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Your continued interest in the paper is a constant source of inspiration. The many comments and letters we receive show that your efforts in helping are not in vain. Keep up the good work.

The meeting at Mammoth Spring closed Sunday night Oct. 11. Good interest and attendance each night. The meeting closed with no visible results. However, the seed of the Kingdom was sown, and we trust the future will show results. Brother Bennett Land did the preaching. His lessons were timely, and delivered in a fine fashion.

The young peoples meeting was held at Mammoth Spring in Sept. It will be held at Williford in Oct.

The church at Ash Flat has installed a new heating system.

News Items

Bro. Henry Casey preacher at Mountain View, Mo. is holding a meeting at Winona, Mo. at the present time. We pray that this effort will be richly rewarded . . . Bro. Virgil Boler taught the class for them on the second Sunday. Several families from Mammoth Spring, and other towns, attended.

Please notify us of your change in address, so that you will not miss your copy of the paper. Let us know in advance if at all possible . . . Several addresses given to us recently have proven to be incorrect, therefore, if someone you are interested in did not receive their paper this could be the reason. Be sure the address is correct. Maybe it would be a good idea to check again.

Great Decisions

Clovis Ragsdale

The question of making a decision, especially the right decision, is one of the most important subjects which can engage our attention. The more one looks about him, the more one observes people and their problems and experiences, the more we are impressed with the necessity of making decisions and making them promptly. The Bible records many instances of where men made decisions. Some of these decisions were the wrong ones. When Lot chose to pitch his tents toward Sodom, Gen. 13:11, he chose what seemed at the time to be the best decision. It proved to be the opposite. He was able to escape from this decision with only part of his family intact. The decision of Demas to forsake Paul because of his love for the things of this world as recorded in second Timothy 4:10, is an example of a wrong decision. Yet with these and

many other examples of unwise decisions people go on making wrong decisions which endanger their souls for time and eternity.

Not all the decisions found in the Bible were wrong decisions. The decision of Moses to suffer afflictions with his people rather than to enjoy the pleasures of Pharaoh's courts command the respect of all. The decision of the prodigal son to return to his father was a wise decision. The decision of Joshua as recorded in Joshua 24:15 is a decision that we all have to make today. The great leader of Israel was concerned about the people who showed signs of turning to idolatry. One day he called the people together and he asked them to make a decision. "Choose ye this day whom ye shall serve", but as for me and my house we shall serve Jehovah. All will agree that Joshua made the right decision, but many who read this article cannot say as did Joshua that they have chosen to serve the Lord. To you who are putting off making the decision to serve the Lord, I urge you to not neglect this important decision any longer. Life is too uncertain to risk putting off doing what we know the Lord expects of us. Many have passed into eternity unprepared to face judgment because they put off doing what they knew to do and probably intended to do. Paul told the Corinthians that today is the day of salvation, 2 Cor. 6:2. The decision to change your way of life, to confess the name of Christ before men, and to be buried with your Lord in baptism is the most important decision in the life of anyone.

MAILING ADDRESS

Send all correspondence to Wesley Hylton, P. O. Box 237, Mammoth Spring, Ark. Questions and comments are invited.

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The More Excellent Way

Wesley Hylton

"But covet earnestly the better gifts: and yet shew I unto you a more excellent way." 1 Cor. 12:31.

The more excellent way is based on love. It is the divine way. It contemplates lifting man above the baser desires, and preparing him to dwell with the saints. It is a way that changes men; gives them a new outlook on life, and the courage to stand for higher ideals.

Since God is love, 1 John. 4:16, the better way would naturally have to be based on the very essence of what God is. Those who follow the more excellent way must love God with all their being. He, and what He stands for, must come first in all things.

The more excellent way requires sacrifice. Jesus said, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Mk. 8:34. Paul further emphasized this idea in writing the Roman brethren. Rom. 12:1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." The principle taught in these two passages certainly indicates that personal desires must be controlled, and brought into harmony with the Divine Will. One of the main objectives of the more excellent way is to lead thinking away from self and center it on others. When this is accomplished, a giant step in the right direction has been taken.

Baser emotions are no part of the better way. Jealousy, envy, hatred, covetousness, and anger must be over-

come. Evil thoughts must be replaced with good thoughts. The heart (intellect) must be guarded against being corrupted by the vain things of this world. Any motive, intent, or desires that tends to lead away from the very highest of ideals (Christian) must be replaced. No greater purpose can motivate man than humble submission to the Creator, and unselfish service to fellowman.

