

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 2nd 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 August:****Songleader:** Dwight (5), Stanley (12),
Larry (19), David (26)**Reading:** Chandler**Announcements:** Larry**Communion:** Stanley, Marty, Robert,
Mike**Wednesday Lesson:** Stanley (1), Kris (8),
Mike (15), Larry (22), Stanley (29)**Lawn Mowing (week beginning):**Larry (5), Kris (12), Billy (19),
Marty (26)**Singing:** The Broadus' (26),
1708 Hollydale Drive**Area Meetings:**

The Bible . Examiner

"Examine everything carefully..." - 1 Thessalonians 5:21 NASB

Volume 1

August 19, 2018

Number 21

Yes, Mother, I have changed!

By Robert Turner

John Smith, born 1784, nicknamed "Raccoon," was a Calvinistic Baptist preacher of pioneer days. For years he preached the creed-bound Baptist dogmas of that day, and affiliated with regular Baptist Associations.

But John Smith was an independent and critical thinker. Reading the Scriptures, and discoursing with a group of Baptists called "reformers," Smith began to study his way out of creedalism, and to preach the pure, undenominational gospel of Christ. This led to his rejection by the more "orthodox" Baptists, and expulsion from some Baptist Associations.

Then, after many years away from home, he returned to visit his aged mother. The following is a

touching account of their reunion, as taken from "LIFE OF ELDER JOHN SMITH" by John A. Williams; published April 1870.

"...They tell me, John, that you have left us! They say that you deny the good Spirit that once gave you peace, and that you tell poor sinners that water can wash away their sins! For a long time I would not believe them; but why didn't you wait till your poor old mother was dead and gone?"

*"Mother," said he, "I confess that my mind has undergone some change in reference to the doctrines that I once held as true; but many of the things that you have heard about me are idle tales. I do not teach nor believe such things."
(Continued on page 7...)*

Hays Mill church of Christ

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Elkmont, AL 35620

Two Girls Want to Date Jerry

By Bill Hall

Jerry is a bright young man with a great future. He is a Christian, genuinely dedicated to pleasing the Lord and preparing for heaven. Two girls recognize these great qualities and want to date Jerry, but their approach is considerably different.

The first girl tries to attract Jerry by worldly means. She relies on her physical beauty and “up-to-date” wardrobe. She turns on her charm anytime he is around and is quite forward in his presence. She owns her own car and seeks to use that cherished commodity to the greatest possible advantage. She is a member of the church and attends regularly, but material values obviously outweigh spiritual values in her life. She has some good qualities, but she is placing so much emphasis on outward appearance that it is difficult for one to penetrate the veneer to see her real character.

The second girl makes no obvious effort to attract Jerry at all, for her “meek and quiet spirit” could never allow her to be forward or flirtations. In her effort to please God, she seeks to develop spiritual qualities in her life, and she would like to think that these

spiritual qualities would make her attractive to a spiritual young man. Because she is Christ-like, she is warm, friendly, sympathetic, concerned, the kind of person one can feel close to, and she manifests these qualities in Jerry’s presence as she does toward all her acquaintances. She does not possess the physical beauty of the first girl, but she is neat and wholesome in appearance and possesses a beauty from within, which *“is very precious in the sight of God,”* 1 Pet 3:4.

Which girl is Jerry most likely to date? We are not sure. We have seen good boys who, flattered by the attention of flirtatious girls, have made poor choices. And Jerry could make that mistake. But, knowing Jerry, we are quite sure that he will distinguish the girl who will make a great date from the one who will make a great wife, and will choose the latter.

Two vital questions remain to be asked. Girls, which one of the two girls correctly depicts you? Boys, which would you choose for a date? Young people who love the Lord choose mates that will help them go to heaven.

—Via *Two Men*, p54,55 

“Yes, Mother, I have changed,”
continued from front)

“I have never denied the Spirit, nor taught that water can wash away sins.”

“But, if you had only lived and preached as you once did, a few years longer, John, it would not have hurt me; I could have died so much happier;” and she burst into a flood of complaining tears.

He tried, with all his art, to assuage her grief, but his words were powerless. He continued to sit by her side in silence, painfully conscious that he had not the address to wipe away her tears.

“Mother, on your account,” said he at length, “I would be glad if I were still a Baptist; but I could not then be true to my convictions of duty. It pains me, beyond expression, to wound the feelings of my mother; and I will now make

you, as I regard it, a fair proposition: I will turn back and preach Calvinism as faithfully as ever I did, so long as you live, should I survive you, provided you will agree to answer for me, in the day of judgment, should I be found wrong in so doing.”

