

FULTON COUNTY GOSPEL NEWS

"The Churches of Christ Salute You"

Mammoth Spring, Arkansas

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THE CHURCH AT AGNOS

Clovis Ragsdale

The church at Agnos is by far the oldest congregation in Fulton county and among the oldest to be found in North Arkansas. It was founded shortly after the Civil War by such men as John G. Tucker, J. M. Tucker, Jim Estes, Marl Estes, Dave Estes, and others whose names were not available. A large number of Gospel Preachers have conducted meetings at Agnos. Some of them were E. M. George, Joe Rowlett, Joe Blue, Billy George, J. E. M. Billingsley, Ben Hazlewood, John Blue, father of Joe Blue, S. C. Garner, R. A. Robins, Will W. Slater, B. M. Lemmons, J. J. Nicholas, Roby Blue, Harlin Hurd, Leroy Miller, Albert Lewis, J. A. McNutt, F. W. Gould, Oscar Billingsley, Cleo Blue, and C. L. Wilkerson. It would be impossible to get the names of all the preachers who have occupied the pulpit down through the years at Agnos. At the present time Bro. Johnny Vanderpool of Harding College preaches at Agnos on the second Sunday in each month.

In 1942 the new church building was erected, located just off Highway 62. The weekly attendance averages in the thirtys at the present time. Cecil Estes and John Coggins serve as Elders while the deacons are Fred Tucker and Arch Goodson. The church has suffered by the migration of many of its members to other sections of the nation in recent years, but most of these brethren have helped in strengthening churches in the places where they moved to. They will hold their annual meeting the latter part of July. On the third Sunday in March each year they have a homecoming day, often referred to as Weaver day. The writer had the privilege of attending this service during the past month, enjoying the fellowship and excellent singing throughout the day. Brethren from several states who had formerly lived and worshipped at Agnos were in attendance.

GOSPEL MEETING AT ALTON

Bro. Done Fike will begin a gospel meeting at Alton on Sunday, April 28, to run through May 5.

WELCOME HILL TO HAVE MEETING

Bro. LeRoy Miller will begin a gospel meeting the 6th of June running through the 16th at the Welcome Hill Church of Christ. All remember this meeting and attend, if at all possible.

CONTRIBUTIONS

John Coggins, Agnos, Ark	\$1.00
G. W. Tucker, Salem, Ark	1.00
Arella Turner, Salem, Ark	1.00
H. V. Starling, Little Rock, Ark	2.00
Bro. in Christ	2.00
Surman Milligan, Tule Lake, Calif.	1.00

The meeting at Mammoth Spring was well attended and Bro. Boyd Morgan did a splendid job in presenting his lessons. There were three baptized into Christ in this meeting. All of our hearts were made to rejoice to see these obey the gospel of their Lord Jesus Christ.

WORDS

"A careless word may kindle strife;
A cruel word may wreck a life;
A bitter word may hate instill;
A brutal word may a smile kill;
A gracious word may smooth the way;
A joyous word may light the day!
A timely word may lessen stress;
A loving word may heal and bless;

God is not slack concerning his promises. We should not be slack concerning HIS WORK.

The Lord willing I will again be with the brethren here in 1958, on this day.

DUTY AND OBLIGATION OF THE CHURCH

Arthur C. Blackwell

The duty and obligation of the church is to make all men see what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. Eph. 3:9-10.

In these two passages of scripture Paul lays down the **duty and obligation** of the church, to make all men see what is the fellowship of the mystery (which is Christ in you the hope of glory). Col. 1:27. Therefore in this fellowship we are in partnership together in making all men see what it is to be a partaker of the hope of eternal glory. Only those that obey the Lord Jesus Christ are in fellowship are in partnership with us in Christ. Col. 1:28. And Paul went on to say joying and beholding your order, and the steadfastness of your faith in Christ. Can you picture Paul telling the church of the Lord Jesus Christ, that it would be all right for them to participate with those who stand in opposition to the truth of the divine command of the Lord?

Regardless of how good our intentions may be does not justify us in partaking with those in worship who are members of a denomination.

Paul's admonition was, Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2:8. And as he wrote to the Roman church he (Paul) said now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned: and **avoid** them. For they that are **such** serve not our Lord Jesus Christ, but their own **belly**; and by **good words** and fair **speeches deceive** See DUTY page four

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MILK OR MEAT

Boyd E. Morgan

Heb. 5: 12,13, "For when for the time ye ought to be teachers, ye have need that one teach you again which be the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness; for he is a babe.

