

Fulton County Gospel News

Ernest Nicholson
City

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Relying Upon God

O. L. Grisham

It is certainly a wonderful thing to have such a great one as God that we can rely upon. To fully rely upon God, we must have the kind of faith Abraham had. "Who against hope believed in hope..." Abraham's faith prompted him to offer his only son on an altar, believing that God could and would fulfill His promise to bless all nations through the promised seed. Abraham simply relied upon God, He who never fails. Too often we are prone to rely upon God, only in times of distress. There are to many church members, who by their actions show that they consider God and the Church as being a last resort. For one to completely trust in God, is not only to rely upon His more prominent promises, but in all other matters as well.

As the great ship Titanic sailed the seas, its passengers were having the frolic of their lives. Their trust was neither in God nor His word, when the news came that

the ship was in grave danger of sinking. We find their gaily and mirth changed to fear and reverence. Why? Because their material safety and their eternal soul's destiny, no longer was hinged upon the frolic of their day, but upon God. But, will God accept our reverence and our turning to Him, when that is the last resort? Those of Jesus' parable, of Matthew twenty, that were hired into the vineyard the eleventh hour, did not work as the last resort, but as it were the first opportunity. The Bible teaches us to take advantage of present opportunities. (Gal. 6:10) The parable of the ten virgins, of Matthew twenty-five, also stresses the necessity of being ready to meet our Creator at all times. Be it far from the Christian to trifle or meddle with the God who holds our very lives in the hollow of his hands. Let us look to Jehovah, and completely rely upon His promises as one who will never leave us or fail us.

The mother who sat upon the steps of what used to be her house with her little girl folded in her arms and her Bible in her hand; relied upon God: even after their dwelling had been blown from its very foundation by a fierce tornado. "Who shall separate us from the love of Christ?...I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39) But, if we expect the protection of God, we must completely rely upon Him, and do His will.

It is sad indeed to think of the countless number of people who never learn to trust and rely upon God until death or some other tragedy stares them in the face. Many people, after "hashing ov-

er" what they think is right, with what the Bible definitely teaches perhaps for the greater part of their lives, finally learn to rely upon God and His word. While others live their whole life doubting God and His word, and learn to trust and rely upon God too late. When we are brought to realize the fact that death is staring us in the face, then surely! surely! we can rely upon Him who is able to deliver us from its clutches. Fact some times are hard to face.

The Lord promised that His Kingdom would endure forever. (Dan. 2:44) Also, His Church is said to be an "all sufficient" institution. (II Cor. 9:8) We must never doubt that God's Kingdom or Church is an everlasting Kingdom, and all sufficient to do the great work that He has given it to do. We must rely completely upon what God has said. We that are a part in this great everlasting, all sufficient Kingdom, must show our reliance by meeting our obligations as citizens of His Kingdom.

NEWS and NOTES . .

Brother Richard England and Clovis Ragsdale attended the Harding College Lectureship at Searcy on November 20th.

If your address has changed please notify this paper if you wish to continue receiving the Fulton County Gospel News.

Progress is being made in the building plans for the church which meets in Mammoth Spring. After suggested changes in the first set of preliminary drawings, the second set of drawings have been returned to the Elders and final word will be given soon for the architect to finish working plans. We still hope to be in it next year.

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RICHARD ENGLAND

Editorial - -

By Clovis Ragsdale

In recent years the number of men who have gone into foreign countries preaching the gospel has increased tremendously over that of the pre-war period. As a result thousands of people have become christians, who would have never heard the truth had not the church become aware of its obligations to carry the gospel to these lands of spiritual darkness. Yet we have hardly scratched the surface in carrying the story of the cross to the untold millions of the earth in our day. The number of men in the foreign fields is said to be about two hundred. Many hundreds more are needed.

