

# Advocate and Messenger

147th Year

JULY 2008

No. 7

## Advocate and Messenger

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

Zion's Advocate  
Established 1854

Messenger of Truth  
Established 1897

Gospel Messenger  
Established 1878

### A VAST GULF OF TRUTH

Countless volumes have been written  
Of the mighty works of God:  
Yet so much lies deeply hidden  
In this gulf so vast and broad.

Mortals grope for revelation  
Yet how little do they learn:  
With no mind for Inspiration  
Things divine they can't discern.

Only as God lifts the curtain  
Can they know the truths of grace.  
None can know such things for certain  
Save for those with godly taste.

11-13-07

R.E.H.

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# Advocate and Messenger

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## A WONDERFUL CHANGE

I doubt that we could find a more remarkable example of the difference between an unregenerate and a regenerate than that of the thief who was brought to repentance while on the cross. In Matthew 27:44, Mark & 15:32 we observe that both the thieves who were crucified with Christ were joining in mocking and reviling Him. But in Luke 23:40-43 we find one of them rebuking the other for railing on Christ, acknowledging their own just condemnation and confessing the innocence of Christ. We hear him asking to be remembered by the Lord when He came into His kingdom, and Christ telling him, "Today shalt thou be with me in paradise." There is only one thing that can account for this dramatic change in one of the thieves, and that is the work of the Holy Spirit in his heart, bringing him out of death in sins into divine light and life.

Again, we notice that before the Lord regenerated this thief he was mocking and railing against Christ just like the other one. He obviously had no love for Christ and no interest in His kingdom. These are obvious marks of an unregenerate state, but as soon as the Lord gave him the new birth or spiritual life, he began confessing his just condemnation, acknowledging the innocence of Christ, and desiring to be with Him in heaven. Such sentiments and desires can only come from the blessed quickening of the Holy Spirit.

It should also be observed that neither Christ nor this newborn, heaven-born soul started “witnessing” to the other thief and trying to get him to “accept the Lord before it was too late.” The Scriptures never mention any such thing. Christ could just as easily have given *both* these thieves spiritual life as He did the one, if it had been His purpose to do so. In fact, he could have instantaneously quickened the whole crowd if He had chosen to do so.

We should often consider our own weaknesses and imperfections and remember that it was the Lord who brought *us* out of death in trespasses and sins. We should remember this thief on the cross and reflect on the fact that just as he had no fitness, either internally or externally, that would have commended him to God’s grace, so neither did we. As Elder J. Harvey Daily once said, “If God had made choice of *characters* instead of *persons*, this thief would have never seen heaven,” and neither would we. Everyone who has ever been born of God was born in the same way this thief was born—entirely by the grace and mercy of God, and without the aid of a Bible or a preacher or a missionary. All of the heirs of grace are quickened into divine life at God’s own appointed time. He never has *needed* man’s help to do anything (see Acts 17:25).—*Editor.*

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The Lord’s thoughts and ways are immeasurably above ours (See Isaiah 55:8-9) and this should teach us that He knows far better what is best for us than we do. Consequently *all* our prayers should reflect entire dependence upon His wisdom and total resignation to His will. The model prayer that Christ outlined for His disciples teaches them to pray, “Thy will be done in earth, as it is in heaven.”—*Editor.*

### WILL IT HONOR GOD?

Nothing gives greater purpose to life than striving to glorify God in all that we do and say. If the Corinthian brethren had kept this in mind they would have saved themselves much trouble and avoided much error. In cautioning them against idolatry the apostle Paul told them that whether they ate or drank, or whatever they did, they should do all to the glory of God (see I Cor. 10:31).

I realize that a great deal is done in God's name that is actually detestable to Him, but such things are not done in compliance with the "instruction in righteousness" that He has given in His word. Christ said, "the time cometh, that whosoever killeth you will think that he doeth God service" (John 16:2). But there is an explanation for this ungodliness in the next verse: "These things will they do unto you, *because they have not known the Father, nor me.*" Nothing glorifies God unless it is done out of love for Him, and it must be in harmony with His word. He will not accept any service that runs counter to His divine mind and will.

The apostle Paul gives us pertinent instruction along this line in Colossians 3:16-17). If we are to please God, His word must occupy a very prominent place in our hearts and lives and as much as possible we must identify ourselves with those who know and love spiritual songs and who sing those songs with grace in their hearts to the Lord. What better place can one do this than in the Lord's church?

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (ver. 17). How could any true believer do any vain or ungodly thing "in the name of the Lord Jesus," or while "giving thanks to God and the Father?" We cannot serve God and mammon at the same time, and blessing and cursing out of the same mouth is something that "ought not so to be" (Matt. 6:24 & James 3:10). Let us strive to think before we act or speak, and ask ourselves, "Will this honor God or no."—*Editor.*

As a rule our peace will be in proportion to our prayerfulness, and our happiness in proportion to our faithfulness.—*Editor.*

### DON'T BLAME ME

Several years ago I had a written discussion with a man who claimed to believe that, in his words, "God predestinated everything that comes to pass, both good and evil." I do not know whether this man still believes what he did then but I notice recently a statement of his was published in which he said that certain modern teachings are abominable. I wonder, then, if the gentleman is still of the opinion that God predestinates everything that comes to pass. If so, he must believe that the abominable teachings of which he speaks were predestinated of God. Now, if I were tempted to believe that God's decree has guaranteed the occurrence of everything that comes to pass, one of the first questions that would trouble me would be, How can anything be abominable if the Lord predetermined it or decreed that it would come to pass? It looks to me that if God has decreed that a thing will come to pass then He must of necessity be the author of that thing, and everything within me is repelled by the notion that God is the author of sin and wickedness. But then, according to the unlimited predestinarian God predetermined that I would view it that way. So, if that be true, I am not responsible for anything I believe or don't believe for I could never go contrary to what God has decreed shall come to pass. Excuse me, but I believe such teaching is abominable. Now, if you should be among those who think I am wrong, don't blame *me*—blame God's *decree*.—*Editor*.

