

# Advocate and Messenger

134th Year                      FEBRUARY 1995                      No. 2

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## Advocate and Messenger

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**“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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**1 COR. 2:14—JOHN 8:47**

The nat'ral man receiveth not  
The things in which the saints delight.  
He views them as mere foolishness  
And turns from all things pure and right.

He cannot know these precious things,  
To him they have not been revealed,  
And if the Spirit gives no light  
They shall remain from him concealed.

Those quickened souls who are of God  
Do hear His words and joy therein,  
But those who have no part in Him  
Despise His words and die in sin.

4-20-92                                      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.

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## ANXIETY AND RESIGNATION

Someone said, "Anxiety springs from the desire that things should happen as we wish, rather than as God wills." I have given a lot of thought to this statement and have found that the more I consider it the more it means to me. I think we might state the essence of the matter this way: "Anxiety arises as a result of our not being totally submissive to the will of God."

When we rightly think about it I believe we would all agree that there could not possibly be a better way for anything to happen than the way God would have it. It is *His* will that should most concern us. Every petition we send up should be succeeded by the words, "Not as I will, but as Thou wilt." We should ever keep in mind that

the Lord knows what is best for us under any and all circumstances. But we may be *mindful* of this fact and still not be altogether *resigned* to it, and this gives rise to another prayer which should never be far from our lips, and that is, "Lord, help us to be resigned to Thy will in all things. Deal with us as it pleaseth Thee, rather than as we might desire to be dealt with. Help us to commit our all into Thy wise and capable hands and to exercise childlike faith in Thy providential kindness and love, with the assurance that Thou wilt do all things the best way it can be done."

If I were to tell you that you should never be anxious about anything it would be of no comfort to you, for you have never been able to altogether avoid anxiety; but it will perhaps be of encouragement to you to consider the fact that when you are blest to become totally resigned to God's will it will drive away fear, doubt and worry for as long as you are able to feel that resignation, and during that time you will perhaps come as close to being satisfied as it is possible to be in this present state of things.

Resignation to God's will enables one to say with the songwriter, "Whatever my lot, Thou hast taught me to say, 'It is well, it is well with my soul.'" It enabled the disciples to submit to Paul's going to Jerusalem even though they knew he faced certain persecution, and to say, "The will of the Lord be done" (Acts 21:14); and it enabled Job to say in the midst of his awful anguish of soul in the loss of his children, "Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord" (Job 1:21). This is known as *submitting to God* (See James 4:7), and it is a blessed experience. Such resignation is worth seeking after with all the heart and mind and soul, for it is of far more value than all the gold in the world.—*Editor*.

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True peace in the soul depends upon the felt presence of God. If we have that, no pain will be too severe, no dungeon too dark, and no trouble too heavy to keep us from rejoicing in Him.

### THE KITCHEN SINK

One would think that a fellow who has lived as long, and been in as many homes as I have, would have learned more about what is in good taste and would have become much more cultured than it appears I am. My wife was reared even poorer than I was but she seems to have picked up more than I on how people of refinement and breeding are supposed to act in delicate company. I suppose I've just never paid much attention to such things.

Back when I was a boy we had running water in the kitchen—that is, it would “run” when you worked the handle of the old pitcher-pump up and down. So, since that was the only place in the house where there was a sink, any hand-washing we did before meals was done in the northwest corner of the kitchen, and naturally I grew up thinking it was perfectly alright to wash my hands in the kitchen sink,—and I labored under this wretched illusion until a couple of years ago when a circumstance arose which brought about an abrupt awakening from my illiteracy in this matter.

I was filling preaching appointments in another state, accompanied by my wife and we had been invited to spend the night with a good brother and sister who were members of one of the churches in the area. Shortly after we got to their home after services that night we were requested to make ready to take refreshments in the dining room. I was standing in the kitchen at the time and turned around in my blissful ignorance and washed my hands in the sink. Absent any thought that I had done anything irregular I then proceeded to enjoy the delicacies which had been so graciously provided. Without the slightest pangs of conscience I slept well that night and departed the lovely home the next day in a state of relative tranquility. But not long afterward, when wife and I were alone, she said, “If looks could kill, you would be quite dead now.” “Why?” I asked in wonderment. “Because,” said she, “Sister \_\_\_\_\_ didn't like it a bit when you washed your hands in her kitchen sink last night.”

Well, you see, someone should have told me long before this incident that at some point in time it had become unfashionable, unsanitary, and even uncouth, for one to wash his or her hands in

the kitchen. I still wash my hands in our own kitchen sink occasionally, but not without thinking of my criminal conduct in that good sister's home, wishing I had known better, and reflecting wistfully upon the days of long ago when I didn't have to be so proper and when germs were something that only appeared under a microscope.

