

FULTON COUNTY GOSPEL NEWS

"The Churches of Christ Salute You"

Mammoth Spring, Ark.

Feb. 15, 1955

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HE DIDN'T INVESTIGATE

Marion Farley — Dallas, Texas

A unique little story is told about a vacuum cleaner salesman that fits so many people so accurately, I will tell it here.

First he scattered feathers all over the wool rug, next he took a handful of ashes from the fireplace and scattered them. Then reaching into his demonstration bag, he brought out a bag of sawdust, scattered it likewise. Next he tore a newspaper to bits and covered it with them. Then smilingly he said to the Lady of the house whom he hoped to sell: "Madam, I'll show you how the little Marvel sweeper will clean your rug in just a few seconds;" and she smiled and said, "This house isn't wired for electricity".

As ridiculous as this sounds, tens of thousands of people in this fair land of ours, are making a much greater mistake than the salesman.

When they hear a preacher say, "Salvation is by faith alone," they will accept it as true without an investigation.

Furthermore, when they hear a religious leader suggest that people should "join the church of their choice", many will take that to be a broadminded view and thoroughly in harmony with the teaching of the Bible, and will also accept it without question.

Also many take the position that there is no set time to take the Lord's supper, showing a lack of investigation on their part.

God requires faith, "He that cometh to God must BELIEVE. Heb. 11:6, "Faith cometh by hearing God's word" Rom. 10:17, and Lk. 8:12 says "Then cometh the Devil, and taketh away the word out of their hearts, lest they should believe and be saved." But he also requires obedience on the part of every person interested in salvation.

The hearer has a responsibility, "Take heed what ye hear . . ." Mk. 4:24, "Take heed HOW ye hear" Lk. 8:18, Paul said "But though we or an angel from heaven preach any other gospel . . . let him be accursed" Gal. 1:8, and I Jno. 4:1 we are warned, "Believe not every spirit (prophet or teacher) but try the

spirits, whether they be of God.

The divine criterion (rule or measure) is the Bible. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men" Matt. 15:9. We learn in Acts 17:11 of some people who were interested in knowing the truth, the Bereans, it is said to their credit, "And they searched the scriptures DAILY whether those things were so". They were convinced that Paul was teaching only the truth, for v12 says, "Therefore many of them believed".

A thorough, unbiased investigation will reveal, (1) That salvation is NOT by faith ALONE, Where? In Jas. 2:1-26, Throughout the chapter, James emphasizes the fact that works are as essential as faith, in v17 "Even so faith, if it hath not works, is dead, being alone," and v26 sums up the whole matter in a very forceful manner, "For as the body without the spirit is dead, so faith without works is dead also."

(2) There are people who will join the church of their choice, without any knowledge of it's origin, organization, doctrine, or practice. The reason? Their parents were members; the church is popular; or they like the preacher. The church of the New Testament is declared to be the body of Christ Eph. 1:22-23, "And gave him to be head over all things to the church, which is his body". The plain and unmistakable teaching of the N. T. is that the Lord ADDS the saved to it, Acts 2:47, and there is POSITIVELY no other way to become a member of it.

(3) We can find the exact time to eat the Lord's supper, and when it is eaten at any other time, Apostolic example is not followed. In Acts 20:7, "And upon the first day of the week, when the disciples were come together to break bread, Paul preached to them." As often as the first day of the week comes, just that often the Christian is to eat the Lord's supper. If a Christian misses any first day of the week, it will be impossible for him to say that he followed the N. T. example with respect to eating the Lord's supper that week; and if he can miss one week without displeasing the Lord, then why can't he miss two or any num-

ber of weeks on the same basis?

Why not be as 'noble' and as honest as the Bereans were, and "Search the Scriptures" to see if any man's teaching harmonizes with God's word?

MAMMOTH SPRING ANNUAL LECTURES

March 6 — 13

Regular Services Lord's days — March 6 and March 13.