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### THE LORD'S "WELL DONE"

If we have a proper view of things we will prefer God's approval above all else. The Pharisees loved to pray in public so that they could be seen of men, but to those who have been shown something of their own innate corruption and unworthiness all such cravings for the admiration and attentions of men will appear exceedingly vain and vile. The prayers of a humble child of God are mostly expressed in private and he has not the least desire to call the world's attention to himself when he engages in His devotions. He clearly sees the enormous contrast between knowing and professing the

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truth and having public sentiment against him—and being in error and having the friendship and acceptance of the world. He views the former as infinitely preferable to the latter. The world’s approval in things religious, not only will not do us any good, but it will do us immeasurable harm. On the other hand, having the Lord’s approval and the world’s subsequent scorn is a badge of honor. What need have we to fear the frowns of an unfriendly world if we have a clear conscience toward God and are assured that according to His word, and the peaceful testimony of our hearts, we are following in the steps of Christ and His apostles? Nothing can take the place of the divine approval of our Lord, and to hear, even in the face of the fiercest opposition, His sweet words reverberating within our souls, “Well done, thou good and faithful servant.”—

*Editor.*

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### PARENTAL TRAINING

How vital it is that children be *brought up* in the nurture and admonition of the Lord (Eph. 6:4). Neither a Sunday school nor a secular school can “bring up” children in the sense of this text. Parental guidance, with God’s help, has vastly more worthwhile effects on children than “farming them out” to religious institutions to be taught by others. If children are not taught the *letter* of truth in the home, with prayer that God will teach them the *spirit* of it in their hearts, it is certain that there are multitudes of false teachers who will be more than happy to fill their minds with a great variety of errors. Childhood training, by word and example, is one of the strongest influences in a person’s life, whether that training is good or bad. Peter was taught from earliest youth not to have any religious dealings with the Gentiles, and later in life nothing short of the power of God could convince him that he should go and preach to them. That which a child learns at an early age is not easily dislodged. Parents have a grave responsibility, and they only get one shot at training up their children in the way they should go (See Proverbs 22:6).—*Editor.*

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No Bible topic has ever been worn out yet.—*Selected.*

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### HE CARETH FOR YOU

My lot may be an humble one,  
My daily life a round of care  
And yet this thought shall comfort give—  
“The Lord Himself has placed me there.”

He kindly guides me in His ways  
And knows what sphere is best for me;  
When trials come, or pain or ill,  
In life and death, He holds the key.

And shall I murmur or complain  
If fancied wants are not supplied  
Or envy those who wealth attain,  
Whose every wish is gratified?

Let me the rather oft recall  
How many hurts I have been spared,  
How many mercies I have known,  
How richly I have always fared.

And lest an anxious care should rise  
And craven fears my trust should shake,  
This promise every doubt defies—  
“I’ll never leave thee nor forsake.”

So may I boldly march along,  
Content whatever may prevail,  
And make this theme my daily song—  
“His promises shall never fail!”

T. H. Dickson  
From *Zion's Advocate*, 1901



## PREACH THE WORD

For a little while let us turn to Paul's second letter to Timothy, Chapter 4 and verse 2. Paul was at the end of his journey, and wished to bequeath to Timothy advice on how to handle the problems in the world about him. There was never a time in history when that advice was more needed than at the present. What should faithful pastors do when the world about them rejects the counsel of God? *Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.* Paul himself had done so, knowing he stood before the judgment seat of God and sought to please Him rather than men (Acts 20: 26-34). Both Paul and Timothy suspected what came next for Paul.

Paul was a man with great wisdom and knowledge, but he was not noted (as men would think) for his tact or diplomacy. If he stood before the wisest men of Athens, he did not hesitate to convict them of total ignorance. If he appeared before the heathen at Lystra (Acts 14), he did not hesitate to condemn their heathen notions. He was not there to win friends, but to declare the gospel. And he was not concerned with whether it was *politically correct*. In this Paul was like Jesus, who never hesitated to tell the truth to Simon even while sitting at dinner in Simon's home, or to tell the truth to the rulers even in their own synagogues.

Most of the readers have heard of Elder Walter Cash, one of the most influential men of my boyhood. He lived and preached during the time when our people were reacting to the teaching of the missionary movement, and who preached a *means or works* system of salvation. The reaction of many was so great that they simply stopped all kind of works, even caring for their ministry, their own people, or their churches.

Elder Cash was not afraid to reprove them for it, when many of the ministry of that time decided it would be safer to preach *salvation by grace* and forget about preaching duty. At one association, Elder Cash followed another brother who preached what he called doctrine. His first words to the people were, *I want to preach doctrine too, I want to preach the doctrine of good works.*

It was just as much doctrine as predestination and election or regeneration. No doubt the other brother preached what was thought to be a good sermon, but in Elder Cash's opinion he did not preach the practical application of that truth.

Human nature has not changed through the ages. There are still men who want to avoid doing or saying anything that might upset a congregation. There are many who think that if they preach doctrine, that fulfills all their responsibility, and the reproof and rebuke to sinners is unnecessary. Countless numbers of men can arise to address a congregation, unwilling to say anything the congregation does not already believe, and the people go home satisfied because they have heard what they believe. But was it *all of the truth*, or only the part that would not upset them? If there are divisions among brethren, if there is immorality commonly accepted, if there are men whose lives and actions are contrary to the gospel even when their words sound well, and a true servant does not address those problems, he is a failure. The truth has never been popular, which is why so many prophets were killed, and Jesus and his apostles were abused. When God spoke the Ten Commandments, was Israel thrilled by the message, or did they beg Moses not to make them hear that voice any more? And by the way, one of the most horrible lies ever foisted upon the American people is that the Ten Commandments support religion, and is therefore unacceptable. The truth is, those commandments were given as a kind of constitution for a nation to live by, and every civilized nation has adopted them as a guide. Those which have not have invariably fallen into terrible conditions. Read your history! When Israel obeyed, they prospered and God gave them great gifts. When they rejected those, God gave them the Levitical Law with all its endless sacrifices, and Israel went into bondage again. How far do you think the United States is today from falling under the domination of the unbelieving heathen?

