

# Advocate and Messenger

135th Year                      MARCH 1996                      No. 3

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**Advocate**  
and  
**Messenger**

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

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<b>Zion's Advocate</b> Established 1854	<b>Messenger of Truth</b> Established 1897	<b>Gospel Messenger</b> Established 1878
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**FRET NOT TIME'S PASSAGE**

Why should it make us gloomy  
That years pass swiftly by,  
When each day draws us nearer  
To pleasures in the sky?

Why should the day's swift passage  
Be cause to us for grief,  
When at its peaceful ending  
Awaits a sweet relief?

There is a day a'hast'ning  
When toils will all be o'er:  
O may time swiftly wing us  
Where time will be no more.

9-14-93                      R.E.H.

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# Advocate and Messenger

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

135th Year

MARCH 1996

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## HUMAN NATURE NEVER CHANGES

It is sobering to consider that our carnal nature will *never* be any better. Human nature never improves, and it never gets any worse. Does it seem to you that I am wrong about this? If so I would be quite willing to consider your scriptural arguments to the contrary, but until or unless I can be convinced otherwise I will continue to believe that so far as our fallen nature is concerned it is as bad as it can be and it cannot be improved. Let me be more explicit, and see if you do not agree.

When the human race fell in Adam they "together" (all at the same time) became unprofitable, and as such "there is none

righteous,” and “there is none that doeth good, no, not one” (Rom. 3:10&12). Notice, they are not *righteous*, and as a result none of them do anything that is good in the sight of God. In other words, they *are* not good and they *do* no good, no *real* good, nothing that arises from good principles. Remember, we are not dealing here with how *men* see themselves but with how *God* sees them.

Man’s *nature* is corrupt, and “by nature” even God’s people are children of wrath even as others (See Eph. 2:3). Observe closely what the apostle is saying here. He is not saying that God’s people are “children of wrath” but he is saying that they have the same carnal and corrupt nature abiding within them as do the children of wrath. Their *nature* is no different. Their *behavior* is much different because they have also been made partakers of the *Divine* nature, but so far as that old *carnal* nature which remains in them there is no difference between *it* and the carnal nature that abides within the children of wrath.

We see in Gen. 6:5 that as a result of Adam’s fall “the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.” Can you imagine the nature of man getting worse than that? It appears to me that if a man’s nature is such that his **every** thought is evil, and **only** evil, and if it is **never any other way**, his *nature* can’t get any worse than it is. His *behavior* may fluctuate from bad to worse, or from worse to better, depending on circumstances and opportunities, but his *nature* remains the same — *as evil as it can be*. Read Paul’s description of the behavior and attitude of unregenerate men and women in Romans 1:18-32 & 3:9-18 & Eph. 2:1-3 and see if you think their *nature* could be any worse. I don’t see how it *could* be if it results in their living in such an abominable way as this! Can man fall still further than he originally fell in Adam? If he can the Scriptures are silent on the matter so far as I can tell.

We read in 2nd Tim. 3:13 that “evil men and seducers shall wax *worse* and *worse*, deceiving and being deceived.” But does this mean that their *nature* will grow worse and worse? Does it mean that their behavior will be worse in the latter stages of the world

than it was in previous ages? I don't believe it means either one. I believe it means that these kind of characters will *individually* grow worse and worse in their *behavior* as long as they are alive or as long as they are in a state of unregeneracy, no matter what age of the world they live in.

Again I say, human nature can be no worse than it already is, and neither can it be improved. If men could change their own nature from a bad state to a better, what would prevent them from changing it ultimately into a *holy* nature. And in that case why would there be any need for regeneration or the new birth, or for final glorification? In other words, why would they need to be given a *new* nature if they could change their old nature?

Even the wicked can improve their *conduct*, and they are called upon in the scriptures to do so, but never are they called upon to change their *nature*. It has always gone much better with the wicked when they conform their behavior to the civil and criminal laws of the land in which they dwell, but that conformity does not, and cannot, change their *nature*.

It is not uncommon for evil men to temporarily reform, and even to make a profession of religion for a time, but their *nature* remains the same, and sooner or later it will happen unto them according to the true proverb, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2nd Peter 2:22). Why does a dog turn again to his own vomit, and why does the sow return to her wallowing in the mire? Because it is their *nature* to do so. And the same goes for men. Evil men love evil things because they have an *evil* nature, and good men love good things because they have been given a *good* nature.

Good men (made so by the grace of God) still have the old nature with which they were born, and this is the reason for the conflict or warfare within them (See Romans 7 and Gal. 5:16-17). But that old nature does not have dominion over them as it did when they were still dead in trespasses and in sins (See Rom. 6:14).