The more excellent way requires honesty. The person who will not be honest with himself cannot be honest with God. When people make excuses for not attending services, or taking part in other activities, they are not being honest with themselves. If they were completely honest with themselves, they wouldn't be searching for an excuse. This condition usually springs from an aversion to look at the bankrupt condition of their spiritual account. A little soul-searching would reveal things they aren't ready to face. And since society requires some explanation of our actions, or non-actions, this leads to excuse making; being dishonest with self, to hide true reasons for not facing facts.

Vanity often leads to this dishonesty. Many have deceived themselves into believing that the world has something better to offer than Christianity. Position, social rank, power, and other things are the elusive qualities often sought. Vanity leads many to believe that they are just what society needs. Position and prestige are the gods they court; never realizing how cruel and demanding they can be, until the day of reckoning. There comes a day, though, when a look at self is inevitable. The honest person will react by trying to better himself. He will look for something that will help in halting his plunge toward the bitter depths of degradation. The principles of Christianity will appeal to him. The price may be steep, to overcome years spent in vanity, but he is willing to pay it. The dishonest person will not look at his faults. He will begin casting about to see who he can blame for his present condition. Until such a man becomes willing to look deep into his own soul, admit his shortcomings, and be willing to do something about them, he is hopelessly lost.

The more excellent way requires faithfulness. The dishonest person referred to cannot be faithful. Jesus said, "Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10. The

Bible teaches, and present day conditions serve to magnify the idea, that the majority will be condemned for unfaithfulness in little things. It seems that the average person doesn't have any trouble in being faithful in large things; however, when it comes to the trivial things, everyday matters that require attention, most will be found wanting. Matt. 25 points out, and in a vivid way, that those condemned were only guilty of failing to help the poor, visit the sick, and other things that are seemingly of small consequence. The very fact that such small things caused their downfall plainly indicates how God feels about the matter. He demands faithfulness in all things. It seems a small matter to miss services occasionally, but can those who do so be called faithful? If the Lord allows us to prosper financially, could we possibly be considered faithful if we gave penuriously? The Lord loves a bountiful and cheerful giver. Those who fall short in this respect are not faithful.

We must help care for the sick. If we assume they have plenty of help, and can get by without us, we are not walking in the more excellent way. What the other fellow does will not relieve us of our obligation. We must love neighbor as self. We must be concerned about his spiritual well-being. This demands that an effort be made to lead him in the right way. This cannot be done if we never visit or invite him to services. If we are truly desirous of walking the more excellent way, we will not hesitate to do our part in helping the sick and poor, or inviting our neighbor to church.

The more excellent way requires that we speak only as the oracles of God decree. To do otherwise is to pursue a course of folly. The Bible teaches only one thing on any given subject. We must learn to rightly divide it. Preconceived opinions in the religious realm come from ignorance of God's word. Such opinion must be discarded when it is learned that they are false. A person who is honest with himself will gladly do this. He will rejoice that he has learned the truth. Prejudice may cause some to be dishonest with themselves. Thus, they reject the truth when it is presented.

False teachers and false teachings must be exposed. The more excellent way cannot be corrupted with false doctrines. The false prophet, along with the liar, will have his part in the lake

of fire.

The more excellent way requires compassion. A sincere interest in the well-being of others. The person who is untouched by the misfortunes of others cannot be following the good way. When Christ looked upon the misery plainly written on the faces of Mary and Martha, due to the death of their brother Lazarus, he wept. He was tenderhearted. We must be too. He had compassion on all the unfortunate people. He was easily touched by their misery. He will also have compassion on us. Heb. 4:15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

The more excellent way requires that we refrain from the improper use of the tongue. There may come a time when every fiber of our being will cry out for us to speak harshly or bitterly for some wrong, or supposed wrong inflicted. However, if we are motivated by love, the more excellent way, we will pray for instead of curse our fellowman. We will do good to those that spitefully use us. We will refrain from harsh, bitter words that lead to ill-will. While following the more excellent way, we will try to lift up a brother, instead of kicking him while he is down. Fables and old wives tales will not appeal to us. The back-handed word that might destroy a brother's reputation will never be uttered. Gossip will be hated for what it is; a cancerous evil that destroys the souls of men.

