

# Advocate and Messenger

135th Year                      MAY 1996                      No. 5

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**Advocate**  
and  
**Messenger**

**“SPEAKING THE TRUTH IN LOVE” — Eph. 4:15**

<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**GOD WITH US**

Isaiah prophesied of Christ  
And did His name discuss:  
Emmanuel, interpreted,  
Means He is “God with us.”

We look with wonder and admire  
The Remedy for sin:  
The Deity takes human flesh  
And dwells with sinful men.

O comfort sweet! O joy divine!  
No mortal tongue can tell  
The mystery of godliness,  
That He with men should dwell.

10-30-93                      R.E.H.

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# Advocate and Messenger

Devoted to the cause of Truth and Righteousness as believed and practiced by the Old School or Primitive Baptists in all ages.

135th Year

MAY 1996

No. 5

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## THE USE OF NOTES IN PREACHING

It occurred to me not long ago that every time a man preaches the gospel he is preaching from notes, notes that were written hundreds and thousands of years ago by "holy men of God...as they were moved by the Holy Ghost" (2nd Peter 1:21), and inspired to write (See 2nd Tim. 3:16).

Some of our ministers carry a few notes or a small list of scripture citations with them into the pulpit to help remind them, at a glance, of some of the things they want to say; and I have no problem with that so long as they do not rely upon their notes rather than upon the Spirit and power of God. No matter how a man approaches

preaching, whether he refers to notes or not, he cannot preach profitably unless he is blest of the Lord with light and liberty from on high.

I have on a number of occasions jotted down a few scriptures or marked a few places in my Bible that I wanted to refer to, and it has seemed to me that I have gotten along as well that way as I did any other way if the Lord blessed me, but on those occasions when I did not feel He blessed me with divine unction and power no approach to preaching has seemed to work well at all.

I had rather hear a man preach who occasionally refers to notes, if he is really preaching, than to hear one complaining about notes and *failing* to preach, and I have seen it happen both ways. But most of all I prefer to hear a man preaching with such power and liberty, and with every scripture and thought he needs coming to him so readily and easily that he doesn't even have to *think* about it. That is the way I would preach every time I go into the pulpit if I could, but it doesn't always work that way by any means.

I will close this little piece with one last observation. It has seemed to me that it has been those ministers who complained most about preachers using notes who had to pause and read most often directly from the Bible, many times reading a whole chapter, or most of a chapter, while saying very little, if anything, about what they read. Again, I would prefer to just hear a man preach, in the Spirit. That's when it does *me* the most good.—*Editor*.

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### THE SIN PROBLEM

It is a fact which no sane person will deny that multitudes of infants have died, and many of them have suffered horribly before they died. And, as impossible as it may be for we poor mortals to understand this, it is nonetheless a truth which is plain for all to see if they but open their eyes. Many wise men and philosophers have conjectured as to the reason for this, but none of them have found an answer which makes any real sense. And even though it will not satisfy the carnal mind of unenlightened men there is but one answer,

and that is found in God's word, which tells us that by the disobedience of the first man Adam, who was the federal head of the whole human family, all men became sinners in him, and as a result they all became subject to suffering and death (See Romans, Chapters 5&6).

Now some will argue that this kind of arrangement is unfair, but that is totally beside the point. The point is that there *is* such an arrangement, regardless of how it came about, and we live with the reality of it every day of our lives, whether we like it or not. However, there is one thing of which we may be very sure, and that is, if God does it, it is right, for He is altogether holy, just, good and righteous in all His works and ways, with no exceptions, and our failure to understand what He does and why He does it does not change the facts one iota.

Why, then, do some babies die in infancy? Or, why does *anyone* die? The answer is very simple: "The wages of sin is death" (Rom. 6:23). We suffer and die because we are sinners; and we are sinners because we inherited the fallen nature of our first father Adam. Sin is a very strong reality in our lives. We may either acknowledge that fact and deal with it, or we may go into denial and say we have no sin, in which case "we deceive ourselves and the truth is not in us" (1st John 1:8).

We only need look around us to see the reality of universal sinnership. "ALL have sinned, and come short of the glory of God" (Rom. 3:23). Every day we hear of the most horrendous crimes of humanity against humanity, and though we, personally, may never have participated in what may be described as gross sins, yet if we have seen ourselves in the light of a pure and holy God we realize that our sins rise up before us as a great mountain and we know we have been sinners from our youth. We know that, like David, we were shapen in iniquity; and in sin did our mother conceive us (See Psalm 51-5), and this can only be by virtue of the fact that we are the fallen offspring of one common parent.

"Christ came into the world to save sinners" (1st Tim. 1:15). He took the sins of *His people* (Matt. 1:21) upon Himself, so that their

sins could not be charged to them or hinder them from living with Him in glory by and by. By His obedience, and His alone, (keeping the law for His people to a jot and a tittle and accounting that obedience as theirs by imputation) He made them righteous (See Rom. 4:6-8 & 5:19). Those for whom He did not die shall die in their sins (in wickedness and unbelief) and shall justly perish under eternal punishment.

Love for God and obedience to His commandments are sure indicators that we are among those for whom Christ died. "We love him, because he first loved us" (1st John 4:19). And if we love Him we HAVE redemption through His blood, and the devil and all his angels cannot keep us out of heaven. This is the only way the sin problem could be taken care of. "Praise God from Whom all blessings flow."—*Editor*.