Carefully examine what I have said here. If it squares with God's word receive it and believe it. If not cast it aside, and with



brotherly love and kindness show me by the Scriptures where I am wrong. May the Lord add His blessings. —*Editor.*

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### ONLY THE POOR

“The poor have the gospel preached to them” (Matt. 11:5); and the “poor” in this text we believe to be those who are “poor in spirit” to whom the kingdom of heaven belongs (See Matt. 5:3). Men of great material wealth may be poor in this sense if the Lord strips them of their own self-righteousness and blesses them to see themselves as they really are in the eyes of a pure and holy God. And it is only those who have been thus brought down who will find the message of the true gospel appealing and suitable to their case.

The gospel speaks of the wretchedness of man by nature, but this is quite disagreeable to those who say they have no sin (See 1st John 1:8). It speaks of Christ dying for *sinner*s, but no man can find any comfort in that unless he feels himself to be a sinner. It speaks of the imputed righteousness of Christ, but this means nothing to those who trust in *themselves* that they are righteous, and despise others (See Luke 18:9). The gospel is good news to those who have been brought to the end of their own strength, but there is nothing in it for those who are “rich, and increased with goods, and have need of nothing” (Rev. 3:17).

Even if the arminian should be successful in preaching his version of the gospel in the hearing of every man, woman and child in the world, which is an impossibility, and even if his version of the gospel were true, it would still only be “the poor” who had it preached *to them*. The rest would merely have it preached in their presence. It is foolishness to them that perish (1st Cor. 1:18), and that is a barrier the so-called soul-savers can never surmount or figure out.

In spite of all the efforts of unenlightened men to “convert the world to Christ”, roughly two-thirds of the world’s population have never heard *any form* of gospel, and far fewer than that have ever heard the *true* gospel. And of those who *have* heard the true gospel

it was only “the poor” among them who had it preached “to them”.

Even the preaching of Christ, who was the greatest preacher who ever lived, met with contempt and ridicule by most of those who heard His audible voice, but “the common people” heard Him gladly (See Mark 12:37). We should never think for a moment that any of this surprised Christ, for He “knew from the beginning who they were that believed not, and who should betray him” (John 6:64).

We, as Primitive Baptists, have no problem whatsoever with the truth being preached whenever and wherever the Lord opens a door, for there are always a few who will believe it and be benefited greatly by it, but it was never God’s intention to use the gospel as a means of populating heaven. That depends entirely upon the shed blood and imputed righteousness of Christ, and by virtue of what He has done every one of those who were given to Him by the Father will be given eternal life without the loss of a single one (See John 6:39 & 17:2). Only “the poor” can receive this and rejoice in it. —  
*Editor.*

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### NO FOOLISHNESS OR WEAKNESS IN GOD

“The foolishness of God is wiser than men; and the weakness of God is stronger than men” (1st Cor. 1:25).

Are we to take this text to mean that there is actual foolishness in God, or that there is any real weakness in Him? No! perish the thought! for if that were true it would prove Him not to be God. There is no imperfection in God, and both foolishness *and* weakness are imperfections. Such things may be ascribed to the gods of men, but not to the great God of heaven and earth — “the living and true God” (1st Thess. 1:9).

What then does the text mean? Well, in the first place it is not dealing with *actual* foolishness nor *real* weakness, but with *perceived* foolishness and weakness. It is dealing with the twisted and murky perception of unenlightened men with regard to God. Just four verses prior to this the apostle spoke of the “foolishness of

preaching". But is there any *actual* foolishness in the preaching of the true gospel? No! but the natural man views it that way. "The preaching of the cross is to *them that perish* foolishness" (Ver. 18).

We might also look at the text in the light that if there *were* any foolishness with God, He is so much greater than men His foolishness would be wiser than they. And if there *were* any weakness in God, He is so much more mighty than men His weakness would be stronger than they.

Once we receive a proper view of God and embrace the scriptural concept of Him by faith we can never ascribe the least degree of either foolishness or weakness to Him. "Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Both riches and honour come of thee, and thou reignest over all; and in thine hand is power and might; and in thine hand it is to make great, and to give strength unto all. Now therefore, our God, we thank thee, and praise thy glorious name" (1st Chron. 29:11-13). Anyone who would ascribe the least particle of either weakness or foolishness to God has a very incorrect and defective concept of Him. —*Editor*.

