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THE JOURNEY OF LIFE

Num. 10:29

Erwin Cowan

Man's sojourn upon earth is often referred to as the journey of life, and so it is a good journey if that man has obeyed the Gospel and shares in the promises of God,

"For the wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23)

Knowing that there is no life in sin but that life is in Jesus only, one cannot correctly make the journey before accepting Christ as Lord, therefore the Good journey begins at baptism.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God, set your affection on things above not on things of earth." (Col. 3:1-2)

"Therefore leaving the principles of the doctrine of Christ let us go on toward perfection not laying again the foundation of repentance from dead works and of faith toward God." (Heb. 6:1)

The journey is one of progress toward perfection. Having for our guide the Bible wherein is contained the rules for our journey.

"O, that my ways were directed to keep thy statutes. Then shall I not be ashamed when I have respect to all thy commandments. [Ps. 119:5,6]

Thy word is a lamp unto my feet and a light unto my path" (Ps. 119:105)

"Be thou faithful unto death and I will give you a crown of life" (Rev. 2:10) Our earthly journey ends at death, yet it takes us unto a land of rest.

"Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it" [Heb. 4:11]

"Let us labor therefore to enter that rest lest any man fall after the same example of unbelief". (Heb. 4:11)

This rest is found in the city of God. "For he looked for a city which hath foundations whose builder and maker is God," [Heb. 11:10]

"And he carried me away in the Spirit to a great high mountain and shewed me that great city the holy Jerusalem descending out of Heaven from God." (Rev. 21:10)

"Let him that heareth say come" [Rev. 22:17] We have heard and accepted the word of God, which causes us to think of others who should be our companions in travel toward perfection and eternal rest. We invite others to go with us and share the joys of the Christian race and the hope of eternal life. May we be of the same mind as Paul when he said. "Brethren my hearts desire and prayer for Israel is that they might be saved." (Rom. 10:1)

There is always room for more. "All the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out". (Jno. 6:37)

CHURCH HISTORY

By Clovis Ragsdale

As America was settled the majority of the people who came here were protestant. In America, free from Catholic oppression, denominationalism flourished. The curse of division was settling down over the protestant world.

Thomas Campbell and his son Alexander, who were Presbyterian ministers, began to speak out against division. The reason for division was apparent to all, doctrines which were contrary to the New Testament were being taught.

The Campbells, Barton W. Stone, and others began to advocate a return to the New Testament pattern of worship, speaking where the Bible speaks and being silent where the Bible is silent. Thus was begun the Restoration movement. Previously the efforts of Luther and others were directed toward reforming the Catholic Church, evidently the idea of re-establishing the original Church of Christ had not occurred to them.

To worship just as the Bible directed and to leave off all ideas and innovations of men was a plea that none could challenge and many began to follow after the movement to restore the simple New Testament Church. This movement caused consternation in the ranks of the denominations who could only trace their beginnings back to the reformation in Europe. The possibility existed for all protestants to unite, but those who held to the man-made creeds prevailed

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Boyd E. Morgan

EDITORIAL

"The only difference between the Church of Christ and the Christian Church is 'instrumental music,' is one of the sad statements that we so often hear today and is sometimes made by church members.

We have many friends in the Christin Church whom we would welcome with open arms should they lay down their sectarian practices. We ever plea to them to return to the first love.

Many and varied are the differences and it is a saddening thing to see the break ever widening. The name, Christian, is for individual members and not for the church. Christ is the head of the church, and His church is named after him, not after the membership. It remains for children to wear the family name rather than the family being named after the children. It is erroneous to say since we are christians we will have 'Christian churches.' The gospel nowhere speaks of congregations as Christian churches Truly the church is made up of christians the same as a material house might be made up of

bricks but the name is not 'christian church'. The name denotes ownership and the church of our Lord is referred to as the 'church of the first-born' and as the 'churches of Christ'. Rom. 16:16. Since we are children of God. we would not call His church "Children's church.

We appeal to the christian church to give proper honor to Jesus Christ through his body. In the split between the christian church and the church of Christ a great brotherhood was divided, and today there stands this division which is as displeasing to God as division was when Paul wrote the first chapter of Corinthians.

Christ's church was established in the city of Jerusalem 33 A D, in fulfillment of the prophecies of God. The christian church is modern, originating in an innovation at St. Louis, Mo. less than a century ago. The church of Christ would welcome the return of this brotherhood which drifted from them, and has never ceased to pray for scriptural unity. As always the basis of unity must be the word of God and this continues to be our plea as it has ever been to a divided religious world. We must ever speak where the bible speaks and be silent where the bible is silent. God's word must be kept and preached in its purity: His silence must not be imposed upon.