Speaking of being "proper" I recall one time when I was about twelve years old my Mama tried to reflect an image of prosperity which was more than a little removed from reality, and the outcome was not all that she could have desired. At the time, my father was serving a church in Georgia where there was a deacon who was President of the local Bank. We had visited in his and his wife's elaborate home a number of times and had partaken of some very fine meals prepared by their maid. After a time Mama invited them to visit us, and though we had never had a maid, Mama did have some plates that would have passed, in that day, for reasonably fancy dishes which she had purchased a good while before and had hid away for just such an occasion when she thought it would be appropriate to act as though we were a little better off than we really were. So, when we gathered to take the evening meal—"supper" we called it back then, and I still do—those fancy plates were adorning our old shaky table, along with our best utensils. In the middle of a meal in which we boys had been warned to be on our best behavior my little brother, who had never seen the dishes before, blurted, "Mama, where'd ya get THESE plates from?" Mama handled the embarrassment in as dignified a manner as she could muster, but it was easy to tell she was mortified. So much for "spreading on the dog."

There are many ways in which I much preferred those days of childhood when hardly anyone in our neighborhood pretended to be anything other than the poor, down-to-earth folks they really were. It appears to me that in those days there were more people whose manner of life was "in simplicity and godly sincerity" (See 2nd Cor. 1:12). Few people were uppity and I saw little hypocrisy. Most folks saw no reason to be anything other than what they were. Life was much more simple back then. Most of the world's "finery" was

out of our reach, but as a child I don't remember ever thinking we were poor. In some ways I'd like to go back to those day when I could wash my hands in the kitchen sink without anyone thinking I was unrefined or uncultured.—*Editor.*

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### ASSEMBLING WITH THE SAINTS

We are told in Hebrews 10:25 that it is the manner of some to forsake the assembling of themselves together. But if we profess to be followers of Christ this should never be said of us. Unless we are hindered in some way, or ways, beyond our control we should meet together as often as possible with the saints in the house of prayer.

Attendance upon public worship is an important part of the duty of presenting our bodies a living sacrifice (Rom. 12:1). It is an acknowledgement of the Lord (Prov. 3:6) which it is incumbent upon us always to do, and testifies of our desire to worship Him openly and not merely in private; to enjoy the fellowship and comradeship of our brethren of like faith and practice, and to conform to that pattern of worship prescribed by our Living Head and Lawgiver, whose bountiful blessings we continually enjoy.

In our habitual gathering together with the household of faith we avail ourselves of the benefits of the various gifts and graces which the Lord has given the church. We are taught by the gospel and instructed in song, renewed in the inner man and encouraged to hold on our way. We are blest with the watchcare and concern of loving pastors, brethren and sisters, and this greatly aids us in keeping our feet in paths of righteousness.

Every heir of grace has something to contribute to the body. Every member is loved, and their presence in the assembly affords an opportunity for that love to be manifest toward them. And when they are not in attendance they deprive their brethren of that privilege.

There are many valuable benefits to be derived from close asso-

ciation and contact with those whom the Lord has touched and tendered by His great hand of love. May we often seek their companionship and counsel in the things which pertain to life and godliness with the assurance that there will be much mutual benefit in the Lord.—*Editor.*

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### FAR BETTER

The beloved apostle Paul tells us in Philippians 1:23 that to depart (leave this world) and to be with Christ is “far better” than abiding here in the flesh. He did not find the prospects of going on to be with the Lord desirable because of any feelings of uselessness here on earth. Far from it! He was greatly needed by his brethren for their “furtherance and joy of faith” and that their rejoicing might be more abundant by his coming to them again. His work was far from boring, and it was far from done. What a joyful work he deemed it to be! How willing he was to spend and be spent for his brethren, even in those cases where the more abundantly he loved them the less they loved him (See 2nd Cor. 12:15)! But in spite of the joy he received in his service to God here below, he still knew that to depart and to be with Christ in a glorified state would be *far better*.

Picture, if you can, a man or woman who has lived the most fulfilled life that is possible in their present fallen and sinful state. Imagine their going through this life with the finer things this world can afford; surrounded with loved ones and filling a place of usefulness, both in society and in the Lord’s church; living in relative ease and with relatively little pain. This would be good. In fact, by the standards of a true christian this would be wonderful. Nevertheless, in spite of all this, it could still be said of such a person that for them to depart and to be with Christ would be *far better*; *far better* than anything they had ever known here; *far better* than anything this life can afford.

We have an old carnal nature that is strongly tied to earth; a nature that wants to cling to natural life as long as possible and is



loath to surrender it; a nature that desires to cling to worldly possessions and that is apprehensive about change. It is a strange aspect of our nature that we will often dread to go and leave something which is far beneath what we are going to possess; far less glorious than what we will enter into. Isn't it peculiar that we will, by nature, struggle so vigorously against entering into that which is *far better*.

But when the hour comes when life is about to leave these mortal frames, I believe the Lord will give us a kind of grace that we have never had, or needed, before, and that is grace to die. I believe that at the appropriate time He will make His people ready to go; they will be reconciled, as was Paul when his departure was at hand, and they will be able to say with him, "I am now ready to be offered" (2nd Tim. 4:6). Death will then loom before them, not as a monster to be dreaded, but as a friend to be welcomed. We will say with the poet, "Come welcome death, I'll gladly go with thee!" We will look forward with sweet anticipation to that which is *far better*.

May the Lord help us in our efforts to live here in this unfriendly world as citizens of a better country, "that is, an heavenly" (See Heb. 11:16). Every joy in that land will far exceed any we have ever known here. Simply being with Christ in a glorified state is a pleasure inconceivable. Compared to what we now possess, it will indeed be *far better!*—*Editor*.