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### LOVE NOT THE WORLD

Set not thy hopes on earthly things;  
 On things of time and sense.  
 They yield a short-lived pleasure and  
 A meager recompense.

Our best-loved treasures of this earth  
 Will all be left behind.  
 Why should we set our hearts upon  
 A world that's so unkind?

Our treasures should be stored above  
 Where they will ne'er decay,



Where thieves cannot break thru and steal  
And take our goods away.

This world can only disappoint,  
It has no endless joys;  
Its promises of wealth and fame  
Are just an empty noise.

Great hosts have followed Satan's lead  
In hopes of worldly gain  
But they have found to their dismay  
It only brought them pain.

Ungodly men may prosper here  
But they will find at last  
That there are no more joys for them,  
Their pleasures all are past.

While saints, tho' poor when living here,  
Are heirs of heav'n above,  
And greater wealth can no man know  
Than God's eternal love.

11-16-95

R.E.H.

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### WHY

If I were ever to question the wisdom of God in Creation, it would not be upon the HOW or WHEN of it, as some do, but the WHY.

God gave men bodies in His own image, which they too often dishonor. He gave them life, which gift they neither understand nor appreciate. He gave them for their own good the word of truth, which they deny, ignore, misuse, or replace. He gave them His Son, whom they killed as quickly as they could. He gave them a church, which they promptly rejected in favor of their own inventions. He

gave them a beautiful world, and they turned it into a battlefield, a burial ground. Every material thing man possesses, God gave, and yet men seldom give to each other.

Every natural law man has challenged, and every moral law man has scorned, while on every hand men cry out at the injustice of God! but God will have the last word on that. Since He knew in advance what man would do, the obvious question then is WHY?

The answer is so sublime in concept, so divine in purpose: He did it because He wanted to. Even so, Father, for so it seemed good in Thy sight! There is no other reason.

ELDER RAYMOND WEBB

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### WHEN THE WORLD WILL GET RELIGION

My friends, there is a day coming when the world will “get religion.” From every nation of the earth they will suddenly and with great energy pursue what they think acceptable Christian religion to be.

You see, my friends, the Lord is coming back one of these days, and when He does He will come as a Judge, “in flaming fire taking vengeance of them that know not God.” It will be a day of awe-inspiring solemnity and the terrible justice of God. In that Great Day, all mankind will be gathered before the Lord and separated into two groups: sheep and goats, those who love His appearing and those who dread it, those who hate their own corruption and those who love sin, those who feel their wretchedness and those who pridefully seek to justify themselves by their own works, **those whose faith is divinely-wrought and those who took up religion to suit their own purposes.**

When the Judge returns, all the goats are going to be scrambling to cover up their sinfulness with “fig leaves,” a veneer of religion. “Religion” always has been easy to get, and it will be breaking out on every hand when wicked men are brought face-to-face with the undeniable fact of the righteousness and inflexible justice of the



God of all the earth. "Lord, Lord," they will say, "have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" "Amen" and "hallelujah" and "Lord, Lord" will be frantically sounding forth from the lefthand side as the goats scramble to find something resembling sheepskin to quickly clothe themselves.

There will be a marked difference in the demeanor of those on the right side. Their countenance will be one of humble realization of their unworthiness to stand before the all-seeing eye of their dear Lord, and sincere thankfulness for His great mercy that they should be called "Ye blessed of my Father." There will be no pride or chest-thumping, but expressions of quiet humility and the realization of their own failures: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink?"

"Religion" is as easy to get as putting on a new suit of clothes (and just as easy to lose.) Men whose only motivation in their religion is their own advantage take it up and put it off as their whims dictate. Those who are striving to "convert the world to Christ" by holding over them the threat of eternal punishment need only stick around for the finale. At the last day great numbers will indeed take up "Christianity" to try to keep out of hell, but it will be as futile then as it is now. True religion, heartfelt religion, is received only by the sovereign mercy and grace of God by those who were once His enemies, but who were arrested in their sinful course by the regenerating power of the Holy Spirit. It is not something that is taken up and put off at the notions of men.

There is one very simple method with which we may characterize the difference between those who "got religion" and those who have been saved by the grace of God: Those who are merely religious want to be saved from hell and admired of men, and that is the reward they are seeking. Those who have been made recipients of the grace of God greatly desire to be delivered from their own wretched sinfulness, and for them there is no greater reward than the Lord's own sweet presence and embrace.

ELDER MARK GREEN

### PRAYING FOR LEADERS

"I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty" (1st Tim. 2:1-2).

