apart from all other testaments, and it is an impossibility for the dedicating factor to be the thing that is dedicated. In other words Christ's blood cannot be the new testament as some try to make us think that is what Luke 22:20 and I Cor. 11:25 teach.

Thayer's Greek, English Lexicon on page 15, column 2, says of Mark 14:24, Matt. 26:28 where it said *"This is my blood of the new testament."* And I quote, "The blood

by the shedding of which the covenant should be ratified." Also let us see what Mr. Thayer has to say about Luke 22:20 and 1 Cor. 11:25, on page 15, column 2, says, "In both which the meaning is: This cup containing wine an emblem of blood, is rendered by the shedding of my blood, an emblem of the new covenant." Mr. Thayer is telling us the cup that contains the communion of the blood of Christ is the New Testament in the communion service.

The expression *"DRINK THE CUP"* or *"DRINK THIS CUP"* is used in connection with the communion. Some people will say, "If cup does not mean fruit of the vine, then you will have to swallow a literal cup, and my throat is not big enough for it to go down." If some people would get their dictionary and text books back off the shelf, and take a look at them, they would see that all that one has to do is drink what is in a cup; that is all that these expressions mean. Thayer on page 510 discussing 1 Cor. 10:21 and 1 Cor. 11:27, where the expression *"DRINK THE CUP"* and *"DRINK THIS CUP"* is used, says, "That which is in the cup." So Mr. Thayer is telling us to drink what is inside the cup. Another expression that is often used, and that is, *"DRINK YE ALL OF IT,"* in Matt. 26:27. In order to obey this, I will have to drink all that is in the cup. This is wrong, because the adverbial phrase "of it" is telling of place where to drink. In other words, drink ye all <u>from</u> the cup.

In these expressions, the word "CUP" is the only word that names anything, and the word "DRINK" is a verb transitive, and indicates something to be drunk. All that we have to do in order not to go wrong is to let the word "CUP" refer to the container, what the drink element is in. And let the word "DRINK" refer to the drinkable. Jesus was very emphatic in telling what the cup is by saying, *"This cup is the New Testament."* Some will say, "No, that is not what it means." Then, when it comes to the bread being his body, and the fruit of the vine being his blood, they will say, "Yes, that is right," even though they are only referred to by the pronoun "this." To me, it is easier to understand when it is spoken direct and to the point.

Some people will say they know that the cup (container) is not the New Testament in the communion service because Acts 17:25 says that God is not worshipped with man's hands, and man made the cup with his hands. If this be true to the gospel, then it would be a fact. Jesus gave us a command that we cannot obey, because all of the elements used in the communion service are made with man's hands. The wheat is the God-given form; man takes with his hands, grinds it into flour, then makes with his hands a loaf of bread. The cluster of grapes is the God-given form; man picks them, then presses out the juice. The ore is the God-given form; man mines it with his hands, then melts it down, then makes a cup.

So which form did Jesus tell us to use them in? <u>MEN MADE FORM, yet God given</u>. What Paul is teaching in Acts 17:25 is that man cannot build an image with his hands, then bow down to it, and find God there. The items used in the communion service are items used in service to God. They are not items or idols of worship; they are items used in service to God. When God gives us a command to use a certain thing in service to Him, then that is commanded of us to use whatever it is without murmuring about it.

What style or type of cup must be used in the communion service in order to be scriptural? Often, different styles of cups come from different cultures; and different cultures come from different parts of the world; and may, or may not, have the same style of cup.

So it makes no difference what culture we are, we have a cup that is scriptural because the Greek word that cup is translated from is POTERION. *Thayer's Greek and English Lexicon* says the meaning is "A DRINKING VESSEL." If God had intended for the cup to be a certain style and type, then Jesus would have used the word that would have expressed such a cup, instead of using the Greek word POTERION that just names a drinking vessel.

The Apostle Paul tells us in 1 Cor. 11:26 that the communion is a *"SHEW."* The word *"SHEW"* is translated from the Greek word KATAGGELLO meaning "to tell thoroughly." So if we observe the communion in the right manner, and with the right understanding, we tell thoroughly of Christ till he comes.

The bread when blessed, then broken in pieces, is an EMBLEM of Christ's broken body.

The cup containing the fruit of the vine when blessed is an EMBLEM of Christ's blood and the New Testament that his blood ratified.

Someone may say, "Wait just a minute! Jesus said it was his body and his blood, not an emblem." Matt. 26:25-28; Mark 14:22-24; Luke 22:19-20; and 1 Cor. 11:23-25 says it is his body and his blood. Also John 6:53, *"...Verily, verily, I say unto you, Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you."* So I believe that nothing is impossible with God, and some way it is actually his body and his blood.