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### IF THERE WERE NO GOD

If there were no God

There'd be no land nor sea;

There'd be no sun nor moon

And no eternity.

If there were no God

There'd be no Darling Son;

There'd be no praising Him,

No Christian race to run.

If there were no God  
 There'd be no one true church;  
 No precious truth to heed,  
 No inspired Word to search.

If there were no God  
 There'd be no baby's smile;  
 There'd be no "I love you's"  
 From husband, wife or child.

If there were no God  
 There'd be no peace and love;  
 There'd be no friendships dear,  
 There'd be no heav'n above.

If there were no God  
 There'd be no song to sing;  
 There'd be no you and me,  
 There'd be no anything.

12-10-94

R.E.H.

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### EFFECTUAL FERVENT PRAYERS

I know you believe in prayer. But probably, like most people, you think your own are very weak, perhaps scarcely heard. I know you are aware of the prayers of the church that moved the Lord to deliver Peter out of prison, and many other such lessons. No doubt most people read those stories, and think those people were so much better saints than we, of course God answered them. Let me share two recent experiences with you, which I hope will assure you of the importance of your prayers.

Two weeks ago the community where one of my churches is located was hit by a severe ice storm. Trees and tree limbs were

down, electricity was interrupted for many people. It was our time for services, and I wondered whether it would be either safe or possible for us to have meeting. But the people were praying.

There was no ice on the highways, or at our church building. But on our way to a home for the night, we saw so much ice it looked as if we were driving through a world of glass. Was it only an accident of nature that we were spared?

Last weekend I was troubled by a feeling of deep depression. I did not want to see anyone, or go anyplace, certainly not try to preach. In my heart I was pleased that all the weather forecasts promised snow or ice, for that would allow me to hide. But the trouble was, my people were aware of my feelings and were praying.

The storms did not come. Again, the roads were clear. True, only a few people met to worship, but they were a very faithful and loving little group. I found it easy to preach, and to my own amazement, found myself enjoying it. I told them they should deduct from what they gave me to make up for all the hours they had to spend in prayer just to get me there, and they told me if they did that I wouldn't get anything. Bless them, their prayers had overruled all my depression, and I was delivered. I hope they never stop.

Our Lord said His church would be called a house of prayer. He knows what it takes to make people pray. They may not like afflictions, or discouraging seasons, but that is what it takes to make them realize their need of divine help. We used to sing an old hymn quite often, "I love Thy kingdom, Lord." One verse says, "For her my tears shall fall, for her my prayers ascend." Once, I thought that was just a song. But trials and tests of faith have proven the words true. Contrary to what some folks seem to think, fatalistically, God has not unalterably fixed all things in this world, but He has told us to ask that we might receive. If we do not receive, it could be because we have not asked. At the very least, His answer might be to give us patience and reconcile us to His way, which is always best.

ELDER RAYMOND WEBB

## THE WORK OF THE GOSPEL—GOSPEL SALVATION

To understand the purpose of the gospel of the kingdom of God we must first understand what it is. To begin our search I will turn to the first epistle of Paul to the Thessalonians. Therein Paul addresses them as being the elect of God. They are told that the gospel which was delivered to them came not in word alone but also in power and in the Holy Ghost and in much assurance. To understand this we must know that the word *gospel* comes from two Greek words; “euaggelion” which is defined as a good message, and “euangelizo” which is to announce good news. By Paul’s teaching we then can understand that the word of this good news must come with power (authority of God) and demonstration of the Spirit (the Holy Ghost). Those bringing it must do so by the authority of God, Who has inspired them by the Holy Ghost. When it is delivered in this manner it will bring much assurance to those who hear and believe.

Those elect persons who heard and believed were to become followers of those who delivered the gospel, and in doing so they became ensamples (exhibit or copy for imitation) to all that believed in Macedonia, Achaia, and in every place that their faith to God was spread abroad. Therefore Paul said, “For this we thank God, who called you unto his kingdom and glory,” saying, “Because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe” (1st Thess. 2:12-13). We should know, from the teachings of Luke 8 and Matt. 13, that for the gospel to be found working effectually in those that hear it, it must be believed and followed with patience.

Most of those to whom it was first delivered, the Jews, never understood, nor believed, for their hearts had waxed gross (thick with fat). Thus their ears were dulled to hearing, and their eyes were closed, and the gospel was not effective. (The fatness of the heart comes from self-righteousness). The gospel of the kingdom of God was first preached in the synagogues by Jesus Christ (See



Matt. 4:23). It is written of them, "For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God"—Rom. 10:3—(The proud in spirit cannot receive the gospel).

So when John sent his disciples to ask Jesus if He were the Christ, He said, "Go and show John again...the poor have the gospel preached to them" (Matt. 11:3-5). And on the mount He preached, saying, "Blessed are the poor in spirit: for theirs is the kingdom of heaven: (Matt. 5:3). The child of God must be brought to the knowledge of his condition, being naked before God, before the gospel will ever reach him (See Luke 18:11-14). So Paul, in his letter to the Romans, has declared, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation (rescue or safety, physical or moral, from the Greek word 'soteria') to every one that believeth; to the Jew first, and also to the Greek."