It is quite common in our day to hear criticism of governmental leaders. From radio talk shows to Op-Ed pages in newspapers, mockery, ridicule and disrespect are shown to those in positions of authority. Disrespectful criticisms are heaped upon judges, police officers, politicians, and legislators. Sadly, this kind of criticism can be found among professing Christians. The Bible warns us about those who engage in this kind of conduct. In 2nd Peter 2:10 we read, "But chiefly them that walk after the flesh in the lust of uncleanness, and *despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities.*" And in Jude, ver. 8, "Likewise also these filthy dreamers defile the flesh, *despise dominion, and speak evil of dignities.*"

In stark contrast the apostle Paul reminds the Christian of God's command... "for it is written, *Thou shalt not speak evil of the ruler of thy people*" (Acts 23:5). Indeed, in our text Paul enjoins God's people to engage in supplications, prayers, intercessions and giving of thanks for all men, especially those in positions of authority.

The Bible does not prohibit God's people from speaking out against sin and evil. Elijah heroically opposed the evil of king Ahab and Jezebel (1st Kings 18-21) and John the Baptist boldly spoke against the adultery of king Herod, saying, "It is not lawful for thee to have thy brother's wife" (Mark 6:18).

Why, then, especially if those in authority are living ungodly lives or advocating unbiblical policies, are Christians instructed to not criticize but pray for them? There are three main reasons given by the Lord in His word.

First, God hates rebellion against, and disrespect for, authority. Notice God's attitude toward, and commands about, respect for authority in the following verses: "*For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry*" (1st Sam.



15:23). *"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation"* (Rom. 13:1-2). *"To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed"* (Titus 2:5). *"Children, obey your parents..."* (Eph. 6:1). *"Honour thy father and mother..."* (Eph. 6:2). *"Servants, be obedient to them that are your masters..."* (Eph. 6:5).

Second, we are to respect the office of authority even if the person occupying that office is not deserving of respect. One may say that their leaders are disobedient to God, foolish, engaged in immoral behavior, filled with hatred for God's people and the things of God, therefore they do not deserve respect or obedience. But look at what Paul says in Titus 3:1-5; *"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost..."* Paul reminds us that we were just like them in the past and were it not for "the kindness and love of God" we would still be that way. But for the grace of God there we are. Have you always acted in a way that deserved the respect of your children? Do you not want that respect simply because you occupy the position of parent? Even so we are to respect the office of authority no matter who occupies it.

Note that God's word does not require us to obey laws that violate His word, or submit to laws that prohibit Biblical requirements. *"We ought to obey God rather than men"* (Acts 5:29). If a law was passed prohibiting Church attendance, we should remember God's

law, "Not forsaking the assembling of ourselves together..." (Heb. 10:25) is a higher law to be obeyed. But the Christian should never allow his disapproval of, and frustration with, the policies of leaders to allow him to fall to the temptation of speaking evil of "the ruler of thy people."

Finally, we are to pray for those in authority that they would be led to give attention to, and blessed in the effort of, maintaining law and order. The Christian is not praying for an ungodly ruler to prosper in his evil but rather to be turned from evil pursuits to do those things necessary to reward good and punish evildoers. Notice in our text that Paul says prayers should be made for all in authority, "that we may lead a quiet and peaceable life in all godliness and honesty." According to the Bible the primary purpose of government is to reward good and punish evil, "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, *a revenger to execute wrath upon him that doeth evil.*" We should remember, "The king's heart is in the hand of the LORD, as the rivers of water: he turneth it whithersoever he will" (Prov. 21:1). The Christian should pray that God would turn the rulers to devote their efforts to those things which would promote law and order. In turn the Christian can lead a quiet and peaceable life and his honesty will be profitable.

In our day when dishonesty is rewarded and criminals walk the streets while law abiding people hide behind barred windows in their houses, we need our leaders to give attention to this distress. We need our leaders to bear the sword of justice against wicked and ungodly men. We need our leaders to reward the law abiding rather than dash their faith in government by letting criminals go free on legal technicalities. Whether it be the officer on the beat, the judge in the court or the legislator in the assembly, we need to pray for them. We need to pray for God to give them the wisdom and courage to do their job. Then criminals will be behind bars, the wicked in



their closets and good men can walk in the streets of our country without fear. Brethren pray for us.

ELDER LONNIE MOZINGO, JR.

