

**Schedule of Meeting Times:**

WKAC 1080 AM Sunday 7:30 AM

*Speaker, Robert Emerson*

Study Sunday 10:00 AM

Worship Sunday 11:00 AM

Worship Sunday 5:00 PM

*Singing every 2<sup>nd</sup> Sunday evening*

Study Wednesday 7:00 PM

**Preacher / bulletin editor:** Kris Vilander**Phone:** (256) 472-1065; (256) 472-1042**E-mail:** kris@haysmillchurchofchrist.org**Website:** www.haysmillchurchofchrist.orgCome study  
with us!**Servants during June:****Songleader:** Stanley (3), Larry (10),  
David (17), Chandler (24), Dwight (1)**Reading:** David**Announcements:** Stanley**Communion:** Robert, Larry, Chandler,  
Shay**Wednesday Lesson:** Stanley (6), Kris (13),  
Mike (20), Larry (27), Stanley (July 4)**Lawn Mowing (week beginning):**Marty (3), Stanley (10), Robert  
(17), Larry (24), Kris (July 1)**Singing:** Leopards (June 24)**Area Meetings:** Elgin Hills (10-15),  
Marcella Falls (10-15), Wooley  
Springs (10-15), Eastside (15,16  
young adults), Eastside (17-22),  
Bethel (23-29), Truth Lectures (23-  
29)**Hays Mill church of Christ**

21705 Hays Mill Road

Elkmont, AL 35620

**The Bible .  
Examiner***"Examine everything carefully..." - 1 Thessalonians 5:21 NASB*

Volume 1

June 10, 2018

Number 13

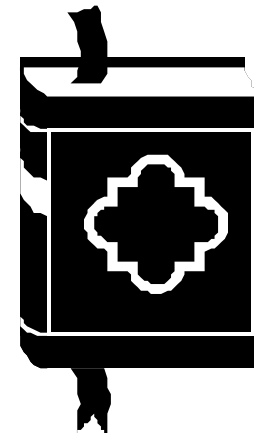
**Why and Why Not***By R. L. Whiteside*

Perhaps none of us can always give a sensible reason as to why we do some things, and as to why we do not do other things. It is not possible for anyone to know all the circumstances, forces and prejudices that control his actions; but usually we can name some reason or motive that we think was the main force that determined our actions. Some men act from motive, yet why some good men do certain things puzzles me. I cannot see why men write creeds, or Confessions of Faith, or Disciplines, even though their intentions are to do good. Much harm has been done by people who intended to do good, but such people are blind to the harmfulness of their course.

People should have good understanding as well as good intentions. Occasionally I see an article headed, "What the Church of Christ Believes." The writer has the

items numbered very much after the pattern found in the various other creeds. I use the term "other creeds" advisedly, for when a man, or a group of men, sets forth in a formal way what any group of people believe, the product is a creed or a Confession of Faith, even though it does not have the authority of a formally adopted Discipline. I object to such creeds, even though nobody attempts to enforce them on any one; for when any man preaches a sermon or writes an article on "What We Believe," or "What the Church of Christ Believes," he includes me,

and I object. I have not authorized any man to state my creed; neither do I think any church of the Lord has authorized him to do so. The preacher has assumed that authority. Well, I am older than any preacher that is younger than I am. Yes, sir; but I have never, so far as I remember, preached a sermon nor written an article on




"What the Church Believes." I have said much about what people should believe, but I am not going to assume the authority to tell the world what the church believes. I seriously doubt that the one who sets forth such creeds knows what the church is; he certainly does not know what every member of the church believes. Preachers make mistakes. I have read some articles and heard some sermons, in which there were some things I do not believe. I do not read these small creeds written by amateur creed makers.

A close companion to "What the Church of Christ Believes" is, "What the Church of Christ Teaches." If you want to preach a sermon or write an article on "What the Church Teaches," then I am not interested. In religious matters I am interested only in what the Lord teaches in the Bible. To put emphasis on what the church teaches is too much like Roman Catholicism and some other groups that sprang from the Roman church. Besides, what is this church that teaches thus and so? And who has been authorized to give an outline of what it teaches?