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### THE RICH MAN

Christ told His followers that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God (Matt. 19:24). This leads us to ask, then, How easy is it for a camel to go through the eye of a needle? To me it seems the answer is pretty obvious—it is impossible. A camel simply cannot go through the eye of a needle.

Does this mean, then, that those who have great material wealth are all barred from heaven? Obviously not, for we know of a number of Biblical characters who were rich in that sense and yet were children of God. And we have also personally known some wealthy men who gave much evidence that they were God's people. What, then, does the text mean?

The only way I have ever been able to view this text so that in my mind it agrees with the rest of the Scriptures and with my own personal observation, is to take the "rich man" to be one who is rich in his own esteem, rich in his own supposed abilities, good works and righteousnesses; one who "trusts in himself that he is righteous

and despises others" (See Luke 18:9). A person of this character cannot enter into that kingdom of God which is "within" men (See Luke 17:21). He may get his name on a church roll but he cannot enter into that righteousness, and peace, and joy in the Holy Ghost which constitutes the true kingdom of God on earth (See Rom. 14:17). Such a person can never truly be a part of the church on earth, and if his own righteousness is all he enters eternity with he cannot be a part of the church above (See Matt. 5:20).—*Editor.*

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### JUST ONE MORE DAY

Lord, help me thru just one more day,  
That may be all I'll need:  
May I be guided by Thy word  
And oft' upon it feed.

Lord, give me grace for this one day,  
Tomorrow is unsure;  
E're this day ends my soul may be  
In heav'n with Thee secure.

Help me to live today, Dear Lord,  
As though it were my last;  
I know not what the future holds,  
Nor can I change the past.

Let me not fret tomorrow, Lord,  
That day may not arrive,  
But for today I'll seek Thy face—  
For better things I'll strive.

Today is all I'm promised, Lord,  
Help me to use it well:  
How many days may lie ahead  
No mortal man can tell.

Help me to face life's troubles, Lord,  
Just one day at a time:  
I will not sojourn here for long,  
I seek a higher clime.

If Thou should'st give another day  
Its needs shall draw my prayer,  
And at each turn I am assured  
That Thou wilt meet me there.

Lord, bless me now for this one day,  
That may be all I'll need,  
And if it proves to be my last  
I'll then be blest indeed!

12-11-95

R.E.H.

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### THE "EMPTY HELL" DOCTRINE

"Evil communication corrupts good manners" (1 Cor. 15:33). What we believe directly affects how we act. Paul in this verse warns the Corinthian church that their dabbling with the non-resurrection crowd would soon lead them into a licentious "eat, drink, and be merry" lifestyle. If there is nothing beyond this natural life, why not take our fill of the purely physical enjoyments of this world? This is not the only example of this potent principle that doctrine affects practice. Here is another that may hit a little closer to home:

When a man's view of the atonement begins to crowd dangerously close to Universalism, to the point that he thinks that Hitler and Jack the Ripper are probably the only people in hell, his practice is profoundly affected. We know from common observation that many people apparently have no interest whatsoever in the simple news of Christ and Him crucified. We can also easily see that many of the religions of the world are doing a marvelous job of packing in large crowds with all sorts of entertaining programs. If, according to the Empty Hell doctrine, we assume that essentially everyone we meet



is a born-again child of God, but just deceived or not as zealous as he should be, then we could very easily begin to feel that perhaps the other folks methods are superior to ours. After all, they are able to elicit from great numbers of people some sort of outward Christian profession, whereas we, with our simple Salvation By Grace theme, seem to attract relatively few. "Almost everyone is, no doubt, a child of God," he might say, "and what we need is some sort of way to get their attention directed to the things of God." Watch out! It would be very easy for the Empty Hell doctrine to lead to Progressivism, or worse.

I do not find this quasi-Universalist attitude in the scriptures nor do I find it in the writings of our Primitive Baptist forefathers. Many of God's children do indeed get distracted, slothful or in other ways hindered from the fervency of obedience they should have. God does not force us irresistibly into compliance with His specific commands and thus we do sometimes stray from the strait and narrow path in which we should be walking. Many of the elect are indeed deceived to a sad extent by Satan and erroneous religions. But there is still a great, eternal difference between Egypt and Israel. Disobedient they may sometimes be, but children of God are still sheep, not goats. Perhaps no saint ever dipped to the depths of disobedience any more than Lot, but even in his worst hour, shortly before we see him lying in a drunken stupor after having fathered his own grandsons, his soul was still vexed by the wicked conversation of his neighbors and his heart drawn to the angels the Lord sent to the city.

Consider with me. If I throw a rope to a man in the middle of the lake and he turns away from it, I would naturally suppose that he does not feel to be in danger of drowning. If I set a delicious meal in front of him and he turns up his nose, might I presume that he is not hungry? If I bring him a cool glass of water and he merely pours it out, the logical assumption would be that he is not thirsty. All these pictures may illustrate what happens when the pure gospel is preached to one who has not been born of the Spirit. Now, Jesus said very plainly that he came as a Physician to heal the spiritually

*sick*, to bind up the *brokenhearted*, to preach liberty to the *captives*, to save *sinners*, to comfort them that *mourn*, to preach good tidings to the *poor*, and to proclaim the year of Jubilee to those *laboring* under the yoke of their sins. All these expressions denote how men view themselves who have been given eyes to see their sins. The gospel is a discriminating message. It is the "balm of Gilead," but *only* to those who are laboring under that conviction for sin that the new birth brings when God writes His holy law in our hearts. To such burdened but gracious characters, the gospel is good news, indeed. To the natural man it is only foolishness, for he feels no disease of sin and therefore feels no need for a cure. For this sort of man, something other than the simple gospel will be needed to draw his affection and attention.