Of course decent churches believe in keeping the Commandments! Do you know of any where you live who claim them publicly, but in practice they have proudly accepted homosexuality, they allow members who are guilty of adultery, of

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stealing and all kinds of sin, and also, they have women preachers, a thing which the apostle condemned? If you know of any like that, I can promise you they do not preach the Bible as it is, but probably adopt some other version, and their religion is a social religion only, full of activities but without a spark of spiritual life. It really matters very little whether people disobey the first Commandment or the last one, for any disobedience will lead directly to the spiritual death of the people.

You know that I, for one, consider the theory of *church sovereignty* to be a heresy. God only is sovereign. I have heard it advocated many times in the past eighty years, but never once did I hear it taught when the speaker did not really mean *preacher sovereignty*. And he always used it as an excuse for doing something contrary to the gospel and the accepted beliefs of Old Baptist people. The Lord called his people *sheep*, for that is their nature; they are not fighters by nature, they will follow almost anything that looks attractive, and they avoid conflicts whenever they can. That is no excuse, however, for allowing heresy to be advocated from their pulpit. The people ought to judge their preachers not only by what they say, but by what they do, and they need to ask the question, *If I follow this man, where will it lead me? What will it do to our church?* If the Old Baptists want peace and fellowship, they have to fight for it.

From its beginning the Catholic denomination chose to adopt heathen holidays, saints, activities, to make their own Pharisaical religion acceptable. (The Pharisees had priests, but the church did not. Peter never wore a pope's mitre or a priest's robe.) Paul had ample opportunity to compromise the truth in the same fashion. He could have, for example, on the subject of circumcision. He could have on the subject of the resurrection, for he was persecuted more for that doctrine than any other. He could have compromised on the subject of using spiritual judgment when he wrote to the Corinthian church, but he would not. True spiritual liberty can only be obtained by living within the limits of the gospel. One step away from the old paths will invariably lead to a second, and a third, until the church is no longer recognizable as a Bible church.

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I do not know all that Paul meant when he spoke of cutting off the unbelieving and grafting in again the natural branch (Romans 11: 15-24). I do not know whether God has decided to end the Gentile Age of the church. I am reasonably sure, however, that He has stated the terms for His continued support of the church, and I am certain that He recognizes the tendency so many have had to leave the old paths. So I ask you this question, *What kind of shepherd do you want? One who will pat you on the back and tell you what a fine Christian you are, or one who when you step out of line will lead you back into the way?* It should be impossible for a sinner to sit in a congregation and feel completely comfortable, if the pastor truly does his job. Be happy if your pastor stirs you up from time to time.

ELDER RAYMOND WEBB

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### IS CHRIST DIVIDED?

How is it that the Old Line Primitive Baptist Church bears the identity of the Lord's Church while other congregations fail? Often such questions come my way. Usually the phrasing is more like this: "Why do you think the Primitive Baptist Church is the Lord's Church and all others are not?" My experiences have been that such inquirers should premise their question with this phrase: "Not that you can ever convince me of the truth, or make me see the error of my ways."

Regardless of what might appear to be an exercise in futility, I always assume that the inquirer is sincerely seeking the truth. It is my desire to give an answer to every man that asks. There is a reason of the hope that is in me! That reason is on record in the Scriptures. The simplest answer is that by the grace of God the Primitive Baptist Church is what it is and there the gospel of God's grace is proclaimed.

Our Lord said that He shall build His Church, and the gates of hell shall not prevail against it. So often we hear the quotation or paraphrasing of Matthew 16:18, but how few have heard it with hearing ears? There were no Calvinists or Lutherans on the banks of the Jordan. There were no Methodists or Campbellites. There

were no Seventh Day Adventists there or Roman Catholics either. The Lord's Church was comprised of those that had been baptized, bringing forth fruits meet for repentance. There was a multitude of believers that believed that Jesus was the Christ, the Son of the living God. They were of one heart and one soul and neither said any of them that aught of the things which he possessed was his own, but they had all things common (see Acts 4:32).

See how the Scriptures say, "They had all things common." None of them said that flesh and blood had revealed the Son unto them but rather that they stood blessed, for the Father which is in heaven had revealed it unto them (see Mat 16:17). There wasn't a portion then that glorified ministers, calling denominations by their names. Nor did any preach that man must ask the Lord into their hearts and believe the gospel in order to have a home in heaven and immortal glory. All the baptized believers had come to the heavenly knowledge that salvation is of the Lord. They all know that this is the work of God, that they believe on Jesus whom the Father hath sent (see John 6:29).

In the Primitive Church none said that they worshipped "they knew not what" (see John 4:22), but rather they worship the Lord as true worshippers in spirit and in truth. All the baptized believers had come to the same knowledge as that spoken by John the Baptist when he said, "He (Jesus) must increase, but I must decrease" (John 3:30). Bringing forth fruits meet for repentance is evidenced when one displays that he has been made poor in spirit (see Mat 5:3) This is the result of the Lord's working within the inner man (see Eph 3:16). "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit" (Psalm 34:18). Indeed there is a "saving" done here in this temporal world! That saving is from this untoward generation (see Acts 2:40). Blessed are the poor in spirit for theirs is the Kingdom of Heaven. The Lord's Church was purposed for His obedient children. And it has now come down from God out of heaven, prepared as a bride adorned for her Husband (see Rev.21: 2).

It didn't take long until some began "bewitching" the Lord's people. In the eighth chapter of the book of Acts we see the

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beginning of an infiltration of certain men that beforehand bewitched people boasting to be somebody giving out that they were "great ones". Some of these men like Simon continued on with those that walked by faith. But when Simon beheld the gifts God bestowed upon some in the Church, he evidently thought that these gifts could be purchased with money (see Acts 8:20). Though times have changed the sinful nature of man remains the same.

