

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

"Flee immorality. ...the immoral man sins against his own body."
 —1 Corinthians 6:18



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**Servants during January:**

Songleader: Larry (26), David (2/2), Peter (2/9), Dwight (2/16), Stanley (2/23)

Reading: Mike; David (Feb)

Announcements: Robert; Stanley (Feb)

Table: David, Peter, Marty, Stanley; Larry, Mike, Lakin, Buddy (Feb)

Wednesday Lesson: Kris (29), Larry (2/5) Stanley (2/12), Kris (2/19), Larry (2/26)

Lawn Mowing (week starting):

On winter break...

Singing: Larry and Shane's (1/26)

Area Meetings: Pepper Road (1/25-30); Phil Campbell (2/2-4); College View (2/15 Men's Study); Kelly Spring Road (2/21-23); Danville Rd (2/23-26)

Hays Mill church of Christ

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The Bible . Examiner

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

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Why 'Liberal' and 'Conservative' Churches of Christ?

By Robert Harkrider

During the past three decades many have asked this question. Some sincere brethren who have been caught up in one stream or another never fully understood, and many who were too young before have now grown to adulthood wondering why. It is therefore a good question worthy of repeated investigation. Labels of "liberal" and "institutional" versus "anti" and "conservative" have been used by some as a prejudicial tool to halt further investigation. Labels used as prejudicial clubs are to be condemned; yet the terms "liberal" and "conservative" are proper when used as adjectives to describe a difference in attitude toward Bible authority, and consequently, a difference in practices. As the years go by, the attitude underlying the division becomes more apparent. We are not separated because one group


believes in benevolence and the other does not, nor because of jealousy and envy. We have divided over a basic attitude toward the Bible. A liberal attitude justifies any activity that seems to be a "good work" under the concept, "We do a lot of things for which we have no Bible authority." A conservative attitude makes a plea to have Bible authority (either generic or specific) for all we do—therefore refraining from involving the church in activities alien to that of the church in the New Testament. Briefly, the walls of innovations which have divided us are built in three areas:

WHO? Who is to do the work of the church? The church? Or a human institution? The church has a God-given work to do, and the Lord made the church sufficient to do its own work. Within the framework of elders and deacons, a local church is the only

organization necessary to fulfill its mission of evangelism, edification, and benevolence, Eph 3:10-11; 4:11-16; 1 Tim 3:15. However, a wedge was driven when some began to reason that the church may build and maintain a separate institution—a different WHO to do the work of the church. This separate institution is human in origin and control. It is not a church nor governed by the church—yet it receives financial maintenance from the church. Human institutions so arranged (such as benevolent homes, hospitals, colleges, or missionary societies) may be doing a good work. However, when they become leeches on the church, they deny its independence and all-sufficiency and make a “fund-raising house” of God’s church.

HOW? How is the work of the church to be overseen? On a local basis with separate, autonomous congregations? Or may several local

churches work as a unit through a sponsoring eldership? The organization of the New Testament church was local in nature, with elders limited to oversight of the work of the flock among them, Acts 14:23; 1 Pet 5:2; Acts 20:28. We are divided by those who promote “brotherhood works” through a plan of inter-congregational effort with centralized oversight—an unscriptural HOW.

WHAT? What is the mission of the church? Spiritual or also social? It is in this area that the loose attitude toward the Scriptures is becoming more apparent. Though wholesome activities are needed for all, the Lord died for a higher and holier mission than food, fun, and frolic. Let the church be free to spend its energy and resources in spiritual purposes, 1 Pet 2:5; Rom 14:17; and let the home be busy in providing social needs, 1 Cor 11:22,34. 

Do You Pray During The Worship Services?

By Bill Hall

The worshipper who would pray in the assembly must do more than bow his head and close his eyes. He must pray. “Otherwise, if you bless with the spirit, how will he who occupies the place of the uniformed say ‘Amen’ at your giving of thanks,

since he does not understand what you say,” 1 Cor 14:16? This verse suggests four requirements if one is to enter into a prayer.


He must listen to the prayer. One cannot legitimately say “Amen” at the conclusion of a prayer if he has not

listened to the prayer. “Mind-wandering” is an ever-present problem. We sing, but we don’t observe the words of the song. We bow our heads, but we don’t listen to the prayer. We sit through the sermon, but our minds wander to things of an earthly nature. Consequently, we attend worship periods, but we don’t worship as we ought. If one is to pray, with the congregation, he must listen to the prayer.

He must understand the prayer. When a man in the first century led a prayer in an unknown tongue, the worshiper could not say “Amen,” for he could not understand the language in which the prayer was spoken. Neither could the worshiper say “Amen” today if the leader has not spoken loudly enough to be heard or if he has used words or phrases which the worshiper does not understand. Those who lead prayers in the assembly should be conscious of the needs of the whole congregation, speaking up where all can hear and using words which all can understand.

He must agree with the prayer. A number of years ago, while sitting beside an older preacher, I observed his saying “Yes” or “Yes, Lord” at the conclusion of each separate phrase of the prayer as it was being led. He

spoke the words softly enough that I was probably the only one in the assembly who could hear them, but I was impressed. Obviously, this brother was listening to every phrase, determining whether or not he agreed with the phrase, and was then softly speaking his agreement. He was not just sitting through a prayer; he was praying. Occasionally, we hear sentiments expressed in prayer with which we do not agree. To these sentiments we cannot say “Amen.”

He must say “Amen.” The word “Amen” means “so let it be.” We long to hear the strong, resounding “Amen” at the close of prayers which we used to hear. We fear that the move away from this practice is just another step toward cold, lifeless formality in our worship periods. We are not contending, however, that one must say the word “Amen” audibly; but we are suggesting that at least in his mind he should say “Amen,” thus making the prayer his own prayer. He has listened to the prayer; he has understood the prayer; he has agreed with the prayer; now he speaks to God his “Amen” or approval of the prayer as his prayer. In this manner, he unites with other worshipers in common prayer unto God. 

Remember in Prayer

Please continue to pray for **Dwight Presnell**; as well as **Faye** (rm 100 Athens Restore Therapy), **Ruth Black** and **Madelene Britnell**; also

Lois Adams, Carolyn Dennis, Tim and Dot Hice, Polly McNatt, and Hazel Teeples. 