

*In
Search
of ...*

Truth & Right

Tim Henderson, Editor

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***“Fi-
ever
hon-***

***nally, brethren, what-
is true, whatever is
orable, whatever is
right, whatever is pure,
whatever is lovely,***

A publication of the
**Wellsburg
church of Christ**
Which meets at:
**112 Sunset Ave.
Wellsburg, WV 26070
304-737-1422**

*We appreciate so much
your presence here with
us today. We would like
to extend an invitation
to join us at any of our
other times of worship.*

TIMES OF SERVICES
SUNDAY
Bible Classes* 10:00 AM
AM Worship 10:45 AM
PM Worship 6:30 PM
WEDNESDAY
Bible Classes* 7:00 PM
(* Bible Classes for All Ages)

Today's Sermon:

***Top 10 Ways to
Ruin a Sermon***

*Audio CD's are available
free of charge in the foyer.*

***Please visit our website:
www.truthandright.org***

*If you have any questions regarding
what we teach and practice, please
feel free to ask.*

Balm of Gilead

Andy Sochor, via-Plain Bible Teaching

We sometimes sing the song, "Did You Think to Pray?" In one of the verses, it mentions the "Balm of Gilead." This is a term we may or may not be familiar with. What exactly is the Balm of Gilead? In order to have a better understanding and appreciation for the words we're singing, let us notice what the Bible says about it.

Balm was used medicinally to treat wounds. We first read of it at the time when Joseph's brothers decided to sell him into slavery. They found "a caravan of Ishmaelites... coming from Gilead, with their camels bearing aromatic gum and balm and myrrh, on their way to bring them down to Egypt" Genesis 37:25. The medicinal use of balm is mentioned in Jeremiah's prophecy of the fall of Babylon. "Suddenly Babylon has fallen and been broken; wail over her! Bring balm for her pain; perhaps she may be healed" Jeremiah 51:8.

Earlier in Jeremiah, this balm was used as an illustration to show the necessity of returning to the Lord to be healed of sin. "Is there no balm in Gilead? Is there no physician there? Why then has not the health of the daughter of my people been restored?" Jeremiah 8:22. "Go up to Gilead and obtain balm, O virgin daughter of Egypt! In vain have you multiplied remedies; there is no healing for you" Jeremiah 46:11.

In the first verse, the people are being rebuked for not tak-

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ing advantage of the healing provided by God. *"Is there no balm in Gilead? Is there no physician there?"* These are rhetorical questions. Of course there was balm in Gilead. The point was that there was no reason for them to remain in their sickness, being separated from God. The remedy was available to them.

In the second verse, we see the admonition to go to Gilead to obtain balm. But what had these people done instead? They had searched after other remedies in vain. If we don't obtain the remedy God provides, we will not be healed.

So how does this apply to us today?

All of us *"have sinned and fall short of the glory of God"* Romans 3:23. Paul describes this condition as being *"dead in your trespasses and sins"* Ephesians 2:1. How do we fix this condition? We must take advantage of the remedy that God has provided — the blood of Christ. John said that Jesus *"released us from our sins by His blood"* Revelation 1:5.

What do we need to do to have our sins removed? If you are not a Christian, you need to do what the apostle Paul (then Saul) was told to do before he was a Christian: *"Get up and be baptized, and wash away your sins, calling on His name"* Acts 22:16

If you are a Christian, you must do what John told the Christians to which he was writing: *"walk in the Light as He Himself is in the Light... and the blood of Jesus His Son cleanses us from all sin"* 1 John 1:7. For the times we do stumble, John then says, *"If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness"* 1 John 1:9.

Many people want to find a different way for dealing with the problem of sin. But like the daughter of Egypt who searched in vain to find another remedy that would heal her (Jeremiah 46:11), our search is also vain if we look for a different way than what God has provided. We can have our sins washed away when we humbly submit to God's will in baptism. After becoming a Christian, we can receive forgiveness for our occasional sins through prayer — confessing our faults and asking forgiveness.

God can and will heal us. But it's up to us to take advantage of the remedy He offers.

Private & Public Worship

Irven Lee via—The Charlottesville Beacon

The great sermon on the mount (Matthew 6) encourages men to pray in a quiet room at home. The very command to fathers to nurture their children in the chastening and admonition of the Lord is a command for teaching at home. Paul mentions his daily prayers in the first paragraph of almost every epistle he wrote. He offered thanks to God and petitions for loyal Christians and for churches in many lands. There can be no doubt that the Lord is pleased with such private devotions.