Are there not still many like Simon today that think that the gift of God can be purchased with money? Are there not some today buying themselves Doctorates in Divinity from the seminaries? Are there not some today that require such distinctions as "qualifications" to fill the pulpits of their congregations? Today just as in yesteryears such men have neither part nor lot in matters pertaining to the ministry in the Lord's Church. Never shall the gifts of God be purchased with money!

Some twenty years after Acts chapter eight we read of a troubled congregation in the Lord's Church. The Corinthians had a foretaste of the ungodly divisiveness of denominationalism which now so strongly permeates that which is labeled "Christendom". There were contentions among the Corinthians and divisions among them. Some said that they were of Paul and others of Apollos and others of Cephas. Paul asks this piercing question, saying, "Is Christ divided?" Paul said, "I beseech ye brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, and that ye be perfectly joined together, in the same mind, and in the same judgment" (I Cor 1: 10).

Those naming the name of Christ are not above behaving foolishly. Some denominations have judged that anyone can be a member of their congregations. Some are of the mind that true worship is that which the majority of their congregation deems to be true worship. Who has bewitched these misguided souls that they should not obey the truth (see Gal 3:1)? Most members of the denominational congregations have never heard the charming sound of God's minister preaching the gospel of the grace of God, and are building their membership their own way.

Sadly, some still are beguiled through subtilty, having their

minds corrupted from the simplicity that is in Christ (see 2 Cor 11:3). Isn't it a wonder that those that insist on being called "Christians" today are generally those of whom Christ is become of no effect (see Gal 5:4). Many of these know not why, or for whom Christ died, and was buried and rose again according to the Scriptures! The denominations are all found entangled in the works of Arminianism, and sadly many are content there.

I am certain that no man on earth can, of himself, convince another man that the truth is true! And one having fallen among thieves and bewitched shall never see the errors of his ways until he finds himself stripped of his raiment, and wounded and left without fellowship, half dead (see Luke 10:30). By grace there is a place for those who have sinned against heaven, and before their Father (see Luke 15:18). There remains a place where sin-sick sinners can find rest for their souls. There is a place on this earth for those that deny themselves and take up their crosses and follow their Lord daily (see Luke 9:23). By grace, as long as this world stands, somewhere the Lord's Church shall be found. The gates of hell shall not prevail against it!

Great is the difference between those that are not far from the Kingdom of God (see Mark 12:34), and those with a home in the Lord's Church! Our Lord said, "...Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you" (Mat 6:33). In the book of Jeremiah the Lord tells His people who are found as strangers in a strange land to "seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace (Jer 29:7).

Today there are some standing in the ways, seeing a gate wide open and a way that is broad. They see many going in there. Is this not the way trod by those in all the denominations? Instead of standing in those ways and seeing, and asking for the old paths, wherein is the good way, so many are behaving like Lot of old. They esteem beauty by the natural eye and choose wrongly. Looks can be deceiving. How ignorant was Lot of the destruction that was ahead.

Perhaps it seems more fearful to tread the path that few find, the promised good way that leads to rest for the soul and life more abundant here below (see Jer 6:16 and Mat 7:13). “Fear not, little flock; for it is your Father’s good pleasure to give you the Kingdom (Luke 12:32). Still there are many that say, “We will not walk therein!” Many say that the Old Line Primitive Baptist Church is a denomination like all other denominations. Those with a home in the Lord’s Church by grace know the difference.

ELDER MARTY HOOGASIAN

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## ARGUMENTS AGAINST ELECTION ANSWERED

### (Part 2)

The doctrine of Election, as it is taught in the Bible, is frowned upon by popular religionists. It provides a major stumbling block for the erroneous doctrine of freewill and it often leaves many so-called “preachers” tongue tied when they are asked to explain Biblical election. One of the major responses often given in regards to election is that it only concerns the Jews. It is this argument that I would like to address in part two of this study.

The idea that election as taught in the Bible only has reference to the Jews, is easily disproved with a few simple verses. In the Book of Ephesians the apostle Paul addresses the saints, which are at Ephesus, (see Eph. 1:1). It is important for the reader to understand that at the time of the writing the City of Ephesus was a declining commercial, political and religious center. It’s citizenry was comprised of both Jews and Gentiles. Historically, one of the more famous facts about the city of Ephesus, which was located on the western edge of what is now modern day Turkey, was the fact that so many of it’s citizens worshipped the goddess Diana, also known as Artemis. It is the citizens of this city that comprised the Church at Ephesus, both Jew and Gentile. Therefore, it is common knowledge that Paul was addressing both Gentiles and Jews when he wrote, “according *as he hath chosen us in him* before the foundation of the world, that we should be holy and without blame before him in love: having *predestinated us* unto the adoption



of children by Jesus Christ to himself, according to the good pleasure of his will”— Eph. 1:4-5 (emphasis mine). Now, although the words *elect* or *election* are not used in these verses it is very obvious to any student of the Bible that election is being taught and in this example it includes Gentiles as well as Jews. This alone destroys the idea that election was only in reference to the Jews.

However, the Bible does not remain silent regarding the surety of election and to whom it pertained. Another nail driven in a sure place would be Acts 13:48, “and when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.” Although this verse does not include the word *elect*, or *election* it clearly states that those that believed were ordained to eternal life. It is interesting to note that the belief of the Gentiles was because of the fact that they were ordained to eternal life—they did not believe in order to be ordained to eternal life. This is clear evidence that Gentiles were among those who were ordained to eternal life, which would qualify them as the elect. In part three of this study, I will address the popular notion that God elected a plan of salvation instead of a people.

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ELDER BRIAN MOORE

### NONCONFORMITY TO THE WORLD

“And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God” (Romans 12:2).

If the full force of the apostle’s precept in the text we propose to consider were fully presented, it would certainly fall with great weight upon the mind of every reader. We would be glad to do this, but we are sure that such a presentation of it would do honor to the pen of an able writer, such as we are fully conscious of failing to be. We are assisted, however, in our present effort, by the simplicity and plainness of the words of our text, through which the thought can be clearly seen, as an object is seen through a glass that is without defect.