This gospel salvation, which is only effective in those who believe it and keep it, is spoken of by Paul in 1st Cor. 4, saying, "I write not these things (admonishments) to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me." In chapter 11 he then tells them to be followers of him, as he also is a follower of Christ (No man's teaching should be followed unless he is following that which Christ has taught). And this was Paul's teaching to these Corinthians saying, "For ye are yet carnal, for while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" Such are walking after the flesh, and not the Spirit. The question is then asked, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" Thus Paul declares, "I have planted, Apollos watered; but God gave the increase."

Lest some begin to lean toward the false doctrine of gospel means, we had better look at those who hear and believe not. Following Paul's teachings, he tells us that those Israelites (Jews) who were

not believers, would all be saved (be made whole, delivered, preserved; from the Greek word 'sozo'). And he goes on to tell us that where the gospel is concerned they are enemies, but as touching the election they are beloved for the father's sakes, and that the gospel is hid to them that are lost (destroyed): in whom the god of this world had blinded their minds so that they believe not, lest the light (understanding) of the gospel of Christ, who is the image of God, should shine unto them. Remember Luke 8:12. (Satan is the adversary, and the father of false doctrines).

Therefore we have the warning, Be not beguiled, as the serpent beguiled Eve through his subtlety, lest our minds should be corrupted from the simplicity that is in Christ. We are not to receive any who preach another Jesus, or another spirit, or another gospel; which is not another, but there are those who would cause us trouble by perverting the gospel of Christ. The good news is, that all the elect shall be redeemed; none shall be lost; all shall be raised up unto eternal life. Therefore we are told that we should not be ashamed of the testimony of our Lord, for He saved us (redeemed us), and called us, "not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (2nd Tim. 1:9-10). The gospel can never give us immortality, but when it is heard, and believed, it surely sheds a lot of light into our lives.

Those who are enlightened are warned lest they be found as those who were left to wander in the wilderness because of unbelief. We should be fearful that we might come short of the promised rest, as they did; knowing that the gospel was preached unto them without profit, not being mixed with faith. There is a rest that remaineth to the people of God, to them which believe the gospel and strive to enter through the straight gate (See Heb. 3:12-10 and 4:1-16).

ELDER CLEM E. COOK  
*Las Animas, Colorado*

### GOSPEL REGENERATION REFUTED

“I have no greater joy than to hear that my children walk in truth” (3rd John 4). In the second epistle John again said, “I rejoiced greatly that I found of thy children walking in truth.” Paul also speaks often of his gladness when he heard of or found his brethren walking as believers ought to walk. Paul also calls many of those to whom he wrote his children, his little children, and he also speaks, more than once, of having begotten them through the gospel. We desire to call attention to some of the things that seem embraced in these expressions of the apostles.

There are fathers in the church according to the testimony of the apostles, and if there be fathers in the churches there must also be children in the same sense that there are fathers. Paul said once, There are not many fathers in the church (See 1st Cor. 4:15). In what sense could John and Paul speak of their brethren as their “little children?” In what sense had Paul begotten those, to whom he was writing, through the gospel? In the primary sense of the word, one only is our Father, and of Him only are we begotten. In this supreme sense of being the children of God all alike are brethren; the oldest is but an elder brother; the youngest is also a brother. In this supreme sense, ministers are no more the children of God than are those to whom they minister; all alike are the children of God by faith in Christ Jesus; all alike are born of God, born by the Word of God, born of the Spirit.

Before anyone can be rightfully a member of the church, or fill any place in it, that one must be born from above, or born again. In this neither John, nor Paul, nor any man, could have any part: this is a miracle of grace wrought in the heart, by which a man who was dead is alive again. It is nowhere intimated in the word that man has any part in performing this gracious work. It is never said, “And you hath he quickened by the preaching of men,” nor by human prayers, nor by any human effort whatever. It is simply, “And you hath he quickened, who were dead in trespasses and sins.” It is nowhere said that men are born by the preaching of the word, but by the Word of God itself; and this is that Word which by the gospel

is preached unto the living. Not by the preaching are they born, but by the Word which is preached. The Holy Spirit deals with the soul, as it were, face to face with no medium between. The voice of the Spirit is heard, and the soul lives, and then comes the word of preaching as a witness that this work has been wrought.

Disciples were never commanded to go forth and bring souls to the new birth, or to quicken them from the dead, but to speak of Him who does all this work at a word. Here also, "He spake, and it was done; he commanded, and it stood fast." Disciples are commanded to go forth as fishers of men, pastors of the flock, to feed them with knowledge, to edify and to comfort them. When the ruler's daughter lives, then she is restored to her family to be ministered unto; when the widow's son is raised up from his bier, then he is restored to the ministrations of his mother; when Lazarus comes forth living from the grave, then disciples loose him and let him go, and he sits at meat with his sisters in their mutual home; but the work by which these all lived again was the work of the Lord, and no man interfered between the Lord and the dead. There was a point when they were dead, and no human arm could aid them, then there was a point when they lived again, and became the subjects of help from their kindred.