Let us stop and think about the statement *"Nothing is impossible with God."* If God actually meant that we would eat Christ's flesh and blood, then it would be just that after thanks was given (flesh and blood). Nothing is impossible with God.

Let us not forget Paul said this was to shew forth (tell thoroughly) of Christ's death till he comes. Remember what Mr. Thayer said the Greek said, on page 15, column 2 of Luke 22:20 and 1 Cor. 11:25: "This cup, containing wine, an EMBLEM of blood, is rendered by the shedding of my blood, an EMBLEM of the New Covenant."

The New World Concise Dictionary on page 245 says, the word EMBLEM is "1). A visible symbol of a thing, object that stands for or suggests something else: As the cross is an emblem of Christianity." The communion certainly does what Mr. Thayer and Webster said it does; it gives a very vivid picture of Jesus Christ when it is carried out in the proper manner, and with the right understanding.

So a Christian must put himself or herself in the state of mind as though they were actually eating the flesh, and drinking the blood of our Lord and Saviour Jesus Christ.

For the truth that is in Christ,
Your brother,
Melvin G. Daniels
170 Oneal Lane
Elkins, Ark. 72727

Editor's Note — There are differences of opinion throughout the brotherhood on various points of this subject.

The Sin Factor of the Critical Spirit

What is the Bible? Do any of us really know what is contained in this book?

Oh yes, we have somewhat of the knowledge that is contained herein, but do we really know enough to follow after righteousness? What about our tongue. What about when we criticize someone, or some teaching out of the Bible. Do we completely understand what it says?

Many times, I don't understand and that is when I get into trouble and sin with my mouth. This is called criticism. Ecclesiastics 5:1-2, (This is good instruction) *"Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few."*

When I start to criticize that is when I am trying to say what I believe, *"the sacrifice of fools: for they consider not that they do evil."* This is when I don't think that I am doing evil. Eph. 4:22-27, *"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: Neither give place to the devil."* The sin factor of the critical spirit does just that. It gives place to the devil. The devil has the advantage.

ACT (repeated)	= STATE (unrepented)	= NATURE
Forgivable	Forgivable	No room for repentance
ONE SIN	= sin repeated	= LOST

The state of being your, my, our nature to criticize causes this. *"...for they consider not that they do evil."*

Ephesians 4th chapter - read:

Verse 1-20: — forbearing one another in love.

Verse 21-28: — put off former conversation.

Verse 29-32: — no corrupt communication.

Do we come together for the better or for the worse? 1 Cor. 11:17-18, *"Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it."*

This division was about the hair. 1 Cor. 11:13-16, *"Judge in yourselves: is it comely that a woman pray unto God uncovered? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering. But if any man* (gender) *seem to be contentious, we have no such custom, neither the churches of God."*

There are different teachings today regarding the hair, on women or on man. We notice that the world is contentious about the wearing of hair. Men have long hair, unkempt to short hair. Women have their hair bobbed off, even cut in the style of men's, and some have shaven the side let the back grow down their back. Which is it supposed to be? Anything goes for the world. But for the churches of God, we have instruction, we have no such customs as the world does. We have a God that puts controls on us or otherwise we would look just like the world. Contaminated with sin (Eph. 4:17-21).

REMINDER

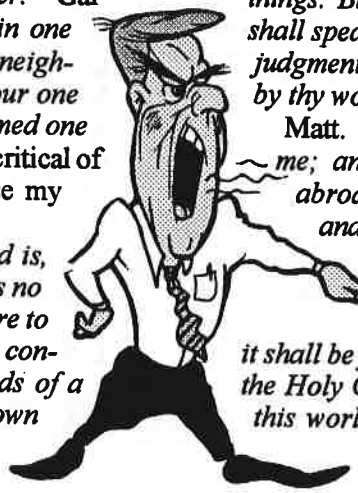
Key: Verse 30, *"And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."* Here we are sitting in the midst of the Holy Spirit of God, causing the Holy Spirit to be grieved by our adverse

attitude of criticism. Why is the Holy Spirit Grieved? Because we are in danger of losing our salvation. And that we do not care if we are crucifying our Lord afresh.

This is serious business — criticism. God wants us to get rid of all these things. Verse 31, *"Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:"* WE CAN YOU KNOW!

