

Clouie Ragdale

FULTON COUNTY GOSPEL NEWS

"The Churches of Christ Salute You"

Mammoth Spring, Ark.

APRIL 1956

U. S. Postage

1c Paid

Permit No. 1

Sec. 3465 P. L. & R

FAKE HEALERS

Boyd E. Morgan

Everyone is interested in their physical welfare and the health of their loved ones. Life is precious indeed, and the things that threaten it are viewed in awe. Because, too often, any hope is better than no hope at all, fake healers (modern so-called miracle workers) capitalize on ill health to draw a crowd and insure a big collection. Forgotten is the ancient and pure gospel of salvation, and salvation if offered is shrouded in a cloak of mysticism as supernatural as the miracles themselves. The salvation offered by Jesus Christ could not be preached at healing meetings. It would condemn the doctrine. Usually the healing meeting is advertised big and clear as regards their miracles and smaller print speaks of soul healing. Men and women are urged to come far and near to hear some testimony about like this "After the doctors had given me up, I...etc." One's first impression is that the religion is a scared religion built on fear and one wonders if the doctor had been successful if the testifier would have had any religion at all. Yet among these same folks are as many or more fats, thins, crippled, deformed, deaf, weak, emancipated, as among others. Certainly we would not speak disparagingly of physical handicaps that could not be helped, but we do think it strange that the participants of these healing meetings do not depict the picture of health, especially after they have been healed and have testified to their healing.

Truth is these healers have absolutely no power, perform no miracles and only claim to, endeavoring to make merchandise of the word of God. If Mark 16 meant what they preach it does, then everyone of them would have to be miracle performers or have positive proof that they do not believe. Not just the preachers but every believer for "These signs shall follow them that believe." Then if the signs do not follow each

one, that is positive proof that he is not a believer (if what they teach is true) and being an unbeliever he is condemned. Then the only saved ones are the miracle workers, 'healers,' and all the rest are unsaved for they cannot 'heal the sick'. The unsaved support the saved and their testimony of being healed when they cannot heal anyone themselves is merely advantageous to the preacher 'healer' for it helps draw him a bigger crowd to be healed and from whom he can 'fleece' the wool. Reason usually does not reach them for reason would destroy the playhouse. In order for things to get 'Revived' a big revival is conducted with a big healer from way off. This adds more mystery and all go to see and hear the new man and rejoice in his power. Well, if he really had the power, he never would have had time to leave home. The roads would be lined with traffic to his home town. The multitudes might press him so severely that he would flee to the wilderness, or take ship to escape the crowd, but they'd find him somewhere again, but he'd never find it necessary to go from town to town working up revival meetings and seeking new faces and more gullible people. In fact, if one came here and did perform miracles, folks from here in their joy would follow from town to town bringing more and more to be healed and many would come here from his last place. In man's search for health he travels the globe trying this and that. So-called healers come here to this country but (all testimony to the contrary about the miracles he performed while here) there has been no exodus of his own people following him away from here because of the great confidence they have in him.

Besides God in his book teaches it just isn't so.

The world is the hell of the good, and the heaven of the wicked; it is all the evil the former shall meet with, and all the good that the latter shall enjoy.

WAS JOHN A BAPTIST?

Lowell Blasingame

John, the forerunner of Jesus, is called 'the' Baptist, but never 'a' Baptist. Matt. 3:1. The name that he received from God was John. John 1:3; Luke 1:13; 60-63. John was called the Baptist because he baptized people.

The name, Baptist, was not used as a religious name until many years after the death of John. "We do not pretend that the primitive saints were called Baptists; all went under the general denomination of Christians, and when they began to file off into parties, they took the names of the men by whom they were led." Benedict, General History, page 95 "That the name Baptist first came into use shortly after 1641 is another evidence of the fact in question." "The earliest instance in which this name occurs as a denominational designation, so far as my information goes, befell in the year 1644." Whitsitt, Question in Baptist History, page 92. "The first regularly organized Baptist Church, of which we now possess any account, is dated 1607, and was formed in London by a Mr. Smyth, who had been a clergyman in the Church of England." Benedict's History of the Baptists, page 304. According to the testimony of these Baptist historians, the Baptist church did not begin and the Baptist name was not worn until almost 1600 years after John was dead. That's too late for John to have worn the name baptist as a religious name.