Different speakers through the week with program as follows:

MONDAY NIGHT, MARCH 7:

7:30 p. m. — Bro. L. F. Mills, Central Avenue Church of Christ, Batesville, Ark. "The Church's Use of Faith and the Gospel."

TUESDAY NIGHT, MARCH 8:

7:00 p. m.—Song service—Young People's group of Thayer, Mo.
7:30 p. m. — Open—To be announced later.

WEDNESDAY NIGHT, MARCH 9:

7:30 p. m.—Bro. Eugene Britnell, Tuckerman Church of Christ; Tuckerman, Ark. "Are You Sure You Are a Christian?"

THURSDAY NIGHT, MARCH 10:

7:30 p. m. — Bro. G. C. Brewer, Jackson Ave Church of Christ; Memphis, Tenn. Editor "The Voice of Freedom", leading Anti-Catholic publication in brotherhood. Subject unannounced.

FRIDAY NIGHT, MARCH 11:

7:00 p. m.—Song service; Young People's group of Mammoth Spring.

7:30 p. m.—Bro. G. C. Brewer—Subject unannounced.

SATURDAY NIGHT, MARCH 12:

7:30 p. m.—Bro. N. E. Hicks, Poplar Bluff Church of Christ; Poplar Bluff, Mo.—"He Hath Done All Things Well."

A cordial invitation is extended to all to come enjoy these lectures with us.

Praising yourself to the skies will never get you there.

—The Bible Echo, Rector, Ark.

WHAT IS THE CHURCH?

1. It is the body of Christ. Col. 1:18.
2. It is the family of God. I Tim. 3:15; Eph. 2:19.
3. It is the kingdom of God and Christ. Eph. 5:5.
4. It is the pillar and ground of the truth. I Tim. 3:15.

Fulton County Gospel News
Mammoth Spring, Ark.

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Boyd E. Morgan

EDITORIAL

Fulton County Gospel News is now in its third year and this is the 26th edition. It fills a need which, to our knowledge, is unique, in that it purposes to bring gospel literature into homes that otherwise may not receive them. During this time it has been supported by four loyal, though weak in number, churches of Christ. From the beginning it was agreed that the paper would carry no advertising for profit and only such advertising as is for the general good of the local churches and none that would bring profit to any individual. Nothing has been offered 'for sale' to our reading audience for anyone's personal monetary gain. The paper, itself, has been maintained on a free subscription basis, and thus far no request for the paper has been refused. But we are now in need.

For more than two years the church at Pilot, numbering less than forty members, has contributed to the need of the paper. Generally, in

the amount of \$15 per month. This amount in a few instances was lowered when a surplus accumulated or individual contributions were received that justified it. Their support has been appreciated and has done an untold amount of good. It is necessary for Pilot to build classrooms on their building and at this time their limited resources are sorely taxed and it has been deemed compulsory for them to drop their support to the paper.

We are now asking one or more congregations of the county to accept the responsibility that Pilot has assumed in the past. Certainly it is not in the jurisdiction of the elders at Welcome Hill or the editors of this paper to dictate any terms to any local church as to how much you will give. Any amount agreed upon by any local congregation will be accepted and used only for this purpose, namely, the free distribution of gospel literature by the medium of Fulton County Gospel News.

It is interesting to hear how well the paper is received, and to receive cards and letters from our readers. Last month I received a six page type-written letter from Mr. R. L. Martin of Ballard, Ark. The letter was single spaced and it set forth why he believed in the direct operation of the Holy Spirit today and asked us many questions. The letter was answered as promptly as possible and any requests will be so treated. It is our purpose to 'instruct in the way of the Lord more perfectly.' We hope to hear more from him and others. Some questions sent in to the radio imply being raised by folks reading the paper.

One paper was returned to me personally from the vicinity of Viola with one of my articles 'What a mess' encircled and the notation, 'Shame on you Mr. Morgan—I feel sorry for you folks. Shame! Shame! Shame. Of course,' such statements prove nothing unless it is the inability of the person who writes it to answer the arguments set forth. I have an idea many such efforts were made to shame the disciples of New Testament days. But truth will win. It is ever victorious.