In speaking of the world, I suppose the apostle means the men

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of the world, (in distinction from the children of God), such as do not love God, have not His fear before their eyes, and are following such pursuits and practices as are inconsistent with the holy calling of Christians, which cannot be imitated and complied with by them without hurting their profession and destroying their peace. The children of God are in the world, but they are not of it. Their Maker has chosen them out of the world, and now He requires them to be separated from it in their conduct and conversation.

It is not meant that we should wholly renounce the society of the world. If we should do this, and withdraw ourselves from our fellow beings, and retire from society, and spend our lives in desert and uninhabited places, this would afford us no advantage. Unless we could flee from ourselves likewise, we would carry our own sinful flesh with us, and would be subject to temptations wherever we might go. This would be a deviation from the paths of nature and providence, altogether injudicious, and would be likely to lead to the vilest abominations, as it has in the case of religious fanatics who have tried it in ages past. Such a course would be a departure from one great object of our vocation. Christians are to be the salt of the earth and the light of the world. Churches are to be as conspicuous as cities set on hills. They are commanded to let their light shine before men, even the men of the world, which they could not do were they to withdraw from them.

There are certain duties relative to life which arise out of relationship. These duties are as binding on God's people as they are on the people of the world. We are not, therefore, enjoined to renounce them, nor are we at liberty to do so. In our relation to our fellow-creatures, it is our duty to feed the poor, relieve the distressed, and administer to the wants of the needy, whether they are professors of religion or not. If a beggar calls at our door, we are not to inquire into his spiritual state, but it is our duty to feed him, clothe him, or assist him in any way that his actual needs require. In our relation as masters or servants, parents or children, husbands or wives, teachers or pupils, rulers or subjects, we should dictate and govern or yield obedience, as unto the Lord Himself who requires it of us. We should live neighborly with our neighbors, endeavoring,

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as much as we possibly can, to live peaceably with all men.

In a financial way we are under the necessity of having contact with men of the world. We have them to deal with in trading, buying and selling, employing and obtaining employment, and in all the various relations of business life. In all this, if we are scrupulously honest, which of course we should be, we are not disobeying the injunction to be not conformed to this world. In affairs of this nature, we should have an eye single to the providence of God, and a spirit of submission to his will, and a prayerful desire for his divine guidance, striving to provide things honest in the sight of all men. Diligence and fidelity in the pursuit and management of our worldly concerns are commendable, while indolence and negligence are to be avoided as things to be despised.

The moderate use of the comforts and conveniences of life are allowed to God's people, though the world makes us of the same things. These things should be made use of in a way that is suitable to the station in which God has placed us in the world. The spirit of self-righteousness and will-worship manifests itself in long fastings, in abstaining from agreeable foods of certain kinds, in wearing clothing more common than is customary with people of the same rank or in wearing peculiar apparel to designate the sect, and in many singularities and peculiarities not required by the Bible. People may gratify the spirit of pride in themselves by strict attention to externals in a vain show of pretended humility. To those who fear and serve the Lord, every creature of God is good, and nothing is to be refused, if it be received with thanksgiving. It is improper to dress in a way that the attention of the people will be constantly directed to our apparel, either because of its nobbiness or shabbiness.

The precept, "Be not conformed to the world," is very extensive and important, notwithstanding the restrictions to which we have alluded. The people for whom this is intended are strangers and pilgrims upon earth. They are only on a journey here, for heaven is their country and God is their King. It is intended, therefore, that they should be known and observed as His subjects. They should come out from the world professionally, and live separate

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from sinful pleasures and carnal pursuits. The prevalence of evil examples and customs around them have a tendency to draw them aside to their hurt if they yield to them, which they are liable to do, being only renewed in part; hence the necessity for this admonition.

The secular business of most of them may be the same as that of the world, and this is allowable as we have already shown, but their spirit, principles and ends are to be entirely different. The activity of men of the world is actuated and stimulated by a miserly greed. They go to rest late and rise early that they may gratify their cravings for the increase of their own importance by adding house to house and field to field, desiring to get to themselves a great name like the Babel builders. Very different from this should be the policy of those who have the love of God shed abroad in their hearts by His blessed Spirit. Casting their care upon their heavenly Father, who has promised to take care of them, they should attend to their secular affairs with an eye single to His glory. What He gives should be received with thankfulness, and carefully used for the advancement of the interests of the precious cause of Him who has purchased them with His own blood. If losses and crosses are met with, they should not allow themselves to be disconcerted, as is the manner of the world, knowing that all their concerns are under a divine direction, and that their best treasure is safe after all, being entirely out of reach of the changes to which all things of this state are liable.

The world calls evil good, and good evil. They take bitter for sweet, and sweet for bitter. Their religious maxims, of which they have many, are wrong for this reason, and should not be conformed to by the followers of the Lamb. They are not able to see that salvation is unconditional on their part, being blinded by the god of this world, so they imagine themselves required to do what they call "their part," which they are more or less resolved to do ere they die. They cannot agree among themselves as to just what that part is, but they think it is dependent upon them to make the start in some way and thus procure their peace with God. The doctrine that pertains to the true religion of Jesus is the exact opposite to this theory. As the children of God have been saved and called, not

according to their works, but according to the purpose and grace of almighty God, which were given them in Christ Jesus before the world began, they should oppose the false theory of the world, the theory of conditionalism, and not be conformed to it or any of its auxiliary branches. As the people of the world think they must make the start, they believe, of course, that they must keep on after the start is made, the final issue being dependent on their faithfulness to keep themselves in the way they suppose is right.

A loud and boasting professor said to us a few days ago that he fully expected to reach heaven if he kept on in the way he was pursuing. We told him he is sure to fail if he had nothing to trust in but himself. He was reared in this country by Baptist parents, but now lives in Columbus, Ohio, and don't you know he is Superintendent of a Sunday School of *four hundred pupils*. Such is the doctrine of this world, and the world is able and willing to hear it. But the doctrine of God our Saviour is that His people are kept, not by their own power, but by the power of God unto salvation, ready to be revealed in the last day. Dear children of God, be not conformed to the doctrines of the world, be not ensnared by the false theories of men.