The biggest problem is not finding qualified men to go, but to find adequate support for those willing to go. A considerable amount of money is necessary to move a man and his family to a foreign country. In many nations, food and transportation are very expensive. Buildings to worship in are quite expensive. Not very many congregations in the states are able to support a man by

themselves. This makes it necessary for several churches to pool their resources together when a man is sent. Several of the congregations in Fulton County sent regularly to Hillard Storey while he was in Italy. Several send to Brother Mayes in his work in Finland. Some of these send only five or ten dollars a month, but when put together it makes possible a good work. If every congregation in America would send something each month, the number of men sent could be doubled and more. I believe this could be done without slighting the work at home. I have noticed that where a congregation undertakes greater works, it's contribution increase accordingly. Most brethren are willing to sacrifice when they know good will come of it.

The age in which we live has opened up many opportunities for preaching the gospel that were not possible before. We must not fail to take advantage of these wonderful opportunities. The Bible is plain in it's teaching that the gospel must be preached in all the world, Matt. 28:18-20; Mark 16: 15-16. Also, the many examples of the Apostles who went every where preaching Christ to the world.

I would like to urge the leaders of every congregation to examine the many appeals which are received and choose one or more and have a part in the saving of souls in distant lands. Opportunity exists, responsibility is plainly taught, then duty demands the greater efforts be put forth to place New Testament christianity before a lost and dying world.

BRIEFS OF INTEREST - -

Seldom do tale bearers bear tales about themselves. This is a point of interest. How do you account for it? It is because talebearers are innocent people? Is it because they know nothing against themselves?

.....The way of Christ is a narrow way. (Matt. 7:13-14.) However, not every narrow way is the way of Christ.

A False Feeling

By Wesley Hylton

It is a well known fact that many people accept their "feelings" as a sign of salvation. According to this doctrine, to feel saved is to be saved. In no other field would people so blindly follow their feelings. Certainly, they wouldn't consider their feelings an accurate guide in buying real estate, or other property. Careful investigation would be made before purchase. If men are so careful to see that everything is in order before investing in temporal things, they should be doubly so in things divine. That which they purchase here will perish with the using; but, the most important thing they have, their soul is being risked on the uncertain foundation of human emotions. Feelings are very unreliable.

Some of the peculiar aspects of those who rely on feelings are their tendency to shout, be seized by convulsions, or to fall and lay as one dead. All of these are supposed to be evidence of their having received the Holy Ghost. Those who fail to act in this manner are told that they don't have it. They are urged to pray for it. Such evidence, to them, is "proof positive" that they have been saved, irregardless of what the Bible teaches.

If people are to act in this manner at the point of salvation, it is amazing that not one such incident was recorded in the book of Acts. The book of Acts records many conversions, but not one time does it relate such strange things as are peculiar to those who rely on feelings.

The Bible is an infallible guide. If the Lord had wanted us to act in this manner, why didn't He say so? At the very least, He could have given us a divine example of His people so doing. Since He hasn't given such an example, it is evident that such practices have originated with man. In fact, history records that such is the case.

In 1800, and the following 30 or

40 years, religious fever in our country reached a new pitch. This followed a period of apathy that had alarmed many religious leaders. At that time, they felt that a revival of interest in religion was proved to be unfounded. The results of this new interest in religion was astounding. The peculiar Characteristics already mentioned began to make themselves known.

The following statement is taken from the 'Life of Elder John Smith.'

"The excitement continued to spread like a conflagration thru the land. In 1800 it broke out in Kentucky, and extending to the northern portions of the State, reached its climax in a general camp-meeting at Cane Ridge, in Bourbon County, held in August, 1801. At that place upward of twenty thousand persons, moved by the intensest religious feeling, encamped in the groves and fields for several days and nights; the multitude dispersed at last, only because provisions failed in the country around."

"But that which most distinguished these meetings, was the prevalence of a certain nervous disorder that seized many of those who were in attendance. It suddenly struck down some to the earth, where they lay like dead men for hours; and it threw others into violent convulsions that were often fearfully protracted. This affection was involuntary and contagious, or perhaps, epidemic. It attacked, indiscriminately, the most pious and the most profligate. Like a panic, it sometimes seized entire congregations of worshipers, until five hundred have jerked at once with strange convulsions."

