

FULTON COUNTY GOSPEL NEWS

"The Churches of Christ Salute You"

U. S. Postage
1c PAID
Permit No. 1
Sec. 3465 P. L. & R.

Mammoth Spring, Arkansas

September, 1957

THE CHRISTIAN SOLDIER

The greatest thing one can be in life, and that is a soldier of our Lord Jesus Christ. Is it not true that many profess to be soldiers that are not? Only those that take a stand for the truth without compromising it with err are true soldiers of Christ.

Paul admonished Timothy to endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier and if a man also strive for masteries, yet he is not crowned, except he strive lawfully. 2 Tim. 2: 3-5.

Yes, one is to endure hardness or hardship in this life in being a soldier for Christ. So often these things are brought upon one by his own brethren when he takes a stand against you. Paul states when he came to the end of the way that he had fought a good fight. 2 Tim. 4:7. And in the fight Paul made, he states that no man stood with him, notwithstanding the Lord stood with me, and strengthened me; and by me the preaching might be fully known, and that all of the Gentiles might hear; and I was delivered out of the mouth of the Lion. 2 Tim. 4:16-17. The soldier of Christ is to take his stand for the right regardless of what our friends relatives or brethren might have to say about it. The true soldier of Christ is to strive to please the Lord instead of men. Paul stated in Gal. 1:10, for if I yet please men, I should not be the servant of Christ. Hence, the one who strives to please men is not a servant or soldier of Christ. The Lord's soldiers have put on the whole armor of God, that he may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6:11-12.

No soldier of Christ can have just

a part of the armor on, but the whole armor that he may be able to stand against the wiles of the devil. In standing against the wiles of the devil means to stand against that which divert from the right way. He that stands not against that which is evil displays by failing to oppose the evil is for it. The Lord stated in Matt. 12:30. He that is not with me is against me; and he that gathereth not with me scattereth abroad. Hence either is no such thing as middle ground. We are either for Christ or against him. We gather with him or we scatter abroad.

Timothy was chosen to be a soldier of Christ and not to entangle himself with the affairs of this life that he may please him who hath chosen him to be a soldier. 2 Tim. 2:3-4. So it is with soldiers of Christ today, when we learn to keep ourselves in the affairs of the church instead of the things of the world all will be well. But as long as we entangle ourselves with the affairs of this life just that long there will be trouble.

Timothy as a soldier was told by Paul in 2 Tim. 4:2. Preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. Here the instruction was to preach the word on all occasions. Therefore for you and I to be good soldiers of Christ we will do the same. But, when we fail to reprove and rebuke on the occasions we have, we fail to do the work of a soldier of Christ. Let us wake up to the fact this must be done, or we will stand condemned before our Lord Jesus Christ.

By Arthur C. Blackwell

THE CHURCH AT VIOLA

This is the youngest congregation in the county, with the exception of Camp. It began in the late spring of 1953. In years gone by, meetings had been held in Viola, but the church had been unable to get a congregation firmly established for any length of time.

The nearest congregation was at Flint

Springs, and it was very small in numbers, meeting in a community building. There was and had been several members of the church living in Viola for many years.

A map of Fulton county with red thumb tacks placed in the locality of every established congregation showed a vast empty space in the Viola vicinity. Brother Boyd Morgan and others took note of the apparent need of a church in Viola and began to make plans for the planting of a new congregation. The Fulton County Gospel News had come into being and through its pages the need for help in this undertaking was made public. Every church in Fulton made a contribution toward the building of good church building in Viola. A history of the church would not be complete without mention being made of the help of a group of brethren in Oklahoma who had previously lived in Viola, especially should we like to mention brother T. E. Burch and R. H. Harber. Because of their help in raising money for the building, a much better building was built than originally was planned.

Preachers who held meetings here were: Boyd Morgan, Frank Gould, Walter Billingsley, Burl Curtis, Perry Blue, and possibly one or two more whose names we do not have. The Flint Springs congregation consolidated with Viola at the very beginning.

Serving as leaders of the church are John Carter, Lon McCarty, and Thurmon Snelgroves.

Many visitors are in attendance at almost every service. Being in the area of Lake Norfolk and Bull Shoals is the reason for many of their visitors.

Attendance averages around sixty each Lords day. Both contribution and attendance have increased since the time the congregation first was established.

Brother Arthur Blackwell closed a meeting at Caulfield, Mo., September 11, with 5 restored.