None, of all who loved them, could go down beneath them in death; Jesus only could do that. But it pleased the Master when he had wrought His own peculiar work to give His disciples the privilege and duty of helping the living; and this is true still. Literally we cannot reach the dead; they are unmoved by all our sighs and tears; our longing, breaking hearts do not reach them; our words of lamentation fall upon unhearing ears; but could another miracle be wrought by the same power that raised the dead nineteen centuries ago, and someone whom we loved lived again, then our voice could reach them and there would be a response from them, and so we should know that life had been given them again. John and Paul preached the gospel, with all its doctrine, and all its promises and all its truths, but men still remained dead, dead to God and in sin. But when the divine life came into some soul, then first that soul



really heard the preaching and found in it a fountain of life indeed, that could and did minister to him. If the needle points infallibly toward the pole we know that needle has been magnetized; so if a soul points to the heavenly things we know that soul has become possessed of that which is heavenly. He who desires to breathe the air of heaven must possess a heavenly nature. The divine nature must be first in a man, and the longing for heavenly things will spring up in that man. So far, then, as relates to all this great work, neither Paul nor John could have any share in it.

But still it remains to ask, What does it mean that these disciples could speak of their children in the gospel, or of having begotten them through the gospel? Perhaps the language of Paul to the Galatians may help us a little to an understanding of this: "My little children, of whom I travail in birth again until Christ be formed in you" (Gal. 4:19). Here it is manifest that Paul was addressing those who had been born of God, else they would not have been his brethren at all. All these were members of the churches addressed by Paul; all of them had received the Spirit; all were partakers of the liberty that is in Christ Jesus; the work of the new birth, of quickening, had been wrought in them already, and yet he said that he travailed in birth for those already born of God until Christ should be formed in them. It is manifest here that his meaning was that he was burdened in heart and filled with deep anxiety for them, that they should come to see clearly that they were free from the old legal things, and that no longer were they to consider themselves in bondage to the law. Paul desired that the brethren might stand fast in the liberty and enjoy the freedom of the gospel.. This deep anxiety and earnest labor in the ministry toward them he compares to a travailing in birth for them. Through his teaching and exhortations he hoped they should be set free from the entanglements of the law covenant, and walk in the liberty of Christ. It is in this sense that Paul could say to the brethren at Corinth, "For in Christ Jesus I have begotten you through the gospel." That is, by his teaching and labor among them they had been instructed in the truth and had come to walk in the truth. Through his preaching they had come to

know what the salvation that is in Christ embraced. Already, having hearts opened to attend to the things which he spoke, they had received them, and had come out from their former heathenism to walk as little children before the Lord.

Paul rejoiced that the Lord had so much blessed his labors among them, and he felt toward all these among whom he had labored as a father toward his children. In this secondary sense only had Paul begotten them, and in this secondary sense only could either John or Paul call their brethren "my children," or "my little children."

We recall that in our youth some aged men in the ministry thus instructed us, and we felt toward them as we would toward a father, and they were tender toward us, as a father toward his children, and by their teaching, either in the pulpit or by their pens, we were instructed more clearly in the truth. In this sense they were to us fathers indeed.—Elder F. A. Chick, *Zion's Advocate*, 1914.

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### THE OFFENCE OF THE CROSS

"And blessed is he, whosoever shall not be offended in me"—*Matt. 11:6.*

The pure, undefiled religion of Christ is a cross-bearing religion—offensive to the natural man and repulsive to the carnal mind.

Centuries before the birth of Christ holy men prophesied of His coming. The Jews looked forward to the time with exultation and rejoicing. And though His advent in the world was the most glorious event since the creation—angels appearing unto men and singing glory to God—nature joining in giving glory as His star in the east led the wise men to the cradle of Bethlehem; yet when He came to His own they received Him not. They were offended in Him. His birth, parentage and poverty suited not the proud Jew. His obscure life as a carpenter's son, lack of education and religious training at the hands of men, His keeping company with sinners and His disregard for their formal observance of religious rites, was all repulsive to them. He was a cross to them.

And for nineteen hundred years the world has persistently labored to remove the offense of the cross. Jew and Gentile, Catholic and Protestant alike, have joined in the crusade against God's simple, rugged truth—the pure, unadulterated religion of Jesus.

But all such labor is in vain. Jesus said, "My kingdom is not of this world" (John 18:36), and Paul taught that the world by wisdom knows not God (I Cor. 1:22). Human nature is the same the world over, and for all time. The things that were offensive in the life, work and doctrine of Jesus in the dawn of Christendom is so today, and will be until the end of time; and though the world seems to be putting on Christ, it is only in a professional way. In vain do men serve Jesus, teaching for doctrine the commandments of men (See Matt. 15:9). Proud, self-righteous men, not only rob our blessed Jesus of His glory in the matter of salvation, but would rob His church of its truth and simplicity. Mark those who are offended in Jesus.

Sometimes designing men of our own selves rise up and seek to get the Baptists out of the "old ruts." The "old ruts," as the principles and practices of the Primitive Baptists are sometimes termed by our enemies, were made by Jesus and His apostles, *and God forbid we should ever get out of them.* "Ask for the old paths where is the good way."

Brethren, we fear those who prove they are offended in Jesus by introducing new things. We want no example save that of our Lord and Master. When men would set a better example in word or deed than He, are they not proving themselves to be modern Pharisees? Pharisees were His most cruel enemies. They were ever offended in Jesus, and there is today no enemy more dangerous to the peace and happiness of God's people—no spirit more cruel and persecuting than the self-righteous, Pharisaical spirit.