As I travel I get many remarks about how welcome the paper is to many and of the good it does.

Feel free to make whatsoever remarks you desire. Ask any questions or offer any criticism you desire. There must be liberty where the spirit of Christ is.

—Boyd E. Morgan

NEWS

A lectureship Gospel meeting will be conducted at the Church of Christ in West Plains, Mo. beginning Feb. 20 and continuing through Feb. 26. The schedule of services are as follows: Sunday, Joe Pruitt, Thayer, Mo. "Guard that which Hath been Committed unto Thee"; Monday: William F. Walker, Springfield, Mo. "The importance of attending services of the Church"; Tuesday: Frank Gould, Pochontas, Ark. "Why I am a member of the Church"; Wednesday: Alstone Tabor, Springfield, Mo. "Indoctrinating the Church"; Thursday: Sterl A. Watson, St. Louis, Mo. "The Nature of the Church"; Friday: L. F. Mills, Batesville, Ark. "Which Believer will Christ Save?"; Saturday: Boyd Morgan, Mammoth Spring, Ark. "Church Finances."

Services each evening at 7:30 p.m. Everyone welcome.

A gospel meeting begins at Gospel Hill Church of Christ, Pottersville, Mo. Saturday night, February 12. The regular preacher will preach Saturday night and Sunday. Bro. Boyd Morgan will be with them for nine nights, beginning Monday night March 14, to complete the meeting. All are invited to attend.

ALTON

One more victory for Christ. Another milestone is passed in breaking down barriers for His kingdom. The new church building in Alton has been completed and is both beautiful and comparable to the need. Opening day is set for Lord's Day March 6. Bro. Walter C. Billingsley of West Plains will make the opening address Sunday morning. There will be a basket dinner served at one o'clock. This time is set so that those brethren who have responsibilities at other local congregations can discharge them and be present for the dinner and the afternoon services. There will be short talks and singing in the afternoon. All are urged to attend these services and rejoice with the Alton brethren. The new building is such as will speak well for the church and all who see it will know that those interested really care for the Lord's work. The brethren are to be commended upon their foresight and for their sacrifices. They have done that they can do. New Testament worship and New Testament Christianity can be exemplified through them.

There will be both morning and afternoon services.

SINNER FRIEND, HERE ARE FACTS YOU NEED TO FACE

1. YOU NEED A SAVIOUR. "For there is not a just man upon the earth, that doeth good, and sinneth not." Ecc. 7:20. "For all have sinned and come short of the glory of God." Romans 3:23.

2. YOU CAN NOT SAVE YOURSELF. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 1:12. "O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps." Jeremiah 10:23.

3. GOD WANTS YOU TO BE SAVED. "For Christ hath also suffered for sins, the just for the unjust, that He might bring us to God. 1 Peter 3:18. "The Lord is not slack concerning His promise, as some men count slackness, but is longsuffering to usward, not willing that any should perish but that all should come to repentance." 2 Peter 3:9.

4. HE HAS PROVIDED FOR YOUR SALVATION. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life," John 3:16.

SINNER FRIEND, HERE ARE THINGS YOU NEED TO DO

1. BELIEVE. "If ye believe not that I am He, ye shall die in your sins." John 8:27.

2. REPENT. "I tell you nay, except you repent ye shall all likewise perish." Luke 13:3.

3. CONFESS. "Whosoever, therefore, shall confess Me before men, him will I confess before my Father." Matt. 10:32.

4. BE BURIED WITH HIM IN BAPTISM. "He that believeth and is baptized shall be saved, but he that believeth not shall be damned" Mark 16:16. "And now why tarriest thou? Arise, and be baptized and wash away thy sins, calling on the name of the Lord." Acts 22:16.

AN INVITATION

Since denominational preachers refuse to accept 1 Pet. 3:21 which says 'baptism doth also now save us,' we have repeatedly requested an explanation of the passage by them. In the time I have lived in Fulton County I have heard much preaching over the radio, some in person, and read

several pieces of Literature. I have never heard any of them quote 1 Pet. 3:21 and all efforts to get them to explain it have passed by fruitless.

