

Mrs. Rosa Repede
City

Fulton County Gospel News

"The Churches of Christ Salute You"

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NEWS

A letter from Bro. Orbie Robbins states that he is improving and was able to fill his appointment at Big Pond on the 3rd Sunday in April.

Brother I. W. (Woody) Woodward preached at the homecoming at Birdell on the fifth Sunday in April.

The church at Ravenden Springs recently built some new class rooms.

A letter from Brother O. L. Grisham of Dixon, Ill., states that he would like to hold a meeting in this sector, if the congregation in this country would send a preacher to hold a meeting in Dixon. Brother Grisham would expect only to receive expense money. Exchange meetings are a good way for congregations, who have a located preacher, to help one another. He further states that Dixon still needs more than a hundred dollars to finish its baptistry.

For our readers who have a change of address, we urge you to notify this paper, otherwise you will be dropped from the mailing list.

Gospel Meetings

Alton, Mo., May 22 - June 1 — C. Ray Miller, Batesville, Ark.

Viola, Ark., May 31 - June 7 — Don Fike, El Dorado, Ark.

Thayer, Mo., June 9-18, Don Fike, El Dorado, Ark.

Camp, Ark., June 26 - July 5 — Lowell Blasingame, Grenada, Miss.

Burks Chapel, July 29 - August 9, Lowell Blasingame, Grenada, Miss.

Salem, Ark. August 21-30, Brad Brumley, Henderson Tenn.

Jeff, Mo. July 25 - Aug. 2, N. W. Starling, San Marcos, Texas.

Oakland near Mt. Home, May 1-10, Earl Mansur, Corning, Ark.

Hatfield, Mo. July 6-15, Boyd Morgan, Mammoth Spring.

Sturkie, Ark. July 13-23, Frank Gould preaching.

Contributions

Acknowledged

Norma Davis, Norfolk, Ark.	\$1.00
O. L. Grisham, Dixon, Ill.	1.00
Hayden Estes, Ash Flat, Ark.	2.00
Mark Anderson, M. Spring, Ark.	2.00
R. L. McCarty, Willow Spgs., Ark.	5.00
Edith Kirksey, M. Spring, Ark.	2.00
Delson Stephens, Mt. Grove, Mo.	1.00
Martha Briggs, M. Springs, Ark.	1.00
Welcome Hill Church of Christ	5.00
Salem Church of Christ	5.00
Agnos Church of Christ	5.00

Saved By Grace

Doyle Kinder

I teach that men are saved by grace and I have never taught anything else. The Bible says that we are justified by His grace (Rom. 3:24). We stand in grace (Rom. 5:2). We are saved by grace through faith (Eph. 2:8). It stands then, that no one could be redeemed if it were not for God's boundless grace. But does the Bible teach that we are saved by grace only? A thousand times "NO"!

It is not a safe policy to conclude that the Bible says all about one subject in one verse. The misconception of some, that we are saved by grace only, could easily be removed by the use of a good concordance. The New Testament affirms that we are saved by enduring to the end. (Mt. 10:22). By believing and being baptized (Mk. 16:16). By calling on

the name of the Lord (Acts 2:21). By hope (Rom. 8:24). By the gospel (I Cor. 15:2). By the Word (James 1:21). By baptism (I Peter 3:21). It would be unreasonable for me to conclude that we are saved by hope only or by baptism only. Likewise it seems irrational to conclude that we are saved by grace only.

Grace requires three things; a giver, a receiver and a gift. God is the giver, man is the receiver and the gifts from God are beyond number. As we meditate on the numerous favors from God, such as Christ, the Bible and material blessings, it becomes obvious that men should respond to this stupendous grace. Moreover, I believe that God demands that men re-act to these favors. This is where gratitude and obedience come into the picture of salvation.

