

# Fulton County Gospel News

"The Churches of Christ Salute You"

SECOND CLASS POSTAGE PAID

VOL. 6 - - NO. 10

MAMMOTH SPRING, ARK.

OCTOBER - 1964

## The Philippian Jailer

In the sixteenth chapter of Acts, we find a very interesting story of the conversion of a jailer. Paul was told in a vision to go to Macedonia. Paul and his companion, Silas, went to Philippi, the chief city of that part of Macedonia. There they were beaten and put in prison, while there they prayed and sang praises unto God. The Lord heard the prayers of these good men and sent an earthquake to release them.

The foundations of the prison were shaken: all the doors were opened, and everyone's bands were loosed. When the jailer saw that the prison house was wrecked, he thought all of his prisoners had escaped. He decided to end his life by suicide, for he knew he would be put to death for allowing his prisoners to escape. But Paul told him not to harm himself for they were all there.

The jailer now knew that these were not ordinary prisoners. He probably connected the earthquake with them also and he was ready to hear what these men had to say. He took them out, fell down before them and said, "Sirs, what must I do to be saved?" And Paul and Silas said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Before a person can believe on Christ, he must hear the Gospel of Christ. (Rom. 10:14, 17) Therefore, he spoke the word of the Lord unto the jailer. This means that Paul told him all things about Jesus Christ. He told him what to do to be saved, how he should repent, confess, and be baptized. To show his repentance, he washed their backs where they had been beaten. Then, he and all his house were baptized the same hour of

the night. Let us teach our friends how to be saved. God will bless us for it. It is a work we can all do.

—Carroll Hargrove

## Contributions Acknowledged

Clarence Edwards, Thayer, Mo. ....	\$ 1.00
J. E. Kentcheloe, Thayer, Mo. ....	1.00
Mrs. W. H. Miller, Monette, Ark. ....	1.00
Orbie Robbins, Elizabeth, Ark. ....	2.00
Effie Martin, Oxford, Ark. ....	2.00
Mrs. Leona Ritchey, Hocomo, Mo. ....	1.00
Truman DuBois, Springfield, Mo. ....	1.00
Joe D. Price, Blackwater, Mo. ....	1.00
R. R. Hicks, Mammoth Spring, Ark. ....	2.00
Salem church of Christ .....	5.00
Wheeling church of Christ ....	5.00
Agnos church of Christ .....	5.00
Morrison church of Christ ....	5.00
Viola church of Christ .....	5.00

## Lectureship at Franklin

There will be a lectureship at Franklin, Ark. beginning Sunday night, November 8 and continuing through Sunday morning, November 15.

The christian graces will be the theme throughout. Speakers will be John Simpson, Bill Smotherman, Perry Lucas, Boyd Morgan, L. F. Mills, Henry Casey, Clovis Ragsdale, and Brother Wallace.

The church at Franklin has employed Clovis Ragsdale of Mammoth Spring to preach for them on the first and third Sunday

## I Cannot Attend Church Services Because - -

Please check you excuse with an (X).

Took a pleasure trip..... Visited my parents or relatives..... Too busy..... Went to a ball game..... Went fishing..... Offended at some one..... Went hunting.... Played golf..... Clothes not nice enough..... Church services bore me..... I have no interest in Christ and the church..... I need the rest..... Don't like the preacher..... People don't speak to me..... Watching TV program..... Weather too bad..... Company came.....

NOW YOU CAN CUT THIS LIST OUT AND KEEP IT TILL THE JUDGEMENT DAY, and it would be well to find a fire-proof case to put the list in also. —via West Memphis Bulletin

mornings and the second and fourth Sunday evenings.

There will be a gospel meeting at Heart, Arkansas beginning Oct. 26. Bro. Elden Coil will be the preacher.

Another gospel meeting begins at Camp, Arkansas on Oct. 12. Bro. Wesley Hilton will be preaching.

Bro. G. C. Reeves recently moved to Mammoth Spring to work full time with the welcome Hill church. He is living just at the edge of town on Highway 9.

The mens bible class in Mammoth Spring now meets on the first and third Monday nights of each month.