People of the world have their amusements and diversions, many of which tend to promote a spirit of dissipation. The fear of God has no place in them, they are purposely disposed to inflame or indulge corrupt passions and appetites, and to banish all serious thoughts of God and of our duty to Him. The poolroom, the card table, the dancing hall, the billiard saloon, the dram shop, and other places considered not so degrading and disrespectful as these, are resorts for those who care little for their name and character, and much less for God and godliness. For a professor of religion to be seen at such dirty places is much like seeing a sheep wallowing in the mud. The latter would seem to have the wool of the sheep but the nature of the hog. How very disgraceful is such conduct and how very shameful is such a sight! It will be seen that we mention the dancing hall among other degrading places. We are aware that dances are classified, there being the "Society Dance" and "Tough-class Dance," but the best that can be said of these is that the one is

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wickedness in a high place, and the other is wickedness in a low place, the terms high and low being more imaginary than real. The effect of each is the same, a degrading of the morals, a fostering of the evil passions, and a general downward tendency that all ought to avoid whether professors of religion or not. Parents are to be pitied who can say without shame, "I went to dances when I was young," and say this right in the presence of their children, thus giving a passing sanction to an unbecoming and degrading practice.

Fire and water are not more opposite than that "peace of God which passeth understanding," and that poor precarious and sensual pleasure that is sought in a compliance with the world. Whoever, after having tasted that the Lord is gracious, has been prevailed upon to make the experiment of mingling with the world's vanities, has certainly brought a chill upon his experience and partially disqualified himself for the higher and purer enjoyment of the spiritual service of Christ. Many professors of this day seem to have found a way, as they think, of serving both God and Mammon at the same time. Being double-minded, they are unstable in all their ways. They are sure to grow lean as Christians, drift into a mere form of godliness, and into a scheme of orthodox notions, while they remain destitute of the life, power, and sweet comforts of religion. Such is the sure results of a conformity to those things that are incompatible with the religion they have professed.

The ways of truth and piety are evil spoken of by the wicked who are emboldened in their evil conduct by the example of such as have so disregarded the sanctity of their profession as to join with them in their sinful practices. They grieve the faithful people of God by their conformity to the world, and no doubt mislead the weak. Conformity to the world on the part of the professed followers of Christ is a declaration that they do not find the religion of the gospel affording them the satisfaction they had hoped for from it; that it fails to answer their expectations, and that they are therefore forced to seek a gratification of their desires from the sinful world.

Let us all pray the Lord to enable us to lay this subject deeply to heart, to qualify us to understand and prize our Christian liberty as

we should, and, on the other hand, to preserve us from that growing evil—conformity to the world. May we ever find all our hearts can wish for in the sweet peace afforded by communion with the Lord and His people, the joy of a well-grounded hope, and the conscious support of the Divine Hand.

“What is the world, with all its store?—‘Tis but a bitter sweet;—When I attempt to pluck the rose;—A prickly thorn I meet. Here perfect bliss can ne’er be found;—The honey’s mixed with gall;—Mid changing scenes and dying friend—Be Thou my all in all.”—**Elder John R. Daily**, *Zion’s Advocate*, 1905.

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### CHRIST CAME TO SAVE

Christ did not come into the world to *try* to save sinners and bring them into fellowship with Himself and the Father, nor did He come to give them a *chance* to save themselves and obtain that fellowship, but He came to *save* them and give them such a fellowship. Here is His testimony: “The Son of man is come to seek *and to save* that which was lost” (Luke 19:10). “I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father’s will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day” (John 6:38-39). “Thou hast given him power over all flesh, that he should give eternal life to as many as the thou has given him” (John 17:2).

This plain testimony shows that the Father gave His elect people to Christ, that His will was that Christ should lose none thus given Him. It shows that Christ possessed power or authority to give eternal life to all of them and raise them all up at the last day.

To accomplish all of this and to bring them into fellowship with God, it was necessary for Him to die for them. He “once suffered for sins, the Just for the unjust, that he might bring us to God” (1 Peter 3:18). Such a great cause cannot fail to produce the intended effect. Therefore all those for whom He gave Himself will be brought to God. This is not an experiment, but a work that cannot fail. He further says, “No man can come unto the Father but by me.” All that come to the Father, then, are brought by Christ as a result of His having given Himself for them. They are thus “reconciled to God by the death of his Son” (Rom. 5:10). It required

this death to reconcile them to God, and to procure a fellowship with Him. This paid the debt, all the debt they owed.—**Elder John R. Daily**, *Zion's Advocate*, 1902.

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### THE LANGUAGE OF FAITH

There is a language of faith, and a means of giving expression, that is marvelous to behold. This language is of the heart, and not alone by the lips. Sometimes it may speak through prayer or preaching, but it is just as likely to be expressed in a quiet song. Sometimes it is best said in sighs and tears, or in groans too deep for words. Sometimes in feelings of quiet contentment or reconciliation in the way God has led, when a saint goes thankfully about his daily tasks. I think the voice of prayer is very often the best expression of faith. Out of the depths of the soul a cry ascends God-ward; it spans the endless stretches of the universe at a bound. It pierces the heavenly veil. It comes to kneel at the very throne of God! There is no human experience like it to prove the reality of God, or the loving nature of God, or the power of God. What a wonderful testimony is an answered prayer!—**Elder Raymond Webb**, 1987.

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### NEWS NOTES

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#### ASSOCIATION NOTICES

**THE EBENEZER ASSOCIATION** will be held on Friday, Saturday, and until noon on Sunday, August 8, 9, 10, 2008. The meeting will be hosted by Happy Creek Primitive Baptist Church in Front Royal, Virginia. For information call Elder Gary Utz, at 540-636-9434.