Satan has trumped up his multitude of false religions for the entertainment of natural men and the ensnarement of as many of God's children as he can lure into them. Dear friends, make no mistake about it, any phony snake-oil preacher in this country can come out with some religious extravaganza and lure in crowds of curiosity seekers or those who are merely fleeing the wrath to come. All of that showmanship can only attract the flesh, for there is nothing there of the Spirit. It has absolutely nothing to do with the pure and undefiled religion of the meek and lowly Lamb of God. It will entertain the world very nicely, but it will starve and harm the sheep should they follow that route.

In writing to the Corinthians, Paul said that he deliberately kept his message to them as pure, simple "Christ and him crucified." He knew that the natural man saw nothing appealing in the Jesus of the scriptures, but he also knew that to the poor man who sees himself as a wretched sinner, there was nothing so powerful and lovely as the news of his Saviour. Paul wanted nothing in his preaching to tickle the fancies or play on the anxieties of the worldly religious. The true gospel was designed only for gracious creatures. Satan's counterfeit gospel has just enough of a veneer of truth on it to be plausible, and so may often lure God's poor and afflicted people into its maze of lies for a season, but there is nothing there for them.

The “gospel” of religious entertainment is directly opposed to gospel truth.

Now to tie this together: If we adopt the “Empty Hell” doctrine, it *inevitably* follows that we are going to have to follow the world’s method and dress up a “gospel” to make it appeal to large numbers whom we *assume* are sheep, but who only have ears for worldly entertainment in the name of religion. Progressivism follows Universalism. If we water down the sweet old truths of Discriminating Grace, our only recourse will be to the song and dance of modern religion.

ELDER MARK GREEN

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### WE HAVE FOUND HIM

“Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph” (John 1:45).

When we consider the message of Philip to Nathanael, it was a positive one. Philip did not say, “I think so, maybe, or perhaps we have found him of whom Moses in the law, and the prophets did write,” but he declared clearly, “We have found him.”

As we consider the era of time in which this event occurred it does not fall short of a miracle, for there were at that time different opinions as to how and when the Christ would come. However, in the midst of all the concepts and ideas then in existence Philip could declare with certainty “We have found Jesus of Nazareth.” To be blessed with this type of vision is indeed miraculous. And, the only way Philip could have possessed it was by spiritual revelation from the witness within his heart which was further verified by the written word of God.

For the purpose of this article it would probably help accent Philip’s positiveness if we considered the negative. In order to do this I will refer to an event which occurred, and was recorded in John, chapter nine. This involves the man that was born blind and

Jesus subsequently opening his eyes.

After the man had received his sight by the miraculous work of our Saviour they took him to the Pharisees. No doubt, by taking him to these religious people they did the best they knew in trying to rationalize the unusual experience of this individual who was born blind receiving his sight.

The results of their action teaches us that if we depend upon our own discretion as they did to understand the workings of God, we too go to the wrong source. They appealed to the same religious group that Jesus categorized as “blind guides,” and these blind guides manifested their blindness by failing to recognize the work of God in this outstanding demonstration of His power.

The Pharisee’s lack of knowledge caused this man whose eyes were opened to say, “Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.” (According to Strong’s concordance this word *marvellous* means *wondered at*, i.e., (by impl.) *wonderful*; *marvel* (-lous)—D.H.J.) This man was justified sufficiently to marvel and wonder at their lack of knowledge. Why! If anyone should know something about an occurrence such as this and “this fellow” it should be the religious leaders of the time. However, in their blindness they were without a plausible answer.

Based on common logic it was indeed a wonder and very unusual that they knew not from whence this man was for they boasted of being Moses’ disciples and Moses wrote of “this fellow” but they did not recognize him. Furthermore, Isaiah the prophet prophesied specifically of His day and said, “the eyes of the blind shall be opened” (Isa. 35:5). He was then on the scene fulfilling prophecy, yet, with all their pretentious knowledge and self-assumed pious dispositions, they were unable to recognize the spotless Lamb of God.

Philip did not have the problem with spiritual blindness that the Pharisees did, but rather “this fellow” (as the Pharisees contemptuously called Him) the Lord Jesus Christ, called Philip to the apostleship by saying, “Follow me.” This call, which Philip

readily obeyed, entailed the duty and blessings as defined by the Prophet Isaiah in chapter 60, verse one. He said, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

As Philip's light came he could accurately ascertain the identity of this man, because he was knowledgeable of the prophecies by Moses and the prophets regarding his coming. The light that came revealed the identity of the Saviour and further enhanced his knowledge so he could determine with certainty that this was Jesus, for He came into the world by the door of prophecy exactly as it was written of him.

Children of peace, we of this era will never physically experience on this earth the association with our Saviour that Philip enjoyed, but Christ has given His people a special blessing to believe. Paul tells us, "For unto you it is given in behalf of Christ, not only to believe on him, but also to suffer for his sake" (Phil. 1:29). Through this bestowed blessing of belief they (we), by faith, can see the Saviour as He is revealed in Scripture. Furthermore, by the power of His Spirit in our hearts we can feel His presence, and this felt presence coupled with the knowledge that He fulfilled the law to a jot and a tittle capacitates us, even in this century, to say with the positiveness of Philip, "We have found him."

