

Our Prayer List

- ◆ Sarah Adams
- ◆ Dawn Copes
- ◆ Bill Cyrus
- ◆ Dottie Daniels
- ◆ Tom & LaVonne Haines
- ◆ Keith Hodges
- ◆ Beulah Keppler
- ◆ Bob Meiers
- ◆ Gaylin Miller
- ◆ Liz Miller
- ◆ Mike Miller
- ◆ Janice Ortman
- ◆ Hallie & Don Phillips
- ◆ Cora Shrake
- ◆ Katie Wood
- ◆ Mark Young
- ◆ Shirley Young
- ◆ Geco "Hannah's Aunt"

Health

Encouragement

- ◆ Bill Copes
- ◆ Don Craig
- ◆ Matt Wood

Order of Service

Morning

Song Leader	Bob Whitaker
Prayer	Doug Cyrus
Table	Don Craig
Assist	Eric Whitaker
Assist	Charlie Bryson
Assist	Bob Calvert
Lesson	Shawn Daniels
Prayer	David Craig

Evening

Song Leader	Eric Whitaker
Prayer	Don Craig
Lesson	David Craig
Prayer	Charlie Bryson



**Prepare and prevent,
rather than repair
and repent.**

This Morning Sermon

**“The Letter to the Seven
Churches of Asia—
Philadelphia”**

(Rev 3:7) And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;”

Ps 145:17

**The Lord is righteous in
all his ways, and holy in
all his works.**

**Weekly
Memory
Verse**



The Parable of the Ten Virgins continue from page 1

to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.” (Matt 25:1-13) Let us look at this parable and benefit from what it can teach us.

First we need to understand what this parable is made to represent. Who is it that Jesus is speaking of? Jesus said, “Then shall the kingdom of heaven be likened unto...” The phrase kingdom of heaven is a descriptive title for the church. It is speaking of this kingdom that’s rule is in heaven. He is speaking of the same institution as that of the church, which incidentally is descriptive of its called out feature.

Why ten virgins? Ten in the scripture represents whole or ‘all parts’. So, Jesus is speaking of the aggregate of the saved. He uses virgins, for the simple reason that virgins represent one that is pure, and if you are in God’s kingdom then you are pure. Peter tells us, “Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” (1 Peter 1:22-23) When we have obeyed the truth we have become as virgins waiting for the bridegroom to come. Paul tells us, “For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” (2 Cor 11:2)

Jesus tells us that there are two groups, five virgins that were wise and five that were foolish. Notice he doesn’t say that one is good or the other is evil. He doesn’t say one sinned and the other never did. As a matter of fact, the scriptures teach us that all have sinned. (Rom 3:23) However, both groups are virgins, pure, and children of God. One was wise and the other was foolish. Why? One group was prepared, and the other was not.

This parable is a warning to show us that even if we are children of God we can live in such a way that we will be lost. We also learn that we can’t be prepared on someone else’s efforts or faith. We must be watchful for our own selves. We must keep ourselves prepared and do the tasks that God wants us to do. Verse 8 and 9 says, “And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.” (Matt 25:8-9) That is to say complete the tasks that will make you prepared.

How about you? Are you one of the wise virgins or one of the foolish? Are you going to be found unprepared and hear Jesus say, “Verily I say unto you, I know you not,” or will you be ready to enter in? Watch therefore, for you know neither the day nor the hour wherein the Son of Man will come!

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quoted; "Let your women keep silence in the churches And if they will learn anything, let them ask their husbands at home." But he added: "Perhaps Sister Jones knows that her husband does not answer questions." The moderator asked the lady to be quiet, saying that Brother Wallace did not come there to debate with a woman, and she kept silent till the speech and the debate was over.

Brother R. F. Schmucker, a Christian preacher from McMechen, W.Va., and I were the moderators. I found him to be a fair man, and we had no differences in our efforts to preserve order. He expressed himself as agreeing with Brother Wallace in many of the important points in the controversy. He said it took too much twisting for Brother Jones to even attempt to prove his position, and he (Schmucker) was no twister himself. I have hopes that he will accept the truth on the music question.