May God deliver us from such a spirit, enable us to esteem others better than ourselves, serve at the feet of our brethren, love each other without dissimulation, be satisfied with the house of God, content to walk in the "old paths," not carried about with every wind of doctrine, discontent with self but fully satisfied with Jesus,

and thus be enabled to possess the blessing promised those who find no offence in our blessed Lord.—**Elder R. H. Pittman**, *Zion's Advocate*, 1907.

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### PASTORAL VISITS

When quite young I was once talking with an old preacher on the good effects of pastoral visits, when he, with much feeling, related to me the following circumstance:

“I often visited around among the brethren, and would read God’s word to them, and in my feeble way, explain it, and try to enforce it upon the minds of parents and children; and we would sometimes have happy seasons together. I often visited the house of a wealthy brother and sister who had an only child, a daughter. She was a vain, frolicsome little creature, indulging in all her whims and notions, and seemed to care about nothing but the vanities and fashion of the day. I often talked to her about her future state. She would treat me respectfully, but it all seemed to have no impression on her.

One day I was there, and on taking leave of the family, the daughter followed me to the door, and as I took her by the hand to bid her farewell, I said, ‘My dear daughter, shall I entertain any hope that I shall ever meet you in heaven?’ She made me no reply, and I left.

It was not many months after that until she professed a hope in Christ, and joined the church, and in telling her experience she dated her first convictions from what I said to her on that occasion.” This should speak volumes to every pastor, and should teach him to sow the seed in the morning, and withhold not in the evening; for he knows not which is to prosper, this or that, or whether both alike shall become good; for he knows not what time the Lord will prepare and open the heart to receive and attend to the things spoken.—**Elder Gregg M. Thompson**, From *“The Primitive Preacher, 1888.*

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God does not comfort us in order to make us comfortable, but to make us comforters (See 2nd Cor. 1:4).



### DRAWING NEAR TO GOD

I look back to the time when I first was impelled to draw near to God. I felt myself a wretched hell-deserving sinner; indeed I saw no way to escape the damnation of hell. But I thought of God, how holy and pure, just and mighty He was. He could create and He could destroy. I trembled in my guilt before Him, and yet a divine power so wrought in my soul that I was moved to reverence the holiness and eternal power of God, and longings sprang up in my heart, "O, that it could be that He would be favorable to me! O, that He would forgive me and be merciful to me a sinner!"

The burden of my sins and the condemnation of the law seemed to drive me, and the thoughts of God's holiness, goodness, and almightiness to draw me to come before the Lord; and when Jesus, the Mediator and Saviour, was shown me, and He drew me to trust in Him, and to hope in His sacrifice and sin-cleansing blood; O, then indeed, I found it was good for me, a poor sinner, to draw nigh unto God by Jesus, the Lamb of God, and our great High Priest in things pertaining to God.

O, I could write much concerning these first approaches to God, and how rich in mercy, through Jesus Christ, God was unto me! O, He gave me acceptance in His sight through the righteousness and blood of Emanuel, and rejoiced my sin-stricken, contrite heart with the sweet assurance of the pardon of all my sins, and I rejoiced and was glad in His salvation. Innumerable times, since then, my heart has proved that it is good for me to draw nigh to the everlasting, gracious God. Indeed, I find it is an evil thing to wander away, and to imagine that I can get along without drawing near to God.—  
**Elder Frederick W. Keene, *Primitive Monitor*, 1910.**

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Those who give only from a sense of duty will nevertheless benefit those to whom they give, but by giving grudgingly they will miss out altogether on the blessing associated with *cheerful* giving.

Doing nothing is about the most tiresome work in the world, because you cannot stop and rest.

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## CORRESPONDENCE AND NEWS NOTES

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### From Brother Wayne R. Faircloth, Valdosta, Georgia:

Dear Brother Ralph: I didn't expect to be writing you again so soon, but I thought you would want to know of Mama's recent death. A great and beloved lady has gone home to be with the Lord, but her mental condition had deteriorated to the point that Doris and I consider her death a blessing and we can't genuinely mourn her passing. I'm certain you understand our feelings. I've enclosed an Obituary for use in a future issue of the *Advocate and Messenger*, if you think it is appropriate (*See Obituary*, Ed.)

When I sent you the manuscript on "Singing to God or Singing to Man," I debated about including the words of an old hymn that I thought conveyed the sentiments I tried to incorporate (*See January issue*, Ed.). I omitted it, primarily because of my concern for the article's length. I'm enclosing it, since I know of your love for poetry, although you've probably already gone to press with the January issue of *A&M*. I particularly liked your poem "In Heaven," which was included in the December issue.

I'm continuing to slowly improve. My leg is now out of the cast, but walking, even with a cane, is yet difficult (*Brother Faircloth has had knee surgery*, Ed.). Dr. Kendrick assures me that with continued physical therapy I should regain full use of my legs. I'm optimistic about doing so, but my impatience does surface too often, instead of continually being thankful that I can walk at all. I do hope you and your family are doing reasonable well.