For those who may desire to know the differences, some vital contrasts are here shown;

Churches of Christ: Scriptural name, Rom. 16;16: Christian Churches: Unscriptural name, Churches of Christ; Scriptural organization Phil. 1:1. Christian Churches: Unscrip-

tural organization — boards, circles, machinery, societies, aids. C. O. C. Scriptural giving 1 Cor. 16:1,2.

C. C.; Unscriptural money schemes, dinners, etc.

C. O. C.; Scriptural song service. Col. 3;16.

C. C. Unscriptural music in worship, sing and play,

C. O. C. Uncompromising attitude toward false doctrine, Eph. 5:11.

C. C. Compromising and 'co-operative' attitude toward denominations 2 John 11.

C. O. C: Scriptural adherence to New Testament identity of the church in name, creed, terms of salvation, worship, work,

C. C. Soft peddling of the identity, name, creed, doctrine, and other New Testament principles.

C. O. C. Women in their scriptural work,

C. C. Woman leadership, preachers, rulers.

C. O. C. Elders, overseers, Acts 20;8

C. C. Board and majority rule.

C. O. C. Preachers, evangelists. Acts 21;8.

C. C. Preachers, "pastors" "reverends".

C. O. C. Observes first day of the week as the Lord's Day. Rev 1;10.

C. C. Observes also in many instances pre-easter, Easter, Maundy Thursday candlelight communion, Childrens day, Mother's day, Father's day, etc.

C. O. C. Worships in spirit and truth, John 4:24.

C. C. Sometimes leaves both spirit and the truth, substituting therefor modern inventions to "get the crowds" and to entertain.

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EDITORIAL

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These differences are pointed out in love and friendship, openly; as the rift is open, and it is hoped that someday the wound may be healed by the return of the Christian church. It may be argued that the Christian church is progressive, but the scriptures read 2 John 9 "Whosoever goeth onward (American Version) and abideth not in the doctrine of Christ hath not God." It may be argued that it is "broad" hence fellowships denomination-ism. Again we read 2 John 11 "He that biddeth him God speed is partaker of his evil deeds." Think of fellowshipping the program of denominational names and organization; the program of Baptist "close communion", "once in grace always in grace" the program of Methodist sprinkling and infant membership; of "faith only" in most denominations; of "direct operation of the Holy Spirit" among "Holiness" people; of "getting religion and joining the church of your choice", of "being saved out of the church." Feature Paul exchanging pulpits with Ananias, the high priest, or Stephen being the "guest pastor" at the Sanhedrin, or the Epicureans having "charge" of the service of the church at Antioch or Jerusalem. Imagine the Methodist preacher hurrying from a "sprinkling" program to "supply" while the Christian "pastor" is away, or the Lutheran clergyman coming immediately from his mass of consubstantiation to "bring the message" at the Christian Church, or the "Holiness" preacher who comes from a ranting "divine healing" or "Holy Spirit baptism" service to try to

preach a gospel sermon to the Christian Church.

It is wrong to fellowship denominations; to say they have not the right name, creed, or terms of salvation, or right baptism and then to criticize the Church of Christ for refusing to "cooperate" with or fellowship error [I admire the man who stands firm on his convictions and am persuaded that the world does.] It is unfair to refuse to expose error to people who have been led astray and to refuse to teach the truth. The Christian Church is unfair to itself because every innovation it introduces drives its more spiritual minded members elsewhere. It weakens its fortifications and surrenders its plea. It has borrowed the denominational phraseology until it has lost much of the ring of the "oracles of God."

To our friends who teach and practice the gospel plan of salvation we plea; Repent, turn back; confess your errors; remove your innovations; remove the name Christian Church; reorganize scripturally; and seek the old paths and worship God as a local congregation refusing to join hands with sectism and compromise. Fellowship your so-called "conservative brethren" by refusing to sacrifice the height of the ideals of the New Testament church, the depth of its purity and the mission it must perform.

Boyd E. Morgan

Oct. 13, 1953

Dear Brother Morgan,

I have recently heard from one of your friends here at Harding College Breezy Colyer, that perhaps you might be able to help me locate a church that I might preach to. I have my own car and would be willing to go a

reasonably long way every Sunday. I have had no previous experience's preaching a sermon but since studying here at Harding I feel that I am ready to preach the Lord's Word. If you could help me in finding a church I will certainly appreciate it. Please write me if you can help me.—Larry Roberts, Harding College, Searcy, Ark.

