

Schedule of Meeting Times:

WKAC 1080 AM Sunday 7:30 AM
 Study Sunday 10:00 AM
 Worship Sunday Morn 11:00 AM
 Worship Sunday Eve 5:00 PM
Singing every 2nd Sunday evening

Study Wednesday 7:00 PM

Preacher / bulletin editor:

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Christians are "...born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven..."

—1 Peter 1:3,4

**Servants during October:**

Songleader: Stanley (4),
 Larry (11), Stanley (18),
 Larry (25)

Reading: Mike

Announcements: Stanley

Table: Mike, Larry, Marty

Wednesday Lesson: Larry (7), Stanley (14), Kris (21), Larry (28)

Area Meetings:

Somerville Rd (Decatur), 18-21, Jeb Reaves;
Eastside (Athens), 25-28, Bill Hall

Hays Mill church of Christ

21705 Hays Mill Road

Elkmont, AL 35620

The Bible . Examiner

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

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'Going Home' The Melody & The Hope

By Warren E. Berkley

I love good music. For me it is therapeutic and a pleasant mental recreation. I am intrigued by the technical talent of skilled musicians and interested in various interpretations of conductors, arrangers and performers. But there is another valuable product of music for me: the stirring of good memories and hopeful thoughts.

All of these benefits are shared in Antonin Dvorak's Symphony No. 9 in E minor, popularly known as "From The New World," or "The New World Symphony." I was privileged to hear this performed by The Valley Symphony Orchestra recently. Everything was there. The teamwork of talented musicians, the passionate interpretation of the conductor and the uncommon attentiveness of the audience — which became a graceful

avenue for the great melodies of the composer to find their mark.

In the case of this work, historical context enhances your appreciation for the piece. In 1892 Dvorak moved from Prague to New York. Not long after his arrival in "the new world," he began to study the music of this young society. He was fascinated by this music and felt that "this must be the real foundation of any serious and original" attempt to teach music and composition in America. The music was already here. It was his task to study it, teach it and capture it in his work. The melodies he heard in New York and during a summer in Iowa became the leading influence that resulted in this amazing piece, "The New World Symphony."

The most compelling melody in this composition is what we know as the song, "Going Home." Music

historians are not agreed. Did Dvorak hear this and incorporate it into his symphony? Or was it original with him? Some even speculate the theme may have originated in the Czech music of his childhood.

Why does that melody so grip us emotionally? What images and thoughts are created in our minds when listening to this? “Home” is a word that touches us. It is where you go for comfort; it is familiar; it is a place to relax after work. In whatever language, the concept is lofty and endearing.

The lyrics (likely written after the 9th Symphony was released):

Going home. Going home. I'm a-going home.

Quiet-like some still day, I'm just going home.

It's not far, just close by, through an open door.

Work all done, cares laid by, Going to fear no more;

*Mother's there expecting me,
Father's waiting, too.
Lots of folks gathered there. All
the friends I knew.*

Someday, will you be going home? Death will not be the end of your existence. You will move from this earth into the next realm. Heaven will be the perfect and final home. Father's waiting... folks gathered there... fear no more... cares laid by. Are you going home?

“Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, who are kept by the power of God through faith for salvation ready to be revealed in the last time,” 1 Pet 1:3-5!



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

Carolyn's brother David and **Cindy's father Don** both passed from this life Saturday, 10/3. Please continue to pray for **Carolyn; Hazel;**

Larry's mother, Polly; Dwight and Shirley; Cindy's mother and brother; Joshua V and his family; and **John, Sylvia, and Paige Pollard.**