The name given by inspiration of the Holy Spirit to the disciples of Christ is Christian. Acts 11:26. For that reason we are to glorify God in that name. 1 Pet. 4:16. Shall we not be content to wear the name of that one who gave himself for us? Why sin by adding that which is not taught in the doctrine of Christ? 2 Jno. 9.

CONTRIBUTIONS TO THE PAPER

Mr. and Mrs. Ira G. Woodyard, Caruthersville, Mo., \$2; Mrs. Vergil Crouch, Hilleboro, Oregon, \$1; Viola church of Christ, \$5.

FULTON COUNTY GOSPEL NEWS
PUBLISHED MONTHLY
Free Subscription
Sponsored By:

Welcome Hill Church of Christ
Supported by Moten, Welcome Hill
and Union Hill churches
Editors: Clovis Ragsdale and
Boyd E. Morgan

EDITORIAL

A very unusual opportunity presents itself for some of our small, struggling churches. The following letter will explain itself and I suggest that it be read carefully.

3205½ E. 3rd Street
Springfield, Florida
March 21, 1956

Mr. Boyd Morgan
Mammouth Spring
Arkansas

Dear Bro. Morgan:

Your name was given me by Bro. C. L. McLean who has done some work for our Lord in your vicinity.

I am presently with the church here in Springfield and if nothing happens will be here until July 1st. For a number of years I have planned to give up located work and do mission work among the smaller congregations that are not able to pay for a full time preacher.

On August 7th this year I will be 65 and qualified to draw Social Security. With this as a foundation for a part of my support I will be able to get along without too much additional income. As you probably know, I will not be permitted to earn more than \$1200.00 yearly above what I draw.

I am 6 feet tall, weigh 205 pounds and am blessed with the best of good health, having no known infirmities. I am also blessed with a wonderful helpmate who is a sincere Christian and helper in the work of the Lord. Our wants are simple and we pull together in our work for the Master. We have one son, Stanley D., who is a faithful gospel preacher and is with the church at Mayeville, Alabama. We have no hobbies nor isms or are not interested in such. We ever present the truth as outlined in God's Holy Word.

I realize that in many places there is a modern theory that men of my age are too old to do effective work

for the Lord. That is the language of Ashdod and not in accordance with the examples outlined in the Bible. 1 Kings 12. God also saw fit to reveal the last book of the New Testament to a man about 90 years of age according to secular writers. In numerous cases in the New Testament we find Paul and others going to the Elders and in 1 Peter 5:5 is a positive command about this.

Perhaps you wonder why I want to come to a certain area to work. I am a native of the hill country of Tennessee and I love and understand the good people who inhabit our hills and mountains. I have done many of the things that are customary to making a living in such communities, namely, clearing land, cutting timber, working at saw mills, owning a grocery store, etc.

Bro. C. L. assures me that you have an understanding of the churches and their needs, covering a large territory and it is at his suggestion I outline my plans to you.

I would like to be put in touch with a number of small churches that would be interested in having meetings held for them during 1957, starting as early in the spring as is advisable and continuing into late fall or winter. I realize that once I have gotten a start in a community I can then make further contacts. The entering wedge is always the greatest trouble.

Naturally you are going to take no action on this matter until you know something more about me. I therefore suggest you write to Bro. Rufus R. Clifford and the Elders of the Downtown Church of Christ, also Bro. Andrew Brown and the Elders of the First Street Church of Christ, both in Lawrenceburg, Tenn. This is my home town. Also, you may write to Key West Church of Christ, Key West, Fla.; also West Flagler Church of Christ, 4015 West Flagler Ave., Miami, Fla., Bro. Fred E. Evum, Elder. If others are needed, contact Bro. W. Ray Duncan, Central Church of Christ, Tuscaloosa, Ala., and Bro. W. Wallace Layton at Garden Oaks congregation, Box 100086, Houston 18, Texas.

After you have completed your investigation, I will be ever grateful for any suggestions you might care to make.

Yours in Christ,
Marcus A. Crews

Certainly, gray in a man's hair does not mean he can not be of great service. This is absolutely no substitute for experiences. This man who cannot draw his pension and earn more than \$100 per month is offering his services **only** to our smaller congregations that cannot pay more, or even necessarily that much.