Those walking the good way will not be envious or covetous. They will rejoice in the good fortune of their brother, or neighbor. They will come to realize that the possession of worldly goods is not the standard by which men will be judged. Jesus said, "Seek ye first the kingdom of God . . ." Matt. 6:33. Those who faithfully adhere to this principle will never want for the necessities of life.

The more excellent way cannot be improved. It was inspired by love, brought into being by love, and will last forever. Those who walk in this way will never regret it. Their joy will be unending. You too, friend, can enjoy this wonderful blessing. Why not start now, today, walking in this pathway that leads to everlasting scenes of glory.

Will Honesty and Sincerity Alone Save?

Orbie Robbins

Many people have been led to believe that if one is honest and sincere in what they believe in the name of religion that God will save and accept them in the last great day. If this were true, then honesty and sincerity would exclude obedience to God. Solomon said it is the whole duty of man to fear God and keep his commandments. Ecc. 12:13-14.

Paul stated that Christ is the author of eternal salvation unto all them that obey him. Heb. 5:8-9. God accepts those who fear him and work righteousness, Acts 10:34, 35, and David said "All thy commandments are righteousness." Psa. 119:172. Again, blessed are they that do his commandments. Rev. 22:14. From these statements of divine truth we can see obedience to God is required above the standard of honesty and sincerity. We do not minimize them for certainly hypocrisy will damn, but they alone will not save.

From a business standpoint, people will not accept and put into practice the idea that honesty and sincerity alone is a safe standard. Neither will they accept this standard on the point of self-protection. No one would say that poison could be taken in sincerity without ill results following. The same principle is true in religion. Honesty and sincerity alone will not save.

Israel, as a people, were honest and sincere, yet they were ignorant of God's righteousness and had not submitted themselves unto the righteousness of God. Rom. 10:1-4 In the last great day Jesus pictures a class that no doubt were honest and sincere, yet he said that he would say unto them, depart from me ye workers of iniquity. I never knew you. Mt. 7:22. Solomon said there is a way that seemeth right unto man but the end thereof are the ways of death. Prov. 14:23. Jeremiah said it is not in man that walketh to direct his own steps. Jer. 10:23. From these scriptures we can again see that honesty and sincerity alone will not secure divine approval. We can further see from the following examples that some were honest and sincere, yet wrong.

THE EUNUCH. Acts 8:35-39. He had traveled not less than 500 miles from

Ethiopia to Jerusalem to worship according to the law. His zealotness even exceeded some people today who will not travel one mile to worship. The record shows the Eunuch was worshipping in error. Phillip began at the scripture the Eunuch was reading and preached unto him Jesus. The result was he believed, was baptized and went on his way rejoicing.

SAUL OF TARSUS. Honest, sincere, but wrong. All the persecution that he waged against Christianity he did with all good conscience. Acts 23:1. To Agrippa he said, "I verily thought I ought to do many things contrary to the name of Jesus of Nazareth. Acts 26:9. Later on the road to Damascus, when he realized that he was wrong he said, Lord what would thou have me to do? The Lord answered, arise, and go into the city and there it shall be told thee what thou must do. Acts 9:6. Three days later he was told what to do. Now why tarriest thou? Arise and be baptized and wash away thy sins, calling on the name of the Lord.

Regardless how honest and sincere one may be in what he believes and preachers to 'edify' the brethren by authority of Christ it will never meet with heaven's approval. To be infallibly safe we must obey Christ. Mt. 17:5. We must hear him or be destroyed. Acts 3:22-23.

By hearing and obeying Christ we build upon the rock to endure eternally. Mt. 7:26, 27. By hearing and refusing to obey Christ we build upon sand, building for time only. Mt. 7:24-25. How are you building? In the judgment, will you stand as a wise or a foolish builder? We can obey Christ and be wise or refuse to obey and be foolish?

If you would not choose to tell a thing directly to a person, refrain, if possible to do so in fairness, from telling it to anyone else.

No matter how valuable a prize, you must not risk offense of a friend, or injury to anyone, by using a questionable, ruthless method to obtain it.

A man's treatment of money is the most decisive test of his character—how he makes it and how he spends it. James Moffatt.

On Being Loved

Cleon Lyles

Someone has well said: "We receive love—from our children as well as others—not in proportion to our demands or sacrifices or needs, but roughly in proportion to our own capacity to love."

