

Fulton County Gospel News

"The Churches of Christ Salute You"

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The Church Is Making Progress In Italy

During the past ten years there has been an effort put forth to establish the New Testament church in the nation of Italy. Slow but steady progress has been made in this effort. There are now thirty-six congregations, with twenty-five native preachers working full time and five more self-supported natives preaching. Sizes of congregations run from twenty to seventy-three. There are at present fourteen American preachers in Italy. One of them is Hillard Story who is a Fulton County boy. Several congregations in this county are sending support to enable him to work in Italy. Persecution by the Roman Catholics has been severe. Despite this the outlook for this work is very bright.

Contributions Acknowledged

Mr. and Mrs. Will Geib, Rt. 3, Mammoth Spring, Ark.	.....	\$3.00
Mr. R. W. McGuire, Thayer, Mo.	.....	1.00
Church of Christ, Viola, Ark.	.....	5.00
Church of Christ, Wheeling, Ark.	.....	10.00
Church of Christ, Morrilton, Ark.	.....	5.00
Church of Christ, Welcome Hill	.....	5.00
Mr. and Mrs. Doris Weaver, Winona, Mo.	.....	1.00
Sis. Johnson, Mammoth Spring, Ark.	.....	1.00
Ulman Nix, Hardy, Ark.	.....	1.00

We have learned during the past month that part of our support in publishing the paper has been discontinued. It amounted to ten dollars a month. As you know our contributions have run about even with expenses. To continue doing a good job in the future will make it necessary to replace this income. We firmly believe that, as you

A Worthy Cause

Bro. Marvin Tyner, an elder of the Agnos congregation, is adopting a Korean orphan. He already has one child that was adopted some time back. The little fellow is doing fine, and very happy in his new home. Bro. Tyner is doing everything in his power to visit "the fatherless". He needs help with the transportation cost. The expense of bringing the child here will amount to approximately \$550.00. It will take \$450.00 to get the child to the West coast. He is able to care for the child after it gets here. It will have a home, love, an education, and other benefits that a normal child can expect. Any one else interested in adopting a Korean child can obtain further information by contacting: Holt Adoption Program, P. O. Box 95, Creswell, Oregon. Bro. Tyner informs us that at last account they had 35 infant girls. He, also, would be glad to give any information that he has. His address is: Marvin Tyner, Agnos, Ark.

have in the past, you will rally to help in this cause. We cannot help but commend you for your past interest in taking the gospel to others through this medium. And pray that you will remember us in your prayers, that the work may be even more effective in the future.

NEWS ITEMS

Bro. Bob Hilburn preached for the church at Liberty, five miles N. E. of Hardy, the second Saturday in Feb.—Bro. Clovis Ragsdale preached for Mammoth Spring congregation the second Sunday during the absence of Bro. Hylton—Bro. Hylton was at Agnos the second Thursday night.

Mammoth Spring Lectureship

The lectureship at Mammoth Spring was well attended last year. Much interest was shown. This year they are looking forward to another fine program. The speakers will be bringing lessons of lasting value. The theme of the Lectureship will be: Problems Facing The Church. Speaker will include: Bennett Land, Monday night, March 14, The Problem of Worldliness In The Church. Bro. Land is from Jonesboro, Ark.; G. W. Allison, Pocahontas, Ark. Tuesday March 15, The Problem of Church Discipline; Jim Allen, Searcy, Ark. Wednesday night March 16, The Problem of Attendance; Bill Williams, Doniphan, Mo. Thursday night March 17, The Problem of Singing With The Spirit and the Understanding; Levern Stewart, West Plains, Mo. Friday night March 18, The Problem of Caring For The Needy; Henry Casey, Mountain View, Mo. Saturday night March 19, The Problem of Financing the Church. Services will be at 7:30 each evening.

News Items

MEETING AT WELCOME HILL

Welcome Hill congregation is located four miles West of Mammoth Spring, Ark., on highway number nine. Bro. Harbert D. Hooker, of Poplar Bluff, Mo. will be the speaker during May 30—June 6. Everyone is invited. Bring a friend with you.

Now would be a good time to let us know about your meeting that is coming up. Send us the date, speaker, etc. and we will print it in the coming editions.

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And Who Is My Neighbor?

Wesley Hylton

In religious conversations and discussions the above question frequently arises. The question is found in Lk. 10:29. In that chapter Jesus tells the story of the Good Samaritan. He was a neighbor to the man who fell among thieves and was wounded. Jesus told the lawyer, "Go, and do thou likewise." In other words, he was to use every opportunity to help someone in distress.

