

# Back To Basics

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**A Monthly Journal Dedicated To Teaching First Principles**

## **IS CHILDBEARING A CONDITION OF SALVATION?**

*Johnie Edwards*

Some have been led to believe that childbearing is a condition of salvation because of what Paul wrote Timothy. “Notwithstanding she shall be saved in childbearing...” (1 Tim. 2:15).

1) **THE CONTEXT.** Bible teaching must be understood in light of context. Paul is dealing with the role of women. Paul begins by saying, “Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression” (1 Tim. 2:11-14). This passage takes us back to the words of Genesis 3:16, where God said to Eve, “I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.”

2) **THE ROLE OF WOMAN.** God gave woman the role of childbearing, but nothing is said about childbearing being a condition of salvation. In this role of childbearing woman shall be saved, “*if* they continue in faith and charity and holiness with sobriety” (1 Tim. 2:15). The salvation of all of us is predicated

on the word “if.” Paul wrote the Colossians, “If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel...” (Col. 1:23). The main place of woman is domestic as Paul penned, “I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully” (1 Tim. 5:14). Titus was told that women were, “to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, obedient to their own husbands, that the word of God be not blasphemed” (Ti. 2:4-6).

3) **NO PUBLIC ROLE.** Women are not authorized to take part in a public way in church assemblies; such as, leading prayer, leading singing, waiting on the Lord’s table, teaching a Bible class where men are present, as Paul said, “But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence” (1 Tim. 2:11). This would include a man and a woman co-teaching. Certainly a woman may teach a ladies Bible class or children (Ti. 2:3-5).

“But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God” (1 Cor. 11:3).



# THE SOWER'S SEED

*Basic Sermon Starters*

"HE THAT GOETH FORTH AND WEEPETH, BEARING PRECIOUS SEED, SHALL DOUBTLESS COME AGAIN WITH REJOICING, BRINGING HIS SHEAVES WITH HIM."

## RETURNING GOOD FOR EVIL

### Introduction

1. The Bible teaches us to return good for evil (Mt. 5:38-48; Rom. 12:17-21; 1 Pet. 3:9).
2. Let's observe some examples of returning good for evil.

### Discussion

- I. **JOSEPH BLESSED HIS BROTHERS**
  - A. Joseph evilly treated (Gen. 37:18-34).
  - B. Joseph returned good for evil (Gen. 45:1-15; 50:15-21).
- II. **THE HEBREW MAID BLESSED HER CAPTOR**
  - A. 2 Ki. 5:1-4
  - B. Instead of seeking revenge, she returned good for evil.
- III. **DAVID SPARED SAUL**
  - A. Saul sought to slay David and became his enemy continually (1 Sam. 18:7-11, 29).
  - B. When given occasion to slay Saul, David spared him (1 Sam. 24:3-4, 9-17; 26:5-12).

## IV. STEPHEN PRAYED FOR HIS MURDERERS

- A. Stephen falsely accused, battered and bruised (Acts 6:9-14; 7:54-59).
- B. In his dying breath, he petitioned the Lord, "lay not this sin to their charge" (Acts 7:60).

## V. CHRIST PRAYED AND DIED FOR HIS ENEMIES

- A. Observe the evil treatment Jesus suffered at the hand of His enemies (Mt. 27:28-44).
- B. Yet He prayed, "Father, forgive them; for they know not what they do" (Lk. 23:34).
- C. Jesus laid down His life (Jn. 15:13-14).
- D. "For scarcely for a righteous man will one die," yet Christ died for sinners (Rom. 5:9-10).

### Conclusion

1. Let us overcome evil with good as these.
2. We invite you to overcome sin by coming to the Savior (Mt. 11:28-30), believing on Him (Jn. 8:24), repenting of sin (Lk. 13:3), confessing your faith in Him (Acts 8:37), and being baptized into Him (Gal. 3:27).