**THE KETOCTON ASSOCIATION** is scheduled to be held jointly with all the churches of the Association at the Middle School on Waterloo Street in Warrenton, Virginia, on Friday, Saturday, and until noon on Sunday, August 15, 16, 17, 2008. For information call Elder J. R. Kosch, at 1-540-898-1577 or Bro. L. E. Farley at 1-301-223-6195 or Bro. Evan Ollinger at 1-540-347-3538.

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### UNION MEETINGS

**WHITE OAK** (On the White Oak Road, 6 miles east of Fredericksburg, Va.)—will hold their union meeting on the third Saturday in July (July 19th) with regular services on Sunday, July 20th. Elder John Nichols, Pastor – Phone (301) 893-0655.

**HAPPY CREEK**, Front Royal, Va., will hold their union meeting beginning on Friday night at 7:30 and going through Sunday of the 4th weekend in July (July 25, 26, & 27). All day Saturday and Sunday. Elder Gary Utz, Pastor – Phone (540) 636-9434.

**SOUTH RIVER** of Browntown, Va.—Saturday before the first Sunday in August (Aug.2nd) at the South Warren Fire Hall on Route 340 South just north of Bentonville, Va.—all day Saturday only. Elder Jonathan Cook, Pastor – Phone (301) 682-7027.

**UNION** of Sumerduck, Virginia. First Sunday, Sept. 7, and Saturday before. All day both days.—Elder Gary Utz, Pastor – Phone (540) 636-9434.

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### ORDINATION OF A DEACON

At the request of Salem Primitive Baptist Church of Chesterfield County, Virginia, for ordained help in formation of a presbytery for the purpose of ordaining Brother Henry Harvey to the office of Deacon, the following Elders met with them on April 26, 2008: Elders James Kosch, L. Richard Cox, Forest Atwood, Toliver Utz and Jesse Halbgewachs. The following deacons were also present: Brother Granville Utz, Randel Garner, Floyd Aylor and Harry Waites.

It was determined that the Church was still of the same mind as to the ordination of Brother Harvey, after which the presbytery was formed. Elder James Kosch was named Moderator, with Brother Harry Waites serving as clerk. The following were designated: Elder Forest Atwood to question the church; Elder Toliver Utz to question Brother Harvey; Elder L. Richard Cox to offer the ordination prayer, and Elder Kosch to deliver the charge.

Both the church and Brother Harvey were questioned, after

which it was moved to continue the ordination. The ordination prayer was offered by Elder Cox, after which the laying on of hands by the Elders was carried out. Brother Harvey's wife was escorted to a seat beside her husband. The charge was delivered by Elder Kosch, using as a text Acts 6:1-6; 7:54-60 & I Tim. 3:1-13.

Salem Church expressed satisfaction with the work of the presbytery and Brother Harvey was turned over to the church as a duly ordained Deacon. The Minutes of the presbytery were read by the clerk and approved by the presbytery, after which the presbytery was dismissed with prayer by Elder Toliver Utz. The pastor then invited all present to extend a hand of fellowship to the newly ordained Deacon and his wife. The service was dismissed with prayer by Brother Harvey.

A copy of these Minutes is being made a part of the church records and copies will also be furnished to the *Advocate and Messenger* and Gospel Appeal.—**Elder James Kosch, Moderator, Brother Harry Waite, Clerk.**

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### NOTE TO SUBSCRIBERS

Prompt renewals would be greatly appreciated by the staff of the *Advocate and Messenger*. It is quite expensive and time-consuming for our Secretary and Treasurer to have to remind subscribers that their subscriptions have expired, plus it creates considerable additional work for him when he has to send out numerous reminders. Please pray for us as we endeavor to serve you.—*Editor.*

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The way we behave and the way we speak, as well as *what* we speak, reflects what is in our heart.—*Editor.*

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

Dee & Rebecca Crisp, Tx., \$25.00; Frances B. Hite, Va., \$10.00; Br. Larry Elliott, Ohio, \$5.00; Larry C. Morrison, Va., \$15.00; Elwood Williams, Va., \$5.00; A Friend, Md., \$20.00; Barbara Sickels, Ia., \$5.00.

**SECOND SUNDAY (continued)**

MILL CREEK - Approx. 2 miles west of Luray, Va. - off of Rt. 211 on Rt. 766 on the Hamburg Road - Meeting house is on the east side of the road; Meets 2nd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Road, Stanley, Va. 22851, Tel. (540) 778-2763; Bro. Gary Bauserman, Clerk, 148 N. Egypt Bend Rd., Luray, Va. 22835, Tel. (540) 743-5014. April 2009

MT. BETHEL - Three Churches, W. Va.; Meets each 2nd Sunday at 10:30 a.m.; Elder William H. Payne, Pastor, 630 Warm Springs Road, Winchester, Va. 22603, Tel. (540) 722-4419; Sister Deborah Heare Mayhew, Clerk, HC 79 Box 36, Romney, W Va. 26757, Tel. (304) 822-7134. Aug. 2009

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, 3401 Oak Park Road, Madison, Va. 22727, Tel. (540) 948-4803; Granville H. Utz, Jr., 5491 Oak Park Road, Oak Park, Va. 22730, Tel. (540) 948-4153. Dec. 2008

**THIRD SUNDAY**

HAWKSBILL - Approx. 2 miles north of Stanley, Va., turn east off of Rt. 340 on Hawksbill Ave. (church sign on the right), go to the intersection of Farmview Road and turn right, church is on the left; Meets 3rd Sunday at 10:30 a.m.; Elder Ernest M. Long, Pastor, 3671 Farmview Rd., Stanley, Va. 22851, Tel. (540) 778-2763; Sister Helen L. Huffman, Clerk, 6322 U.S. Hwy. 340, Shenandoah, Va. 22849, Tel. (540) 652-8625. April 2009

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; Cam Mellot, Clerk, 1787 Wertzville Road, Needmore, Pa. 17238, Tel (717) 573-2885. Oct. 2008

SOUTH RIVER - Browntown, Va.; Meets each 3rd Sunday at 10:30 a.m.; Elder Jonathan Cook, Pastor, 5622 Rockledge Court, Frederick, Md. 21703, Tel. (301) 682-7027; Bro. Sam Baggary, Clerk, 1141 Elm Street, Front Royal, Va. 22630, Tel. (540) 635-5645. July 2009