Webster defines the term thus: "1. A person who lives near another. 2. A person or thing near another. 3. A fellowman." Before going on with our analysis of the definition, perhaps it would be wise to consider the circumstances that provoked the question. A certain lawyer had asked Christ, "Master, what shall I do to inherit eternal life?" Jesus replied by saying, "What is written in the Law? How readest thou?" The lawyer then pointed out that we must love God with all of our heart, soul, strength, and mind; and, "thy neighbor as thyself." Jesus said, "This do, and thou shalt.

The lawyer then sought to justify himself by asking the question under consideration. Matt. 10:25, 37.

The following statement is from Adam Clark's commentary, Matt. 10:29. "Willing to justify himself". Wishing to make it appear that he is a righteous man, and that consequently he was in the straight road to the kingdom of God, said, Who is my neighbor? Supposing our Lord would have at once answered, "Every Jew is to be considered as

such, and the Jews only." Now as he imagined he had never been deficient in his conduct to any person of his own nation, he thought he had amply fulfilled the law. This is the sense in which Jews understood the word neighbor, as may be seen from Lev. 29:15, 18. But our Lord shows here, that the acts of kindness which a man is bound to perform to any person, of whatsoever nation, religion, or kindred, whom he finds in necessity." Clark continues by pointing out that anyone near, and in distress, is an object of our compassion; as we would be at the mercy of others under altered circumstances. This simplifies the definition. Anyone near that needs our help is a neighbor.

Many think of a neighbor as someone near that is known. That is correct. However, we do not have to be personally acquainted with a person to be his neighbor, in the Bible sense. From Mr. Clark's comments, it is obvious that the Jews only considered other Jews as neighbors. This is born out in the original meaning of the word from the original translation. The Jews looked upon the Samaritans with contempt. It is doubtful if they would have exerted much effort to be neighborly with Samaritans. Still, Jesus taught that all men, near, known or unknown, needing assistance, were to be considered as neighbors.

Another point to be considered is the fact that the neighbor must be loved as ourselves. Only in that way may we approach divine expectations. This is hard for many to see. It isn't difficult to love self! But how to love someone you don't know is the problem. This cannot be accomplished if love for God is not firmly implanted in the human heart. A selfish person will never be a good neighbor. He isn't interested in those he is acquainted with, much less someone he doesn't know. Love for God leads to love for fellowman, those created in His own image. A heart flowing with love comes from a complete surrender to and trust in the promises of God. A wholeheartedly giving up of trust in self, and worldly things. It is a surrender that sweeps away all fears and doubts. This love is based on gratitude. "He first loved us." With the complete realization of what He has done for us comes overwhelming gratitude. Such miserable

wretches we, and yet, He died for us. To the sin-sick and weary he still pleads, "Come." He is willing to save, even to the uttermost. We cannot help but respond to such love. Since He loved us to that extent, the very least we can do is love our fellowman.

Never should the attitude be adopted that we cannot help someone if he isn't a member of the church. Whoever needs our help, regardless of his color, creed, or political position, should cheerfully receive it. We are taught to be hospitable; to entertain strangers. In so doing, we may entertain angels. Who knows but what the beggar that comes our way is an agent of God, sent to test us in this respect. He may not know it. May care even less, but then, who can fathom the mind of God? Who can understand the countless ways in which He tries us. All for the purpose of preparing us for the everlasting kingdom.

The good Samaritan didn't stop to determine whether the man he helped was a child of God or not. Here was a man that desperately needed help. Two Jews had already refused to come to his aid. The good Samaritan didn't question himself as to the man being unworthy of help. He didn't say, "The man is no good, the world would be better off without him." He was touched by the man's need, and acting on that principle did what he could. The Lord has taught us to do likewise. We need more people today who can be touched by the needs of others. "The quality of mercy is not strained," is all too true. Compassion is a trait that all should develop.

"It's alright for us to help someone as an individual, but the church can't help anyone unless he is a member." This idea is expressed by many. Where does the Bible make a statement that would correspond to that idea. Plainly it doesn't. The idea is absurd. This is identical to the Jewish idea; that only Jews were neighbors. Every human being is part of God's creation, and is due just consideration. The Lord's invitation is to all. When Jesus helped someone, He didn't base that help on the nationality, or religious beliefs, of the person assisted.

Matt. 8:5, 13 records the incident of Jesus healing the centurion's servant. The centurion was certainly not a Jew.

Some may argue that his servant was a Jew. But the Bible is silent on that point. Besides, the healing of the servant was based on the faith of the centurion. Another incident is found in Mark 7:28, 30. There we learn that Jesus healed a woman's daughter. The Revised Version tells us that woman was a Greek. Hence, not a Jew, and seeming not eligible to be helped by the Lord. Nevertheless, her faith prevailed, and she received what she asked. There are other incidents, but these should be sufficient for any discerning person. As Jesus told the lawyer, "Go and do thou likewise."