# Back To Basics

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## ESSENTIALS AND INCIDENTALS #2

John Isaac Edwards

4) **THE COLLECTION OF MONEY.** The execution of the work of the church requires the expenditure of money. The same Scripture which authorizes the spending of money also authorizes the collecting of money. We have New Testament precedent as to *how* money is collected in Acts 4:34-35: Disciples freely and sacrificially gave of their own accord. The New Testament order as to *when* money is collected is given in 1 Corinthians 16:1-2: Upon the first day of the week. This teaching, being the sum of all the New Testament says as to the time for a collection by the church, is exclusive. The scope of that *for* which money is collected is equal to the dimensions of the New Testament. Any program of work which requires a collection of money that exceeds the range of Scripture is too large to be Scriptural! Thus, how, when and for what purpose money is collected by the church are explicitly set forth; hence, essentials. The definite time of day when the money is collected, 9:00 a.m. or 9:00 p.m., and whether money is contributed by cash or check in a plate or a basket, are not bound; hence, incidentals.

5) **MUSIC IN WORSHIP.** The kind of music to be used in New Testament worship is not a matter of human speculation, but divine specification. The Hebrew writer quoted Psalm 22:22, "Saying, I will declare thy name unto my brethren, in the midst of the church will I *sing praise* unto thee" (Heb. 2:12). The only kind of music connected with the praise of God, in the New Testament, is singing. The only passage that mentions singing *with* anything is 1 Corinthians 14:15 - "*with* the spirit, and *with* the understanding." The New Testament is as silent about singing with mechanical accompaniment as it is praying with me-

chanical accompaniment! This also sets the boundary line of vocal music. Singing is in the line. The arrangement of vocal sounds possessing a degree of melody, that are unfruitful to understanding, and do not meet the requirement of the Lord to teach and admonish (Col. 3:16); such as, humming, whistling and mimicking sounds of a mechanical instrument, are outside the line. We are as limited to singing, in music, as we are to the fruit of the vine and unleavened bread, in the Lord's supper! The number and arrangement of songs, however, and the use of a song leader, a pitch pipe or a tuning fork and song books are all incidentals.

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## PRAYING FOR FORGIVENESS

*Charles Carpenter*

“**A**nd forgive us our debts, as we forgive our debtors” (Mt. 6:12). “And forgive us our sins; for we also forgive every one that is indebted to us...” (Lk. 11:4).

1) **DEFINITIONS.** “Forgive” (lay aside, leave, let go, put away); “debts” (faults, offenses which oblige to punishment); “debtors” (offenders, those who are obliged to punishment); “sins” (faults, offenses, trespasses, unintentional errors or willful transgressions).

2) **GOD FORGIVES.** In the same way that a creditor forgives a debtor, God forgives. Man reaches God only through God’s willingness to forgive and receive man. Christianity is God’s method of raising man out of sin and restoring him to his created state of purity. To accomplish this, God had to make provision whereby He could forgive sin. For this purpose, Christ was delivered up on the cross for our trespasses to make forgiveness possible. Just as God’s forgiveness is full, complete and permanent, we must forgive others if we expect God to forgive us (Mt. 18:35). If we cannot from the heart forgive others, we have the assurance that God will never forgive us. We cannot be reconciled to God, until we are reconciled to our fellow man (Mt. 6:14-15). No man can be at peace with himself or with God who cherishes any grudge or ill-will against his neighbor (Eph. 4:32; Col. 3:13).

3) **DEBTORS ARE FORGIVEN.** It does not mean that we are debtors to God, but our sins have a resemblance to debts. Debtors are those who are bound to others for some claim in commercial transactions - for something which we

have had and for which we are bound to pay according to contract. Since there can be no literal transaction between God and man, it must be used figuratively. We are guilty and God only can forgive, in the same way as none but a creditor can forgive a debtor. Grace, atonement, justification and forgiveness are all fundamental principles and are interrelated to assist man in reaching God. If God were not willing to forgive, there is nothing man could do to merit or demand His love and mercy. Without mercy, salvation would be impossible.

4) **GOD’S GOODNESS.** There is one divine quality that stands out clearly in the revelation of God to man. This is that God is good; He is kind, longsuffering and merciful. This does not mean that God is not also just, but that it is His goodness that has created a plan whereby the demands of justice can be met and mercy can be extended. To be forgiven of all past sins, one must be in Christ. “He that believeth and is baptized shall be saved” (Mk. 16:16). Paul wrote, “For as many of you as have been baptized into Christ have put on Christ” (Gal. 3:27). As Christians, we “pray without ceasing” (1 Th. 5:17).