Do you need the services of a preacher? Here is an excellent opportunity. I suggest that you carefully check as many of the references as you deem expedient and contact Bro. Crews and arrange for a meeting and get further acquainted.

—Boyd E. Morgan

HOW DO I KNOW?

Lowell Blasingame

A currently popular song bears the title, How Do I Know?, and responds with the answer, "The Bible Tells Me So." It is commendable to know and to know because the Bible tells one so. The Bereans searched the scriptures. Acts 17:11. We are taught to do the same, 2 Tim. 2:15, to be able to answer, 1 Pet. 3:15, and to speak as God's oracles. 1 Pet. 4:11.

HOW DO I KNOW? HAT:

1. There is one church? Because the Bible tells me so. There is one body, Eph. 4:4, and the body is the church. Eph. 1:22-23.

2. One must be baptized in order to be saved? The Bible tells me so. He that believeth and is baptized shall be saved. Mk. 16:16. Repent and be baptized—for the remission of sins. Acts 2:38. Baptism saves. 1 Pet. 3:21.

3. Holy Spirit baptism and miraculous gifts have ceased? The Bible tells me so. There is now one baptism. Eph. 4:5. Miraculous gifts were to cease when that which is perfect came. 1 Cor. 13:8-10. It has come. Jas. 1:25.

4. A child of God can fall from grace? The Bible tells me so. Ye are fallen from grace. Gal. 5:4. Take heed lest ye fall. 1 Cor. 10:12. The latter state is worse than the first. 2 Pet. 2:20-22.

5. Salvation is not by faith only? Because the Bible tells me so. The faith that avails, works. Gal. 5:6. One must do the Fathers will. Mt. 7:21. Must obey Christ. Heb. 5:8-9; Mk.

(continued on page 5)

"JEHOVAH'S WITNESSES" No. 11

We shall continue our review of an article which appeared in the Watchtower, official publication of the "Jehovah's Witnesses". We are reviewing the article "Who Are Born Again" which the November 15, 1954 issue carried.

We are now ready to give some consideration to the second division which is headed—

"THE NEED FOR A NEW BIRTH"

In the first paragraph Watchtower points out that there is a need for the new birth because men are born of Adam, who could not beget anyone to an heavenly inheritance. With this we agree. But read this sentence: "Moreover, when Adam did beget children they were born sinners. So Adam's children inherited sin and death." This statement is absolutely false to the core. Men are not born sinners! This doctrine is a relic of the Roman Catholic church. It has been borrowed by practically every prominent denomination upon the face of the earth. This is a mark of sectarianism, showing that those who advocate it are not of God. The Jehovah's Witnesses teach against Catholicism and Protestantism, but yet teach some of the very same unscriptural doctrines. It is merely "the pot calling the kettle black."

The next time you talk with a "Jehovah's Witness" ask him where he got his doctrine of total depravity. Ask him to point out the passage where it says that any man, any where, at any place was ever born a sinner. While on this particular point it might be well to consider a proof text or two which are used by our friends of this persuasion.

PSALMS 51:5

"Behold, I was shapen in iniquity; and in sin did my mother conceive me." But does this say that David was born a little sinner? Look at the passage, friends. What does it say? Anyone ought to be able to see that the sin and iniquity were on the part of David's mother, and not on his. David was not born a sinner.

PSALMS 58:3

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies."

Look carefully at this passage.

Does it say that men are born sinners? Absolutely not! It says they "GO ASTRAY" not BORN ASTRAY. Further, it says they spoke lies. Does a tiny infant speak lies? They, therefore, were old enough to sin.

Thus we see that one is not born a sinner, but rather he becomes a sinner by transgressing God's law. "Who-soever committeth sin transgresseth also the law: for sin is the transgression of the law." (1 Jno. 3:4). Now how is a little infant going to transgress a law of God? He must be a transgressor before he becomes a sinner. "And you hath he quickened (made alive), who were dead IN TRESPASSES AND SINS." The Ephesians were dead (spiritually) because they "Walked according to the course of this world." (Verse 2). They were not born dead (sinners) and neither was any other man. This doctrine is not taught in the Bible.

The "Jehovah's Witnesses" are manifestly wrong when they say "Adam's children inherited sin." Lets contrast "Jehovah's Witness," doctrine with Bible doctrine. Read Ezek. 18:20: "The soul (individual) that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."