"When youth starts sowing his wild oats, it is time for parents to start the thrashing machine."

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PUBLISHED MONTHLY  
FREE SUBSCRIPTION

SECOND CLASS POSTAGE PAID  
MAMMOTH SPRING, ARK.

Supported by  
CHURCHES OF CHRIST  
IN THIS AREA

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RICHARD ENGLAND

## 1 CORINTHIANS 11: 1-6

Richard England

The following article is given on a difficult passage for your consideration. Read it carefully and study the passage itself. Any comment you may have concerning this study will be gratefully received.

To begin with it must be admitted that this is a rather difficult passage for us to understand in that our customs are not exactly like those of the people to whom this was written. Also, we must readily admit that our understanding of their customs is somewhat limited. We must remember this: the things that are of greatest importance to us are easiest to understand. The more difficult to understand; the less important as to necessity of understanding in order to be saved. For instance: where are the dead? We don't have to know and understand this matter fully in order to enter heaven.

Now — first of all, in the text, we notice that there are two uses of the word "head". One: the physical head which is the part of the body that dictates to and governs every other part of the body. Two: from the knowledge of the physical head comes the figure of our being over another, having authority to govern and dictate. Thus

we see that God has authority over all, even Christ. I Corinthians 15:27, 28: "For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Paul states in verse 3 of the text under consideration that "the head of Christ is God." Further we see that Christ is the head, in this second sense, of man, verse 3. This is not to say that God is not over man, but to further affirm it. God is over Christ. If Christ is over man, then obviously God is far above and over the man, too. Next, man is, in this second sense, the head of the woman. The Bible abounds in passages showing that the woman is to be in "subjection" to the man, which admits the authority of the man over the woman. One of these passages is Ephesians 5:22, 23.

We now come to the matter of "dishonoring" one's head. Seeing that God has set Christ over the man and that Christ has set man over the woman, for the woman to "dishonor", disgrace, bring reproach upon, or otherwise reject the authority of the man is to reject the authority of Christ to set the man over her. In like fashion, for the man to "dishonor", or reject the authority of Christ is to reject the authority of God to place Christ over him. This principle is seen throughout the Bible. A vivid example of this is seen in I Samuel 8: 6-9. God had given authority to Samuel to be over the people. When they rejected Samuel and desired a King in his stead, God said they were not rejecting Samuel, but Him. Whatever is done that dishonors the one immediately over us, dishonors God Himself. This is a vital part of the discussion in I Corinthians 11: 1-16.

The next matter that must be discussed is that of "covering". In the text, two coverings are discussed. One, a veil, which woman

wore covering their head, that is, the top and the face too, except for the eyes. Two, the hair, which is a natural covering for the head. By nature, the hair of women grows considerably longer than that of a man. Nature, itself, then teaches (or demonstrates) that the hair of women is to be longer (a relative term) than that of a man. In verse 6 is reference to both coverings in connection with the women.

Custom was at that time, and still is in many parts of the world, that women do not appear in public without their face covered. To do so was considered to demonstrate a lack of purity, therefore, having no respect for marriage itself and further, disrespect for the vows taken in marriage. Custom was, and yet is, that it is disrespectful for a man to enter a building without removing from his head any covering he might have on it.

In verse 4, Paul states that for a man to "pray or prophesy" with his head covered, "dishonoureth his head." The first word "head" is in the genitive case in the Greek, expressing personal possession, that which belongs to oneself, not that to which one belongs as being in submission. The second word "head" is in the dative case in the Greek meaning "the indirect object." We must conclude therefore that the meaning of the passage is that for a man to appear in a public assembly (inferred by "prophesying" in that one would not do such without an audience") and violate the custom of respect by refusing to remove any covering he might have on his head, would be not just violating the custom of the people, but would be, though not directly intended, disgracing Christ. In like fashion, for the woman to appear in the assembly without the proper tokens of respect (covering according to the custom) would be showing no respect for her husband, but, on the contrary, be disrespectful of his authority and thus bring disgrace to him. Just because people become Christians does not mean that they can do away with all regard for customs of decency. It

was considered indecent for a woman to fail to wear her veil in the public. The magnitude of the disgrace of having her hair cut off was no less of failing to wear her veil. If she could go without her veil in the public, she might as well cut off her hair, which no woman wanted.