Also, I pray the Lord will continue to bless your efforts in His service and that you will enjoy a most pleasant holiday season. Remember us in your prayers. Cordially yours.

### The Hymn

Not unto us, but Thee alone,  
 Bless'd Lamb, be glory given;  
 Here shall Thy praises be begun  
 And carried on in heaven.

The hosts of spirits now with Thee  
 Eternal anthems sing;  
 To imitate them here, lo! we  
 Our hallelujahs bring.

Had we our tongues like them inspired,  
 Like theirs our songs should rise;  
 Like them we never should be tired,  
 But love the sacrifice.

Till we the veil of flesh lay down,  
 Accept our weaker lays;  
 And when we reach Thy Father's throne  
 We'll give Thee nobler praise.

(#286 from Lloyd's **PRIMITIVE HYMNS**)



### JO ANN CAYCE CHARITIES

Sister Jo Ann Cayce of Thornton, Arkansas has established a Charitable Non-profit Corporation to help with the poor and unfortunate people in her part of the country. For many years she has devoted herself to this work. The following, which she wrote Nov. 2, 1994, is an example of the sort of thing she deals with on a day to day basis:

"Yesterday, I left the armory after sorting clothes all day. I told the lady I had hired to help me, 'I am going home, fix my husband (Elder Hartsel Cayce, Editor of **The Primitive Baptist**) a bite (he had had nothing all day) and go to bed.' I told her I had been up since 3:00 A.M. But instead I went home and on my porch sat a man who looked like a whipped puppy. I moved this man (James) to another town some months ago because there was no housing space for him here. I could get him into a housing complex and his rent subsidized. He is retarded and alone. He reported drug activ-

ity a few weeks ago and was shot because of this. He wanted to move back here where he was 'safe' closer to me. He moved into a shack without me knowing it. He had no utilities, heat, bedding, furniture or food but he was here on my porch late in the evening depending on me to make everything right. I felt like I could not pull my own stairs but James and I went into the attic, drug him out a mattress, and I got sheets, pillows and cases, found him some dishes, pots and pans, some other necessities and took him home. It was dark by the time we set up things and arranged for utilities, etc. A little stray puppy had taken up on his porch and James was so proud of it. I wondered why. Here is a man who cannot feed himself, yet he rejoiced over a starving puppy. I thought the dog could not find a worse home! As I walked to the truck he took the puppy up in his arms and with loving licks and tail wagging I realized they needed each other...they may starve, but they would not suffer because they were 'alone'. I thought, 'Will I never learn?'"

Sister Jo Ann is in constant need of more funds, used clothing and anything else of value. If you are touched by the misfortune of others and are able to help, Sister Cayce would be delighted to hear from you. Send all communications to:—**JO ANN CAYCE CHARITIES—P.O. BOX 38—THORNTON, AR. 71766-0038.**

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### 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. Baggarly—1141 Elm St.—Fort Royal, VA. 22630.**

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## OBITUARY

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### SISTER RUBY SANDERS FAIRCLOTH

Sister Ruby Sanders Faircloth (88) died peacefully December 8, 1994. For the past three years she had been unable to communicate with her family and friends, due to the debilitating effects of hardening of the arteries; therefore, her death was an act of mercy for God to take her to His eternal home.

The widow of Deacon G. Henry Faircloth, she was born and lived her entire life in the Nickleville Community of Grady County, Georgia, south of Whigham, and had been a member of *Tired Creek* Primitive Baptist Church since September 9, 1935. Truly, among Old Baptists, the Church never had a more supportive and dedicated couple than Sister Ruby and Brother Henry. They were especially known for their kindness and hospitality, and even after the death of her husband in 1972, she continued to enjoy a steady stream of guests in her home until her mind began to fail. In elaborating on Revelation 14:13 during her funeral, Elder VanSickle noted that her exemplary life will be following her by positively influencing the lives of her family, her brothers and sisters in Christ, and her friends for several generations.

Sister Ruby is survived by one son, Brother Wayne Faircloth, and one daughter, Sister Doris Knight. One son, Earl, preceded her in death in 1987. Eight grandchildren, eight great-grandchildren, and three great-great-grandchildren also survive, in addition to two sisters, Sister Zelda Hiers and Sister Lillian Durham, and a brother, Emory Sanders.

Her current Pastor, Elder William E. VanSickle, conducted the funeral service at *Tired Creek* Church on Saturday, December 10th, and her former Pastor, Elder O. Varn Marshall, the graveside rites in the church cemetery. Our weeping has endured "for a night," but we rejoice in knowing that like a caged bird she has been set free to resume singing His praises with that joy that "cometh in the morning."—**Brother Wayne R. Faircloth.**

*(Editor's note: Sister Ruby was a member of the church mentioned in my editorial "The Kitchen Sink"—the church that had the deacon who was President of the Bank in Cairo, Georgia. Sister Ruby entertained us many times during the years Daddy was serving "Tired Creek" church, and she was indeed a gracious lady, and Brother Henry was a good friend, deacon and church member. I will always have fond memories of them. May God bless the family.)*

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### BROTHER ELIJAH THOMPSON

Brother Elijah Thompson (85) of Manassas, Virginia, went home to his Lord on Monday, Dec. 5, 1994. He was born Dec. 30, 1908 in North Carolina. He joined the church as a young adult and has lived in North Carolina, Florida and Virginia. He was an active member and supporter of the church and loved the old paths. Though hampered by the afflictions of age he attended regular services whenever the weather permitted him to drive the 26 miles to church. He also was seen each year at the Kettocton Association. He enjoyed the fact that he was able to live independently, taking care of himself and visiting his wife who lives in the Manassas nursing home due to advanced illness.