FULTON COUNTY GOSPEL NEWS

Published Monthly

Free Subscription

Supported by Moten, Welcome
Hill and Union Hill churches

Editors:

Arthur C. Blackwell
Clovis RagsdaleIS THE STATEMENT TRUE
OR FALSE?

In the appendix of the Congressional Record of January 17, 1956 one will find where Congressman Lane of Massachusetts placed a speech made by Archbishop Cushing of Boston, Massachusetts, before the officers of the "Holy Name Society."

When that speech by the Bishop was brought to my attention I wrote to Mr. Lane and called his attention to the oath he made upon entering his duties as a congressman, that the Congress shall not make a law restricting the freedom of religion, speech or the press. I pointed out that if he refused me the same right that he had given the Bishop **he would be violating his oath of office, making a law that the Constitution says shall not be made.** The congressman politely refused me the right that the Constitution says I shall have.

I then wrote to Archbishop Cushing asking him as an American to protest to Congressman Lane that he give me the same right extended to the Bishop. **Up to date I have never heard from the Archbishop.**

Let us now notice the statement made by the Archbishop that is true or false. He says, "It is not an exaggeration to say that we are confronted squarely today with the need of choosing between religion and ruin." There can no fault be found with that statement, because our Lord has pointed out two roads — one leads to heaven, the other to hell. The next statement of the Archbishop is enlightening indeed. He says, and I quote in bold type for the reader to get the full import of his statement, **"Nor is it an exaggeration to say that**

if we choose to be religious we must make the further choice between the world's interpretation of religion and that which is presented to us by the divinely instituted church which claims our allegiance."

There it is, fellow Americans. Choose the Roman Catholic religion or we are headed for Hell. If I should make a statement as that made by the Archbishop and refuse to defend it in a free and open discussion with an opponent my brethren would brand me as a moral coward, and how right they would be.

I do not think the columns of the Congressional Record is the place for a religious debate. I am calling upon the Bishop to meet a man we shall select and affirm, "Mankind is headed to ruin if they do not choose the Roman Catholic religion." Our brother will deny. After that question our brother will affirm, "The Pope with his Cardinals, Archbishops, Bishops and Priests is as great a threat to our free institutions as is Communism."

It will be unwise for the gentlemen to say I hate the Catholic people or its clergy, including the Pope. There is quite a difference between hating a person and hating what that person may teach and practice. I believe there are thousands of loyal American Catholics who are willing to give their lives to defend our way of life. But I, with all my heart, do believe that the Pope and his Cardinals and Bishops **are not loyal Americans. If the Archbishop will discuss this matter in a public debate we will prove what we have said, and that proof will come from popes and Catholic writers.**

Evangelist, Church of Christ
Route 4
Athens, Alabama

P. S. Will the Archbishop tell us why he and those higher up cast out Priest Feeny for teaching, "No salvation outside the Roman Catholic Church"? While he teaches that if we don't choose the Roman Catholic religion we face ruin.

Tell us, Bishop, what is the difference?

2 COR. 13:5

Examine yourselves whether ye be in the faith; prove your ownelves: know ye not your ownelves, how that Jesus Christ is in you, except ye be reprobates. Here Paul suggests a examination for all christians to see if they are still strong in the faith. Often times we know of people who are not christians and say they remain in sin because they do not have enough faith and this is likely true. It is also true that we can fail to grow in faith after we become christians and fall away or serve the Lord in a half-hearted manner. For this reason we should check our spiritual life at regular intervals. If weakness is found then corrective measures can be taken before it is too late. Notice that a question is asked, how we are to know that Christ is in us, without examining ourselves. What are we to use to examine ourselves by? The teachings of Jesus and the letters of the divinely inspired apostles. In other words the New Testament is to be our standard. If we keep the things taught therein we will pass this examination and will be proving ourselves and will not be reprobate, or disapproved. Too many times we examine someone else and make much over the fact they may not come up to the teachings found in the Bible. The writer did not say for us to examine the other fellow, but only self.

GIVING BY GAUGE

By E. W. Stovall

Possibly the most difficult of Christains graces to abound in is the grace of giving. It has been through the ages a hard command to obey in fullness. Various standards and gauges are used by which we do our giving. Seldom do you find two men who use the same gauge in giving. Yet the two do recognize that in other matters we are to use the same gauge.

The principle of giving is set forth in New Testament, and it is this principle that should determine our giving. As to a set percentage in giving, the New Testament does not set it. The percentage is to be determined by the individual, but this is to be set on the basis of the principle of giving. The princip-

le of giving is described thus:

1. Periodical—first day of week.
2. Proportionate—as prospered.
3. Provincial—be no gathering.
4. Purposeful—as purpose in heart.
5. Pleasant—cheerful.