Sincerely Yours,

Larry Roberts

LIFE' JOURNEY ENDED

—Boyd E. Morgan

Quite often we may wonder how the pilgrimage of life journey ended for our savior's apostles. The Word only tells us how one died and that one was the traitor. We are dependent upon secular history for an account of the death of the rest. All died in Martyrdom except John the revelator. Here is the account as usually given.

Judas: Hanged himself

Matthew: Slain with a sword in Ethiopia.

James, the brother of the Lord was cast down from the pinnacle of the temple, then killed with a club,

James, son of Zebedee; beheaded in Jerusalem.

Phillip; Hanged against a pillar at Hieropolis, in Phrygia.

Thomas; Killed with a lance at Coromanded, in East Indies.

Andrew; Was martyred on a cross at Patre, in Archaia.

Bartholomew; Flayed alive at Albahapolis in Armenia.

Thaddeus; Shot to death with arrows.

Peter: Crucified, head downward.

Simon Zelotes; Crucified in Persia,

Matthias; Stoned, then beheaded.

Paul: Beheaded at Rome.

John; Died a natural death.

and division among the ranks of protestants became more pronounced.

The Restoration movement grew rapidly until the latter part of the 19th Century when division took place within the ranks of the Restoration. This arose over the use of mechanical music in worship and over the establishment of missionary societies. Those digressing were called 'First Christian' and 'Disciples of Christ'. Those who refused to go along with these innovations were known as the Church of Christ. During this time many religious discussions were held. It soon became apparent to all that the position of the Church of Christ which advocated a return to worship identical with that laid down in the New Testament was impossible to meet and the denominations decided that they just didn't believe in debating. At the present time debates are rare, although in Jude 3-4 Christians are told to earnestly contend for the faith, also the Apostle Paul was ever willing to dispute with all who taught error.

The task of the church today is to make known to our neighbors, to the people of America, and to all mankind the fact that the New Testament Church in its pure and simple form has been restored to a sin cursed world.

This concludes this series of articles on Church History.

REPENTANCE

Marvin Ed Berry

Some passages to show the importance of Repentance.

Matt 3:1, 2 "In those days came John the Baptist, preaching in the wilderness of Judea, Saying, Repent ye, for the kingdom of heaven is at hand.

Luke 24:46, 47 "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

Acts 2:38 "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 3:19 "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Acts 17:30 "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent."

QUESTIONS AND ANSWERS

Ira G. Woodward

This is new to the paper and will continue if appreciated. If you have a Bible question and want it published and answered in the paper send it in and state that it is intended for the Q. & A. column.

1. How was the term "Elder" originally used?

The term "elder" was used to refer to older people. Heb. 11:2 is an example. The word elder applies to an older person today. In the New Testament church it designates the highest office held by mortals, and one to be an elder must not be a novice (new christian, without experience).

2. How do we know the church did not exist in Old Testament days? The word church means a called out body. The church in the wilderness was a called out body. [Israel called out of Egypt] but it was not the church of the New Testament. This one was built by Christ Mt. 16:18 and

purchased by his blood Acts 20:28. His church [the church] did not exist until after his death. In Mt. 16:18 Jesus said "Upon this rock I will build MY church. His called out body Other bodies may be called out but he only called out one. Eph. 4:4. The word church is first found in Mt. 16:18 and is definitely a New Testament term. It is not found in the Old Testament at all.

3. What is the Spirit that is in us?

Rom. 8:9-10 speaks of the Spirit of God dwelling in you. 'The Spirit is life because of righteousness' the passage closes by saying. Those who have righteousness dwelling in their minds have harmony with the mind of Christ. Jesus said John 6:63. "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

4. Are you justified at leaving your husband because he objects to your going to church.

In some cases, yes. Especially so if he refuses to allow you to go. However, those that leave must remain unmarried. 1 Cor. 7:10-16. All wives who have disbelieving husbands should read 1 Peter 3:1-4 for some sound advice.

5. What is John the Baptist's real name?

All the name that is found in the Bible is John. His father's name was Zacharias and his mother's name Elizabeth. John was a man sent from God who baptized people, for this reason he was called the Baptist. The term is applied to him fourteen times in the Bible. Thirteen times John the Baptist and once John Baptist in the King James Version only. Fourteen times John the Baptist in the American version. Baptist was not his name, but the term separates him from the other John's by reason of his work.

Send in your question.