ELDER DENNIS H. JONES

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### SEEKING THE GLORY OF GOD

Jesus said, "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (John 7:18). In this verse the Lord tells us two important things. First, He gives us insight into how we can distinguish a true messenger from a false prophet and secondly, He identifies the purpose of our lives and the existence of all things. Jesus identifies Himself as true because He sought not His own glory (John 8:50), but rather the glory of His heavenly Father that sent Him (John 6:38). A true messenger is one who seeks to draw attention away from himself and to the one that sent him. In addition

to the life of Christ one of the best examples of this is found in the statement of John the Baptist, "He must increase, but I must decrease" (John 3:30).

In our text Jesus focuses in on the motivation for service—the glory of God. Indeed this is the very purpose of all things. This comes as a shock to self-centered man, but it is the great truth of Scripture. All that God does is for the purpose of getting Himself glory. David said, "The heavens declare the glory of God; and the firmament showeth his handiwork" (Psalm 19:1). John says, "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created" (Rev. 4:11).

It is true that "The Lord is merciful and gracious, slow to anger, and plenteous in mercy" (Psa. 103:8), but He that is generous with mercy also said, "I will not give my glory unto another" (Isa. 48:11). The Psalmist says, "Give unto the Lord the glory due unto his name" (Psa. 29:2). There are severe consequences for those who fail to give glory to God or try to rob Him of it. In Acts 12:23 we read of God's judgment upon Herod who was blessed to deliver an oration that greatly impressed the people; and when they said, "It is the voice of a god, and not of a man," immediately the angel of the Lord smote Herod, "because he gave not God the glory: and he was eaten of worms, and gave up the ghost."

Other examples of God's severe judgment upon those who failed to give Him glory, or sought to rob Him of it, can be found in His word. In that great indictment of man found in Rom. 1, the Scriptures charge, "Professing themselves to be wise, they became fools, and **changed the glory of the uncorruptible God into an image** made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. **Wherefore God also gave them up** to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen."

The Book of Revelation reveals that man is so corrupt and filled

with Satan's vile pride he would rather suffer the judgment of the Almighty than to give God the glory due His name. "And **men were scorched with great heat**, and blasphemed the name of God, which hath power over these plagues: and **they repented not to give him glory**" (Rev. 16:9).

In stark contrast the Bible reveals to the child of God that his sole purpose for being is the glory of God. The Bible warns God's people away from self promotion and teaches that the only purpose of man is the glory of God. Our very existence as His children is brought about in such a way that God gets all the glory. Take the matter of salvation: it is designed so that the sole credit for it belongs to God. Paul said in Eph. 2:8-9, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." In the first chapter of Ephesians he tells us that God chose, predestinated, redeemed, made accepted, forgave, revealed His will to and will gather His children all... "that we should be to the praise of his glory..."

Furthermore He affirms, "That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord" (1st Cor. 1:29-31).

In 2nd Cor. 10:17-18 Paul states the practicality of this truth by saying, "But he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth."

Like Moses who desired to see the glory of God, David reveals his greatest want in Psa. 63:1, "O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary."

The glory of God is the chief delight of every true servant of God. His life and all that he does with it should be directed to this great end. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1st Cor. 10:31).

ELDER LONNIE MOZINGO, JR.

**THE TESTIMONY OF OUR CONSCIENCE—  
2 COR. 1:12**

The life of Paul gives an example to the followers of Jesus for all time to come. He exercised himself always to have a conscience void of offense toward God and men. His desire was that his conscience would always be an approving one, for he said "our rejoicing is this, the testimony of our conscience, that in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward."

If we are assured by our conscience that our course has been one of simplicity and Godly sincerity, we may well rejoice and believe that we have not been directed by fleshly wisdom but by the grace of God. This was indeed Paul's rejoicing. He always sought the testimony of such a conscience.

We may indeed give credit to persons whom we believe to be conscientious and honest in their dealings, even when we believe them to be in part wrong. One may be very conscientious and honest and still be far from having the testimony of such a conscience as Paul spoke of. An approving conscience, unless it be an enlightened one, is not a dependable guide. Paul's confession in regard to his past life was this, "I verily thought I ought to do many things contrary to the name of Jesus." He was very sincere in this matter, but his sincerity was of a fleshly sort. At that time he was guided by fleshly wisdom, not by grace. His conscience had not yet been cleansed from dead works to serve the living Christ, hence it did not condemn but rather approved his course. After he was enlightened, he saw at once that his former course was wrong.

Again I say, a conscience is not always a safe guide. Whatever a child is taught to regard as right, he will do without being condemned by his conscience. Whatever men esteem to be right they will do with sincerity. The heathen are very conscientious in their idolatry, thousands have paid homage to popes and potentates, for they have been taught it was right. So Paul could tell the Council (Acts 23:1) that he had lived in all good conscience until that day.



Notwithstanding, he now confessed he had done many things ignorantly which were contrary to the name and religion of Jesus. He was sincere, but sincerely wrong.