In this passage God's word says that sons do not bear their father's sins. "Jehovah's Witnesses" to the contrary. Which will you believe—God or Watchtower of the "Jehovah's Witnesses"?

Lets reduce this to a syllogism.

1. New birth is necessary for 144,000 because they were born sinners.—Watchtower.

2. But all men are born sinners.—Watchtower.

3. Therefore new birth is necessary for all.

In our first article we saw that Watchtower claimed that only 144,000 were to be born again. But, friends, if they needed the new birth because they were born sinners, why doesn't it follow that all others need it for the very same reason? This is just another inconsistency of the Watchtower and "Jehovah's Witnesses". This syllogism is the exact op-

posite to what Watchtower advocates. Both our Major and Minor premises are true according to Watchtower. Therefore the conclusion is of necessity true. But Watchtower won't accept the conclusion, since they declare that the new birth is only for 144,000.

We cannot agree that men inherit sin, but it is true that men inherit death. Read Rom. 5:12—"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Perhaps Watchtower would say: "That is spiritual death that passed upon all men, therefore all men are born sinners." Lets see if Paul was talking about spiritual death. Connect 1 Cor. 15:22-23 with Rom. 5:12. "For since by man came death, by man also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." Now is he talking about spiritual or physical death? Let me say emphatically that Paul is here discussing physical death. For if he is not, then he is teaching UNIVERSAL SALVATION. If all men die spiritually then all men will be made alive spiritually. If not, why not? We know Paul is not speaking of spiritual death, for he declares in no uncertain terms—"It is appointed unto man once to die, but after this the judgment." Physical death, then, is the thing that is inherited and not spiritual death.

In the second paragraph under this heading this statement is made. "Jesus was the first one to be 'born again.' Friends, this is the most astonishing statement I have ever read or heard. Think of it! Jesus being born again! I wonder what next will come forth from the pen of the "Jehovah's Witnesses." I want you to think seriously on this. After having labored so diligently to get us to accept their theory that there was a real need for the new birth because men were born sinners, now they say Jesus was born again. It must follow that he was BORN A SINNER. If others were born again because they were born sinners then Jesus was born a sinner. What doctrine!

The Watchtower asks — "When

was Jesus 'born again'? At the time of his human birth? No, but rather thirty years later, at the time of baptism A. D. 29" Then Watchtower declares: "Jesus was now a spirit—begotten son of God; he was 'born again.'"

Watchtower, it seems, doesn't understand the purpose of Jesus' baptism. Jesus was not any more the Son of God after his baptism than he was before. He was born the Son of God. (Isa. 9:6; Lk. 1:30-33). It would be interesting to see some efforts on the part of the Watchtower to undertake to prove some of these wild assertions. Why doesn't it prove that Jesus was born again at his baptism, and that he was then a different kind of son?

The baptism of Jesus merely introduced Jesus into his personal ministry. He was then publicly recognized and announced to be God's son.

More later.

Don Flanagan — Hardy, Ark.

ABOUNDING IN THE WORK OF THE LORD

I Cor. 15:58

Marion Farley — Dallas 17, Texas

To abound, is to have an abundance, or plentiful supply of anything.

The church at Corinth was said to have abounded in everything. 2 Cor. 8:7).

The great apostle Paul had the highest esteem for this church. Although he had used sternness in rebuking them for their errors and sins in his first epistle to them, his tone of voice had changed in the second. They had so readily responded to his admonition, and looking to their "father in the gospel," corrected their mistakes so obediently he was prompted to say, "ye abound in everything."

He enumerated a number of things they abounded in; faith, utterance, knowledge, diligence, and their love to him and exhorted them to abound in the grace of giving also.

He held up the liberality of the Macedonian churches as an example to them, stating that they had given far beyond their ability to alleviate the suffering of the poor Saints in Judea.

Having established the church at

Corinth and being closely connected with them, he was no doubt familiar with their financial circumstances, and was stirring them up to make their contribution just as liberal as possible.

He showed them the faith of the Christians in Macedonia, who were very poor in this world's goods, but were rich in faith. This faith was shown by their extreme liberality. Even though so poor they were more than willing to share with others, believing that God would bless them and care for them.

The apostle points out the fact to them that it is not always the amount given that enriches the giver, but the way it is given.