With the principle thus expressed, one should go about to determine the gauge to giving, the percentage that is in keeping with the principle. If this is done, our giving will appear to us a grace, and we can abound in the grace of giving as we do in other matters.

The trouble of most giving is that we use human beings as our gauge for giving. How often have you heard one say: "I'll give as much as any of the rest?" Those who thus speak usually know about what the "rest" will do before they speak. I saw this done once, and one spoke up and said "I'll give half." The amount for the two would have been about \$100.00. Did two men sweat on this gauge? Well, they decided they had spoken out of turn. Such giving is not by divine order.

Bible giving is without consideration of what the other one gives. One who is governed by the Bible will give if everyone else refuses to give. When we find this done, we will find a different picture in our church finance. You will find regularity in the contributions, except where extra money is received or earned, in which case the contribution will rise in proportion to the increase in pay received by the Christian.

CHURCH OUT OF CONTROL

By E. W. Stovall

By reliable information it has been learned that a certain Baptist preacher who has been trying to teach his congregation not to use any kind of literature in Bible classes, except the Bible only, has lost control of his flock, and they, while he was away, voted to use literature as they desired. Of course this caused great anxiety to the preacher, since he, according to Baptist doctrine, believes that the pastor, preacher is to be the ruling officer.

But Baptist doctrine is also democratic, and the majority is to be heard, so if the congregation voted to do a certain thing, what right has the pastor, preach-

er, to overrule this decision. Since the Bible is not the ruling influence in this Church, but the vote of the people is, then the preacher should be satisfied with the consequence of his doctrine.

But why should a Baptist preacher object to literature, if it teaches Baptist doctrine? It seems that such would be far more fitting than the Bible, since the Bible alone will not teach Baptist doctrine. It is more dangerous for a Baptist church to use the Bible alone, so far as Baptist doctrine is concerned, than it is to use their own literature. I am sure they would not want to be found using Methodist literature, for they want that which will maintain Baptist ideas. What would one find in Baptist literature that his preacher would object to, if he is a Baptist? It does seem that he should encourage the use of Good Baptist literature, if he wants the congregation to remain Baptist in their view.

Personally, I believe it best to use the Bible, if the teacher will teach it right, but the Bible in the hands of an unscrupulous person is even dangerous. If one does not know how to rightly divide the word of God, he is a dangerous teacher. Baptists themselves, trained as they may be in their doctrine, are dangerous teachers, since they trim the Bible to suit their own doctrine. They do not hesitate to tear asunder the word of God to sustain their doctrine. Mark 16:16 is tortured by Baptism, for they make it read: "He that believeth is saved, and should be baptized," whereas it reads thus: "He that believeth and is baptized shall be saved." Many scriptures are thus tortured by these people.

DON'T LISTEN

Our ears are given to us for the purpose of hearing. Not everything that we hear is good to be heard. Our ears are to be used, however, and our mind is to do the sifting of those things that are not good to hear. The three monkeys do not exactly portray the right philosophy of life by saying: "See no evil, hear no evil, say no evil." Only one of these statements may be avoided. One can avoid speaking evil, but I doubt that one could avoid seeing or hearing

evil, that is, and lead a normal life.

Many of the things that are heard, even in religion, are evil in light of the word of God. The various doctrines introduced in the world by men are false, and described by the Lord as "doctrines of devils." But we cannot draw back into seclusion because of such evil. We must be able to weigh these doctrines in light of God's word, and to decide that they are evil, and thus reject the same. Jesus heard many false doctrines in his day, but he was able to discern between that and the doctrine of the Lord. The apostles were thrown among false teachers, but they did not refuse to hear what such doctrines taught. They listened to them, and then showed the difference between such and the word of God.

CONTRIBUTIONS

Marion Farley, Dallas, Texas	\$5.00
Sister Cherry, Mammoth Spring	1.00
Sister Bucannon, Mammoth Spring	1.00

Bro. Lavern Stewart will conduct a meeting at Mammoth Spring the 30 of this month and go through the 6 of Oct.

Our apologies to our readers for the delay in last month's issue. Circumstances beyond our control was responsible for not getting the paper out on time.

We are sorry to learn of the death of brother Durks, of Harding College, who lost his life in a car wreck. He preached at Viola last year.

Four students from Mammoth are attending Harding College this year. They are Joan Gail Berry, Norma Jean Powell, Steve Atkins, and Keith Boler.

"Thinking is the hardest work there is, which is probably the reason why so few engage in it."