5) **THE ULTIMATE EXAMPLE OF FORGIVENESS.** The ultimate example of forgiveness was stated by Jesus on the cross, in Luke 23:34, “Father, forgive them; for they know not what they do...”

“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 Jn. 1:9).

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# CALLING ON THE NAME OF THE LORD

*Martin F. Kennedy*

As there is much confusion over how God calls man, there is much confusion over how man calls on God. One religious group will say, "Just accept Jesus into your heart." Another will say, "Repeat the 'sinners prayer.'" And still another will say, "Man is entirely passive in his salvation; it is by faith or grace alone." But what do the Scriptures teach?

1) **ROMANS 10:13-17.** Verse 13, "*For whosoever shall call upon the name of the Lord shall be saved.*" Four questions are asked rhetorically in verses 14 and 15: (1) How shall they call on him in whom they have not believed? (2) How shall they believe in him of whom they have not heard? (3) How shall they hear without a preacher? (4) How shall they preach, except they be sent?

God sent the preacher (the inspired man of New Testament times). The preacher teaches the gospel. Man has to hear the gospel. And the gospel is to be believed. Man completes his calling on the name of the Lord when the gospel is obeyed (v. 16). The hearing of the word of God is what produces faith necessary to obey the gospel (v. 17).

2) **ACTS 22:16.** When the Lord appeared to Saul on the road to Damascus, it was not to save him, because when Saul asked the question in Acts 9:6, "What wilt thou have me to do?", the Lord said unto him, "Arise, and go into the city and it shall be told thee what thou *must do.*"

Acts 22:12-16 has Ananias, the preacher of God, coming in unto him and saying, "Brother Saul, receive thy sight. And the same hour I

looked up upon him. And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard" (An apostle had to be an eyewitness of His resurrection and picked by the Lord). The appearance of the Lord had to do with his apostleship; not his salvation. Ananias delivered God's call to salvation when he said, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, *calling on the name of the Lord.*" When Saul did what the Lord said he must do, he called on the name of the Lord.

Hearing the preaching of Paul, "many of the Corinthians hearing believed, and were baptized" (Acts 18:8). Believing the preaching of Philip concerning the kingdom of God and the name of Jesus Christ, those in Samaria were baptized, both men and women (Acts 8:12). The Ethiopian eunuch heard the preaching of Philip concerning Jesus, made the good confession, "I believe that Jesus Christ is the Son of God" and was "baptized" (Acts 8:26-40). To those on Pentecost, Peter said, "Repent, and be baptized every one of you..." Then they that gladly received his word were baptized (Acts 2:38-41).

God's call in these Scriptures is that man must hear, believe, repent, confess Jesus, and be baptized. Man answers the call by obeying, thereby calling on the name of the Lord. God has called. Will you answer that call?

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# FELLOWSHIP OF THE SAINTS: ARE WE ADOPTING BAPTIST THEOLOGY?

John Isaac Edwards

The tones and tunes resonating from the preaching and writing of some among “the churches of Christ” strike a harmony with the melody of Baptist theology.

## Baptist Faith And Message

In *The Baptist Faith And Message* by Herschel H. Hobbs, the textbook for a course in Baptist doctrine, Mr. Hobbs remarks, “that all Baptists do not dot every ‘i’ or cross every ‘t’ in exactly the same way.” This “unity in diversity,” as Mr. Hobbs calls it, is predicated upon a mutual acceptance of “the principle of soul competency in religion,” which “entails the authority of the Scriptures and the lordship of Jesus Christ” and grants “to every man the right that he shall be free to believe as he wants.” “So long as differences do not deny the authority of the Scriptures or the lordship of Jesus Christ, they should be resolved in Christian love. Each person should speak the truth as he sees it - in love. And each person should grant that right to the other,” according to *The Baptist Faith And Message*. As an example of resolving differences, Mr. Hobbs cites the days of creation in Genesis one.