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### MY EXPERIENCE

I consider myself most fortunate indeed, an act of a merciful God, to have been born unto Old Baptist parents. My parents were devout in their church membership, and from babyhood up I was taken to the Primitive Baptist church. I was taken to their home church each meeting time, to sister churches each month, and to many associations. All this church attendance did not make an Old Baptist out of me, because I had no love for the church during my youth, and remember being very glad when I was old enough to leave home and no longer be required to attend church. From 1940 through 1949 I was not inside a Primitive Baptist church except on rare occasions.

It is with sorrow that I confess I drank deep of the dregs of this world, and Sundays always found me at sporting events, movie houses, or other areas of worldly events and pleasures. But somewhere along the way, through the grace of a loving and merciful God, I was taught to see Jesus as my Saviour, and felt that some sweet day I would dwell with Him in heaven. I do not believe this was a sudden and dramatic event with me as it is with many, but I do believe the Lord's dealings with me began in the latter part of 1948 when I was in my 27th or 28th year.

Prior to this time I had no love for the Lord or His church. But having been exposed to the teachings in my youth, when it pleased the Lord to reveal His precious love to me, I knew where to go to learn more about His precious truths, and that was to the Old Baptist church.

My wife was of another religious order, but during the latter part of 1949 and in 1950 we began attending the Primitive Baptist church. For a while I thought I could sit back, listen to the preacher,

and get as much as anyone else from the service. It wasn't long until I saw my duty, and was impressed to follow my Saviour in baptism. Still, much to my sorrow and chastisement I spent many years on the outside of the church. During this period I attended services in many sister churches and associations. Many times I have gone to my home church and went away feeling condemned and cast down because I had not heeded the pastor's invitation.

During the summer of 1958 the burden of joining the church was so heavy upon my heart that I thought I would perish. On the night of August 7, 1958, I asked for a home with Mount Moriah church in Hendricks County, Indiana. Somehow they saw fit to receive me, and it seemed as though a great cloud had passed and the sun was shining again. This rejoicing was short, as the next day I was very downcast and in the valley, feeling that I had deceived the brethren and should not go through with my baptism. I feel this was the work of the flesh, as the Lord appeared to me again the next day and I felt much better. With my dear wife and two others I was baptized on August 10, 1958 by Elder Mervin Drake, the pastor of Mount Moriah Church. We were baptized after the morning services, returning to the church for lunch and for the afternoon services. One of the greatest blessings I have ever known was in returning to the church following baptism. It is something inexplicable, like coming home after years of roaming, or coming back into warmth and love after living in a cold, dark place.

The past five years have been precious and wonderful to me, spent in what I feel to be the true church of our Lord and Saviour Jesus Christ. Many times I have been in the valley, but many times I have rejoiced in my Saviour's love. I have the full realization now that much more can be gained on the inside of the church than on the outside.

I feel I can sing with the poet, "The Lord has been so good to me." I still marvel and am made to wonder why He saw fit to take a lowly and unfit person, a sinner like me, turn me about and place my feet upon a rock. The Lord has blessed me with a dear wife, two fine children, and above all has given me a sweet hope in Jesus and

a home in the kingdom He has set up here in the world. I feel I have not always followed Him as I should, have striven for too many things of this world. Many times I have felt far away from my Saviour, cast down and in the valley. Many times I have felt the stripes and chastisements of my God. Many times I have wondered if I am His or not. But I feel He is my only hope and stay.

I feel to be a poor sinner saved by grace, if saved at all, and my prayer is, Oh Lord, give me grace to press on and follow close to Thee as I travel through an unfriendly world. —**Brother Cecil Bradley**, *Written in 1963.*

*(This article was found among Brother Cecil's papers, and was read by his pastor at Brother Cecil's funeral service late in 1995. The people felt he had almost preached his own funeral service. — Elder Raymond Webb.)*

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### JOHN GILL ON JONAH 2:9

*"Salvation is of the Lord."* This was the ground of the faith and hope of Jonah when at the worst, and the matter of his present praise and thanksgiving.

There is one letter more in the word rendered *salvation* than usual, which increases the sense; and denotes that all kind of salvation is of the Lord, temporal, spiritual, and eternal; not only this salvation from the devouring waves of the sea, and from the grave of the fish's belly was of the Lord, but his deliverance from the terrors of the Lord, and the sense he had of His wrath, and the peace and pardon he now partook of, were from the Lord, as well as eternal salvation in the world to come, and the hope of it.

All temporal salvations and deliverances are from the Lord, and to Him the glory of them belongs; and His name should be praised on account of them, which Jonah resolved to do for himself: and so is spiritual and eternal salvation; it is of Jehovah the Father, as to the original spring and motive of it, which is His grace, and not men's works, and is owing to His wisdom, and not men's for the



plan and form of it; it is of Jehovah the Son, as to the impetration of it, who only has wrought it out; and it is of Jehovah the Spirit, as to the application of it to particular persons; and therefore the glory of it belongs to all the three Persons, and should be given them. — **John Gill**, *Written between 1746 & 1766*.