"It was, perhaps, naturally engendered, spreading by sympathy among those who were not exposed to the influence of the original causes. The imagination, kept fixed for days and night on images of the most awful spiritual import; the heart constantly stirred to its depths by a rude but powerful eloquence; the fearful denunciations of Scripture against sin,

read aloud to listening thousands ... and more than all, the popular persuasion that God vouchsafed to every sinner that He pardoned a miracle of grace in some outward sign of inward feeling; surely these causes all concurring and aided by the imposing grandeur of an encampment at night, were enough to produce transient, if not permanent, nervous distempers."

"It was regarded at the time, however, even by wise and good men, as the immediate work of God, or as the outpouring of the Holy Ghost. This notion served to increase the excitement of the people; and excesses that were often ridiculous or disgusting naturally followed. Such extremes, however, were always discountenanced by intelligent Christians, who endeavored to preserve in their congregations a decorous and solemn behavior."

Thus we can see, from the above account, that in those days many were carried away with such delusions. However, the people of that day, and today for that matter, were not the only ones deluded. It happened to many more than 1500 years ago. Between the years 300 and 400, there arose a false prophet by the name of Montanus, who led many astray. An account of him and his heresy is recorded in Eusebius' Ecclesiastical History. The following quotation will show the similarity between his actions and those of the 1800s, as well as those of today.

"There, they say, one of those who was but a recent convert, Montanus by name — gave the adversary occasion against himself. So that he was carried away in spirit, and wrought up into a certain kind of frenzy and irregular ecstasy, raving, and speaking, and uttering strange things, and proclaiming that was contrary to the institutions that had prevailed in the church, as handed down and preserved in succession from the earliest times. But of those that happened to be present then, and to hear these spurious orac-

les, some being indignant, rebuked him as one under the influence of demons and the spirit of delusion, and who was only exciting disturbances among the multitude."

Thus Montanus, like all false teachers, was able to attract a following. There always seems to be those who are gullible enough to swallow anything. This is especially true in religion. People wouldn't become prey to every false prophet that arises, if they would only study their Bible. The following statement shows how he influenced others.

"Thus, by an artifice, or by a certain crafty process, the devil having devised destruction against those that disobey the truth, and thus excessively honor themselves, secretly stimulated and fired their understanding, already wrapt in insensibility, and wandering away from the truth. For he excited two others, females, and filled them with the spirit of delusion, so that they also spake like the former, in a kind of extatic frenzy out of all season, and in a manner strange and novel. "

This same Montanus was the father of many heresies. But he seems to be the first to use this method to beguile unstable souls. These events happened around 300 years, possibly more, after the church was established. At that time they were considered "strange and novel." They still are! Notice how he was carried away with a "certain kind of frenzy." He was also "uttering strange things." He was able to influence many with his senseless actions. He and his followers were denounced as heretics, and exposed for all to see. Those who follow their feelings are walking a pathway of deception. Know the truth, it will make you free!

News Items

Brother Boyd Morgan held a meeting at Poughkeepsie during the week following Thanksgiving.

Was John a Baptist?

By Orbie Robbins

People who wear the name "Baptist" claim that John was a Baptist and all whom John baptized became Baptists. John baptized Christ and that made Christ a Baptist. Now does the Bible teach that John was a Baptist? The expression a Baptist is not found in the entire Bible. John was called the Baptist. Matt. 3:1 "In those days came John the Baptist preaching in the wilderness of Judea."

Baptist is a title and denotes or shows what John did. He introduced baptism and baptized people (Jews only). If all John baptized became Baptists because he was called the Baptist, then according to the same reasoning and logic all that Paul baptized became Apostles because he was called Paul the Apostle. All whom Luke baptized became physicians for he was called Luke the physician, and all whom Phillip baptized became evangelists for he was called Phillip the Evangelist. To illustrate: the blacksmith whose name is John would be called John the Blacksmith. So according to the position mentioned, every horse shod by him would become a Blacksmith. If not, why not?