Throughout the history of God's dealings with man it has been true that God by grace provided and man by an active faith accepted. God opened the Red Sea and Israel crossed (Ex. 14). Naaman washed and God cleansed (II Kings 5). This principle is still true today. God has a part in salvation and so does man. This makes clear the following passages. "Save YOURSELVES from this untoward generation" (Acts 2:40). All must DO the will of the Father (Mt. 7:21). Eternal salvation is for them that OBEY (Heb. 5:9).

When one does what God has commanded he is not trying to work his way to heaven. The works of human merit and of the law can never justify man (Rom. 3:28 and Tit. 3:5). Although one must "work" righteousness to be saved (Acts 10:34). As Christians attempt to "work" out their own salvation with fear and trembling (Phili. 2:12), we should ever be conscious that if we are ever saved it will still be by the favor of God and that we do not actually merit or deserve this amazing grace. Thanks be to God that we are saved by grace.

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EDITORS —

Clovis Ragsdale
Boyd Morgan

Problems Confronting The Church: Young People

Boyd E. Morgan

We ought to convert our own. It is a dreadful thing to see some of our young people grow up attending the services of the church and yet become young men and women without having obeyed the gospel. God never intended it to be so. Everybody, of course, just will not be Christians, but the fact some of our young people cannot be reached wrings our hearts. No greater satisfaction comes to us than to see the ones who can and will serve the Christ.

It is impossible to put a finger upon the problem because what happens to one does not happen to all. The problem it seems must be solved in each individual case. Wise is the church that gives time and attention specifically to each young person who attends.

And how wrong is the idea that religion is only for the old! How often has our God admonished youth to serve him? How many examples of righteous youth he has given to encourage us! Obadiah, "I, thy servant, fear the Lord from my youth." I Kings 18:12. David, "For thou art my hope, O Lord God; thou art my trust from my youth." Psalms 71:5. "Remember now thy Creator in the days of thy youth." Eccl. 12:1 "All these have I kept from my youth up." Mt. 19:20. Paul said, "My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews." Acts 26:4. To Timothy he said, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." I Tim. 4:12.

The above examples could be multiplied manifold. These are enough to show us that God expects YOUTH to serve him. Great men of God receive too little of our study. They are examples of encouragement.

The world may seem a challenge to youth but to follow it is actually the line of least resistance. The real challenge is to serve Christ in the midst of a crooked and perverse generation. No one advocates that serving Christ is the easiest way. It is the greatest challenge because it is the best way. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." II Tim. 2:22. This is first done by coming to Jesus, taking his yoke upon us and learning of him, for he is meek and lowly in heart, and ye shall find rest for your soul. Mt. 11:29.

Living the Christian life would be impossible without divine help. We are not expected to do it alone. He is with us and he will help. ". . . but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." I Cor. 10:13. The ship of Zion is the only ship in which to sail life's stormy seas. The Captain of our Salvation will guide us right and make us happy in his service and reward us above our fondest expectations.

Why the Bible Does Not Authorize Instrumental Music

O. L. Grisham, Dixon, Illinois

We are told to walk by faith and not by sight II Cor. 5:7. To walk by faith, we must respect and follow the instructions of God, as they are clearly defined in God's word; "For faith cometh by hearing the word of God". Rom. 10:17. And, "These things are written that you might believe that Jesus is the Christ, and believing you might have life through HIS NAME. Jn. 20:30, 31." From the word of God, we can know that Jesus is the Christ, and we can know what God would have us do. Cain offered God a sacrifice, but the sacrifice was not what God had designated. It was not of faith, thus God did not accept the offering. See Gen. 4; Heb. 11:17. We con-

clude from this, that it is not enough to just worship, we must worship God as HIS word directs; "In spirit and in (according to) Truth." Jn. 4:23, 24. "Whatsoever is not of faith is sin." Rom. 14:23.

A big principle is involved when we set out to find out HOW to worship God. It is not a minor point, as some people believe. The offering of strange fire by Nadab and Abihue would be considered by many people to be a minor thing; but they sinned and lost their lives as the result. (Lev. 10:1-2). It was a small thing when Uzza put forth his hand to steady the ark, but he lost his life as the result. II Sam. 6:6, 7. We must not presume that God will accept just any kind of music in His worship, but the things done, and the music used in the worship must be according to what is designated in God's word. We must worship God in truth. Jn. 4:23, 24. For this dispensation, under the law of, (to) Christ, the kind of music to be used in worship is "SINGING".

"Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, SINGING with grace in your hearts to the Lord."

"At midnight Paul and Silas prayed, and SANG praises to God." See Col. 3:15-17; Eph. 5:19; Acts 16:25; Rm. 15:9; I Cor. 14:15; Jas. 5:13; Matt. 26:30; Heb. 2:12; Rev. 5:9, 14:3, 15:3.

These are the passages mentioned in the New Testaments about singing. You will notice in the passages quoted, that there are four things that are in the support of the command to sing. Namely TEACHING, SPEAKING, ADMONISHING one another, and PRAISING GOD. These four things is what constitutes SINGING. Anything more or less than what is included in the constitutional parts of SINGING, or the command to SING, would be violating this specific command to SING. The item of worship that is called SINGING, by the word of God, must consist of TEACHING, SPEAKING, ADMONISHING one another, or PRAISING GOD. There is not one passage in the word of God that tells us we can have instrumental music in the worship of the church. There are many historians who have given their voice in this matter, who are too numerous to mention. Only one of them I wish to quote. "The Greek word "Psallo" is applied among Greeks of modern times exclusively to sacred music, which in the Eastern Church has never been any other than VOCAL, instrumental music being UN-

KNOWN IN THE EARLY CHURCH . . . / McClintock and Strongs: (Vol. VIII, p. 739). From this history it is clear that there was only vocal music in the early Church. With this fact before us, and the simple teaching of the New Testament on this matter of what kind of music we are to use in the worship of the Church, it is clear that the kind God says use is vocal—just singing!!!

God commanded what to use on the Lord's Table, namely, Bread, to represent the Lord's body, and the fruit of the vine to represent His blood. Matt. 26; I Cor. 10:16; 11:23-34. Why do we believe this? "Because faith cometh by hearing the word of God." Rm. 10:17. Why do we believe it would be a sin to substitute something for, or add something to what the Lord has said to have on the Lord's Table? Simply because we would be adding to, and taking from that which God has said do. See Rev. 22:18, 19.

Why was it wrong for Nadab and Abihue to offer strange fire? Because they were substituting for what God said use. Yes it was fire, but not the kind of fire God said use.

Why is it wrong to use instrumental music in the worship? Because we are adding to and substituting for that kind of music God said use. We can receive no TEACHING, or ADMONISHING from instrumental music, because they cannot SPEAK. Neither can God be praised under the New Law to Christ on an instrument, because the Bible says this is to be done with the LIPS See Heb. 13:15. For God is not worshiped with the hands of men. See Acts. 17:25.

Shall I Force My Child to Attend?

Cliff Stewart, Gainesville, Mo.

This question is one which must be answered by we Christian parents. The question has been answered affirmatively and negatively with good and bad examples given of some who forced their children to attend. I have been made to wonder if it is forcing the child to attend Bible study and worship that creates a permanent dislike toward them, or could it be the attitude and method of the parent? Perhaps it is the WAY the thing is done and not the thing itself that affects the mind of the child! We may either try to impress on the mind of our children the need and importance

of going, or we could foolishly tell them that they must go because WE say they must. Some parents make the sad mistake of SENDING their children to Bible study without setting the proper example before them. Why should it create an unwholesome attitude in a child to teach that child the importance of attending Bible classes and insisting that the child do that which is right? Is it not frequently the attitude of the parent reflected in the child which makes the difference? I would say that those who SEND their children have more trouble in this respect than those who TAKE them.