“Ah, John,” she replied, “I can’t do that. I shall have to answer for myself in that day, and so must you, my poor boy!”

“Well,” said he, “if I must answer for myself then, do you not think, mother, that I ought to believe and act for myself now?”

She mused for some time, and then, wiping her eyes, replied: “I suppose you are right, Johnny; you ought to think for yourself. But you will have to account for it in the great day.”

—Via *Plain Talk*, Vol 1, No 10, October, 1964 

Remember in Prayer

Robert and Betty’s brother-in-law passed away early this week, shortly after having obeyed the gospel—what a blessing that our Savior will always welcome those that truly come to Him!

Kenny Paul has come back home to live with his son, but is still very unwell.

Betty got a good report on her eyes; Dwight’s numb arm is

apparently the result of a pinched nerve in his neck (rather than something relating to the heart); and Hazel Teeple is doing well following jaw surgery—we thank God for these things!

Continue to remember Herbert Sides, who has bone cancer; and please don’t forget Lois Adams, Ruth Black, Carolyn Dennis, Tim and Dot Hice, and Polly McNatt.


“If” ...for Girls

If you can hear the whispering about you
And never yield to deal in whispers, too;
If you can bravely smile when loved ones doubt you
And never doubt, in turn, what loved ones do;
If you can keep a sweet and gentle spirit
In spite of fame or fortune, rank or place,
And though you win your goal or only near it,
Can win with poise or lose with equal grace;

If you can meet with Unbelief, believing,
And hallow in your heart, inspired word,
If you can meet Deception, undeceiving,
But answer it instead, “thus saith the Lord,”
If you can be what girls should be to mothers:
Chums in joy and comrades in distress,
And be unto others as you’d have the others
Be unto you—no more, and yet no less;

If you can keep within your heart the power
To say that firm, unconquerable “NO,”
If you can brave a present shadowed hour
Rather than yield to build a future woe;
If you can love, yet not let loving master,
But keep yourself within your own self’s clasp,
And not let Dreaming lead you to disaster
Nor pity’s fascination loose your grasp;

If you can lock your heart on confidences
Nor ever needlessly in turn confide;
If you can put behind you all pretenses
Of mock humility or foolish pride;
If you can keep the simple, homely virtue
Of walking right with God—then have no fear
That anything in all the world can hurt you—
And—which is more, you’ll be a Woman, dear.

—Though the author is unknown, this poem, modeled after Rudyard Kipling’s “If,” is in some ways not simply its equal, but it’s superior. Edited, *The Christian Girl*, Hayhurst, Mamie W., Quality Printing Co., Abilene, TX, 1963, p. 55 

Brotherly Love

By James DeVoll

“But as touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another,” 1 Thess 4:9. The term love is vastly misunderstood by society today. To many, love means that you accept the actions of a person without question. You dare not criticize anyone for what they do, particularly in regard to moral conduct.


Jesus teaches us that we are to love our fellow man. As John the apostle wrote: “...God is love; and he that dwelleth in love dwelleth in God, and God in him,” 1 Jn 4:16. This divine love, which we learn from God, always seeks the highest good of the other. Thus, we are to put God above self and our fellow man before self. This love cannot be selfish.

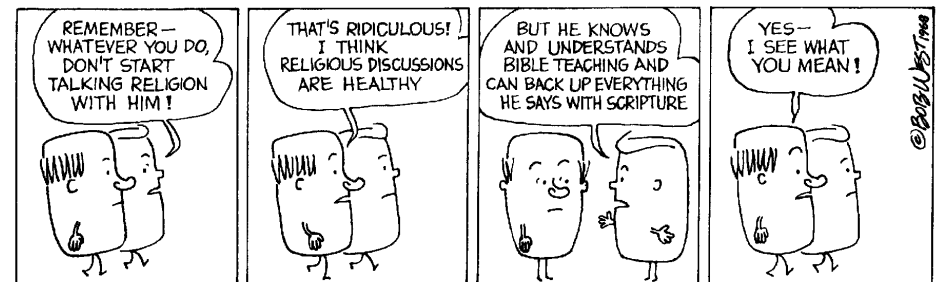
When a person learns this love which is from God, a noticeable change will occur in the life of that person. They will speak and act with greater kindness to their wife or

husband. They will speak more gently to their children. Speech directed to neighbors and friends will be “seasoned with salt.” Learning this divine love will necessitate a change in your conduct toward other folks.