The question is not: is it right or wrong within itself for a man to wear a covering in the assembly or for a woman to appear without a veil and have her hair cut, but one of: according to the customs, would it be public disrespect for Christ on the part of the man, and for the man on the part of the woman. A man in his life should be the glory of God, not showing any disrespect from within or even in his conduct before others. The woman is the glory of man and not to show any disregard for his position over her by disgraceful conduct. Today, it is not a custom in our country for women to wear veils over their faces. A failure to do so in the presence of others does not demonstrate lack of honor for the man. If it did, she would have to wear one whenever she appears in public. It is a custom in our day for men to remove their hats as tokens of respectful conduct when they enter a building, especially to worship. To fail to do so would be disrespectful conduct before others and thereby be dishonoring Christ, in that in honoring Christ we are to conduct ourselves with all due respect for that which is considered proper conduct in our time.

To illustrate: in certain Asiatic parts today it is considered disrespectful and disgraceful for a woman to walk down the street ahead, or even alongside, of her husband. We know that in and of itself, it is not wrong. But, in such places where this is looked down upon by the public as a woman's failure to be in subjection to her husband, it would be wrong for a Christian to violate this custom. Yet, in our country, it is not considered disrespectful for a woman to walk beside her husband, or even stroll a few steps ahead of him. Here, it would not be wrong.

Finally, in verse 16, we find

that if any should go about causing contention in the church over the matter of: "What do the church leaders teach on the wearing of veils, cutting hair, etc.?", the inspired men, and the early church as a whole (many of whom were inspired) do not dictate in such matters. These things are in the field of indifference and judgment, determined by custom of the people of any particular time and location.

## "Where Am I?"

By Robert Henly

"And the Lord God called unto Adam, and said unto him, Where art thou?" Gen. 3:9

When Adam and Eve had fallen to the temptation offered them by Satan, their eyes were opened to their naked condition and they sought to hide from the Lord. The Lord had no particular need of asking Adam where he was. The Lord knew where he was. However he was asking that Adam confess as to his whereabouts, to stand up and be counted, so as to speak. Then Adam realized, doubtless, that there would be no hiding place from God. David also had this realization in mind when he said: "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" (Ps. 139:7)

As I, in solitude, contemplate the Word of God and consider His teachings, it would be well if I should ask of myself, "Where am 'I'?", and truthfully answer myself. Then, having truthfully answered myself and finding myself wanting, be governed by that answer.

Am I walking in the counsel of the ungodly? Am I standing in the way of sinners? Am I sitting in the seat of the scornful? If so, then I should realize fully that such acts on my part can but lead to my ultimate destruction.

Am I standing in doubt as to what I should do? Am I swayed this way and that by my own opinions of those of other men? If so, I should remember the question raised by the prophet of God when he asked the followers of

Baal, "How long shall ye stand between two opinions?" (1 Kings 18:21), and also remember that a double-minded man is unstable in all his ways.

Am I shut up within the self-erected walls of my own heart? Have I builded about my soul an impregnable wall of indifference? If so, then my condition is dangerous indeed. The door to the heart has no latchstring hanging outside. The door must be opened from within or the walls be broken down. The words of Christ come ringing loud and clear, "Behold I stand at the door and knock". To lift myself out of the dungeon of sin, loneliness and despair I must open the door and let the Savior in.

Have I heard the word and believed it; realize my particular problem and now stand at the threshold of the Kingdom of God, waiting? Waiting for what? The word of God is so very clear to one in my condition: "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord". (Acts 22:16)

Have I obeyed from the heart that form of doctrine and having entered the body of Christ taken a seat of idleness and left the work of the harvest to others? This will in no way suffice. There is so very much to be done. I hear the voice of the householder saying: "Why stand ye here idle"? It is WORK that is rewarded, not idleness.

Have I wandered from the paths of righteousness and gone into a distant country? have my sins hidden the face of God from me? Am I in hunger and thirst, my garments soiled from the slush and the mire? Possibly, no worse condition can be my lot. In my degradation my thoughts should go back to the joys found in the service of the Lord, my heart quickened by the mercy and goodness of the Lord and then with contrite heart say to myself: "I will arise and go to my father."