TESTIMONIES CONCERNING CHRIST

Marion Farley — Dallas 17, Texsa

When Jesus was brought before Pilate and after he had heard the false witnesses testify, he said, "I find no fault in him at all" (Jno. 18:38).

After patiently listening to the false accusations as brought against our Savior, and weighing the evidence, (or should we say, the lack of evidence?), there was absolutely no doubt in the mind of Pilate of his innocence.

Even Judas, after he had betrayed his Lord into the hands of the rulers, having reflected on his evil deed, bore the same testimony of Pilate, when he said, "I have sinned in that I have betrayed the innocent blood (Matt. 27:4), he who had walked with our Lord for about three years, was in the better position of the two to know of his innocence.

At the death of Christ on the cross, when the sun refused to give it's light for three long hours, when the veil of the temple was rent from bottom to top, at which time there was a great rock-rending earthquake, and the graves were opened, and many of the saints came forth and went into the city, a Roman centurion exclaimed, "truly this was the Son of God" (Matt. 27:54).

John the Baptist, the forerunner of the Savior, after confessing he was not the One that was to come, of which the prophets had spoken, when he saw Jesus approaching one day said, "Behold the Lamb of God that taketh away the sin of the world" (Jno. 1:29), a wonderful testimony indeed concerning God's Anointed, since the forgiveness of sin depended wholly on the advent, the death, burial, and resurrection of the Messiah, John also speaks of him in (Rev. 22:16) as, "The bright and morning Star."

Thomas after expressing doubt that Christ had risen from the grave, (having not been present when he had appeared to the other disciples), was made to say after seeing the prints of the nails in his hands, and feeling the place where the spear pierced his side, "My Lord and my God," (Jno. 20:28).

So highly did the apostle Paul value the privilege of knowing Him, and the

gospel plan of salvation, he said in (Phil. 3:8), "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord."

On the night of his birth, the angels of heaven announced to the shepherds tending their sheep in the fields, "Unto you is born a Savior, which is Christ the Lord."

Each of us today is bearing testimony to Christ, How? let us study some of the ways.

Remember testimony does not necessarily have to be all good, only too often it is bad.

Each time we help someone who is in need, we bear testimony, that we believe Him when he said "It is more blessed to give than to receive," or contribute of our earnings as we have been prospered, it is proof we believe the teaching is God's appointed way which says to give this way, in short, when we do our very best to do all the commandments of Christ in the way he has commanded, we witness for him that we believe the statement he made in (Matt. 7:21). "Not everyone that sayeth, Lord, Lord, shall enter into the kingdom, but he that doeth the will of my Father which is in heaven."

On the other hand, when we fail in the above, it is an indication that we do NOT believe this passage, or, when we deliberately miss the services of the church, our testimony says, "I do not believe your commandment in (Heb. 10:25), I know it teaches not to "forsake the assembly," but I don't think it is 'necessary', so I will stay home Sunday night and Wednesday night, and as for that matter, Sunday morning if I want too."

What kind of witness for Christ are you.

Is your testimony good or bad?

PRAYER

Tom L. Stark

Who are we to pray to? Col. 1:3, We give thanks to God and the father of our Lord Jesus, praying always for you. Who are to pray through? Romans 1:8, I thank God through Jesus Christ for you all. The answers to these above questions shows plainly that in this, the christian dispensation of time, we

can pray to God only through Jesus Christ. To pray in any other name or to pray to God without praying in the name of Jesus would be a vain prayer.

Why should we pray? Heb. 4:16, Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Who are to pray for? 1 Tim. 2:1-2, I exhort therefore, that, first of all, supplications, prayers, intercessions and giving of thanks, be made for all men: for kings, and for that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Savior.

Are we to forgive when we pray? Mark 11:25,26. And when you stand praying, forgive, if ye have ought against any, that your father also which is in heaven may forgive you your trespasses.

Are we to pray in faith? James 1:6,7. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord.

Will we receive that which we ask, if we ask according to his will if we keep his commandments? I John 3:22. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. I John 5: 14,15. And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us; and if we know that he heareth us, whatsoever we ask, we know that we have the petitions that we desired of him.

Are we to pray for each other? 2 Thes. 3:1,2, Finally, brethren, pray for us that the word of the Lord may have free course, and be glorified, even as it is with you and that we may be delivered from unreasonable and wicked men: for all men have not faith.

Brother Lonnie Smith began working with the Thayer church, Sunday September 1. He can be heard over radio station KALM, alternating with Brother Blackwell, at 9 o'clock on each Lords Day.