From my way of thinking, the debate was a complete success for the truth, and it is bound to do good, not only in that church and town, but in the country around. There were thirty or more preachers present at the debate, and they were from different parts of West Virginia and Ohio, with several from other States.

Too much can hardly be said for the liberality and the hospitality of the church at Moundsville. The preacher there, our good brother, C. D. Plum, did all that he could, both for the debate and for those who attended it from a distance. It was through his untiring energy and bravery that the debate was brought about. Brother Jones held a meeting there in the recent past, and he preached on the subject of instrumental music in Christian worship, in which he had many things to say about those who did not use it in their worship. Brother Plum went after him in the secular paper. Jones made conditions which it appeared that he thought Plum could not accept. Some of the conditions

were that Plum had to pay for the use of the tabernacle and give him (Jones) fifty dollars for traveling expenses and one hundred dollars for debating five nights, and his pet phrase was, "Put up or shut up." A less courageous man would have given it up, but Brother Plum and the brethren of Moundsville carried it through. The Lord will reward them.

In Jones' last speech he announced that he would preach on Sunday morning on the subject of instrumental music in Christian worship at McMechen. Brother Wallace stated to the brethren of the Christian Church that, if they would permit him, he would reply to him Sunday afternoon and would not expect them to pay him anything for so doing. One man spoke up from his seat and said: "I am a member of that church, and

I invite you to come up and reply to him." Another of his brethren said: "I am also a member of that church, and I object to your doing so." They had some controversy over it, and it ended by their refusal to allow Brother Jones to preach on that subject. It seems that the organ has always caused trouble.

FEW

Article taken from "Gospel Advocate" Sept. 1932

Character Made Known

"Thy speech betrayeth thee." Speech is the index of the soul. Utterance is the open door through which the character is known. Words are the fruit of the lips, and by their fruits we know them.



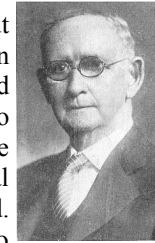
"The Moundsville Debate"

By: FB Srygley

This debate was held at Moundsville, W. Va., between Brethren Foy E. Wallace, Jr., and Sam P. Jones, from August 16 to August 20, 1932. The subject of the debate was the use of mechanical instruments in the worship of God. Brother Jones, of the brethren who use the instrument, was trying to prove that its use in Christian worship is Scriptural, while, of course, our Brother Wallace was denying it. Brother Jones worded what he called seven propositions, which were really only seven arguments to prove the one proposition. The propositions themselves prove that he is not a logician.

What he called his first proposition was: "The fact that instrumental music is natural or a God-given talent, in the same class with thinking, speaking, and singing, approves its use in the public, as well as the private, worship of the church today." Brother Wallace showed that there were many other things just as natural as playing an instrument, and the same argument would support these as well as instrumental music. If this assertion is true, it would not have been necessary for God to give any instruction on the subject of worship; but he could have said, "Act natural!" Brother Wallace showed also that in worship we should walk by faith and not by natural inclinations, and that this position would approve the worship of the Jew, the Catholic, or even pagan worship.

Jones' next proposition, as he called it, was: "The fact that God commanded and indorsed its use in his worship before and during the giving of the law at Mount Sinai approves its use in Christian worship today." Brother Wallace insisted that



the fault in Jones' logic was that he had no major premise; that if he could establish the major premise, that everything that was in the worship before and at the giving of the law should be in Christian worship, his conclusion would follow and the argument would stand. All things that were in the worship before and at the giving of the law should be in Christian worship. Instrumental music was in the worship at that time; therefore, instrumental music is Scriptural in Christian worship. But Jones had never even attempted to prove the major term of his proposition. Brother Wallace showed that animal sacrifice was before and after the giving of the law, and still Jones would not contend for animal sacrifice.