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### NO MISSIONARY SOCIETY PRIOR TO 1792

It is an indisputable fact that from the foundation of the Baptist church by Christ to the year 1792 no missionary society existed in the ancient church. For more than seventeen and one-half centuries that church had served the noble purpose of Him who founded it, standing amid storms of persecution as a monument of His wisdom and power. Without a Sunday School or Missionary Board or Society this old church lived on through the ages, holding up the standard of truth and maintaining the practice of its ancient worthies. But on the 2nd day of Oct., 1792, the first Baptist Missionary Society (*so-called*) was formed and the first collection was taken for its treasury, which amounted to about \$63.53.

Kettering, England was the place of the birth of this new institution. The inspired writers of the Bible had not been informed of the necessity or expediency of this Society, if indeed it was necessary or expedient. The Lord had given no instructions to His apostles regarding anything of the kind, and His apostles were not informed by the Spirit that the church would ever need a move of this kind. Millions of heathen had died within these centuries, and, if the theory which gave rise to the move be true, they had sunk down to hell because God had failed to provide a necessary means for their salvation!

Does it not seem a pity that God allowed seventeen and a half centuries to elapse before He caused this Society to be formed, if He really caused it to be formed?

Mr. Andrew Fuller became secretary of this new Society and held that position till his death, which occurred in 1815. He spent

the most of his time traveling through the British Isles pleading for the new Mission movement. Associated with Mr. Fuller in this work was Mr. William Carey, who had been ordained in 1787. Mr. Fuller makes this statement in his writings: "Our undertaking to India really appeared to me, on its commencement, to be somewhat like a few men who were deliberating about the importance of penetrating into a deep mine which had never before been explored. We had no one to guide us; and, while we were thus deliberating, Carey, as it were, said, 'Well, I will go down if *you* will hold the rope.' But before he went down he, as it seemed to me, took an oath from each one of us at the mouth of the pit to this effect, that, while *we* lived we should *never* let go the rope. You understand me. There was great responsibility attached to us who began the business."

Thus he admits that he and Carey and others "began the business." In this he is evidently correct. There had been no such "business" as that in the Baptist church before 1792. Then in the very beginning of this "business" there was manifested faith and dependence in men and money instead of in the Lord, and this has been characteristic of modern missionism from that day to this. The cry still is, "You hold the rope and I'll go down, but don't let go the rope!" The rope is money raised by the modern machinery in operation. To let go the rope would result in a disaster.

We are reminded of the Irishman who was letting another Irishman down into a well by a rope which was slipping through his hands. His hands becoming warm in the operation, he called out to the other, "Hould tight, Pathrick, till I shpit on me hands." As he let go to spit on his hands the result is easily imagined. The people must not let go the rope, though their hands become hot and their muscles and brain tired. They are induced to believe that the money they send actually results in the salvation of heathens. The whole scheme stands upon a financial and human basis.

Unsupported by the Bible and unknown to the church for more than seventeen hundred years, this Missionary Idol has been reared and stands today as the golden calf to which the people are bowing, and to which they are giving the praise of the salvation of sinners.

As proof of this read what was declared in Elder Potter's debate with Throgmorton: "The heathens are dying at the rate of a hundred thousand a day, and sinking down to hell, because of the neglect of the church in her duty." At this rate in one month of thirty days 3,000,000 heathens go down to an endless hell because the people who could send the gospel to them do not do it. In one year, at the same rate, the enormous number of 36,000,000 heathen are eternally lost for want of the gospel. They are lost because the gospel does not reach them, because the preachers do not take it to them. Preachers do not take it to them because the people do not give them their money. The money causes the preachers to go, their going is the cause of the gospel reaching the heathen, the gospel is the cause of their salvation. The great cause in this series of causes is money, and the causes that follow are the works of men. Mr. J. R. Graves, a New School Editor of the "Tennessee Baptist," said in 1860, "Any organization which has for its foundation a money basis is unscriptural."

What has the death, resurrection, and intercession of Christ to do in the matter of salvation according to this theory? Simply nothing. Christ may have died for a sinner, may have been exalted as his Advocate, and yet that sinner will sink down to endless torment if money and men be not employed, for upon *these* hinges his eternal salvation!