“For instance, Genesis 1 tells of God’s creative work. It relates that this took place in six days. Another sees it as involving time periods of undetermined lengths. Should one try to force his belief on the other? Or should they have a divided fellowship because of honest differences of opinion? Both agree that ‘in the beginning God created the heaven and the earth’ (Gen. 1:1). But should either person presume to know how God did it?

The fact is that the Bible does not say dogmatically how long the creative period lasted. The

Hebrew word for ‘day’ (*yom*), like the English word, may mean any number of things: twenty-four hours, a generation, an era, or an indefinite period of time. Since the Holy Spirit inspired the writing of Genesis 1, it must be concluded that he did not spell out this detail. Had he said ‘a twenty-four hour day’ or ‘an indefinite period of time’ that would settle it. But since he did not do so, the time element is not a vital point in faith.

So long as two Baptists agree at this point, there should be no grounds for dispute between them. Each should solve the apparent problem - by adhering to the principle of the competency of the soul in religion. If there is any judging to be done, it is God’s responsibility, not man’s” (*The Baptist Faith And Message*, pp. 10-11).

## Some Questions

1) Are there not those in the body of Christ seeking to justify, on the same rationale, a continuance of fellowship, in spite of the fact that there are differences in essence of doctrine?

2) How can one affirm the authority of the Scriptures and the lordship of Christ, when his teaching undermines and devitalizes confidence in the authority of the Scriptures and the lordship of Christ? Give me the name of one preacher you know who has made the honest admission, “I deny the authority of the Scriptures and the lordship of Christ.” Why every Protestant preacher, in every Protestant church, would affirm to believe in the authority of the Scriptures and the lordship of Christ, but the fruit on the tree says otherwise! (Mt. 7:15-20). When one’s teaching strikes a discord with “the oracles of God” (1 Pet. 4:11), embodied in “scripture given by inspiration of God” (2 Tim. 3:16), even

though he may fill the pulpit in the church of which you claim membership and be well-respected, he has asserted his own authority, and, in so doing, denied the authority of the Scriptures and the lordship of Christ! One with respect for the authority of the Scriptures and the lordship of Christ will teach, without addition to, subtraction from or substitution for, that which is taught in the Scriptures, and will “do all in the name [or by the authority] of the Lord Jesus” (Col. 3:17).

3) What constitutes a denial of the authority of the Scriptures and the lordship of Christ? If a doctrine without the hallmark of Scripture and the signet of Christ does not constitute such a denial, then what does?

4) Whatever happened to the beseech of Paul? In the mind of many is the idea that each

person should be free to speak the truth as he sees it. This is a far cry from 1 Corinthians 1:10, which states, “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.” I do not propose for myself the right to speak the truth as I see it. I do, however, accept the right to speak the truth - period - as it is. The only way we can be perfectly joined together in the band of unity and the bond of peace is when we all speak the same thing; and we will only speak the same thing when we all “speak as the oracles of God” (1 Pet. 4:11). The fact that there has been a disjoining and dividing of brethren should tell the quiet listener somebody is not speaking as the oracles of God!



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## A PLEA FOR UNITY

Craig Thomas

Some reliable sources tell us there are over 35,000 denominations in “Christianity!” Upon consulting the phonebook of the small rural county in Michigan, where I live, amazingly, I found at least thirty. That number included only major headings. One can be sure that within most of these major headings, there are religious groups vastly different from one another in belief, doctrine and practice.

We rejoice that we live in a land where government offers little interference with the religious beliefs and practices of its citizens. But, that is not the real issue. The real issue is: Does God approve of the multitude of “Christian” denominations? An honest inquiry into the Scriptures comes to only one conclusion: No! Please consider...

On the night before His crucifixion, Jesus prayed for all believers, “that they *all* may be *one*, as You, Father, are in Me, and I in You; that they also may be *one* in Us” (Jn. 17:21). Did Jesus desire the divisions we see today? No! Similarly, in 1 Corinthians 1:10, Paul pleaded, “by the name of our Lord Jesus Christ...that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment.” Did the inspired apostle praise or condemn division? Reading on in the same context to 1 Corinthians 3, Paul intensely condemns such division as “carnal,” or, as he puts it in Galatians 5:19-20, as that which will cause “those who practice such things” not to “inherit the kingdom of God.” Thus, the Scriptures plainly teach that the division we know as denominationalism is contrary and hostile to God’s will!