THORNTON GAP - Near Sperryville, Va.; Meets the 1st Sunday at 2:00 p.m. and the 3rd Sunday at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Bro. Wayne Baldwin, Clerk, P.O. Box 572, Culpeper, Va. 22701, Tel. (540) 825-8394. July 2009

THUMB RUN - Near Marshall, Va., Take Rt. 647 off of Rt. 55 or I 66 (Flint Hill Road) about 5 miles, turn left off Rt. 733 - about 2 miles to the church; Coming off Rt. 211 on Rt. 688 (Orlean Road), turn right on Rt. 732 in Orlean, approx. 4 miles to the church; Meets each 3rd Sunday and Saturday before at 10:30 a.m.; Elder J. Tolliver Utz, Pastor, 3401 Oak Park Road, Madison, Va., 22727, Tel. (540) 948-4803; Mrs. Clydie Klopp, Clerk, 5867 Free State Road, Marshall, Va. 20115. April 2009

WHITE OAK - On the White Oak Road, about 6 miles east of Fredericksburg, Va. on Route 218; Meets each 1st Sunday at 10:30 a.m. and each 3rd Sunday at 2:30 p.m.; Elder John Nichols, Pastor, 5516 Skipjack Court, Waldorf, Md. 20603, Tel. (301) 893-0655; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553, Tel. (540) 972-2634. March 2009

#### FOURTH SUNDAY

**BARROWS RUN** - 5 miles south of Warrenton, Va. on Route 29 and 15; Meets each 4th Sun. at 10:30 a.m.; Elder Richard Cox, Pastor, 19244 Frazier Road, Culpeper, Va. 22701, Tel. (540) 547-5180; Mary Lee Olinger, Clerk, 67 Frazier Road, Warrenton, Va. 20186-2704, Tel. (540) 347-3538. Mar. 2009

**CEDAR CREEK** - Frederick County near Marlboro, Va. on Rt. 622 and Cedar Creek Grade; Meets 4th Sunday at 10:30 a.m.; Elder Eddie Wayne Wilson, Pastor, 620 Clearview Road, Luray, Va. 22835, Tel. (540) 743-4828; Sister Carol B. Swanson, Clerk, 249 Dower Lane, Strasburg, Va. 22657, Tel. (540) 465-8484. May 2009

**MT. CARMEL** - South Broad St., Luray, Va.; Meets 4th and 5th Sundays at 10:30 a.m.; Elder Forest N. Atwood, Jr., Pastor, 596 Newport Road, Shenandoah, Va. 22849, Tel. (540) 652-6482; Reda J. Johnson, Clerk, 1064 Redman Store Road, Luray, Va. 22835, Tel. (540) 743-9488. Dec. 2008

**OLD CARROLL** - Mt. Airy, Md., 7102 Watersville Rd., Take Hwy 15 or Hwy 340 north to Frederick, Md. and exit onto I-70 east towards Baltimore, Md. and take Exit 68 and turn left onto Rt. 27 north, go to the 4th light and turn right onto Watersville Rd., go about 1 1/2 miles and the church is on the left; Meets each 2nd and 4th Sundays at 10:30 a.m., each 4th Sat. night at 6:00 p.m.; Union meeting is the 4th weekend in May; Elder William E. Stephens, Pastor, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417; Sis. Ruth Stephens, Clerk, 11 W. O-Brecht Rd., Sykesville, Md. 21784, Tel. (410) 795-9417. April 2009

**OLD HARFORD** - Jarrettsville, Md. - two miles south of Jarrettsville, Md. on Md. Route 165 on the right (red brick building with cemetery) or I95 exit 74 to Md. 165, turn right and go three miles to the church on the left; Meets each 2nd and 4th Sundays at 10:30 a.m.; Annual meeting the second weekend in May; Elder Richard Tillman, Pastor, 6 Brandywine Drive, Shrewsbury, Pa. 17361, Tel. (717) 235-3369; Anita Reedy, Clerk, 1324 Harford Square Drive, Edgewood, Md. 21040, Tel. (410) 671-9483. Nov. 2009

**SALEM PRIMITIVE BAPTIST CHURCH** - 9100 Jefferson Davis Hwy., Richmond, Va. 23225; Meets each 2nd, 3rd, 4th and 5th Sundays at 10:30 a.m.; Elder Jim Kosch, Pastor, 82 Wolfe Street, Fredericksburg, Va. 22401, Tel. (540) 898-1577; Mrs. Lynda Garner, Clerk, 112 Buckingham Dr., Colonial Heights, Va. 23834, Tel. (804) 526-2464. Dec. 2008

#### EVERY SUNDAY

**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 Shoron Utz, Clerk, 429 West Duck Street, Front Royal, Va. 22630, Tel. (540) 636-9434. June 2008

**LITTLE FLOCK** - Amelia, Va., Follow 360 East to right on Whitaker Road, right on Dennisville Road, left on Little Flock Church Lane - From South or East follow Rt. 153 Military Highway to Little Patrick Road and turn, go one mile to Little Flock Church Lane, turn left; Meets every Sunday at 10:30 a.m.; Communion Sat. before the 3rd Sun. in June; Elder Jamie Hancock, Pastor, 1059 Ferry Road, Danville, Va. 24541, Tel. (434) 792-7131; Sis. Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002, Tel. (804) 561-6681. July 2011

**TEN-MILE CHURCH** - Clarksburg, WV.- Follow US 50 about 10 miles, turn right on Marshville Road, church is 1/2 mile on the left; Meets each Sun, at 10:30 a.m.; Annual meeting 2nd Sunday in June, Sat night before at 7:00 p.m.; Elder David Burris, Pastor, Rt. 1 Box 73A, Salem, WV 26426, Tel. (304) 782-1988; Sis. Holly Mureika, Clerk, 140 Knob Drive, Vincent, Ohio 45784, Tel. (740) 678-7372 Feb 2009