In v. 12 he has this to say, "For if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not."

It is difficult many times to get members of the Lord's church to believe his words regarding giving. Remember he said, "Give and it SHALL be given you, good measure, pressed down, shaken together, and running over shall men give into your bosom." Someone is quick to say, "this means in the world to come," but not so, not only that, but it means in this life, for didn't Jesus say that those who had followed him, leaving all earthly possessions, would not only have a home in heaven, but would while here on earth, receive an hundredfold? Mk. 10:30.

To the average person, to give is to lose. Jesus said it will come back with a surplus.

It is similar to sowing seed in our fields. We sow a handful and reap many times this amount. Our faith leads us to sow bountifully, for through experience and observation, we have learned that it is the ONLY way to reap a bountiful harvest.

The Saviour said the heavenly Father feeds the fowls of the air, and "are ye not much better than they?" (Matt. 6:26), but in v. 33 he also admonished, "seek ye FIRST the kingdom of heaven, and all these things shall be added unto you."

Then, let us have an abundance of faith, as did the Macedonian Christ-

ians, never doubting in the least that our God whom we serve, and in whom we trust, is able to supply our every need.

This is surely a "work of the Lord", why not "prove him", as is suggested in Mat. 3:10?

He can and will, "pour out blessings that there shall not be room enough to receive it."

THE BUSY CHRISTIAN

One day while a "good" brother was plowing in his field, a neighbor came over to talk to him about some insect trouble. The brother was anxious to get his plowing done, but took a little time to visit.

After a while the neighbor said, "I hear you folks are having good interest at church."

"Fair", the brother replied.

"You say that church is the only one mentioned in the Bible," asked the neighbor.

"Yes sir, it is," proudly replied the brother.

"You must be happy to belong to such an important church," suggested his neighbor.

"Well, I am," was the brother's reply.

"Sometime I would like to go with you and learn more about that church," said the neighbor.

"Fine," said the brother, "I'll be glad to take you anytime."

"Isn't tonight meeting night for you folks?"

"Yes, it is," the brother hesitated, "but I can't go; just got too much work to do."

"Well, I reckon your church isn't any more important than any other. We don't think you have to belong to, or go to church to be saved. And if your work is more important than that of your church, I reckon your church isn't very important either."

As the neighbor walked away, the brother started his tractor, jerked it into gear, and muttered something about "narrow-minded people." No he wasn't at the service that night, nor has he been able to bring his neighbor with him since. Nor does his neighbor seem interested in talking religion with him any more.

Do you wonder why?

—From Gospel Digest

Here are two very worthy appeals for help. One addressed to Clovis Ragsdale and one to Boyd Morgan. We can assure you that both appeals are worthy of any help. No help would be too small to be appreciated and of service.

House Springs, Mo.
March 4, 1956

Dear Clovis,

We have been meeting in a rented hall since last June, and have now decided to put forth an effort to get our own meeting place here at Pacific, Mo. (on Highway 66—30 miles Southwest of St. Louis, Mo.) We are needing financial help to do so. As you know congregations are few in this section of the country. We feel if we can get our own place of meeting that it will help us in our efforts to get the Gospel over in this section of the country.

We have in mind a house that we can convert into a meeting place.

The Pacific church of Christ would greatly appreciate any help.

Send contributions to B. H. Price, House Springs, Mo., Route two.

Sincerely yours,
A Bro. in Christ
B. H. Price

431 N. Main
Ironton, Mo.
March 19, 1956

Dear Bro. Morgan,

I am writing to ask for your help in securing enough money to finish the church building we have started in Fredericktown, Mo. We started meeting there in February of last year. Our first meeting was conducted by Sterl Watson in March of last year. We started with four adults and now have around 35 each Sunday, counting the children. We just recently started to build a 30x60 block building on the lot (130x140) which is located $\frac{1}{2}$ block off Highway 67 at the South edge of town. The lot is paid for 1000.00 and we have \$1500.00 in the building fund. The building is going to cost us \$4250.00. This will not include any partitions for classrooms or ceiling. We are trying to get it so we can meet in it. We are now meeting in a rented, hard-to-find building on a back street. We have arranged a bank loan for \$2500.00, but this leaves us short of the amount needed. The contract calls for May 1 as the completion date. I

hope you can help us with a donation. We are in the midst of Ketchersidism here. This is the only congregation within a 50 mile radius which is not under the oversight of Carl Ketcherside.