Whatever may be my answer to myself, I know that to spend eternity with Him I must say as Samuel, "Speak Lord, thy servant heareth".

## Selecting a Companion

For those who are married it is too late to decide that they made the wrong choice in selecting a companion. They must, now that they are married, learn to love one another. This sometimes is a difficult task for many. Even though the Lord commands the husband and wife to love each other, there are many in the world that don't. This is the basic reason for so many broken homes.

For people who are not married, it is all before them. Their happiness in married life can be predetermined by using some good sound thinking. First get rid of the idea that has grown up in our society that some place in the world there is one and only one person with whom you can be happy. There are many people in this world that would make anyone a fine companion. The basic reason is that they are seeking to please others and not trying to find others to please them. As you think of selecting a companion, remember what will be said at the ceremony.... "till death do us part". That is a long time. Here are a few things that should be considered when thinking of marriage. (These should not be left until you have decided that you want to marry a person, they should be looked at carefully before you spend much time with any one person.) Study them closely and see if you do not agree that they must be given some serious thought before entering into a life long contract.

1. Interests - general interests in the things that are around us.

2. Social standing - this is one of the things that would help make understanding of each other. The thinking process of two people is different enough without being from two extreme ways of life.

3. Education - this, too, makes a difference that is hard to overcome due to the different ways of expressing self and various levels of understanding others.

4. Health - both physical and mental health should be considered. Some might be happy to care for an ill person the rest of their lives, but others might not.

5. Vision of future - is it the same as yours? Is it reasonable? or fantastic?

6. Demands - how many children: what level of income is expected? how much time will be used in various activities, including religious?

7. Religious convictions - this is a most important point to know. A difference here can cause much trouble.

8. Where to live - some are too attached to their parents and might not want to live where you would enjoy living.

9. Type of family - regardless of the old idea to the contrary, you DO marry the family.

10. Type of work - can you take an interest in the work done by this person?

11. Consider the past - divorce? immoral?

12. Habits - smoking, drinking, etc.

13. types of recreation liked—

It may be difficult to follow this, but getting married is not something of little importance. Don't wait until the day of the marriage to ask about these things. Parents teach your children about marriage while they are young. Don't wait 'till they ask if they can be married.

## Parable of the Baseball Game

Behold, a ball team went forth to play a game of baseball. Just as the umpire was saying, "Batter up", the catcher for the home team arrived and took his place. The center fielder and the second baseman didn't arrive until the middle of the second inning. The first baseman didn't come at all, but later sent his regrets and said that he had to go to Aunt Mary's for a chicken dinner. The third baseman likewise didn't show up, having been out late the night be-

fore and desiring to spend the day in bed. The left fielder was away visiting another ball game across town. The shortstop was present but left his glove at home.

Verily, when the pitcher went into the box he looked around to see his teammates and lo, his heart was made heavy when he saw the empty places. The game had been announced and visitors were already in the stands to see the game. There was nothing to do but to pitch and hope for the best. The pitcher tightened his belt, stepped into the box, and did his best to put one across the plate. For some reason he just couldn't find the groove. For some reason fly balls that should have been "outs" dropped in for base hits. At the close of the game, the home team (the ones who were there) had been disgracefully beaten.

Who lost the ball game? Those who were not in their places could not blame those who were. Those who were not might have reasoned "all the others will be there"; but this was not the case. Even if they had been, think of how one absent player weakens a team. Someone might say "the game would probably have been lost any way". However, think how much better the chances for a victory if every team member had been giving full support. As it was, three were late, two did not even come, and one left his glove at home. Thus only three were really in place.

Who can know what a team (or the church) can do until each member decides to give loyal support. Let each resolve to get solidly behind efforts that are being made in the Lord's work. "Every man in his place...." Judges 7:21.

"Grumbling is a certain sign of weakness. Don't grumble - change the condition."

"Most people have good aim, but they never pull the trigger."

A conversationalist, it seems, is one who can tell twice as many details as anybody wants to hear.