Many times I have heard mothers demand that their children love them on no other grounds than that they are their mothers. I have never been able to see how this could be. Certainly we owe certain obligations to parents, and our parents owe certain obligations to us, but to love someone does not come because of the fact that we are related to them. I can easily see that it is difficult for some children to love their parents. It is difficult because in reality their parents do not love them. When the time comes when they realize that they are not loved they find it hard to love. We love people for various reasons, but one of them is not because we are related to them.

Not only is this true in the home relationship, but it is true in everything else. It is true in our relationship as brethren. Of course there is a sense in which we love all men, but only in that we wish the best for them, and will them no evil. But to be loved by others, in the sense that we generally use the word, comes because we love them. The Bible says we love God because He first loved us. It was His great love that drew us to Him. And it is the love our brethren have for us that draws us to each other.

It is easy to see why we would be loved if we learn to love others. Notice some things that love does. "Love suffereth long, and is kind; love envieth not; love vaunteth not itself; is not puffed up; Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Not only do these verses from the 13th chapter of First Corinthians tell us what love does, but also what it does not. Now look at those statements and see that it would be difficult to refuse to love one with the qualities mentioned. To be long-suffering is to be patient in dealing with another. To be kind is to refuse to be

rough and unfair in our dealings. To refuse to envy is to rejoice in the good that happens to another. To refuse to seek our own is to be unselfish in dealing with others. And thus you can go on with the various statements, and when you sum them up you have a picture of a completely selfless person who is more concerned about the welfare of others than he is about his own welfare. To know a person like that is to love him. Without these qualities it is difficult to love anyone.

It is only natural to desire to be loved. No life is complete without it. There is no real pleasure in living if we live only for self. But love does not come because of demand. It comes because love is the answer to love. So if we would be loved we must be loving. We must be loveable.

God so loved the world that He gave His only begotten Son to die for us. Can one think lightly of a love like that? In addition to that we are surrounded by the manifold blessings of life that are expressions of the love of God. When one realizes that all the good things of life have come because of the great love God had for us, he becomes unnatural if he refuses to love God. The same is true in our dealings with each other. When we are loved by others it is next to impossible to refuse to return that love. But that which is true regarding the effect of their love in our lives is equally true the other way around. People who are most loved are people who love most.

What Must I Do To Be Saved?

Delton Haun

This is the most important question ever asked by lost man and its answer is the most important answer ever given. Of course, the answer to it is in God's book, the Bible.

Note, the question is not what Abraham or Noah do to please God nor what did the thief do to enter paradise for we live in the gospel age and they did not. The answer to this question must be the one given to those living in the gospel age.

What is the answer then? Jesus said "He that believeth and is baptized shall be saved." (Mk. 16:16). Certain persons

are to be saved. Who are they? All those who obey. But how must they obey? As Jesus said, "He that believeth and is baptized shall be saved." It is not he that is baptized shall be saved nor is it he that believeth shall be saved. It takes both to obtain pardon. A man must believe AND be baptized to be pardoned of alien sins. Every one who so obeys becomes a Christian, a child of God, a member of the Lord's family, His church.

Have you obeyed the Lord? If not, why not do so today? Why delay? So much depends on what you do. We urge you also to worship with us Sunday.

SHALL I TEACH MY CHILD RELIGION?

"I will not teach my child anything about religion yet" remarked a man walking with Samuel Coleridge. "I will let him grow up; and when he is old enough to judge, he can see for himself". They stopped at Coleridge's gardening plot. "I thought I wanted to set out strawberry plants here this spring," said Coleridge, standing there thoughtfully, "but you have given me a new idea. I will wait until August and then I will see whether this garden really prefers to have strawberry plants or whether it would rather have weeds in it."

My good brother, the weeds will grow in your child's heart unbidden. "Foolishness is bound up in the heart of a child," says Solomon. It is never too soon to root them out before they become mighty and unmovable, and plant in their place good seed. When weeds get the start, often it is too late to do anything that will help. Clean and sow early; the good seed is 'the word of God', don't forget.

WHAT IS CHRISTIANITY?

In the home, it is kindness;
 In the business, it is honesty;
 In society, it is courtesy;
 In work, it is fairness;
 Toward the unfortunate, it is pity;
 Toward the weak, it is help;
 Toward the wicked, it is resistance;
 Toward the strong, it is trust;
 Toward the penitent, it is forgiveness;
 Toward the fortunate, it is congratulations;
 Toward God, it is reverence and love.