The following scriptural reasons will show why John could not have been a Baptist.

1. Baptists teach that one cannot fall from grace. John taught that people could fall and be lost. Matt. 3:8-12.

2. Baptists teach that baptism is not for remission of sin, but rather because of remission of sins. John taught baptism was for remission of sins. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." Mk. 1:4.

3. John baptized Jews who confessed their sins. "Then went out unto him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Baptist preachers have people to confess their feelings, the church

votes and if the vote is unanimous the candidate is then baptized.

4. John did not baptize anyone except Jews. Matt. 3:7 Baptist preachers will baptize every Gentile that will confess their feelings tell their experience of grace, if the church votes for them to be received.

5. Jesus said he (John) was not in the kingdom, or church, and that the least in the kingdom was greater than he. Matt. 11:10-11. But those who become Baptists say they are in the church or kingdom.

6. John taught that his work would decrease, but Christ's would increase. The work done by the authority of Christ under the great commission did increase. Matt. 28:19-20 And will continue to increase as the gospel is preached, believed, and obeyed until time shall be no more. On the day of Pentecost this great work of Christ began under his chosen Apostles. Three thousand gladly received the work and were baptized (Acts 2:41) and they continued to increase. "The Lord added to the church daily those that should be saved" Acts 2:47. It continued to increase — 5000 were added unto them. Acts 4:4

Now by what name were those called who were added to the church because of their obedience unto the gospel of Christ? "The disciples were called Christians first at Antioch" Acts 11:26. Peter says that God can be glorified in this name (Christian). 1 Pet. 4:16 Since we can glorify God in the name Christian, could we glorify him in any other name such as Baptist, Methodist, etc.? All will have to agree that it is infallibly safe to wear the name Christian because it is a worthy name; it honors Christ; it shows our relationship unto him; and it is a name that was given by the mouth of the Lord. Rom. 7:4; Jas. 2:7; 1 Pet. 4:16; Isa. 62: 1-2. Therefore all other names are questionable. Why not be safe and sure by just becoming a Christian, and wearing the name Christian. This can be accomplished by obeying the gospel of Christ.

Is Baptism an Immersion or a Sprinkling?

1. The term "baptism" means "To dip, immerge or dubmerge" (Thayers Greek-English Lexicon of the Nt., p. 94).

2. Jesus was baptized "in" Jordan, "straightway coming up out of" the water (Mark 1:9-10).

3. John was baptizing in Aenon, near to Salem, because there was MUCH water there (John 3:23).

4. Baptism is a "going down into" and a "coming up out of" water (Acts 8:36-39).

5. Baptism is a "washing" (Acts 22:16).

6. Baptism is a "burial" (Rom. 6:4).

7. In the act of baptism one is "raised" with Christ (Col. 2:12).

8. Baptism could not be both an immersion and a sprinkling for there is ONE baptism (Eph. 4:5).

9. Please notice the comments by secular historians on the subject. "The Council of Ravenna was the first to allow a choice between sprinkling and immersion" (Schaff-Herzog Encyclopedia, P. 201). Sprinkling was legalized by the Council but it was not authorized by Christ. The first record we have of anyone being baptized by affusion was in 251 A. D., a man called Novation (Eusebius, P.114).

10. There is not a passage in the New Testament that even obscurely suggests baptism by sprinkling. D. K.

HOW MUCH CAN I AFFORD TO KEEP ?

Each of us should be like the man who said, "I'm worried anymore about how much to give. What worries me is how much can I afford to keep? Certainly that attitude is worthy of our consideration.

Giving is a command of the Lord, but our attitude should be one of desiring to give in order that "fruit may abound to our account."

- Selected.