If we are not condemned by our conscience we may be led to believe our course is right, when perhaps if we were better instructed our conscience would cry out against us. Thus we learn that our conscience is a safe guide only when we are properly taught, when its judgment is based upon the knowledge of what God has spoken in His word.

Many have with an approving conscience departed from the faith and practice of the church. Some, when they became enlightened, returned home again. Some whose conscience cried out against the abuses of doctrine and practice of the world, have suffered greatly. Why did the martyrs through the ages suffer pain and death? Was it not because they had been regenerated and taught by the Holy Spirit, and they could no longer continue with the world for conscience' sake?

Who is it that does not desire the sanction of his conscience? We may be sure it cannot be ours by following the dictates of a fleshly mind. Only when the word of God approves our course, and the Holy Spirit adds its inner approval, can we feel that joyful testimony that we are right. And there is great rejoicing, great peace of mind and heart in this.

What the carnal mind approves is often found to be wrong when examined in the light of divine truth. If we desire the testimony and direction of a dependable conscience, we must therefore study the word of God to know the truth as it is in Jesus. Some, in Paul's day, were so weak they could not eat meat with an approving conscience; as Jews they had before been taught that it was wrong. When they were better instructed they could eat whatever was sold in the shambles, with thanksgiving. Some were able at the first to allow many things in their services, which when properly instructed, they were quick to get rid of. So if we want to take conscience as a dependable guide we must be sure it guides us in harmony with God's word.

It has been said that an enlightened conscience signifies a double, or joint, knowledge. Namely, a knowledge of the divine rule of action, and a knowledge of our own duties. I do not know of a better definition for conscience than to say it is the secret judgment of the soul which passes on the morality of our actions as to their purity or impurity, and which approves things which are good and condemns that which is evil.

Mankind knows several states or conditions of conscience, of course. There is that seared conscience within deliberate sinners which is manifested by those who depart from the faith and give heed to seducing spirits, who teach and speak lies in hypocrisy (1 Tim. 4:2). There is that weak conscience which through ignorance withholds some saints from many privileges enjoyed by others who are stronger. Such a conscience is easily offended, and led into the wrong courses. Then, there is the convicting conscience (John 8:9) which, when the truth is known, convicts the sinner of his evil deeds and strikes torment into his heart. What christian has not been tormented by convicting conscience? The exceeding sinfulness of his sin is ever before him, and he can find no peace except in the forgiveness of Christ. Jesus looked upon Peter, and Peter wept bitterly. Judas, also convicted by conscience, but finding no place of repentance, hanged himself. There is an evil conscience also, and this leads men into wrong ways, giving no warnings at all, but on the contrary encouraging the sinner in his rebellion. The true christian is said to have his heart sprinkled from that evil conscience. But, finally, there is that good conscience, the right or pure conscience, which may be safely trusted to lead us right. It is this kind which brings the inner testimony which rejoices the hearts of saints. The decisions of a pure conscience are always right, are always based upon God's infallible rule of truth, and always lead the saints toward greater fellowship with God and His true church. Those who follow it may be counted as enemies to the world, but they will know the approval of God.

The testimony of this good conscience is of infinitely more importance than the good will of men, even of our families and

friends if they be not of the faith. May God so direct us that we may be void of offenses toward good men, if possible, but always void of offense toward God. —**Elder D. E. Webb**, *deceased 1965*.

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### THE CHURCH

The church, by some, is just a place to go on a beautiful warm day and see the people. From this point of view it makes very little difference where we go, or what order of people we are with, or what form of service they render, because it is of the flesh and is no more than the general practice of the world. But the house of God is a place of refuge, a place to be taught the will of God concerning His people, and then to take heed to the things taught out of a love to God and for His people and His divine truths, and for the joy and thanksgiving for His countless blessings we have received.

In His service we find peace to a troubled soul, hungry for the renewed evidences that He is our God, and His presence we need to lead us and give strength in the hour of trouble. “Trust in the Lord for ever: for in the Lord Jehovah is everlasting strength” (Isa. 26:4).

I have heard some Old Baptists say the old church is behind the times, and that we are sitting back while others are running things in an up-to-the-minute way. To this I cannot agree. The wisdom of God in giving to His kingdom the laws by which it is to be governed is so perfect, and can be applied to the problems of every age through which we’ve come, and through which we shall be led in the future, that it needs not to erase one line, nor add one thereto.

The secret of Israel’s strength under the law of the Old Testament, when she went against the enemy, was to go as God directed, and every time she went otherwise her enemies gave her a “licking.” The same thing is true today. The fact that there are so many dark clouds over Zion is a clear demonstration that we should be still and know that He is God, and that He will give us strength to fight the good fight of faith. We fight our battles alone when we depart from the law of God.—**Elder J. D. Holder**, *The Primitive Baptist, 1943*.

### THE WORLD OF GOD'S ELECT

There is a portion of Scripture we are oftentimes accused of trying to evade. It may be found in John 3:16, and reads as follows: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The Arminian teaches that the term "world" in this text embraces every individual of the human race. But it *does not* include the entire race of Adam. If the term "world" includes the entire human race, then I say that the people of God are not a part of the human race at all. Jesus said while talking to His beloved people, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:19).

This one verse of Scripture is sufficient proof that the "world" God *so loved* was not the whole of Adam's race, but they are His people, chosen from the foundation of the world from among every people, and kindred and tongue, and nation, of all the face of the earth (Rev. 5:9).—**M. D. Rice**, (Colored) *Primitive Monitor*, 1918.