All we have to do is just be filled with the Word of God. Filled with the Holy Spirit which is the Word. Eph. 4:2, *"With all lowliness and meekness, with longsuffering, forbearing one another in love; Endeavouring to keep the unity of the Spirit in the bond of peace."*

John 13:34-35, *"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another."* Gal 5:14-15, *"For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another."* What ever causes me to be critical of my brother, or my neighbor, will cause my downfall.



Proverbs 26:20-26, *"Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly. Burning lips and a wicked heart are like a potsherd covered with silver dross. He that hateth dissembleth with his lips, and layeth up deceit within him; When he speaketh fair, believe him not: for there are seven abominations in his heart. Whose hatred is covered by deceit, his wickedness shall be shewed before the whole congregation. Whoso diggeth a pit shall fall therein: and he that rolleth a stone, it will return upon him. A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin."*

One who has a critical spirit can cut you down like a sword. *"He that hateth dissembleth with his lips..."* The words of criticism is like a sword cutting down deep into one's soul. Yes criticism is one of the worst forms of disassembly in the body of Christ.

Here are some of the symptoms:

1. Murmuring: A mumbled or muttered complaint.
2. Backbiting: Slander...
3. Complaining: To find fault. Criticize.
4. Tale bearing: Telling secrets, gossiping.
5. Judging: An opinion, or estimate. Criticism or censure.
6. Quarreling: To complain, lament. Dispute or disagreement, especially one marked by anger and deep resentment. Contentious.
7. Condemning: To harm. To pass an adverse judgment on. To prove a person guilty of wrong doing.
8. Dissension: A difference of opinion, disagreement, strife, quarreling, wrangling.

WARNING.....

James 1:26, *"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."* Read James 3:1-10.

Matt. 12: 34-35, *"O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."*

Matt. 12:30-32, *"He that is not with me is against me; and he that gathereth not with me scattereth abroad. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."* Read also James 3:11-18.

How can we not Criticize?

Matt. 12:33, *"Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."*

Is this the way we want to be known? A tree of corrupt fruit? One who's religion is in vain? A cancer in the Body of Christ? A person with a critical heart? What is the source of the critical spirit? Satan, or course. The liar of all liars, whose heart is deceitful from the very beginning.

Homer Bryant
1273 Plumleigh Lane
Concord, CA 94521-3410

The conversations Adam and Eve had must have been difficult at times — they had nobody to talk about.

Cards and Letters

Cedaredge, CO

Dear Ones all:

A quick note to say that we are all doing well here in Colorado.

We have had visitors from Stilwell, OK. Brother Paul Warford was here hunting. We enjoyed having him with us. We also had Brother Subir Sen from Goshen, Ark., with us yesterday, September 10th. Brother Subir brought us a wonderful sermon Sunday morning. Thanks, Brother Subir. Also thanks to Brother Paul Warford for coming by to see us.

There is a financial statement of our recent 1995 Camp Meeting that many of you have requested. We had a great Camp Meeting, and invite all of you to join us next year, 1996. Again, thanks to all that gave donations and for being here to make our annual Camp Meeting the success it was.

In Christian love,
The Happy Hollow Church of Christ
P.O. Box 663
Cedaredge, CO 81413

P.S. Joseph Wilkerson, age 10, broke his leg, but is doing great. Thanks to all of you kids in Aloha for sending him a card.



Financial Statement

Happy Hollow Church of Christ

1995 Camp

Beginning Balance	$ 696.62
Donations	2,660.00
1st Sunday	303.96
2nd Sunday	421.75
Pop/Ice Cream (Cash back)	254.10
Total	4,336.43
Expenses:	
Pop	216.00
Ice Cream / Juice	207.42
Groceries	1,672.09
Milk/Dairy	373.04
Meat	254.36
Camp Rent /Phone /Electricity /Gas	2,546.48
Misc. (Sports Equipment)	44.86
Stamps / Mailings	109.41
Total Expense	5,423.66
Difference	<1,087.23>
Total Attendance:	74 adults
	53 teens
	7 children
	134 total

Selah, WA

Dear Brethren,

We here at the Selah congregation are fine. It has been a busy summer for us.

We got to attend several meetings. Pat and I and our daughter and her children got to go to Delta. We did some sight-seeing on the way. We were blessed to have the time to be able to attend the week-long meeting at Sea-Tac. We saw and visited with brethren we hadn't seen since last year's meeting. We got to attend the last weekend of Aloha, Oregon's meeting. We hadn't heard Mark Perigen speak before, and it was very uplifting.

Anyone passing through this area, please stop by. We meet on Sunday mornings at 10:30 a.m. at the Selah Community Center in Selah, Washington.