If Jesus was willing to help others than Jews, than we cannot follow His example if we confine our assistance to church members only. In Gal. chapter two, Paul refers to the time he and Barnabas went to Jerusalem concerning the question of circumcision. In the tenth verse he states, "Only they would have us remember the poor, which very thing I was eager to do." Paul received the blessing of all present in Jerusalem for his work with the Gentiles. He was urged to remember the poor. To state that they meant "poor saints only" is to add to God's word. Paul was to remember all the poor. This would include anyone that fell into that category, whether he be member of the church or not. How can you teach the principles of Christ, and urge men to come out of the world, Satan's kingdom, and at the same time ignore someone in distress just because he doesn't happen to be a member?

The Christian life is a life of service, however, if we should judge by the lives of some professing members, that service is very limited! The Christian life is not intended to a "heaven on earth" experience; in which we recline on beds of ease and luxury, having the pleasant things of life handed to us on a silver tray. It is a life of denial (of self), of service to God, of sacrifice, and devotion. Only those who have a sincere love for God and His righteousness are willing to make the effort. **ARE YOU?**

A boy should learn right from wrong at his mother's knee—or across his father's.—E. A. Chaffee.

Two Men in Chariot

Clevis Kagsaare

In the eighth chapter of Acts we have a report of the first individual to become a Christian after the church had been established. On Pentecost and thereafter we know that literally thousands became obedient to the gospel, but the Ethiopian eunuch was the first that we have record of who was singled out and the details of how he was converted and the things that were carried out in his conversion are written down in a way where there can be no misunderstanding.

That he was a Godly man is evident from the very first. He served the Queen of Ethiopia as one who had charge over all her treasure. We can conclude that he was a man of strong character to meet the requirements of so responsible a position. Furthermore, he was very devout as is shown in his going to Jerusalem to worship. He was probably a proselyte to the Jewish faith, although it could have been possible that he was a Jew by birth who had become in some way a citizen of the country he served. But as he was returning from Jerusalem he was sitting in his chariot and studying the Old Testament scriptures when the gospel preacher joined himself to the chariot.

One of the things we admire most about this eunuch was the fact he was willing to listen to some one discuss the scriptures. So many today will not let anyone study with them on Biblical subjects. They close their minds to a full investigation of the Bible. Had this man been like many today he would have told Phillip to explain to him the meaning of the scripture he was studying which was the fifty-third chapter of Isaiah. Here the prophet was speaking of the Christ and we are told that the preacher began at this point and preached unto him Jesus. What does it mean to preach Jesus? In verse thirty-six through thirty-nine we can find out. "And as they went on their way, they came unto a certain water; and the eunuch said, "See, here is water; what doeth hinder me to be baptized?" We can see that teaching Jesus produced faith else he would not have demanded baptism. It produced repentance, for he was willing to become a Christian, thus changing from the way he had been

worshipping. Repentance always calls for a change. In verse thirty-seven he was willing to confess that Jesus Christ was the Son of God. Then in verse thirty-eight we are told of the two going down into the water and that Phillip baptized him. All of this as the result of teaching Jesus unto him. The mode of baptism is very evident. Had it been a sprinkling service they would have gone to the water instead of into the water as the Bible plainly states. Also, they came up out of the water proving beyond a shadow of doubt that emersion in water was the mode of baptism. Verse thirty-nine tells us that each went their separate ways. The eunuch went on his way rejoicing. Every truly converted person should have a feeling of rejoicing when he has rendered obedience to the gospel and has come forth from the watery grave of baptism. He has something to rejoice over. His sins have all been forgiven. He has been born into God's family. He has begun the greatest life of all, the Christian life. He has the hope of Heaven after this life is over. It can be a sure and steadfast anchor for our soul. Heb. 6:19. If we had no other accounts of a conversion in all the Bible this one would be sufficient. Have you done all that this man did, if not then consider very seriously that you may have failed to do.

Letting the grass grow under your feet just means MOWER trouble.

The first two letters of DONE are DO. A chip on the shoulder indicates there is wood higher up.

Frindliness is becoming, both morning, noon, and night, and in youth, maturity, and old age.

"An old philosopher said that the fact that a man has two ears and only one tongue should teach us to be more eager to hear than to speak. This is in harmony with the language of James who said: "Let every man be swift to hear, slow to speak." Blessed is the man who has cultivated the fine art of being silent."

"Because of the inordinant desire to do all the talking many have missed hearing much needful information.