Much of the finest teaching is done in private. The busy apostle of the Gentiles earned much of his support, but he took time to teach from house to house as well as publicly (Acts 20:20). The master teacher could take time to teach the woman at the well (John 4) or His apostles in some desert place away from the crowd, or He could meet with the blind man whom He had healed (John 9). Again we can say that our Lord wants us to speak, as it were, in the temple and in every house (Acts 5:42). The inspired men taught the men of the Jerusalem church so effectively that the men in general could preach the word when they were scattered by persecution (Acts 8:4). It certainly was in order for Priscilla and Aquila to take Apollos aside and teach him the way of the Lord more perfectly (Acts 18:26). We need thousands more in the church today who may be called faithful men who teach others also (2 Timothy 2:2).

Paul was not cut off from prayer even in the prison cell. The Christians over the world were asked to pray for him. These effectual, fervent prayers availed much. These prayers were not offered on the street corners after the blowing of a trumpet. They were not long prayers made for a pretense. They were not offered just as a matter of forming some ritual. They are examples of private devotions poured out to the Father who knows his children's needs and has made wonderful promises. We can also say that we need thousands more in the church today who come boldly to the throne of grace in private devo-

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The diligence one gives toward becoming a workman that does not need to be ashamed includes much private study. One is encouraged to meditate in his word day and night. The daily contact with the precious promises,

warnings, commands, and exhortations of the scripture is very important to one's spiritual welfare. One who would be strong should give attendance to reading that he may understand what the will of the Lord is.

Have these remarks indicated that there is no reason for public services? Do the books of our New Testament suggest that we have a choice between public and private worship, that we may choose the one or the other? Friend, no careful student of the Bible would admit that a choice is suggested. The same Bible that suggests prayer in the inner room also asks that we not forsake the assembling (Hebrews 10:25). The same apostle who prayed so regularly and fervently from his prison cell asked that we teach and admonish one another by psalms, hymns, and spiritual songs. The Christ who died for us asked that we take of the bread and the fruit of the vine in memory of Him. Disciples, according to the approved example (Acts 20:7), came together for this. The early church was steadfast in worship (Acts 2:42) just as it was remarkable in showing brotherly love. The private worship suggested was not instead of public meetings in the temple (Acts 5:42), the school of Tyrannus (Acts 19:9), or in other available places.

The church is the pillar and ground of the truth (1 Timothy 3:15). Elders are to take the oversight willingly, and all are to serve heartily. The very fact that God made plans for a congregation in each community where saints are found indicates that the coming together is of divine wisdom. Men may say they get more from private study. It is not a matter of where we get more or less. Both public and private devotions are taught in His word. How much benefit one receives at home or in the assembly depends much, though not alone, on his own attitude. The Lord knows that we need to be admonished by others, and that we should cultivate Christian association, as well as to have private study.

Sometimes wonderful periods of public study may suggest ideas and doctrines to our minds which conflict with our own personal ideas and habits. Antiseptics may burn the place that is infected. One reason, no doubt, for our need for group study is that we may be in a position to receive the benefit of the study

Those Serving This Week

Sunday AM

Class Prayer	Don Coen, Sr.
Announcements	Don Coen, Jr.
Song Leader	Ed Roberts
Scripture	Nahum 12
Reader	Blake Headen
Prayer	Chuck Isinghood
Speaker	Tim Henderson
Lord's Supper	
Bread	Tim Henderson
Fruit of the Vine	Harold Marshall
Serve	Terry Smith
Serve	Ken Prager
Closing Prayer	Earl Miller

Please inform the one in charge of announcements if you are unable to fulfill your responsibilities.

Sunday PM

Announcements	Don Coen, Jr.
Song Leader	Harold Marshall
Scripture	Nahum 3
Reader	Matt Ferrell
1st Prayer	Ed Roberts
Speaker	Tim Henderson
Communion	Dan Marton
Closing Prayer	Dave Harless

Wednesday

Announcements	Don Coen, Jr.
Class Prayer	Harold Marshall
Song Leader	Dan Marton
Invitation	Earl Miller
Closing Prayer	Ed Roberts

News N Notes

Please continue to remember these in your prayers:

Travelling:

- Dave & Wilma Harless is in Florida

Prayer Requests:

- Merl Frey
- Zeda Goddard's sons, Dallas and Terry, and her daughter Tammy Garrison
- Blake Headen, Alberta's husband
- Virginia Malick, Peggy Miller's mother
- Alfred & Mary Jane Myers
- Jimmy Roberts, Ed & Marie's son
- Jim Roberts, Ed Roberts' father
- Marie Roberts
- Chris Shane
- Connie Shane
- Blake Swanson is to have surgery soon

Don't forget our Shut-ins

Nursing Home:

- Ethel Mahan
- Pauline Sellers

At Home:

- Josephine Clow
- Mabel Fleming
- Zeda Goddard
- Betty Hunter
- Pauline Midcap
- Ann Rudolph

Send them a card—give them a call—let them know we are thinking about them.

If someone needs to be added to this list, please call:
304-914-2262 or 304-914-2263