The word is God comes in milk and comes in meat. Some charge that we cannot tell which is milk and which is meat. It is possible for one who feeds only on milk to be unable to tell the milk from the meat for the very reason given in verse fourteen, "But strong meat belongeth to them that are of full age, even those who by **reason of use** have their senses exercised to discuss both good and evil."

Those who have been redeemed for some length of time should have come to the point by now that they ought to be teachers! This is true whether they have reached this point or not. The babes in Christ should, "as newborn babes, desire the sincere milk of the word, that we may grow thereby. 1 Pet. 2:2.

But let us see if we can distinguish between milk and meat. When Paul wrote the church at Corinth he said, "And I brethren could not speak unto you as unto spiritual, but unto carnal, even as unto babes in Christ. I have fed you with **milk**, and not with **meat**: for hitherto ye were not able to bear it, neither yet now are ye able," I Cor. 3:1-2. The conclusion is inevitable that these brethren had been taught the gospel, from the very fact that they were brethren. In truth, Paul said he

had preached unto them the gospel and it had saved them. I Cor. 15:1-2. Shall we conclude then that the gospel is milk since he had fed them that? The mother feeds the babe in its development. The church, the mothers of us all, feeds the gospel that sinners may be converted. But once converted they still continue to feed on the principles of the gospel, the sincere milk of the word. Much space is given in the epistles instructing the saved in the 'whys hows, and whens' of the gospels. i. e. Rom. 6; I Cor. 15. It is enough for a sinner to obey the Lord's commands simply because he commanded it. In fact the whys' of the gospel were never

preachers to the sinner but once saved the process is explained to the saved in the epistles. One must not forget these things of the first principles "By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." 1 Cor. 15:2. But all progress is not in a study of these. After due consideration to these it is time to progress further. Read Heb. 6:1-2, "Therefore leaving the principles of the doctrine of Christ let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of the resurrection of the dead, and of eternal judgement."

We must not believe these things are to be forsaken for who would say we should forsake faith toward God? But once having laid hold of these things we are to go onward! These works are the fountain of milk then let us proceed to feed upon meat. Peter says, "And besides this, giving all diligence, add to your faith, — "Virtue; and to virtue, Knowledge, and to knowledge, Temperance! and to temperance, Patience; and to patience, Godliness; and to godliness brotherly Kindness; and to brotherly Kindness Charity." II Pet. 1:5-7.

Sometimes one feasts on milk and meat at the same time. This is true in some of the epistles. Growth is a natural consequence of God.. Being saved let us then study to be the men and women God wants us to be and hence "go onward unto perfection,"

THE LORD'S SUPPER

W. E. Cowen — Moten

Since all, physical and spiritual, depends upon food, eating and drinking, Christ established for the soul of the Christian the Lord's Supper, which is spiritual food for the Spiritual man. The spiritual food, consists of two mental or spiritual acts, first memory of the death of Christ, second the proclamation of that death by openly observing the Institution which is built upon and keeps alive the fact of Christ's death. Proclaiming the death of Christ upon the day of his resurrection, provides a spiritual food that is vital to the soul, it is manna to the soul, neglecting it if prolonged, brings certain death to the spiritual man.

This has a peculiar setting in (Heb. 10:25-27) "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another and so much the more as we see the day approaching.

For if we sin wilfully after that we have received the knowledge of the truth here remaineth no more sacrifice for sins. But a certain fearful looking of judgment and fiery indignation which shall devour the adversaries."

That names the ultimate or final judgment to follow an improper discernment of the assembling required.

1 Cor. 11:30 reveals that a judgment in this life also follows the improper discernment of the Lord's Supper. Christians who are guilty suffer both here and hereafter for a violation of the supper. Those who seldom meet to break bread, when they do meet are worth very little to themselves or to others in any spiritual way. They are "sick" and ready to "die" before they realize it. (1 Cor. 11:30) They do not relish the Lord's Supper for they have lost their appetite for spiritual food.

The Lord's Supper was divinely instituted to keep the death of Christ before, not only the church itself as the price of its salvation, but before the world through the church as well. "Ye proclaim his death till he come," said Paul.

