

**Schedule of Meeting Times:**

WKAC 1080 AM Sunday 7:30 AM

*Speaker, Robert Emerson*

Study Sunday 10:00 AM

Worship Sunday Morn 11:00 AM

Worship Sunday Eve 5:00 PM

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

Study Wednesday 7:00 PM

**Preacher / bulletin editor:**

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*“They even sacrificed their sons and their daughters to the demons, **and shed innocent blood**, The blood of their sons and their daughters, whom they sacrificed to the idols of Canaan; and the land was polluted with the blood.”*

— Psalm 106:37,38



# The Bible . Examiner

*“Examine everything carefully...” –1 Thessalonians 5:21 NASB*

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Number 1

## The Sin of Abortion

*By David Padfield*

In the first chapter of Romans the apostle Paul listed the sins of the Gentiles. In this heinous list of crimes we find the phrase “without natural affection,” Rom 1:31, KJV. This refers to those who do not possess the love and attachment which nature teaches all mothers to have for their young.

*“This expression denotes the want of affectionate regard towards their children. The attachment of parents to children is one of the strongest in nature, and nothing can overcome it but the most confirmed and established wickedness. And yet the apostle charges on the heathen generally the want of this affection. He doubtless refers here to the practice so common among heathens of exposing their children, or putting them to death. This crime, so abhorrent to all the feelings of humanity, was common among the heathen, and is still. The Canaanites, we are told, Psa 106:37,38, ‘sacrificed their sons and their daughters unto*

*devils, and shed innocent blood, even the blood of their sons and daughters, whom they sacrificed unto the idols of Canaan.’ Manasseh, among the Jews, imitated their example, and introduced the horrid custom of sacrificing children to Moloch, and set the example by offering his own, 2 Chron 33:6. Among the ancient Persians it was a common custom to bury children alive. In most of the Grecian states, infanticide was not merely permitted, but actually enforced by law.” (Barnes’ Notes on the New Testament)*

Abortion is sinful because it is the willful taking of human life. Under the Mosaic Law, God said, “If men fight, and hurt a woman with child, so that she gives birth prematurely, yet no lasting harm follows, he shall surely be punished accordingly as the woman’s husband imposes on him; and he shall pay as the judges determine. But if any lasting harm follows, then you shall give life for life,

**Servants during April:**

**Songleader:** Larry (4), David (11), Peter (18), Stanley (25), Larry (5/2)

**Reading:** David; Stanley (May)

**Announcements:** Marty; Larry (May)

**Table:** Mike B, Larry, Mike M, Stanley; David, Peter, Marty, Robert (May)

**Wednesday Lesson:** Bill Hall (7), Kris (14), Larry (21), Stanley (28), Kris (5/5)


**Lawn Mowing:** Stanley (4), Robert (11), Larry (18), Kris (25), Marty (5/2)

**Hays Mill church of Christ**

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eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe," Ex 21:22-25. If the accidental

interruption of a pregnancy was to be punished, what about the one who deliberately murders the unborn? 

# What about Abortion in Cases of Rape or Incest?

By Wayne Jackson


We continue to be troubled by the fact that many who view themselves as "pro-life" advocates are willing to make exceptions, justifying abortions in cases of "rape and incest." Their position simply is not logical. Consider the following points.

If the fetus within a woman's womb is a human being, to take his or her life is murder. If the fetus is not a human person, why should anyone oppose abortion under any circumstance? The manner of conception is irrelevant. Is a child a child, regardless of "by whom" the conception was initiated? Of course it is.

Let us think about the matter from this vantage point. Suppose a woman is raped and, as a consequence, becomes pregnant (though such occurrences are extremely rare). Let us also assume, for the sake of the argument, that for some reason she carries the baby full term and gives birth. Let us take it a

step further and suppose that she nurtures the baby for a couple of years. Finally, she visits a psychiatrist and confides that though she has tried to love this child, the memories of her rape have made her a mental wreck; she can no longer bear to be in the youngster's presence. Here is the key question: May she now, with impunity, kill her offspring? Universally, the cry will be, "No!" But why not? If rape is a justification for destroying the child before birth, why not after birth as well?

Does logic confuse some of our leaders? If abortion is a moral act, there should be no restrictions. If abortion is an immoral act, concessions may not be made to accommodate "circumstances."

The conception of children, by either rape or incest, is a tragedy. But one does not correct a wrong with a wrong. Somehow, though, in the abortion controversy, two wrongs are supposed to constitute a right! This ideology is utter nonsense. 

# A Servant's Heart

By Greg Gwin

Our Lord taught that if we would be truly great in His kingdom, we MUST develop a servant's heart. "But he that is greatest among you shall be your servant," Mt 23:11. If we understand this truth, then we will be working more and more to acquire the attitudes and characteristics of a servant. What are some of these?


If I possess a servant's heart, then I will be ready and willing to do any job that needs to be done even when it is not the job that I really wanted to do. Some tasks are difficult and receive little recognition, but I'll do these anyway. After all, I shouldn't be doing my works to be "seen of men," Mt 6:1ff.

With a servant's heart, I will worry less (ultimately none at all) about how others serve me, and I will be more interested in finding ways to serve others. "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant," Mt 20:26,27.

As a faithful servant, I will not be rebellious against God, the things

taught in His word, or to those who are in authority over me (elders, parents, employers, etc.). To do so would be completely contradictory to the whole notion of servanthood, 1 Pet 5:5-7.

As I grow in these attributes of a servant, I will begin to see my needs and myself as less important in the "bigger scheme" of things. "For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith, Rom 12:3.

And finally, as a servant who is seeking to please God, I will grow in the realization that my work is never done—that I have never done as much as I could have or should have done. "So likewise ye, when ye shall have done all those things which are commanded you, say, 'we are unprofitable servants: we have done that which was our duty to do,'" Lk 17:10. 

## Remember in Prayer

Please continue to pray for **Madelene Britnell, Carolyn Dennis,**

**Tim and Dot Hice, and Joyce Smith.** 