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### FOOD CONVENIENT

George Washington was not alone in his desire for simple food. The following story was told at the Grand Pacific Hotel, Chicago, by Paul Gores:

"I was steward at the Palmer House," he said, "when the ex-President stopped there on his return from the tour of the world. One noon I was all but stupefied at seeing General Grant creep in at the kitchen door, as though escaping from someone. 'I am sorry to trouble you,' he said, as though asking a great favor, 'but may I have a little corned beef and cabbage?'

'Why certainly,' I replied. 'But shall I not send it to you out in the dining room?'

'No,' he answered, 'I'll eat it right here if you let me sit down at this table.'

So I cleared away a place on the rough board table, where the cook had been fixing the meat, drew up a stool, and the way he got away with that corned beef and cabbage made my eyes bulge. When he had finished he laid down his knife and fork with a funny sigh of satisfaction, put one hand on my shoulder and said, 'Young man, I suppose you don't care for that at all, but if you had had to eat what I have for the past few months it would taste like a dinner for the gods.'

The poor fellow had dined with everybody from the Queen down, and that cabbage in my kitchen did him more good than all the rest put together."

There are some excellent women who take great delight in feeding ministers with all sorts of richly-cooked and highly-seasoned food. Cakes, puddings, pies, pastry, and everything of that kind is spread before them, till they grow sickly and dyspeptic, and often would be glad to exchange the whole of it for a cold potato or a dish of mush and milk.

Dear friends who preside in the kitchen, give us something plain and healthful, that we may eat and give thanks. And remember that all men are likely to eat quite enough without being coaxed and tempted. Trouble came into the world at the first by a woman coaxing a man to eat, and it has been kept up pretty steadily to this day.

Let our prayer be like that of Agur: "Feed me with food convenient for me," and such food as that will be not too rich nor too costly, but plain, simple and healthful.—**The Safeguard**, *From Zion's Advocate*, 1901.

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Old School Baptists are not calvinists. There was much in the life and principles of John Calvin, who lived in the early part of the sixteenth century, which prevents our recognizing the reformer of Geneva as being orthodox in his theology. The so-called Calvinistic principles to which we adhere were advocated centuries before the birth of Calvin. —*Elder Eldon Hutchison*, 1917.

### QUESTION AND ANSWER ABOUT SUNDAY SCHOOLS

**Question.** Is it right for Primitive Baptists to send their children to Modern Sunday Schools?

**Answer.** I think not, most decidedly, and I am glad to say that I do not know of any that do.

In these human and unscriptural institutions the most serious and radical errors are taught, if the doctrine believed by Primitive Baptists is true; and certainly no loving and thoughtful parent can be willing for a child, for whose training the parent alone is, according to the Scriptures, accountable, to be taught fundamental religious error, and to be injured by it for years and probably for its whole life.

If the teachers in these schools themselves knew the pure, eternal truth of the Scriptures, and taught it even in the letter, without any perversion, it would not at all be an injury, but a great advantage for any person, young or old, to be taught it on any day of the week; but God alone can give spiritual or eternal life to any human being, and enable anyone, by His Holy Spirit, to understand the spiritual meaning of His written word.

As my father truthfully said, the principle result of Modern menmade Sunday Schools is to fill the so-called churches with graceless professors of religion. The more Sunday Schools, with their fatal errors, are multiplied in modern Christiandom, the more criminals are multiplied, and the faster does this wicked world hasten to Burning Day.—Elder Sylvester Hassell, *The Gospel Messenger*, 1901.

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The grand end and design of God's decrees and of His performance of a work of grace in the hearts of His people is that they might be to the praise of the glory of His grace, wherein He has made them accepted in Christ (See Eph. 1:3-6).—R.E.H.

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**CORRESPONDENCE AND NEWS NOTES**

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**From Elder Mark Green, Booneville, Arkansas:**

Dear Brother Ralph, I read your first two articles (March issue) as my mother was giving me a haircut last night, and exclaimed out loud to her that you were really hitting the mark, as usual. God has given you a rare gift to focus on the essence of that religion of the heart which I think is so important today. Now, as in other ages, the outward form has been substituted on every hand for that inward calling out of darkness into light.

I hope the enclosed article is not too lengthy. I have rewritten it several times, trying to get it right, and am finally just giving up and sending it to the care of your good judgment. Sometimes when we focus on one aspect of an issue it can appear as though we are ignoring another. I have worked hard to achieve a balance in this article, but if I have not been successful just lay it aside. I have not meant to appear as if I was examining the sincerity of people's faith under a judgmental microscope. On the other hand, I think we must be careful not to yield the field to Satan and equate every religious profession that comes from any of his falsehoods as being the equivalent of grace.

Grace, in its vital aspect, manifests itself in those humble fruits which are so appealing to the saints, and most particularly in a felt sense of sinfulness and a longing for that righteousness which can only be found in Christ. Many of the poor, humble saints of God have no doubt been led into such sham religions and I believe it to be a principal part of the gospel ministry to warn against them. On the other hand, I cannot grant that someone who merely gets excited by a manipulative "evangelist" at a "revival" to try to keep out of hell, but who has not been killed to the love of sin, has a genuine work of grace in his heart.