His favorite saying for which he was known was "I have more to be thankful for than I have to complain about." It became a motto in his life and a source of encouragement to others. The only male member of *Greenwood* church, Minnieville, Va., Bro. Thompson will be missed by all who have enjoyed his gentle kindness and testimony to the grace of God.

He is survived by his wife, Creola Eva Thompson; a son, Willy Monroe Thompson; two daughters, Nancy Payne and Alma Louise Reed; eleven grandchildren and 21 great-grandchildren.

Services were conducted by the family's pastor, Dr. Samuel H. Letson, Jr., and interment was at *Stonewall Memory Gardens*, Manassas, Va.—*Elder James R. Kosch*.

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

Elder Douglas W. Heare, W. Va., \$5.00; Gladys O. Denny, Ind., \$5.00; Elder Rubert E. Nobles, Sr., Ga., \$5.00; Fern A. Barrett, Ne., \$10.00; W. P. Houk, Fla., \$25.00; John D. Hawkins, Va., \$10.00; Julia Hartley, W. Va., \$5.00; Elder J. P. Dale, Tex., \$15.00; Martha Simpkins, W. Va., \$5.00; Naomi V. Surratt, Ill., \$10.00; Marcella Bowden, N. C., \$5.00; R. W. Payne, Va., \$5.00; H. E. Wilson, Va., \$5.00; Cynthia C. Sellers, Ala., \$5.00; James and Virginia Creel, Va., \$10.00; Martin Hoogasian, Mich., \$5.00; Ileta Dunn, Ill., \$10.00; Mabel D. Reed, Ind., \$5.00; Ina J. Cato, Ind., \$5.00.

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It is not a sin for a man to possess riches, but it is a sin when riches possess a man.

### 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; Sister Tessie Skeen, Clerk, Rt. 7, Box 7420, Palmyra, Va. 22963, Tel. (804) 589-8551. June '95

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 1:30 p.m. Sat. before; Communion 2nd Sunday in June; Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va. 22715, Tel. (703) 948-4337; Kim Watley, Clerk, 13671 Lodore Road, Amelia, Va. 23002. July '95

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. (703) 465-3118; Clerk, L. E. Farley, 9526 Downsville Pike, Williamsport, Md. 21795, Tel. (301) 223-6195. Mar. '96

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. (703) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (703) 743-5014. April '95

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. (703) 948-4357; Sister Elsie S. Payne, Clerk, Rt. 1, Box 571, Hamilton, Va. 22068, Tel. (703) 338-5531. May '96

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. (703) 948-4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (703) 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. (703) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. 652-8625. April '95

MT. BETHEL - Three Churches, W. Va. Services 1st and 3rd Sundays 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. '95

SHILOH - Kimball, Neb., From the stoplight in Kimball go North on Hwy. #71 fourteen miles and two miles West on gravel road; Meets 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 3rd Sunday at 1:30 p.m.; Elder Dale Greathouse, Pastor, Star Rt., Box 56, Gering, Neb. 69341, Tel. (308) 436-4346; Dorothy Huffman, Clerk, HC 84, Box 54, Potter, Neb. 69156-9404, Tel. (308) 235-2729. Oct. '95

SOUTHRIVER - Browntown, Va.; Meets 3rd Sunday at 10:30 a.m.; Elder Phillip Johnson, Pastor., P.O. Box 283, Strasburg, Va. 22657, Tel. (703) 465-3118. Mrs. Marie Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va. 22610, Tel. (703) 635-4718. July '95



THORNTON GAP PRIMITIVE BAPTIST CHURCH - Near Sperryville, Va., 3rd Sunday at 10:30 a.m.; Elder Roger Frazier, Pastor, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Aaron M. Moyer, Clerk, Rt. 3, Box 3715, Ruckersville, Va. 22968, Tel. (703) 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. (703) 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. (703) 948-4337; Mary Lee Olinger, Clerk, 67 Frazier Rd., Warrenton, Va. 22186, Tel. (703) 347-3538.

Mar. '95

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (703) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (703) 465-8484.

May '95

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. (703) 636-9434; Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va. 22630, Tel. (703) 635-4764.

June '95

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.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (703) 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. (703) 667-4756; Sister Bessanna Trussell, Clerk, 138 Steepwood Lane, Winchester, Va. 22603, Tel. (703) 662-1605.

Dec. '95

WASHINGTON, D.C. - Washington Church, 6804 Braddock Rd. at Dotson Dr., Annandale, Va.; 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Bro. Frank P. Cristello, Jr., Clerk, 6002 Rock Cliff Lane, Apt. B, Alexandria, Va. 22310, Tel. (703) 313-0462.

Dec. '95

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, Rt. 1, Box 171, Remington, Va. 22734, Tel. (703) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553.

March '95