Some parents say, "I don't make my child go to Bible study and worship lest he be turned against it and won't go when he is grown." I have observed that those who are taught and taken as a child usually attend better when older than those who were not. Read Eph. 6:4; Prov. 22:6. Note in Gen. 18:19 approvingly it was said of Abraham, "For I know him, that he will COMMAND his children and his household after him . . ." (Emphasis mine C. S.). Now, we do not use this same reasoning to forcing our children to take a bath, lest he refuse to bathe when he is old. We would not allow them to neglect brushing their teeth lest they refuse to brush when old enough to decide for themselves. We would not use this reasoning concerning attending public school, going to see the doctor when they are sick, or going to the barber shop when they need a hair cut.

J. Edgar Hoover, director of the FBI, has this to say on the subject:

"Your firmness and example here will furnish a bridge over which youthful rebellion may travel into rich and satisfying experiences in personal religious living. The parents of America can strike a most effective blow against the forces which contribute to juvenile delinquency, if our mothers and fathers will take their children to Bible school and church regularly." Also in the same article Mr. Hoover had this to say, "Shall I force my child to go to Bible Class and church? Yes! And no further discussion about the matter! "What shall we say when Junior announces he doesn't like Bible Class or church? That's an easy one. Just be consistent, "Junior, in our house we all attend Bible Class and church and that includes you."

Yes, I believe we as Christian parents are responsible for the training of our

children. I believe that Bible School is an essential part of this training! I believe that we should firmly, but kindly, insist that our children do what is best for them!

God's One Way for All

Orbie Robbins, Elizabeth, Ark.

Some seem to think the plan of salvation is different for different people. Yet Jesus said come unto me all ye that labor and are heavy laden and I will give you rest. Mt. 11:28. Again John stated the spirit says come and the bride says come and whosoever will let him come and take of the waters of life freely. Rev. 22:17 And he that cometh to me I will in no wise cast out.

From these truths we can see that God's plan is for all, rich and poor, high and low. In God's plan all have to meet the same conditions. Note the following examples.

One Plan For All

(A) Those morally good. Cornelius was a good moral man but it was necessary for him to meet the conditions of the gospel or God's plan to be saved. Acts 10:5-6, 44-48.

(B) Religious, but wrong. Lydda and her house were religious, but wrong. When they heard the gospel they believed and were baptized. Acts 16:15-15. The Corinthians are another example. Many of the Corinthians hearing, believed, were baptized. Acts 18:8.

(C) Those in high positions. The Eunuich was a man who held a high position, being treasurer of the Queen of Ethiopia. He heard Phillip preach Jesus and in his obedience, believed, repented, confessed and was baptized. Acts 8:26-39.

(D) Those who have been deceived. The Samaritians had been deceived by Simon the Sorcerer. Phillip preached Christ unto them, they believed and were baptized. Acts 8:5-12.

(E) Those who have deceived others. Simon the Sorcerer had deceived the Samaritians, when he heard Phillip preach the gospel, he believed and was baptized. Acts 8:9-13.

(F) For Public Officials. When the Phillipian jailer heard the word spoken by Paul he believed and took them and washed their stripes and was baptized the same hour of the night. Acts 16:25-34

(G) God's Plan is for Murderers. Peter

told the people on Pentecost that they had crucified the Christ. The result of his preaching to them was they believed, repented and were baptized for the remission of sins. Acts 2:22-38.

(H) God's plan is for Persecutors of God's people. Saul of Tarsus was the great persecutor of the church in its early beginning. Acts 9:1-6. The Lord convinced him on the Damascus road, and when he said, "Lord, what would thou have me to do?" He was told arise and go into the city and it shall be told thee what thou MUST do. He was told by Ananias to arise and be baptized and wash away thy sins calling on the name of the Lord. Acts 22:16.

Now we can see that all these meet the same conditions of obedience to be saved. They heard, believed, repented, confessed and were baptized. Therefore there is only one way. Jesus said I am the way, the truth, and the life, no man cometh to the father, but by me. Jn. 14:6 To be in the way is to be in Christ. To be in Christ is to be in his body. Eph. 1:22-23. To be in his body is to be in the church. Col. 1:18. But Paul says there is one body. Eph. 4:4. So there is one Christ, one way, one body, and one church. There is just one way to get into Christ, into the one body, into Christ's Church, which must be preceded by Faith, repentance and confession of our faith in Christ.