In Christian love,
Gene McKinney
for the Selah, WA, congregation

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. 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 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 10 services. Some made as many as seven services. Whether you were here for one or 10 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 report 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

Rosemead, CA

Dear Brothers,

The rented building where we met for church at Rosemead, CA, was sold, so we had to leave there.

We tried to find a place to meet, but rent was higher than we could afford, being as there were so few of us left, so we went to the church closest to each.

We had some money left, so we decided to give it to the *Courier*, which I have done for a few years. Now this is the last of this account which I have now closed.

We have been getting them sent here to us, and we send them on to what is left of our group; so if you could save us the trouble, it would be quite a help to us, as we are getting older. My wife, Olive, will be 88 the first of November; and I was 90 in June. So it is getting to be a problem for us. So please send instead of seven, just one to each of us to the enclosed addresses.

J. R. Kellems

Baron, OK

Dear Brothers & Sisters in Christ:

Sorry we have been so long about writing and reporting our meeting at Baron in May. We had a very good meeting with good attendance. A lot of interest was shown — and wonderful fellowship. Brother Don Lewis spoke Friday night, the 26th; Brother Roy Mullen, Saturday night, the 27th; Brother Marion Serrano, Sunday morning; and Brother Paul Auslem, Sunday evening. All had very good scriptural lessons. We appreciate them and their efforts. Seven congregations were represented, and all seemed to enjoy the meeting.

My wife and I were at Comanche, OK, for one week, and we enjoyed being with the brothers and sisters very much, also. It makes you feel good when you see others striving for the same goal. The sisters fixed some very tasty meals there. We met brothers and sisters there that we hadn't seen for awhile, and some we had never met.

It's good to renew old acquaintances, and also to meet new ones.

We got to hear Brother Howard Taylor the last of July at Goshen, Ark. He had some wonderful lessons, and we enjoyed them very much. They also had good attendance.

In August, we were at Sea-Tac, Washington, for a week, and had a very enjoyable time — good attendance, and good food. Thanks to the sisters there for feeding us so well. We met brothers and sisters that we knew and several we had never met before. As close to heaven as we will get here on earth is being with brothers and sisters in Christ. Thank all of you so much for an enjoyable time. I pray we will all live a life while here for God, so we can all be together in heaven. Let's all remember to help the brethren with the Courier with news, letters, articles, and financial help.

God bless all of you,
Jim & Ruby Brown

Sea-Tac, WA

Greetings from Sea-Tac,

We are happy to announce two baptisms: Margaret and Tameshia Jackson. They were baptized into our Lord on September 7, in the Green River. Their sister Renee was baptized earlier in the year. May they all continue to grow in the grace and knowledge of our Lord.

We are also pleased to announce the birth of Sarah Jenell on September 19th to Matthew and Kelly Shepherd. Sarah, blond like her sisters, weighed 7 lbs., 14 ozs. Lynell went to Vancouver to help them out for a few days.

Other recent births were Samantha Jo (8 lbs.) on September 26th to Troy and Shawna Solomon, of Selah, Washington; and Tyler Lee (9 lbs., ¾ ozs.) on September 28th to Paul and Christina Kostzy, also of Selah.

Sister Christina Foundation has moved to the Los Angeles area. Our loss is Bellflower's gain.

J.D. and Fern Logan were with us most of the summer, but they are now working their way south. Lord willing, they will be back again in the Spring after Aaron, their grandson, graduates.

On October 9th, Howard and Nell intend to meet Jo Williams in San Diego for a visit and trip to the cancer clinic. We pray that they all will have continued good reports. Al and Okja Way hope to meet them there for a visit.

Our prayers and love to all the brethren,
Sea-Tac Church of Christ
P.S. — Please keep your letters coming.

Ringgold, TX

Brothers and Sisters in Christ,

The members of the Ringgold, Texas, congregation are proud, and rejoice in the Lord, to announce Jake Faucet, son of Chris and Sharon Faucet, was baptized into the body of our Lord Sept. 3, 1995, at Oklahoma City. It is very encouraging to know there is another generation emerging to continue in the service of our Lord. Raising our sons and daughters in the nurture and admonition of the Lord is a very important duty we are given as parents; and Chris and Sharon have done an excellent job. It is our hope and prayer there will be many more to rise in baptism to walk in newness of life, not only at Ringgold, but in every congregation.

Also, Lee Joe Pollan is recovering from prostate surgery. At Ringgold we have much to be thankful for, and we praise our Father in heaven in the name of our Lord for everything.

Please stop in and worship with us, and visit with us, whenever you might be in our area. We ask for your prayers as we pray for all brothers and sisters in Christ as we strive together for unity and harmony that we may all be together in heaven.