Also, this love will change your view regarding your friends and associates. Because you love them, and have their “highest good” in mind, you will be concerned about sin in their life. Through Paul, Jesus teaches us that the wages of sin is death, Rom 6:23.

Understanding the penalty of sin, you will be concerned about the moral conduct of others and will do what you can to help them overcome sin that will put their souls in jeopardy. Paul wrote in 2 Cor 5:11, “Knowing therefore the terror of the Lord, we persuade men...”

Have you truly learned this divine love? 



Until We Have Ears

By Paul Earnhart

Men seldom see things alike. It's not that reality wears so many faces; it's just that men choose to look at things differently. Some people in Jesus' day were sure that He was the Son of God, but they were in the minority. Many very religious people thought He kept the wrong company—prostitutes, well-known extortioners, notorious people. And, after all, "a man is known by the company he keeps." He said He spent His time with sinners because they needed Him, Lk 5:31.

But most people thought that was a likely story. Some thought they had never heard a man speak with the wisdom and clarity that Jesus did, Jn 7:45. Others laughed at the idea that a man of such little learning and background—a nobody—could be thought wise, except perhaps by the ignorant and irreligious, Mk 6:3; Jn 7:47-49. Jesus said that His teaching came from God and that those who wanted to do God's will would be able to recognize that, Jn 7:15-17. Many, however, still complained that His teaching was vague (Jn 10:24) and often preposterous, Jn 6:42, 52.

Jesus did not come to a very good end. It is said that men die as they have lived—and Jesus' death was scandalous. He was charged with high crimes by the rulers of His people and executed in the company of two notorious thieves. Many thought it absolutely ludicrous that such a weak, pathetic figure should claim to be the Son of God, the King of kings, and they said so, Mt 27:39-44. The truth is that even His disciples who had believed in Him were deeply shaken by the cross, Mt 26:56. Jesus said He had to die to save others from their sins, Mt 26:28. Still, the most learned Jews likely continued to repeat what the law clearly said, that a man hanged on a tree was accursed of God, Deut 21:22-23.

From every worldly-wise and fleshly point of view Jesus of Nazareth could not have been the Christ of God, 1 Cor 1:23. That was how most folk felt about it. This is not surprising since most folk have usually been worldly-wise and practical minded. In 2 Cor 5:16, Paul says that he at one time saw Jesus just this way—"after the flesh"—a man who got just what was coming to Him. This

is not really so remarkable. Isaiah had long before announced that God's Servant would be "despised and rejected of men," and they would "esteem him smitten of God" because of His own great wickedness, Isa 53:3-4. He had earlier described Him as "a stone of stumbling and ... a rock of offense," Isa 8:14. But Paul did not go on looking at Jesus in this hardheaded, practical-minded, worldly-wise, "common sense" sort of way, 2 Cor 5:16. He came to understand that not just the Gentiles but the Jews as well, all men, were hopelessly ensnared by sin, Rom 3:23. He saw why Jesus had to come into the world (1 Tim 1:15) and why He had to die in our stead, Gal 1:4. He became a new man in Christ with a new set of values and a new way of looking at things, 2 Cor 5:17. He learned to walk by faith in God rather than by human wisdom, 2 Cor 5:7.

The gospel does not deny that Jesus' death was shameful. Apostolic preachers did not reject the Old Testament edict that a man hanged on a tree was accursed of God. They swallowed whole the disgrace and shame of the cross (Gal 3:13b) and moved to the more critical question of "Why?" Why

was the Christ of God brought to such degradation? Why was He made to suffer such contempt? And then they gave the answer that we all so dread to hear. It was not for His own sins but for ours that He was accursed, Gal 3:13a. "God laid upon him the iniquity of us all," Isaiah 53:6. "He who knew no sin He made to be sin on our behalf ... that we might become the righteousness of God in him," 2 Cor 5:21.

We, too, may first look at the cross and imagine that we are seeing a scandalous man dying a scandalous death—but if we look long enough, and honestly enough, we will finally realize that the scandal is that of our own sinfulness and the glory is that of His great love. Whether that happens to us or not depends on the kind of spirit we bring to the cross. A proud man will find it incomprehensible and unacceptable. The humble man will find it altogether believable and desirable. As Jesus Himself said, no one can hear the message until he has ears to hear it, Lk 8:8. The choice between pride and humility is clearly ours.

—Via *Christianity Magazine*,
January, 1984 

In an effort to make up for having once again forgotten to print the bulletin (although each time it had already been prepared for printing), this week's bulletin has been enlarged... Thanks!