"Deadwood" In The Church

Many who in times past were baptized into Christ have since forsaken Him, and are walking in the ways of sin and death. They seem absolutely impervious to their awful danger. Some even boast that old Brother Jones baptized them in Turkey Creek twenty-five years ago, manifesting an air of complete confidence that this will assure them of an abundant entrance into the eternal kingdom. They forsake the assemblies, fulfill the lusts of the flesh, refuse to contribute to the work of the church, and sometimes even fill the air with loud profanity—but vociferously claim to be members of the church! They can quote Mark 16:16 and Acts 2:38 and wax fluent in arguing with secularians in the market places, but non-Christians who know their vain manner of life curl their lips in scorn as they listen. They are not deceived by the multitude of words gushing from the mouths of those impervious hypocrites. They know that such have a name that they are alive, but actually are spiritually dead (Rev. 3:1). The Lord knows it, too. "He that saith he abideth in him ought himself to walk even as he walked." (1 Jno. 2:5, 6).

The church today is grievously hampered by such "deadwood," so-called "members" who have long since choked to death in their patch of thorns. Some of them were only half-converted, others were converted to the eloquence and personality of a preacher rather than to the Lord and still others have succumbed to the ever-tormenting pressure and alluring pleasures of this world. They gamble, drink, inhabit places of questionable repute, and use a cultivated brand of profanity without batting an eye. Their influence endangers the church in much the same manner a badly gangrened limb endangers the whole body.

Other members are not so bad morally, but are so lukewarm and lethargic in their manner of life that neither the Lord nor the church can depend upon them. They are "deadwood" that must be dragged along by the faithful. The church should withdraw fellowship from its "deadwood" like a healthy tree rids

itself of its dead branches, and at least let the world know that God's people do not sanction such unholy living. When a dead limb on a tree falls to the ground it is not the limb quitting the tree, it is the tree quitting the limb. "Deadwood" members of the church are of no more use to the Lord than a burned-out light bulb in a lamp.

How about you, neighbor? Are you "gathering" with the Lord, or "scattering" abroad? (Matt. 12:30).

—Wendell Needham

—Church of Christ Reminder

Jesus Is the Son of God

"This is my beloved Son, in whom I am well pleased; hear ye him" (Matthew 17:3).

1. Paul said Jesus is the Son of God. "God sent forth his Son, made of woman, made under the law" (Gal. 4:4).

2. Mark said Jesus is the Son of God. "The beginning of the Gospel of Jesus Christ, the Son of God." (Mark 1:1)

3. Peter said Jesus is the son of God. "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." (Matt. 16:16).

4. The angel Gabriel said Jesus is the Son of God. "... that holy thing which shall be born of thee shall be called the Son of God" (Lk. 1:35).

5. Enemies of Jesus said He is the Son of God. The centurion said, "... truly this man was the Son of God" (Mk. 15:39).

6. The devils themselves said Jesus is the Son of God. "... What have we to do with thee, Jesus, thou son of God?" (Matt. 8:29).

7. The Father said Jesus is His Son. "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:17)

Jesus was not mere man. Being the son of a virgin (Isa. 7:14; Matt. 1:23). He was human and being the Son of God (Gal. 4:4), He was divine since He is the Son of God He is not AN authority. He is THE authority in religious matters. God speaks THROUGH Him (Heb. 1:1, 2). The Word of Christ came from the Father.

Therefore he who rejects the Word of Christ rejects God. He who wants an "I think this or that" rather than what Jesus said rejects God's Word.

He who places the opinions or decrees of any man or group of men of today above the unchangeable Word of Christ rejects the Word of God. Man can be saved through a knowledge of what Jesus said and an obedience to His Word.

Three Wishes

I wish I had a telescope

To scan the starry skies;
But since I have no telescope
I'm glad I have two eyes.

I wish I had a kitchen run

By push-button commands;
But while the kitchen's still a dream,
I'm glad I have two hands.

I wish I had a super car

To give my friends a treat;
But till that new cars comes along,
I'm glad I have two feet.

Two eyes to look to God above,
Two hands to clasp in prayer,

Two feet to carry me to church—
Why, I'm a millionaire!

—Church of Christ Reminder

NEW ITEMS

Brother Clovis Ragsdale preached at Viola on the fifth Sunday and Sunday night.

Viola will have two meetings this year. Brother Burl Curtis and Brother Elder will do the preaching.

Please send the dates and who will hold your meeting in to the paper so it can be published.

A young man wrote a love letter to his girl friend: "There is nothing I would not do to reach your side. I would climb the highest mountain; I would cross the burning desert; I would swim the widest ocean—just to be near you, darling." As an after-thought, he added: "Sweetheart, I will see you this Saturday night if it doesn't rain."

A similar story might be told of sunshine. Sunday church-goers. They will meet the Lord at the right time IF they don't have company, IF they don't feel tired, IF they don't have something else planned or IF it doesn't rain or snow!

Where will you be this Lord's Day at the appointed time of meeting with your Redeemer??

It isn't the hours you put in, but what you put in the hours that counts.