In Christ,
Larry Pollan
Ringgold, Texas

Springfield, CO

Your article about "Prayer" was very uplifting. This story about the little boy who was always worrying about the future is worth sharing:

The little boy was in an accident, and broke his arm. His parents were gone — so the sitter was rushing him to the doctor. He was terribly scared. "Am I going to die?" he asked the sitter. "Of course not; you don't die from a broken bone." He began crying, and saying how bad it hurt. The traffic was heavy, but she drove faster. "Will you pray for me?" he asked. "I am praying for you now," she told him. He quickly sat up and looked at her. "Do you have your eyes shut?"

— Unsigned.

Those who live the Christian life never see each other for the last time.

In Loving Memory

Elsie Adell Potts

December 24, 1917 - July 29, 1995
Place and Time of Service:
Cedaredge Cemetery — Cedaredge, Colorado
Thursday, August 3, 1995 at 10:00 A.M.
Officiant — Eddie Wilkerson
Vocalists — Happy Hollow Singers
Hymns:
"How Great Thou Art"
"Amazing Grace"
"I'll Fly Away"
Pallbearers:

Ty Potts	Michael Anderson
Bob Postier	Willard Anderson
Kenny Brown	Kenny Nicklolaus
Adam Nickolaus	Christopher Nickolaus

Interment:
Cedaredge Cemetery
Mesa View Mortuary — Cemetery
Delta, Colorado

God hath not promised

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain;

But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,

Grace for the trials,
Help from above,
Unfailing sympathy
Undying love...

Precious Memories

***The Christian Courier*, October, 1975.** There was a birth announcement of Bryan Paul Arnold to Grant and Sheila Arnold of Hughson, California. There was also an obituary notice on the passing of Brother Bert Oran Weakley of Modesto, California. Brother Bert died at the age of 76 on Sept. 20, 1975. Brother Gerald Buckner of Stilwell, Oklahoma, reported on their meeting with Brother Howard McCay. During this meeting Keith Boen and Mark Taylor were baptized. Brother Ray Shea of Goshen, Arkansas, wrote that Brother Mike Vanderpool had broken two bones in his back and had deep cuts in his arm during a motorcycle accident. Brother Lloyd Treat of Broken Bow, Oklahoma, reported of some sickness, and that the church at Burkburnett, Texas, needed some help. Chico, California, announced a Thanksgiving weekend meeting with guest speakers.

***The Christian Courier*, October, 1985.** Brother Paul Andrews of Goshen, Arkansas, reported on their meeting with Brother Richard Johnston. Brother Terry Warford of Baron, Oklahoma, reported that Brother David Brown was recovering after his surgery, and that Brother Brian Ross gave his first lesson. He also announced an October meeting with Brother Paul Andrews. Brother Ellis Forsman of Sea-Tac, Washington, wrote that his daughter Kelly had moved to Yakima, Washington. Brother Homer Bryant of San Pablo, California, reported on their Labor Day meeting with Brother Tom Broadway. He also reported that Sister Fanny Clark of Marshall, Arkansas, had some property to donate to the church if anyone was interested in moving there to help out. Brother Bill McCay of Yakima, Washington, reported on their meeting with Brother Roger Walkingstick. He also reported that Sister Kathy McCay had successful jaw surgery, and that Sister Nora Loveland was in a nursing home. Brother Howard Taylor of Loco, Oklahoma, reported on their meeting with Brother Howard McCay. Brother Mark Perigen of Bellflower, California, wrote that Sister Myrtle Lee Clouse was improving after a kidney operation. There was also a baptism notice of Janice Sanford of Goshen, Arkansas.

If your religion means much to you, live so it will mean much to others.

BULLETIN BOARD

Meetings

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

Births

Sarah Jenell Shepherd	Vancouver, WA	Sept. 19, 1995
Samantha Jo Solomon	Selah, WA	Sept. 26, 1995
Tyler Lee Kostzy	Selah, WA	Sept. 28, 1995

Baptisms

Jake Faucet	Ringgold, TX	Sept. 3, 1995
Margaret Jackson	Sea-Tac, WA	Sept. 7, 1995
Tameshia Jackson	Sea-Tac, WA	Sept. 7, 1995

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
Larissa Smith	Comanche, OK	Heart problems & age
Jack Wood	Hornbeck, LA	Severe heart attack
Lee Joe Pollan	Ringgold, TX	Prostate surgery
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

Passings

Elsie Adell Potts	Cedaredge, CO	July 29, 1995