Brother Jones' third effort at an argument was: "The fact that God commanded and indorsed its use in the worship of the Jews approves its use in Christian worship today." Brother Wallace showed that this argument failed exactly like the other. Jones had no major premise. They burned incense in the Jewish worship. Would Jones contend for the burning of incense? Jones said logic was not in the Bible, and he did not believe in it very much, anyway. This statement was very convincing to us all. Other arguments were that the Old Testament approved its use, and that Jesus Christ and the apostles belonged to a nation that used instrumental music in their worship, and they never condemned its use. Brother Wallace showed that they belonged to a nation that burned incense in their worship, and their children were born in that covenant. Why would not Jones' argument support the burning of incense in Christian worship and infant membership in the church? Brother Wallace asked sev-

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eral very pertinent questions, and at the first Jones promised to answer them as he progressed with his argument. He made an effort to answer one or two, but his answers were turned against him with force, and he finally told Brother Wallace to answer his own questions.

Jones' sixth argument was on the use of the word "psallo." He seemed to be contending that "psallo" had undergone no change from its root meaning. Brother Wallace granted this, and he granted that some instrument was necessary in "psalloing"--that, according to the definition of the word, one could "psallo" his hair by pulling it, or his beard; or the carpenter could "psallo" his carpenter's line; but that Paul had named the instrument when he said making melody (psalloing) with the heart.

"Paul had named the instrument when he said making melody (psalloing) with the heart."

Paul had named the instrument, the human heart, and not a mechanical musical instrument. Perhaps the most telling argument on this question was made by Brother Wallace when he showed, of the forty-seven scholars who translated the King James Version and the one hundred and one who translated the Revised Version, there was no disagreement among them when they translated the word to "sing," to "make melody in the heart." Jones had set all these aside and depended upon his own ability to translate the word differently. Brother Wallace told the audience that they could not go home and take their English Bible and read "to play upon an instrument." It was Jones and O. E. Payne, a "Christian preacher," against the scholars of the world. This was an argument that all could see and understand. Such contentions of would-be scholars only tend to lower the Bible in the estimation of the ordinary listener. These brethren got their instrumental music before they did the

argument with which they are trying to satisfy themselves. Jones made no effort at a reply. The truth on this question was made to stand out in its beauty and power.

Jones' last and final argument was: "The fact that instrumental music is, or will be, in heaven approves its use in the worship today." Brother Wallace contended that the book of Revelation consisted of much figurative or symbolic language, and that it was a very unsafe position to contend that mechanical (man-made) instruments would be used in that spiritual realm. Jones quoted Revelation 14:2: "I heard the voice of harpers harping with their harps." Brother Wallace read from the Revised Version: "As the voice of harpers harping with their harps." He also stated that the text used by Westcott and Hort,

the book that Jones had introduced, had the word "as," showing it was a figure rather than the statement of a fact. There were from twenty-five hundred to three thousand people

present, but there was the best of behavior, except on the last night during Brother Wallace's last speech. Mrs. Jones, the wife of the debater, arose and tried to interfere by stating that she could answer Wallace's questions. Brother Wallace

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Tell an out-of-town friend to sign up for an e-Bulletin, and they can have an e-Bulletin delivered to their email inbox every week!



CHURCH NEWS & EVENTS

Announcements

Birthdays this month:

Hallie Phillips	6
Lemuel Miller	8
Doris Miller	15
Michelle Whitaker	22

Anniversaries this month:

Shawn & Tracy Daniels	12
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Church Family News

- Sister Rene Whitaker went through back surgery yesterday, March 21. It has been reported that the pain in her hips and legs has been eased by the surgery. Please keep her in your prayers.
- Sister Sarah Adams reported her sister Maxine Ray is need of your prayers. She has went through back surgery and is at home recovering. Please keep her and Sarah in your prayers



Hickory Estates Singing Night will be held on March 26, 2009 at 6:30 pm.

READ AND STUDY YOUR BIBLE DAILY!

"A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels"

(Prov 1:5)



Presented by the church of Christ in Plover, Wisconsin Women's Online Bible Study

The Women's Online Bible Study was designed to give women, that perhaps cannot come to a traditional class, a chance to study the Bible with others. If you are interested in signing up or know others in the community or abroad that may be interested, please pass the word of this work.