Christ bought the church with his blood. Acts 20:28 and will save the church. Eph. 5:23. We can see that it is infallibly safe to accept God's one way for all.

This can be done by accepting and responding to the Lord's invitation. Mt. 11:28.

Laborers In The Vineyard

Fred Eaton

In Matt. 20:1, the Lord spoke these words, "For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire laborers into his vineyard."

Let us notice the language in different parts of the text and see the inducement the Lord uses to bring people into his kingdom.

This householder went out to "hire" laborers. He offered an incentive to get

men to work in his vineyard. He did not try to scare men into the vineyard. A scared man would be a poor workman on any job. We should not try to scare people into becoming members of the Lord's church. They would, no doubt be absolutely worthless when they got over their scare. This householder did not try to force men into his vineyard, neither should we try to force men into the church. The army of the Lord is made up of volunteers. No one is drafted. Every "Christian" is a Christian because he wants to be. As the householder agreed to give his laborers a decent wage to work in his vineyard, so it is that the Lord offers us something to induce us to work in "his vineyard". In Matt. 11:28, 30 the Lord invites us to "come unto me, all ye that labour 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.

Notice that we are to do something to obtain the rest that the Lord promised. "COME UNTO ME" . . . also "TAKE MY YOKE UPON YOU". Notice again that he said in Rev. 22:14, "Blessed are they that "DO" his commandments that they may have a right to the tree of life and "may enter in through the gates into the city." We ought to try to emphasize the fact that he went out to hire "laborers". The Lord does not want "loafers" or "shirkers". There is no place in the Lord's Kingdom for a lazy man. The Lord said in Jno. 9:4 "I MUST WORK the works of him that sent me while it is yet day; the night cometh when no man can work. The night of death will overtake us, and then it will be too late to work. Paul said, I Cor. 15:58 "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labour is not in vain in the Lord. "Despite the fact that there is much "vain" work done in "no work that is done for the Lord is ever vain".

Paul said to the brethren at Phillippi (Phil. 2:12) "Work out your own salvation." James said, (James 2:26), "That faith without works is dead."

The work that the laborers were to do was to be done in a specified place—His vineyard. We are to do our work in the vineyard of the Lord (his church) if we hope to win the crown at the end of the way.

Men went to work in this vineyard of

the householder at different hours of the day. Some the first hour, some the third hour, some the sixth, the ninth and some even as late as the eleventh hour, but they all went the first opportunity—at the first call.

They did not turn down the invitation. If you have heard the gospel once, but turned it down, you did not act as these men did. Many people have said, "I'm going to work in the Lord's work, but I am not ready, yet. Are you assured of time enough to get ready? Many think, perhaps, that they may wait and will have plenty of time, or will be permitted to live until the "eleventh" hour, and then time catches up, and the hour of "night" overtakes him, and "then the judgement". (Heb. 9:27).

They fully intended to go to work some time in the vineyard, but waited until it was eternally too late. (Luke 16:19). Let us "go into the vineyard, and WORK not SHIRK, and then at the end of the way, we shall hear the master say, "Well done good and faithful servant, enter in to the joys of thy Lord.

HOW TO IDENTIFY A LUKEWARM CHRISTIAN

He has time to read the newspaper every day but not the Bible.

He spends more time with the sports page than he does in prayer.

He spends as much for tobacco as he gives to the church.

For lack of study he is unqualified to teach others.

He expects to be visited when sick, but never visits the sick.

He sets a bad example by missing church often.

He continually finds fault with those who are trying.

He knows he should be giving more but loves his money too much.

He is not regular in Bible study.

He doesn't have enough interest in the lost to make a serious effort to convert them.

Instead of having confidence in the gospel and its power to save, he is ashamed of the word. He often criticizes plain preaching.

As a warning to the above described "lukewarm Christians" we suggest you read Rev. 3:16.

—Selected