The theory we are now considering supposes it impossible for the Spirit to regenerate a sinner where the gospel is not preached. In a conversation with a New School Baptist minister we asked him if all who never hear the gospel preached will be lost. To this question he gave what was intended as an evasive answer, saying, "I am not going to say they will all be lost, but I have no authority to say any will be saved who never hear the gospel preached." While he thought to escape the conclusion he knew I would force upon him if he took the stand that they would all be lost, he unwittingly admitted that to be his position. For if he had no authority for saying that any will be saved who never hear the gospel preached, he believed they would all be lost though he seemed afraid to say so.



Now if they are lost it is without any chance of being saved, which all Arminians declare to be unjust. Also they are lost because of the disobedience of those who are "enlightened," who *could* have taken, or sent, the gospel to them if they *would* have done so, which is adding injustice to injustice. This is the heresy which was introduced into the Baptist church by the leaders in this new movement, causing those who were in favor of standing by the old landmarks to declare non-fellowship for them, which resulted in a division into what became known as *Old School* and *New School Baptists*.

Which of these two is the primitive denomination? Is it those who have introduced and adopted the new order of things, or those who are contending for the old doctrine and practice? Our brethren in fellowship know which is, and our New School brethren know also.—**Elder John R. Daily**, *Zion's Advocate*, 1901.

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## CORRESPONDENCE AND NEWS NOTES

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**From Elder Ernest Long, Stanley, Virginia:**

Dear Brother Ralph, I trust all is well with you and Sister Melba and your family. We are suffering from a bad case of "cabin fever". We have had so much snow, high wind and flooding, for the last two months; also severe cold weather.

We had to cancel our meeting at Alma first Sunday in January, and at Mill Creek second Sunday due to the heavy snow. We had approximately 36 inches. Then we had to cancel our services this weekend after receiving about 10 inches on Friday. Hopefully the groundhog won't get his way this time. I don't think he has much control though, do you? (*Editor's note: That groundhog can't predict the weather any better than I can, which is mighty poorly*).

We have been blest through it all. "Having food and raiment, let us therewith be content." It is our nature to complain, however I am thankful for all the many times I have felt the touch of HIS gentle hand and the overshadowing of HIS care.

I want you to tell Brother Bridgman how much I enjoyed his article in the A&M. He is a chip off the old block, and I am sure his gift came from the same source. Praise THE LORD. Tell him to keep up the good work.

Sorry to have to send you another report of death of one of our members from Alma church. We are losing more than we are receiving, which causes us great concern.

May the Lord continue to bless you in your work of faith and labor of love, as you publish the good news that refreshes our hungry and thirsty souls.

Remember us while in meditation, praying that we may be given Divine guidance to serve Him acceptably with reverence and godly fear. Unworthily yours.

**From Elder Ralph Culy, Hagerstown, Indiana:**

Dear Brother and Sister Harris: We hope your health is improving and that the cold winter has not been too difficult for you. We have seen from the weather reports that many new low records have been made in the "deep south". We have had much real cold weather since the first of the year. Many nights have been below zero, as low as 10 to 20 below and the days only a few degrees above. We are fortunate to have a warm house and only get out when we have to. (*Editor's note: The lowest we had here at our house was 12 above. It does get cold in Florida.*)

We have just received the February issue of the A&M and have enjoyed your articles, as we always do. We also enjoy the other contributors.

Alma and I have been blest with good health since our By-passes in '93. Alma is 86 and I will be 86 this month. We both have our drivers License and go whenever and wherever we want to (within good reason).

Our churches here in Indiana are gradually getting smaller. Not many additions and the older ones being called "Home". However, we know that the church is in God's hands and that "His will" will prevail.

We have enclosed our check for one book of your poems. We enjoy reading them as they have been printed in the A&M but it will be convenient to have them in a binder.

We pray that God will bless you with improved health and that you can continue with your labors in the ministry. Yours in hope.

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### NOTICE TO SUBSCRIBERS

Brother Sam Baggarly, our Secretary and Treasurer, has informed us that some of the subscribers are still not notifying him of address changes, and the Post Office is doing it for them. This results in his being charged 50 cents for each notification and adds up to quite a bit of money over a period of time, money that could be used more wisely than giving it to the Post Office. Please keep this in mind and if your address changes in any way, even if you have not moved, notify Brother Baggarly as soon as possible. Thank you for your help in this matter.

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### NOTICE TO CLERKS AND PASTORS

It is again time to start sending in announcements of upcoming Annual or Union Meetings if you want them to appear in the A&M at the appropriate time. We are glad to provide this service, but we can only publish the information you send us. Your announcements will only be as complete as the information you provide. Please go ahead and send us your announcements now, or as soon as the times are arranged in conference.