The obvious reason is that they teach baptism doth **not** now save and the Bible teaches plainly that baptism doth now save. Many people just turn up their noses at the Bible and go right on following their preachers. They have more confidence in these scripture denying men than they have in God and Jesus Christ. They want to believe these men instead of the Bible. They continue to support them and follow them, and to top it all off, they want us to leave them alone while they do follow them. The invitation is still open to explain I Pet. 3:21.

—Boyd E. Morgan

DEAD TO SIN

—Boyd E. Morgan

Rom. 6:7 "For he that is dead is freed from sin."

To throw shadow on the Bible's plan of salvation as inspired by the Holy Spirit, sectarian preachers sometimes ask of us in regards to baptism, 'which do you baptize a dead man or a live man?' The reason is to raise a hurrah and shroud the truth in a cloak of delusion. Regardless of the answer, if a dead man then the accusation is made that he is saved when baptized, if a live man the hurrah is raised that the man who does the baptizing is a murderer. These preachers overlook the fact that they baptize too, and the man must be either dead or alive when baptized. Their admission that they baptize a dead man contradicts the plain teaching of Romans 6 and the denial of baptism of a live man admits that they in no wise murder, destroy, crucify, or do anything that bring about the destruction of sin and making a new creature in Christ. This makes their work useless, void, and of no value whatsoever as they do nothing to destroy sin, yet they cry and beg loud and long for support in their work, and at the same time tell you you can be saved without a preacher.

When are we dead to sin?

The old man (sinner) is under condemnation. He must be returned. The Christian is a new creature redeemed from sin by the crucifixion

of the old man and the newness of life in Christ. When one believes and repents (change of will to serve God instead of Satan) reformation necessarily follows. He **dies** to the love and practice of sin. While dead to the love and practice of sin, he is nonetheless still burdened with the consequence of it. He is still accountable for his sins of the past and under condemnation. The old man is not destroyed. This destruction must be brought about lest he remain alive to consequences of the past.

Scripture could not be plainer than Rom. 6:1-11. Baptism crucifies with Christ the old man of sin, hence, destroying him. It was for this reason sinners were commanded to "Repent and be baptized for the remission of sin." But let us examine Rom. 6. Verse 4 says, "Therefore we are buried with him by baptism into death." (Here the blood shed in Christ's death is contacted with its atoning effect. B. E. M.) that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." What has happened? Verses 5 and 6 says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that **henceforth** we should not serve sin."

This needs no comment. It is too plain. But it is what denominational preachers deny. Verse eleven says, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." All culminating in baptism, too.

Let the preachers hurrah and make fun of God's truth. Let them rave. Truth is truth still. Let them accuse me of murder in baptizing those still alive to the consequences of sin. I pride myself in being in a spiritual battle and the more sin I can assist in destroying (crucifying—not that I do it, but assist in doing it. Though I baptize, Jesus does the saving) the happier I am. Let these preachers claim they have nothing to do with crucifying sin. I am prone to agree that they NEVER HAVE assisted in anyway to destroy one sin or body of sin.

NEWS

There will be a five nights meeting at the church of Christ at Camp, starting February 20, Monday through Friday. Bro. Harold F. Sharp of Conway, Ark. will be the speaker. Many will remember Bro. Sharp as a very able preacher over KLCN from Blytheville prior to his moving to Conway. All are invited. Services begin at 7:30 each evening.

A good singing was held at Viola, February 5. We urge more to attend these first Sunday afternoon singings.

Big news comes from the Williford church. Bro. W. L. Lotty of the Garfield Heights church of Christ, Indianapolis, Ind. has been employed to conduct a meeting April 9-17. The Williford brethren are endeavoring to contract time over Radio Station KALM and Station KYPM that the meeting be broadcast for all to enjoy and profit by. If such effort is successful, the time will be announced. It will be necessary to record the services and broadcast the day following. The radio meeting would be April 10-18. Make plans now to attend the meeting at Williford as much as possible and to hear it on the air when you cannot.