Why not make some change in our methods of dealing with the music question? Have we not acted too much on the defensive? A defensive fight may sometimes be necessary, but only when attacked; but even then the defense should be turned into attack as soon as possible. A defensive fight never gets an army anywhere. When you preach or write on why you do not use mechanical instruments of music in the worship are you not assuming a defensive attitude? Has anyone attacked you for not using mechanical

instruments? Then why so much defense? Why not make an aggressive attack on those who use them? Oh, I know we do some attacking when we preach and write on why we do not use the instruments, but our theme sounds altogether defensive. Why not announce something like this: The Sinfulness and the Evil Results of Mechanical Instruments in the Public Worship?

And why not also make an attack on much along that line while we are showing that a Christian can do in and through the church all that God intended for him to do. But people need to be reminded over and over of the evils to which such innovations have led—divided churches, open membership, community churches, and skepticism of all sorts. The early advocates of these innovations never dreamed that the younger men whom they influenced would so far depart from the truth of God as some of them have gone. But what has happened was inevitable. People cannot uphold the integrity and sanctity of a principle or a law that they violate. Jesus told the Pharisees that they compassed sea and land to make one proselyte; and when they had made one, they made him tenfold more a child of hell than themselves. And so it has happened to these early advocates of innovations and the people they influence. Those who have not gone so far need to be forcibly and often reminded of the direction in which they are headed.

--Via Bible Banner, December 1946. Brother Whiteside wrote a fine commentary on Romans; the first commentary I ever owned, given to me when I graduated High School. Thank you, Brother Fraser. 

# "Baptized in Pickle Juice"


By Jim R. Everett

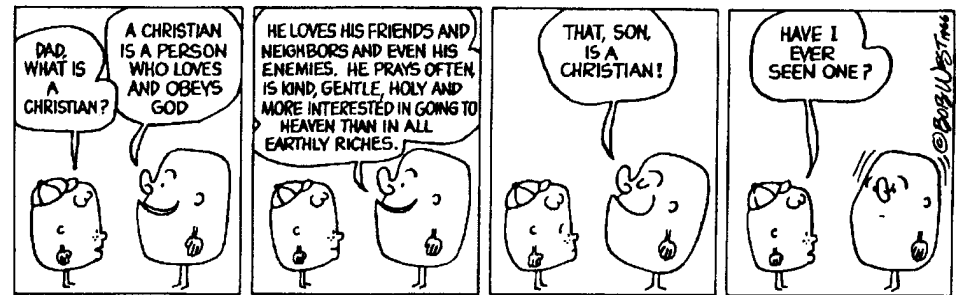
Sour, doleful, grumpy, disgruntled, complaining, negative, irritable, discontented – all describe the kind of person who seems to wallow in his misery and, not content therewith, loves to cause others misery as well. Perhaps you have seen this kind of person who claims to be a disciple? And, how he claims to be a real follower/learner of Jesus presents an insurmountable incongruity. "Baptized in pickle juice" (as brother Jack Wirtz describes them) conveys a graphic figure of their misery in their religion.

The NT record indicates the rejoicing of those who were baptized into Christ. They were baptized in water for the remission of their sins and, upon being raised from baptism, understood that their souls had been

cleansed from sin by the blood of Christ – note the rejoicing of the Ethiopian treasurer and the Philippian jailer who rejoiced with all his house (Acts 8:39; 16:34). Baptized believers understood that they had become new creatures and when raised from the watery grave of baptism, realized that they had escaped the old man of sin and were beginning a new life (2 Corinthians 5:17; Romans 6:1-7).

"Baptized in pickle juice?" No way! Not one who has obeyed from the heart! The baptized believer rejoices daily in his fellowship with Christ (1 John 1:1-3). You hear it when he talks—you see it when he walks.

--Via the website of the Cedar Park church of Christ. Which do you think best describes you? 



## Remember in Prayer

Sister Polly is, and will continue to be for some time, recovering from her broken ankle. Kenny Paul Mitchell is not doing well; the stroke affected his clarity of thought—he is in Limestone Health Facility, #91. Both Carolyn and Tim

could use some encouragement due to their long term illnesses... So, again, let's not forget those who simply can't meet with us: Lois Adams, Ruth Black, Carolyn Dennis, Dot and Tim Hice, Polly McNatt, and Hazel Teeples.