Please do what you can for us.

Sincerely,
Reval C. Bridges

SERMONETTE

By Don Hall

A mediator is one who intervenes between parties at variance for the purpose of reconciling them, or between parties not necessarily hostile for the purpose of leading them into an agreement or covenant. The need of a mediator arises out of the fact of sin. Sin interrupts the harmonious relation between God and man. It results in a state of alienation. On the one hand man is in a state of enmity against God. On the other hand, God is moved to righteous wrath in relation to the sinner. (Rom. 1:18). Hence the need of a change of attitude, a removal of God's displeasure against the sinner as well as the sinner's hostility to God.

In the patriarchal age Abraham acted as mediator between God and the people when he offered the intercessory prayer on behalf of Sodom. (Gen. 18:22-32). Job made intercession for Eliphaz, Bildad, and Zopher. (Job 42:8-9). We have in Moses for the first time a recognized national representative who acted as God's spokesman to the people, and the people's spokesman before God.

The priests under the law of Moses had part in mediating between Jehovah and the children of Israel. (Ex. 28:30; Lev. 8:8.)

We see the figures, shadows and other symbols of the Old Covenant respecting the mediator contrasted with the perfect mediator in the book of Hebrews. In each contrast, Christ's superiority is based on his Sonship. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us by His Son." (Heb. 1:1-2).

Christ, our mediator, is superior to Moses the lawgiver. "For he hath been counted worthy of more glory than Moses, by so much as he that built the house hath more honor

than the house." (Heb. 3:3). "For the law was given through Moses; grace and truth came through Jesus Christ." (Jn. 1:17).

Christ had not only human qualities, but Christ is also the only begotten Son of God. The mediator must know the facts pertaining to both parties. Reconciliation is in Jesus Christ. (Rom. 5:10-11, II Cor. 5:18-19). Faith is one of the terms of mediation or reconciliation in Jesus Christ. Jesus spoke these words "for except ye believe that I am He ye shall die in your sins." (Jn. 8:24). Repentance is also included in the terms of reconciliation or mediation. Jesus said, "I tell you Nay: but except ye repent, ye shall all in like manner perish." (Lk. 13:3). Confession of our faith in Christ is also one of the terms of mediation. "Every one therefore who shall confess me before men, him will I confess before my Father who is in heaven." (Mt. 10:32-33). Baptism puts us into Christ where we find reconciliation with God. "For as many of you as were baptized into Christ did put on Christ." (Gal. 3:27).

WE INVITE YOU TO THE MAMMOTH SPRING LECTURES April 23 — 28

Monday, E. W. Stovall, Pocahontas, Ark. — "An Open Door"
Tuesday, Cleon Lyles, Little Rock, Ark. — "Religion From the Bleachers"
Wednesday, Lowell Blasingame, Grenada, Miss — "The Growth of the Church"
Friday, Harlan Hurd, Jonesboro, Ark. — "Partnership With God"
Saturday, Laverné Stewart, West Plains, Mo. — "The Faith of Abraham"

Services each night 7:30 P. M. at Church of Christ, Mammoth Spring, Arkansas.

The reason why truth is stronger than fiction is because we hear so little of it.

How Do I Know... from page 1
16:15-16.

The church of Christ is not a denomination but the church of the New Testament. It has a Bible reason for that which it teaches and practices.

THE CONVERSION OF THE EUNUCH

Orbie Robb — Elizabeth, Ark.

In Acts 8:26-40 we have the account of the conversion of the Eunuch. May we point out that there were five agents that featured in leading up to this man's conversion and the completion of it? 1. Angel. 2. Preacher. 3. Spirit. 4. Christ. 5. God. Let us study what each agent did. We are informed that agent number one, the angel, spoke to agent number two, the preacher, Philip, and said, arise and go toward the south into the way that goeth down from Jerusalem unto Gaza which is desert. Philip arose and went. The miraculous age was in effect and God was confirming his word with miraculous occurrences and manifestations of the Holy Spirit. Heb. 2:1-4. The angel's part was to tell the preacher where to go. Why didn't the angel go? The gospel was committed into earthen vessels, and the angel being a heavenly vessel did not have heaven's authority to preach, but Philip, an earthen vessel did. In every case of conversion on record the gospel was preached by man.