Bro. Boyd Morgan will conduct a meeting at Lake City February 16-25.

The church at Viola will support this paper in the amount of \$5 each month and their name is consequently added to those who regularly support it. The Wheeling church has registered a willingness to assist us financially and has contributed \$30. This support is timely and appreciated.

Bro. Don Flannagan of Hardy preached at Alton Friday, Feb. 10 and will preach there again Friday night, Feb. 24. Bro. Lavern Stewart will preach there Friday night, Feb. 17. These services are conducted in addition to regular Sunday and Wednesday night services.

The Welcome Hill lectureship will be conducted the first week in April. Announcement will be made next month.

Bro. Floyd Lunn's article on churches and their work is delayed until the March issue.

Bro. Boyd Morgan will preach at Evening Shade Saturday night, Mar. 3.

CONTRIBUTIONS TO PAPER

Drew Dubois, Thayer, Mo., \$1; Mrs. Ora Mills, Mammoth Spring, \$2; Marvin Powell, Rockford, Ill., \$3; Paul Clift, Wenatchee, Wash., \$1; Mrs. Tom Kellet, Thayer, Mo., .50c; Tom Harrell, Mammoth Spring, \$1; Mrs. Jim Sutherland, Arizona, \$2; Mrs. Maggie Fushman, Mammoth Spring, \$1; Mr. and Mrs. J. O. Propst, Memphis, Tenn., \$1; Mrs. Martha Biggs, Mammoth Spring, 50c; Dennis Nicholson, Mammoth Spring, \$5; Viola Church, \$5; R. W. Gould, Viola, Ark., \$1; Mrs. Ruth Slade, Viola, Ark., \$1; Bro. Guffey, Viola, Ark., \$1; Wheeling Church, \$30; C. N. Barnett, Salem, Ark., \$2; Orbie Robbins, Elizabeth, Ark., \$1; Mr. and Mrs. R. E. Stephens, Elizabeth, Ark., \$5; John R. Jones, Walnut Ridge, Ark., \$2; Mrs. Russell Langston, Morrilton, Ark., \$1; Mrs. Ruth Wood, 910½ Market, Searcy, Ark., \$1; Arthur Henry, Salem, Ark., \$1.

DOES BELIEF ALONE SAVE?

Clovis Ragsdale

The religious world is sharply divided over how and which one is saved. Many believe that sinner is saved when he believes on Christ, citing Acts 16:31 as proof of this stand. This verse tells about an incident in the work of Paul and Silas in Macedonia where they had been thrown in prison. After singing and praying unto God, a great earthquake took place which shook the foundations of the prison, and releasing the hands of all the prisoners. The keeper of the prison, seeing that the prison doors were open, drew a sword and would have killed himself, had Paul not cried with a loud voice for him to do himself no harm. After the jailer had investigated and saw that all his prisoners were safe and realizing that the power of God had intervened, he fell down before Paul and asked a very important question: Sirs, what must I do to be saved? They said unto him, Believe on the Lord Jesus Christ, and thou shalt

be saved, and thy house. Here sectarian preachers claim long and loud that one is saved when he accepts Christ as his Saviour. The difference in what they teach and the views of members of the churches of Christ is in the meaning of the word "believe". If belief alone saves then we would have a contradiction of this passage with James 2:19, where we are told that the devils believe and even tremble, but no one would say that they were saved.

It is true that belief is a very necessary part of salvation. Hebrews 11:6 teaches that it is impossible to be pleasing to God without faith. Belief is the primary step in conversion, Repentance is the next step. Luke 13:3. I tell you, nay: but, except ye repent, ye shall all likewise perish. Romans 10:10 gives another part of becoming a Christian: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Jesus promised that if we would confess him before men, he would confess us before the Father." Matthew 10:32; Luke 12:8.