I have taken a little heat from some in this area for holding to that position, but I believe it to be true, and unless I am sadly wrong, our old preachers did not equate outward religion and grace. I realize

there are extremes on both sides on this and I want to avoid them, but it seems to me that in some circles among our people today we readily say that anything that has a coat of religious paint slapped on it is the real thing, but just needs redirecting a little.

God's children can be sadly deceived about many things, but I still am forced to believe there is a difference between a religion of the heart and one merely of the head. If I am off base with this I stand ready to be corrected. In any case, I have greatly appreciated what you have written along this line and have no qualms about submitting this article to your wise veto.

Please remember us at the throne of grace. Satan seems never to leave us alone. Yours in hope.

### UNION MEETINGS

**THUMB RUN** (Fauquier County, Va.)—Third Sunday, May 19, 1996 and Saturday before. Expected visiting minister *Elder Bob Dickerson*.—**Elder Raymond Pressley**, Pastor —Ph. (540) 948-4337.

**ALMA** (Near Stanley, Va.)—First Sunday, June 2, 1996, and Saturday and Saturday evening before. Morning services 10 a.m. and Saturday evening at 7:30 p.m. Expected visiting minister, *Elder W. C. Mintz*.—**Elder Ernest M. Long**, Pastor. Ph. (540) 778-2763.

**GOOSE CREEK** (Near Markham, Va.)—Third Sunday, June 16, 1996. All day Saturday before and until noon on Sunday. All local ministers are invited. —**Elder Forest N. Atwood, Jr.**, Pastor. Ph. (540) 652-6482.

**BARROWS RUN** (5 mi. S. of Warrenton, Va. on Rt. 29)—Fourth Sunday, June 23, 1996. All day Sunday and Saturday before. Expected visiting ministers, *Elder Franklin Oresta* and *Elder W. C. Mintz*. All local ministers are invited.—**Elder Raymond Pressley**, Pastor. Ph. (540) 948-4337.



### **SPECIAL ANNIVERSARY MEETING AT COOSA RIVER**

**Coosa River** Primitive Baptist Church at Deatsville, Alabama, will hold a special meeting on the 175th anniversary of its founding, Saturday, May 25, 1996 starting at 10 a.m. Lunch will be served, and regular Sunday services will be held the following day starting at 10:30 a.m. Any with familial ties to or fond memories of **Coosa River** Church are encouraged to attend. For directions or any other questions please call **Elder Louis Culver** at (205) 853-1631 or **Brother Richard Burleson** at (334) 567-2228.

### **ORDINATION SERVICE AND ANNUAL MEETING**

*Salem* Primitive Baptist Church, Richmond, Virginia, has called for ordained help to form a presbytery on Saturday, June 29, to consider the ordination of *Brother Randall Garner* to the office of deacon. This will be in conjunction with the *Salem* Church annual meeting being held that fifth Sunday weekend in June. —**Elder J. R. Kosch, Pastor—168 Longstreet Ave. —Fredericksburg, VA 22401.**

### **SUBSCRIPTION OFFER**

Until further notice all **NEW** subscribers to the A&M will only have to pay half the regular subscription rate. The other \$5.00 will be paid by one of our generous readers. **This offer applies only to new subscribers, not to renewals.** It provides an excellent opportunity for many of our readers to introduce the paper to some friend or loved one. Please send all subscriptions, donations and changes of address to—**Mr. Samuel J. Baggaly—1141 Elm St.—Front Royal, VA 22630.**

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If men properly considered what would be the *end* of sin, they would be much more afraid of the *beginnings* of it.

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## OBITUARY

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### SISTER LORA DIXON (95)

Sister Lora Dixon departed this earthly life Feb. 10, 1996. She was born Oct. 31, 1900, and lived a good and full life. She is survived by one daughter, Sister Ruth Dixon Utz, one sister-in-law, Sister Edna Clore, and two grandchildren, Vickie U. Watts and Kathy Utz, and two great-grandchildren. She was the last of 11 children in a very close family.

She was baptized by Elder Charles Alderton into the *Robinson River* Primitive Baptist Church July 10, 1977 and was a faithful member the remainder of her life on this earth. Those who knew her are witnesses that she loved the Lord and His written word in such a manner that it was a way of life for her, even more precious to her than the necessities of life. She was blessed to know the grace of the Lord. She will be greatly missed by the church, her family, and her friends. Please pray for all these, especially her family.

Funeral services were conducted at the *Robinson River* Church in Brightwood, Virginia, by Elders Toliver Utz, Frank Coppedge and Raymond Pressley.

“Precious in the sight of the Lord is the death of his saints.”—**Elder Toliver Utz.**

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### DONATIONS TO THE ADVOCATE AND MESSENGER, INC.

Clara N. Miller, La., \$15.00; A Friend, Ga., \$5.00; Pearl Lamm, N.C., \$3.00; Michael Turner, Va., \$25.00; A Friend, Ark., \$15.00; Willard Davis, Ill., \$10.00; William G. Cusac, Ohio, \$5.00; Elder Ralph K. Culy, Ind., \$20.00; Mrs. C. M. Dillon, Ms., \$40.00; Mary Lee Ollinger, Va., \$5.00; Virginia P. Kane, Va., \$10.00; North Fork Primitive Baptist Church, Va., \$10.00; Peggy Haigler, Ga., \$10.00; Katherine Lowman, Md., \$5.00.