The question becomes: How do we solve

this problem? Man has long sought solutions through various “ecumenical” movements. However, man’s plans invariably involve “agreeing to disagree” and similar compromising and ungodly strategies.

The Bible itself offers the only real answer to this dilemma. In Ephesians 4:4-6, Paul presents God’s simple plan for unity: “There is *one* body [church, Eph. 1:22-23] and *one* Spirit, just as you were called in *one* hope of your calling; *one* Lord, *one* faith, *one* baptism; *one* God and Father of all...” You see, God’s word teaches the exact opposite of current popular religious thought in America! There are not many bodies, or churches, only ONE! There are not many faiths, only ONE!

How then do we implement God’s plan? First, we must throw out ALL denominational names, creeds, catechisms, doctrines and practices! Your opinion, or my opinion, does not matter! What matters is, “What saith the Scriptures?” Or, as Peter put it, “If any man speak, let him speak as the oracles of God” (1 Pet. 4:11).

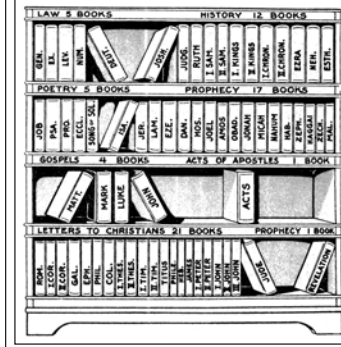
We must ever remain true to these Biblical principles. We must never forget that we are simply “Christians” (Acts 11:26); nothing more and nothing less. We must forever reject denominational names, creeds, doctrines and practices and use the Bible as our only standard of authority.

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# BROWSING THROUGH GOD'S LIBRARY



by  
*Joe Corley*

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**G**od's library is the Bible. It is the Book of books. In our previous article (Nov. 2003), we discussed the various sections of this great library. In this article, we will go into more detail about the first section.

The Old Testament contains 39 books, divided into five sections. The first section contains five books (Genesis through Deuteronomy) we call **Books of Law**. These are the books written by Moses, which are also called the Pentateuch, and were written somewhere between 1500 and 1450 B.C. They are called books of law because they reveal the law of Moses, and have a great deal to say about it. These books also contain some history, but this is not their primary focus.

**Genesis**, the first book in the Bible, is a book of beginnings, as the name implies. It tells of creation, the beginning of man, the beginning of sin, the flood of Noah's day, and the beginning of a renewed earth following the flood. It also tells of the beginning of the Hebrew nation which descended from Abraham, Isaac and Jacob (Israel), and the beginning stages of God's plan to redeem man. It tells about Jacob's twelve sons and their families, who migrated from Canaan to Egypt because of a famine. **Exodus** (meaning "the going out") gets its name from the departure of the

children of Israel from Egypt where they had been enslaved. It tells of the birth and calling of Moses, and how he became (with God's help) the great leader who brought them out of bondage. This book reveals the giving of the law of Moses on Mt. Sinai, and how God forged from these slave people a nation of people for His own possession. **Leviticus** gets its name from the tribe of Levi, one of the twelve tribes that descended from Jacob. This tribe was selected by God to be the priestly tribe. They were in charge of the worship and religious activities of the people, and it was their duty to teach the people the law. **Leviticus** goes into detail regarding their duties. **Numbers**, the fourth book in this section, is so named because it contains a census, a numbering of the Israelites, for war purposes and for taxation. It also records many of their experiences in the wilderness before they reached the promised land. Due to disobedience, God caused them to wander forty years in the wilderness until the older generation died off. **Deuteronomy**, the fifth books, means "second law." It was a restating and redefining of the law of Moses to a new generation who was about to enter Canaan. It does not contain a new or different law from the one given on Sinai, but rather repeats that law. It contains several farewell addresses of Moses which not only detailed the requirements of the law, but admonished to obedience and warned of the consequences of disobedience. It ends with Moses' death, and the leadership being turned over to Joshua.