After Paul had told the jailer to believe on Christ, notice that he spake unto him and his house the word of the Lord; the next event was for the jailer and his household to be baptized. If belief alone would save I wonder why the jailer went to so much trouble to be baptized, even the same hour of the night. Mark 16:16 teaches, he that believeth and is baptized shall be saved and he that believeth not shall be damned.

If baptism is not a part of salvation, why were all the examples of conversions such as the Pentecostans, the Eunuch, Cornelius, and Saul of Tarsus commanded to be baptized? The truth of the matter is, salvation is a series of steps, belief, repentance, confession, and baptism.

The reason that preachers of the church of Christ preach so often on this subject is that the Bible is very plain that it is a part of obedience. Let all who disagree turn to Acts 2:38, and to chapter 22, verse 16 and study carefully and prayfully these two concrete proofs that baptism is a part of salvation from past sins.

"IN CHRIST"

Orbie Robbins — Elizabeth, Ark.

The expression **In Christ** is mentioned a number of times in the New Testament. Many have never learned just what is implied in this term **In Christ**. Therefore, we propose to study this subject under three questions or divisions.

First—What does it mean to be in Christ?

Second—Why be in Christ?

Third—How do we get into Christ?

As we consider first, What does it mean to be in Christ? May we point out that any two things that are equal to each other always equal the same thing. In order to be in Christ, we must be in His body. Eph. 1:23. This scripture teaches that His body is the church, and Col. 1:18 teaches that the church is His body. Therefore, the body and church are equal to each other and equal to the same thing.

Paul taught in Eph. 4:4 there is **ONE BODY**. Since there is just one body, then we are forced to conclude that there is just one church. Jesus taught that he could build only one church. Mt. 16:18.

In view of those Bible truths, and since we have at least 300 different churches in existence, there are 299 of them that the Lord did not build and neither is He the head of them.

To be in Christ is equal to being in the house of God. I Tim. 3:15. Paul points out that the house of God is the church of the living God the Pillar and ground of the truth. Therefore all who are **in Christ** are in the house of God which is the church or the body of Christ, and remember that God has no children outside His family.

To be in Christ is equal to being in the kingdom. Paul writing in Col. 1:2 addressed those people as faithful brethren **in Christ**, but in Col. 1:13 he declared that they had been delivered from the power of darkness, and translated **into** the kingdom of His dear son. Therefore, to be in Christ is equal to being in the kingdom.

Now let us sum up **In Christ**. In His body, In The Church; In the House of God, and; In The Kingdom, are all equal to the same thing.

Next, Why be in Christ?

All spiritual blessings are in Christ. Eph. 1:3.

Accepted in Christ. Eph. 1:6.

New Creature. II Cor. 5:17.

Salvation. II Tim. 2:10.

Redemption and forgiveness of sins. Eph. 1:7.

Heirs of God. Gen. 22:18; Gal. 3:

16; Gal. 3:26-29.

New Life. Rom. 6:3-4.

Reconciled unto God. II Cor. 5:19-20; Eph. 2:14-16.

Acceptable Service. I Cor. 15:58; Eph. 3:21; Rev. 14:13.

All the items mentioned above are spiritual blessings or benefits to be obtained and enjoyed **only in Christ**.

Now, in conclusion let us consider the third question. How do we get into Christ? Can we pray into Christ? Can we believe into Christ? Repent or confess into Christ? The answer is — No!

In the New Testament, we have the two prepositions used quite often **into** and **unto**. Each has a different meaning. **Unto** means in the direction of—**Into** means to transfer from without to within. All honest people are forced to admit that we must **believe** or die in our sins. Jno. 8:24, but Paul teaches in Rom. 10:10 that we believe **unto** righteousness or in the direction of righteousness and not into righteousness, and Paul teaches in II Cor. 5:21 that we are the righteousness of God in Christ.

We must **Repent** or perish. Lk. 13:3, but Acts 11:18 shows that Repentance is **unto** life and not into life, and Jesus said I am the way, the truth and the life. Jno. 14:6.