This proclamation was vital to the church, and instrumental in leading the world to Christ by whose death it

might have life. Both these benefits (both vital) are sacrificed when Christians fail to properly observe the Lord's supper. It is worth infinitely more to a Christian to remember Christ's death than to exult in his resurrection. God's wisdom has so decreed. Christ died for sins our sins. To remember that act of his is to be impressed of our load of guilt, and of his grace in bearing our sins on the cross. This remembrance is very vital to our souls salvation.

The world gladly remembers Christ's resurrection. Note it's reaction to Easter for example. But it does not relish remembering his death, which is done in the Lord's Supper.

OTHER PEOPLE'S FAULTS

No doubt it is easier to discover other people's faults than our own. Many of us are troubled more about the way our neighbors live, than we are with our own short comings. We manifest a greater feeling a responsibility for the acts and neglects of others than for our own. Now, the truth is, every man must bear his own burden. We shall not be called to answer at God's bar for the idle words of our neighbor. But there is one person for whose every act, word, disposition, and feeling we shall have to give an account, and that is ourself. We had better train ourselves, therefore, to keep close, minute, incessant, and conscientious watch over our own life. We had better give less attention to our neighbor's mistakes, failures, and failures, and more to our own. Most of us would find little time for looking after other people's faults if we gave strict attention to our own. Besides, seeing and knowing our own defects would make us more charitable to those of others.

—Selected

WALL

My friend and I have built a wall
Between us thick and wide;

The stones of it are laid in scorn—
And plastered high with pride.

We talk across the stubborn stones
So arrogantly tall—

Only we can not touch our hands
Since we have built the wall.

ANVIL SPARKS

If the entire church would work as hard for the Lord as a fraction will work to carry its point, nothing could stop its progress

Some "additions to the church" are not "conversions to the Lord."

If absalom were living today, he would be in great demand, for he was the best mixer in the kingdom.

A good mixer sometimes mixes up a terrible mess.

The elders should not lord it over the church; neither should the church lord it over the elders. I have seen it practiced both ways.

A church is losing its grip on the gospel when it puts more stress on "a good mixer" than it does on a good preacher. Beware of the serpent—he was a good mixer.

Flattery is an intoxicant, and is prohibited in God's word. The Flatterer is therefore a bootlegger, peddling for his own gain.

Narrow-minded? Well, a person's mind should be narrow enough to shut out everything but the truth, and broad enough to accept all truth.

Some preachers act and talk as if the devil had sent them out as a burlesque on preaching. R. L. Whiteside.

BIBLE QUESTIONS, ANSWERS, AND CONCLUSION.

1. QUESTION: "Sirs, what must I do to be saved?"

ANSWER: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Acts 16: 30-31.

2. QUESTION: "Men and brethren, what shall we do?"

ANSWER: "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 37-38.

3. QUESTION: "Lord, what wilt thou have me do?"

ANSWER: "And the Lord said unto him, Arise and go into the city, and it shall be told thee what thou must do. In the city ANANIAS said, "And now why tarriest thou? arise, and be bap-

tized, and wash away thy sins, calling on the name of the Lord." Acts 9: 6; 22: 16.

4. QUESTION: "See, here is water; what doth hinder me to be baptized?"

ANSWER: "And Phillip said, If thou believest with all thine heart, thou mayest. Acts 8:37.

5. CONCLUSION: "YE SEE THEN HOW THAT BY WORKS (DEEDS, ACTS) A MAN IS JUSTIFIED, AND NOT BY FAITH (ONE ACT) ONLY." Jas. 2: 24- A. F. S.

THE CHRISTIAN WALK

1 Thess. 5:1

1. If the Christian life is a walk, then we should not ask others to carry us. Gal. 6:2.

2. If it is a walk, then it is an individual duty; no one else can walk for you. Acts. 8:24.

3. The object of the Christian walk is to reach a desired destination. Phil. 3:14.

4. We should walk in newness of life. Rom. 6:4, 2 Cor. 5:17.

5. Walk worthy of our vocation. Eph. 4:1; Col. 1:10; 1 Thess. 2:11-12.

6. Walk by faith. 2 Cor. 5:7.

7. Walk in love. Kn. 15:10; Eph. 5:12.

8. Walk circumspectly. Eph. 5:15.

9. Walk separately. Eph. 4:17; 2 Cor. 6:14-17.

10. Walk honestly. 2 Cor. 4:2; 1 Thess. 5:12.

11. Walk by the same rule. Phil 3: 16.

12. Walk even as He walked. 1 Jno. 2:6.

Constructive criticism is good and much to be desired. "Speaking the truth in love" is both constructive and inspired criticism. Let us "PREACH THE WORD." (2 Tim. 4:2).