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Not even sparrows are forgotten before God (See Luke 12:6, 7) and He esteems His people of more value than many sparrows. Even the very hairs of their heads are all numbered; therefore they are exhorted not to fear.—*R.E.H.*

### SECOND SUNDAY

**BATTLE RUN** - Rappahannock Co., Va.; Meets 2nd Sun. at 10:30 a.m.; Elder E. S. Skeen, Pastor, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551; Elder Forest N. Atwood, Jr., Associate Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Sis. Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '97

**LITTLE FLOCK** - 9 miles southeast of Amelia, Va., take Rt. 38 out of Amelia to Rt. 614, left on Rt. 608, right on 677 at church sign, church on left; 1st. Sun. 10:30 a.m., 2nd Sun. 10:30 a.m. and Sat. before at 10:30 a.m.; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-2133. July '96

**MARTINSBURG** - Martinsburg, W. Va., Corner Wilson St. and New York Ave.; meets 2nd Sun. 10:30 a.m.; Elder Phillip Johnson, Pastor, P. O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. 2000

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '97

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '97

**ROBINSON RIVER** - Brightwood, Va. on U.S. Rt. 29; Meets 2nd Sun. at 10:30 a.m. and Sat. before at 2:00 p.m.; 4th and 5th Sun. at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va. 22727, Tel. (540) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '96

### THIRD SUNDAY

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '97

**MT. BETHEL** - Three Churches, W. Va.; Services 3rd Sunday at 10:30 a.m.; Elder Douglas Heare, Pastor, H. C. 74 Box 87-I, Romney, W. Va. 26757-9721, Tel. (304) 822-3228; Wilson Saville, Clerk, R. R. 2, Box 78, Oldtown, Md. 21555, Tel. (301) 478-5253. Aug. '96

**NEW HOME** - Covington Co., Ala., From Gantt, Ala. go west 5 mi. on 82 to 23 and take the right; Coming from Red Level, go east on 82 to 23 and take the left, go 4/10 mi. and take the right on 7, go 3 mi. on pavement and 1 1/2 mi. after pavement ends, turn at church sign at top of Clay Hill, Church 1/4 mi.; Meets 3rd Sunday at 10:30 a.m.; Elder Ralph Harris, Pastor, 3687 King Rd., Caryville, Fla. 32427, Tel (904) 547-4615; Bridgman Harris, Clerk, 386 E. Saunders Rd., Lot E. 514, Dothan, Ala., Tel. (334) 792-5614. Mar. '97

**SIDLING HILL PRIMITIVE BAPTIST CHURCH** - near Needmore, Pa., take 522 north to Needmore through town, second left on state road 655, three miles to Y in the road, take left to stop sign, take left 1/4 mile, sign on left to the church, 5 miles from Needmore, Pa.; Services each 3rd Sunday at 10:30 a.m. except for the month of March; Needmore Primitive Baptist Church meets 3rd Sunday in March at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sis. Alice Mellott, Clerk, RD 1, Box 1050, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. '97

**SOUTH RIVER** - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (540) 465-3118. Mrs. Marie Partlowe, Clerk, 2209 Gooney Manor Loop, Bentonville, Va. 22610, Tel. (540) 635-4718. July '96

**THORNTON GAP PRIMITIVE BAPTIST CHURCH** - Near Sperryville, Va.; Meets 1st and 3rd Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (540) 985-7409. July '96

**THUMB RUN** - Near Marshall, Va., Take Rt. 647 off of Rt. 55 (Flint Hill Road) about 5 miles, turn left off 733 - about 2 miles to the church; Coming off Rt. 211 on 688 (Orlean Road), turn right on Rt. 732 in Orlean, Approx. 4 miles to Church, Meets 3rd Sunday and Saturday before at 10:30 a.m., Elder Raymond Pressley, Pastor, P. O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 22115. April '96

#### **FOURTH SUNDAY**

**BARROWS RUN PRIMITIVE BAPTIST CHURCH** - 5 miles south of Warrenton, Va. on U.S. Route 29 and 15; 4th Sun. at 10:30 a.m.; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (540) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (540) 347-3538. Mar. '98

**CEDAR CREEK** - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middletown, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '97

**HAPPY CREEK** - 202 Church St., Front Royal, Va., corner of Stonewall Dr. and Church St.; Meets 2nd, 4th and 5th Sunday mornings at 10:30 a.m. and 1st and 3rd Sunday evenings at 6:00 p.m., and Saturday before the 4th Sunday at 6:00 p.m.; Elder Gary Utz, Pastor, 429 West Duck St., Front Royal, Va. 22630, Tel. (540) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (540) 635-4764. June '96

**MT. CARMEL** - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, Rt. 1, Box 271-B, Shenandoah, Va. 22849, Tel. (540) 652-6482; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

**SALEM PRIMITIVE BAPTIST CHURCH** - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder James R. Kosch, Pastor, 168 Longstreet Ave., Fredericksburg, Va. 22401; Sis. Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. '97

**UPPERVILLE, Va.** - 4th Sun. 10:30 a.m.; Elder Dwayne Fletcher, Pastor, 2456 Hunting Ridge Road, Winchester, Va. 22603, Tel. (540) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (540) 662-1605. Dec. '96

**WASHINGTON CHURCH** - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '97

**WHITE OAK** - On the White Oak Road, about 6 miles east of Fredericksburg, Va.; Meets 2nd and 4th Sundays at 10:30 a.m.; Elder Rodger Frazier, Pastor, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '96