We must **Confess** Christ before men. Mt. 10:32-33. Paul points out in Rom. 10:8-10 that this confession must be made with the mouth and is **unto** salvation and not **unto** salvation. But salvation is in Christ. II Tim. 2:10.

Now we have learned that all of the above mentioned conditions. Faith, Repentance and confession are essential to salvation, but when complied with, bring us **unto** or in the direction of Christ and not into Christ.

There is just one condition mentioned in the New Testament that will bring us into Christ which is **Baptism**. Gal. 3:27; I Cor. 12:13; Rom. 6:3-4. All those statements of truth teach that we are baptized **into Christ**.

Therefore, when an individual believes, repents, and confesses Christ, they can then be scripturally baptized into Christ where all spiritual blessings are to be obtained and enjoyed.

DOCTRINE

By Clovis Ragsdale

There is much confusion in the minds of people today concerning doctrine. One often hears the expression by many of the famous radio preachers that they are non-doctrinal. They make much over the fact that they stress faith and not

doctrine. This leaves the impression that doctrine is not necessary and should even be avoided. Is this attitude in keeping with the teachings of the Bible?

Many will ask the question, what is doctrine? The dictionary defines doctrine as a principle, view, or set of opinions maintained or set forth by a person or set of persons. The word doctrine is mentioned less than a dozen times in the Old Testament but is found about fifty times in the New Testament. It is found for the first time in the New Testament in Matt. 7:28, where we are told that the people were astonished at the doctrine of Jesus after he had completed the sermon on the mount. The principles, views and opinions set forth by Christ was doctrine.

In Matt. 16:12 Jesus warns against the doctrine of the Pharisees and Sadducees. By this we can see that there are many different doctrines. In Matt. 15:9 our Saviour states that many would worship him in vain, because they would teach for doctrine the commandments of men. We can see that this condition still exists today. Even those who claim to stress faith and leave off doctrine are teaching a doctrine when they make this claim, for they are expressing their opinion on the matter and that is a doctrine. What then should be our attitude toward doctrine? In Acts 2, we learn about three thousand people who after they had answered the first gospel invitation and were baptized, continued steadfast in the apostles doctrine, and fellowship, in breaking of bread, and in prayers.

Then the doctrine that we need to heed today is that given by the Apostles who were divinely inspired men. Their views and opinions were given unto them by the Holy Ghost and were from Heaven itself. Many today will not accept their doctrine because they do not agree with some of the points of doctrine such as, the necessity of baptism, observance of the Lords supper each first day of the week, the position of women in the Church, the need for Elders, the possibility of apostasy, and many other things.

We today have no choice in matters pertaining to doctrine. We are commanded to keep the doctrine as taught by Christ and his apostles and to avoid all others, because they would have to be the ideas and opinions of men. Because men have not heeded the teachings of Christ on this matter we have the confusion and division that is now so evident.

WHICH ARE YOU UNDER?

C. H. Calvin

Sturkie

We find in the closing verses of the 14th chapter of Acts when Paul and Barnabas returned to Antioch from where they started on their first missionary journey, they abode a long time with the disciples, and told how God had opened the door of faith to the Gentiles.

Beginning with verse one of chapter 15, we read: "And certain men which came down from Judaea taught the brethren, and said, Except ye be circumcised after the manner of Moses ye cannot be saved."

Paul and Barnabas disputed with them. The church determined to send Paul and Barnabas with certain of the brethren of Jerusalem to see the apostles and elders about this question.

We should get a good lesson from this.

When we hear some new or strange doctrine taught, we should go to the New Testament to see if it is in the apostles' doctrine. If not, remember Christ said in Matt. 15:13 "Every plant, which my heavenly Father hath not planted, shall be rooted up."

Remember, the early disciples continued in the apostles' doctrine. Acts. 2:42. Why should we not do likewise?

Hear Peter in verse 10 of this 15th chapter speaking about this question.

"Now, therefore why tempt we God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?"

The yoke Peter referred to was the law of Moses. They could not bear it. There is another yoke spoken of in Matt. 11:28-31. Jesus said, "Come unto me, all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light."