The second Old Testament division of books is called **Books of History**. They are twelve in number, from Joshua to Esther. They are so classified because they give the history of the Israelite nation from the time they settled in Canaan until they were carried away into captivity and a remnant returned to their homeland.

In our next article, we will go into more detail regarding the twelve books that are contained in this second section.

# Kid's Activity Page

Paul Adams

**Memory Verse:** *“Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new” (2 Corinthians 5:17).*

## Old Or New?

As we enter the new year, it would be good for us to remember that there are some old and new things in the Bible. Look up the verse to find out if the item is new or old, and draw a line from the item to the correct box. Some items may be both old and new.

Cart - 1 Samuel 6:3

Bottles - Matthew 9:16-17

King - Exodus 1:8

Shoes - Joshua 9:5

Serpent - Revelation 12:9

Testament - Matthew 26:28

Name - Revelation 2:17

Paths - Jeremiah 6:16

Commandment - 1 John 2:7

Leaven - 1 Corinthians 5:7-8

Ropes - Judges 16:11-12

Corn - Joshua 5:11-12

**OLD**

**NEW**

***“Suffer the little children to come unto me,  
and forbid them not: for of such is the kingdom of God” (Mark 10:14).***

# THE SAVED ARE IN THE CHURCH

*Richard Weaver*

One who is a member of the church we read about in the New Testament is saved from his past sins and has the promise of eternal life in heaven, the home for the faithful children of God. Only those saved from their sins are in the church. "And the Lord added to the church daily such as should be saved" (Acts 2:47). Whom did the Lord add to the church? Those that were saved! The church then is comprised of the saved people of God. In 1 Peter 3:21 we read, "The like figure whereunto even baptism doth also now save us." On the day of Pentecost, when the inquirers asked, "Men and brethren, what shall we do?" this same apostle, Peter, told them, "Repent, and be baptized every one of you in the name of Jesus Christ *for the remission of sins...*" (Acts 2:37-38).

When we hear the word of God preached, faith is produced in our hearts. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). We learn from this divine word that we are to repent of our sins (Acts 2:38; 3:19; 17:30-31; Lk. 13:3), and that we should make a confession of our faith in Jesus that He is the Christ, the Son of God. "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: That is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:8-10). From "the word of faith," we learn that it is necessary to be "buried with Christ by baptism into death" (Rom. 6:4). Too, we learn how to get into Christ and His church (Gal. 3:27; 1 Cor. 12:13).

Therefore, when we are baptized into Christ and into His church, the "one body," we are saved from our past sins and "added to the church." We do not need to join any denomination or sectarian group, because when we are saved from our sins we are "added to the church." This is a result of our having "obeyed from the heart that form of doctrine which was delivered" (Rom. 6:17). We must be a member of Christ's church to be eternally saved, because the Lord adds "to the church daily such as should be saved." Paul wrote, "Christ is the head of the church and he is the saviour of the body" (Eph. 5:23). Don't you want to be a member of the blood bought church of Jesus Christ?

The Scriptures teach that Jesus saves (Mt. 1:21); that He saves the church (Eph. 5:23); that the saved are in the church (Acts 2:47). Jesus said, "He that believeth and is baptized shall be saved" (Mk. 16:16). Jesus is "the author of eternal salvation unto all them that obey him" (Heb. 5:9). Won't you believe and obey the gospel so you may be saved by Jesus, the Saviour of the body, which is the church?

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## "How Readest Thou?"

*Test Your Bible Knowledge*

What does the Bible say about preachers' feet?

*Answer:  
They are beautiful (Rom. 10:15).*

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*If you are serious about wanting to preach, don't miss this opportunity!*

Name \_\_\_\_\_  
Complete Address \_\_\_\_\_  
Telephone \_\_\_\_\_ Age \_\_\_\_\_  
Name and location of congregation where you are a member \_\_\_\_\_  
Will you need a place to stay during the program? \_\_\_\_\_  
Will you have your own transportation? \_\_\_\_\_

# Back To Basics

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