PAUL'S METHOD OF PREACHING

1 Cor. 2:1-2

Marion Farley ————— Dallas 17, Texas

It is very interesting and enlightening indeed, to study this chapter written to the church located in the city of Corinth.

The text reads, "And I brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified."

Paul had done a wonderful job of teaching the Corinthians, having established the church there in spite of strong opposition, during his stay of about eighteen months in this teming city.

But, much evil had crept into the church in his absence, causing a deep concern on his part for the safety of the Lord's body here.

He had rebuked them in chapter one, because of the division that existed among them emphasizing very clearly in v. 17 that he had preached the gospel to them in a very simple manner not with flowery speech, seeking to be pleasing to man's ears, and soothing to his heart while still in rebellion to God.

Reemphasizing this fact in our text, he states his highest desires was to make known to them the "testimony of God."

He being a living witness of the 'risen Christ,' having been, in his own words, "he was seen of Cephas . . . then of the twelve . . . after that he was seen of above five hundred brethren at once . . . after that, he was seen of James then all the apostles . . . and last of all he was seen of me," he was position to ; 'bear testimony', to this all important fact, which had been suppressed as much as possible by the rulers who were responsible for the death of the Savior.

You will note that Paul was not interested in men following him, except as he followed Christ, he was not guilty of using great phrases, poetry or eloquence to draw a crowd, but just the simple story of the cross that was used by Peter and the other apostles

on Pentecost, that affected the hearts of men on that occasion to the point of asking what was to be done to rid their souls of the guilt of having slain the sinless Son of God.

He said he, "determined not to know any thing among you, save Jesus Christ and him crucified."

It was of utmost importance that he declare to this mixed population, the story of the Christ who had so shortly before died on Golgotha's Hill for the sins of the whole world.

It would probably have been a very simple matter for this staunch apostle to gather a multitude to himself, had he been willing to sacrifice the truth, for error, and preached to 'tickle the ears' of the hearers.

We can get the picture a great deal clearer by reading verses 22-23 of chapter 1. "For the Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness."

When the Jews heard of the death, the burial, and the resurrection of our Lord, they were offended, and sought to persecute Paul and his helpers, and when the Greeks heard it they plainly termed it 'foolishness,' but none of these things kept him from telling the gospel story of the cross, which thing eventually cost him his life.

The whole thing is climaxed in the 15th chapter of this epistle, where he states he had preached unto them the gospel, which was, the death, burial, and resurrection of Christ according to the Scriptures, and proved the necessity of obeying, and remaining faithful to it, affirming in no uncertain terms that our faith is wholly dependent on the same, and without which there would be absolutely no hope of a life beyond the grave.

This type of preaching saved men and women then, and it is still the most powerful weapon against Satan.

DUTY

the hearts of the simple. Rom. 16:17-18.

When the church participates with a group who will not stand for the truth certainly violate Paul's admonition in these passages. I know the man who warns the church of these things is not considered popular in the eyes of many.

But I know the one who does is in good company.

The duty and obligation of the church is to follow the command the Lord has given her to follow. And in none of the command to the church has God given for her to rule in the affairs of governmental laws. The laws of our government, state and city, are not to be made by the church. The duty of the church is to teach and train the members to be good law abiding citizens. And as citizens of our government State and city we have a right as such to vote for or against which ever the case may be for the good of government, State or city. As citizens of our government State or City we are subject to their laws. So it is in the kingdom or church of our Lord Jesus Christ. Whoever violates his governmental, State or city laws is subject to the law violated. So it is in the kingdom of our Lord. When we violate the law of our Lord we sin and stand condemned until forgiven of our violation or sin. Remember Paul said; Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? 2 Cor. 6:14, also 2 Jno. 9-11.

A FRIEND

"A friend loveth at all times."
(Prov. 17:17)

A friend doesn't wait and watch to see

If I'm going to win the fight;
He steps to my side and helps me to guide

My barge through the perilous night.
A friend doesn't frown when he see me go

From the path of right astray;
He lends me a hand and says "Be a man,

I'll help you walk in the way."
A friend doesn't mock when I've tried and failed

To climb the steep to the goal;
He shows his love in the God above.
And leads to the sheltering fold.

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