No one today can live under any part of the law of Moses. Christ took it out of the way, nailing it to His cross. Col. 2:14.

He took away the first that He may establish the second. Heb. 10:9.

The law was our school-master, to bring us to Christ that we might be justified by faith. But after that faith is come, we are no longer under a school-master. Gal. 3:24-25 which had you rather be under, one so heavy those under it could not bear it. or the law of Christ that is

light and easy to bear?

If all sectarian preachers would preach the gospel of Jesus Christ, denominationalism would not be. All would be one in Christ, into whom we were baptized. Gal. 3:27, for the remission of our sins. Acts 2:38.

STOP AND THINK

Boyd E. Morgan

Sometimes men are very free with criticism for the man who calls folk's name when preaching. Now I don't mean Mr. Smith or Mr. Jones, but the name they wear religiously. You can say anything you want to about their doctrines, unless you call their name. Why should this be so? Now my personal name is Boyd Morgan. I do not object to people referring to me as such. No doubt, no one minds being referred to by their own name. If then, to point out a doctrine peculiar to a religion, why should anyone become angry, when you refer to this doctrine or that doctrine which is taught by Baptist or Methodist, etc. These are the names which they call themselves and proudly display over their churches. But when I use them, somebody accuses me of calling names, when I am only using the name they call themselves.

Denominations will tell you there is nothing in a name, then get mad at you for using their own which they themselves use. Why?

"It is a fact, and Baptists themselves will admit it, that no man will ever go to heaven for having been a Baptist, but a man will go to heaven for having been a Christian. If a man can go to heaven without being a Baptist, what is the use to be one?"

Baptists claim that men do not have to believe their doctrine in order to be saved. What I mean by Baptist doctrine, is that doctrine that distinguishes them from other denominations, such as the impossibility of apostasy, hereditary, total depravity, and many such doctrines. A man can believe that Jesus Christ is the Son of God and not be a Baptist, but a man must believe the Baptist doctrine in order to be a Baptist. If a man can be a good Christian and go to heaven without believing the various doctrines of the Baptist, what is the use of them? The Baptists believe that all the honest Methodists will go to heaven, and they do not believe several doctrines advocated by the Baptists."

Baptist doctrine upset—E. M. Borden, Page 78.

Perhaps Bro. Borden has the answer to why denominations believe there is nothing in a name. It is because their doctrine is non-essential. Any doctrine called by any name that professes that salvation is outside of it and that men do not have to believe it in order to be saved, is not God's truth.

Jesus said "Ye shall know the truth and the truth shall make you free". John 8:32. Then that which you do not have to believe in order to be free is not the truth. Apply this to any doctrine and by the process of elimination you can find the denominations are not teaching the truth. They themselves declare themselves to be non-essential to salvation. By what right then do they claim to be saving souls?

The thing they hold against us is that we claim that we teach the truth (and prove it by the Bible) and profess that men must believe the doctrine taught by Christ's church in order to be saved.

But does this not merit the fact that we are worthy of examination in the light of the scriptures. He who claims you do not have to believe the doctrine peculiar to his religious name declares himself to be unworthy of examination for the truth.

Perhaps this is the real reason they do not want their name called, it isn't worth calling.

WHERE IS SALVATION?

Take the children of Israel as a type. I Cor. 10:2-6.

1. Crossing the Red Sea was a type of baptism.

2. The wilderness was a type of the church.

3. Crossing the Jordan River was a type of death.

4. The land of Canaan was a type of heaven.

5. They had to pass through the wilderness (church) to get into Canaan (heaven).

6. Therefore, we must pass through the church to enter heaven at last. Don't try to enter some other way.

Salvation is in the church, because that is the group that Christ will present unto Himself. (Eph. 5:27.)

There is no mystery about happiness whatever. Put in the right ingredients and it must come out. He that abideth in Him will bring forth much fruit, and bringing forth much fruit is happiness.

—Pax Vobiscum