The man who needed Phillip's services was a business man and a religious man. Inasmuch, as he had traveled a great distance to worship, he was an honest man. We see a man can be religious but wrong and need converting. He was reading the scripture in Isa. 53.

Now agent number three intervened. The Spirit, instead of operating separate and apart from the word as some preach, spoke to agent number two (the preacher). Why? The gospel had been committed to men. Mark 16:15-16. The Spirit had not the authority of heaven to operate separate and apart from the word.

Philip joined himself to the chariot and began at the scripture the Eunuch was reading and preached unto him Jesus. They came to a certain water and the Eunuch desired to know what hindered him to be baptized. The answer was different to practices today. Philip did not say, I'd like to, but we'll have to go before the church, and you relate your experience of grace and we'll vote on you and if unanimous, I'll baptize you. Philip was not creed bound. He answered, If thou believ-

est with all thine heart thou mayest. The Eunuch said I believe that Jesus Christ is the Son of God. The result was simple. The preacher and the Eunuch went down into the water and there he baptized him. Then the Eunuch went on his way rejoicing. Jesus Christ as agent number four had already made the supreme sacrifice upon the cross making it possible for the Eunuch to be saved. God as agent number five pardoned his sins when his obedience was completed. Heb. 5:8-9.

Did you obey the same gospel conditions as the Eunuch did? Mark 16:16. Would it not be infallibly safe to duplicate his obedience. The record tells us he believed and was baptized and he went on his way rejoicing.

MY RIGHT TO BE WRONG?

—Boyd E. Morgan

By Civil authority we have every right to believe everything or nothing religiously. This is as it should be. Under Christ's law of Grace we are free moral agents to follow him or not follow him. He urges us to follow him. To force one to accept certain views (even the right ones) is foreign to the nature of Christ. To teach them the truth is his command. Far too many close their ears to the truth and believe what they want to and seek not after the truth, merely because it is their right to be wrong.

Having a right, even includes the right to go to hell if we so choose. The man, however, that is heaven bound must surrender his right to Jesus Christ and accept and follow his teaching. To go to heaven:

I do not have the right to be wrong about faith in God and Jesus Christ. No, God won't make me believe that Jesus is his Son, but he will send me to hell if I do not. John 8:24. I just cannot go to heaven and be wrong about that. But there are folks today who believe in God and deny Jesus Christ and still look for their Messiah to come. It is their right to believe as they will, but not if they please God and go to heaven. Many people do not believe the gospel. The difference between believing right and wrong is that the gospel is the power of salvation to every one that believes. Then I must sur-

render my right not to believe for the right to believe, lest I not believe and fail of faith.

I do not have the right to be wrong about repentance, if I expect to see heaven. How many people when reprimanded for evil deeds tell us that it is their own business? It is. But they must be about the Lord's business and practice repentance if they are saved. Acts 17:30, Luke 13:3. My right not to repent must be surrendered to the Lord's right to command me to repent.

I do not have the right to be wrong about baptism if I want to make heaven my eternal home. It is my privilege to believe God's word in regard to baptism or not believe it as in everything else. Many believe it does not save. But in believing it does not, they must deny the statement in the Bible that says it does. 1 Pet. 3:20-21. That is their freedom. It is their right. They can believe it is essential or non-essential. But if they want to be saved, they must surrender their right to God's righteousness and obey his command to be baptized. (Acts 2:38; Mark 16:16; Acts 10:48).

NEWS

There will be all day services at Viola the first Sunday in May. Bro. Clovis Ragsdale will do the preaching. There will be a basket dinner at noon and a singing in the afternoon. Everybody welcome.

The Welcome Hill church enjoyed a splendid lectureship. One was baptized by Bro. Boyd Morgan during the meeting.

One was restored at Pilot the first Sunday in April. Bro. Clovis Ragsdale was preaching.

SHORTS

Life is a sort of sleep, from which many awake not but in death.

The quickest way to wipe out a friendship is to sponge on it.

Live with wolves and you'll learn to howl. —Spanish Proverb

A religion not worth exporting is not worth keeping at home.

Don't be tied to the post of postponement.

What this country needs is not new deals, fair deals, or square deals, but ideals.