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“Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips”—*Proverbs 27:2*.

Our heavenly Father has assured us in His word that He knows all our needs (See Matt. 6:31-32), and undue concern on our part with regard to those needs shows a lack of trust in His providence. —*R.E.H.*



### UPDATE ON LEBANON'S REBUILDING PROJECT

As was noted in the Dec., 1995, A&M, **Lebanon Primitive Baptist Church's** building and dining hall were destroyed by a tornado in October. Considerable work has been done toward restoring the meeting house, and good progress is being made, but building materials are very expensive and funds are still needed. If any of our readers wish to help these brethren with this rebuilding project send donations to —**Lebanon Primitive Baptist Church—c/o Mr. Walter D. Childers—155 McClendon Road—Cordele, GA 31015.**

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### ORDINATION SERVICE AT ROBINSON RIVER

The **Robinson River Primitive Baptist Church** at Brightwood, Virginia, is asking for ordained help to consider the ordination of Brother Joe Ford to the office of deacon on March 30, 1996 at 2:30 P.M. We invite all who can to be with us for this meeting. These arrangements agreed to by *Robinson River Church* while in conference, Jan. 13, 1996.—**Bro. Aubrey E. Utz**, Church Clerk. Ph. (540) 948-4360.

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### NEW HOPE ANNUAL MEETING

The **New Hope Primitive Baptist Church** in Winter Garden, FL, is scheduled to hold its annual meeting over the weekend of March 22, 23, and 24. Services are to begin on Friday at 7:00 PM. Saturday services are to begin at 10:30. Supper 6:00 PM and Communion at 7:00. Sunday services at 10:30. For more information call **Elder Glenn A. Blanchard**, Ph. (407) 727-3557.

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In this present evil world there is no way to live godly in Christ Jesus without suffering a certain amount of persecution (See 2nd Tim. 3:12). But what a blessing it is to suffer for Christ's sake! (See Phil. 1:29).—*R.E.H.*

### 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. Baggary—1141 Elm St.—Front Royal, VA 22630.**

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### OBITUARY

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#### SISTER BESSIE W. EDWARDS (86)

We, the *Little Zion* Primitive Baptist Church of Dearborn, Michigan, and the family and friends of Sister Bessie W. Edwards, are deeply saddened by her death. She was the daughter of the late George and Loretta Hackney, and was born Apr. 23, 1909, departing from this life Nov. 27, 1995. She was united in marriage to Trigg Edwards, Aug. 2, 1924, and to this union was born one daughter and two sons. Her husband Trigg and son Bufford preceded her in death.

She leaves to mourn her passing one daughter, Lena Hobbs of Sterling Heights, MI; one son, Elmer Edwards of Royal Oak, MI; one sister, Opal Hennings of Sterling Heights; nine grandchildren, twenty-four great-grandchildren, six great-great-grandchildren, and a host of relatives and friends who loved her dearly.

Sister Bessie joined *Little Zion* Church and was baptized in 1954 and proved her great love for Christ and His Church by being there each time God's people met to worship, unless hindered by something beyond her control; and as Christ gave His life *for* the Church, she gave her life *to* it. She was one of the dearest, most caring mothers a family could have for she did everything a true mother should do. The family, the doctors and the nurses, did everything they could to comfort her while she lived, but could not prevent the hand of death from overtaking her.

We praise and thank God that death is only the end of life on earth for His saints, for He has prepared a place for them in heaven and prepared them for that place with hope of eternal life, an inheritance that fadeth not away, reserved and kept by the power of God.

Sister Bessie's funeral was conducted by Elders: Howard Edwards, Durward Edwards, and Darvin Edwards, at the Price Funeral Home, Nov. 30, 1995. Her granddaughter, Linda, and husband, Buddy, sang two of her favorite

hymns, "Precious Memories" and "The Unclouded Day". She was laid to rest in the White Chapel Memorial Cemetery to wait for the Saviour to come again and take her with all saints to that heavenly home where sickness, sorrow, pain and death can never come. —**Elder Howard Edwards.**

#### **BROTHER MICHAEL THOMAS BAUSERMAN (89)**

Brother Michael Bauserman was a life-long resident of Page County, Route 1, Luray, Virginia. He was born Dec. 24, 1906, the son of the late Reuben and Nettie Wood Bauserman. He died Jan. 18, 1996 at the MountVue Nursing Home in Luray after an extended illness.

Bro. Mike was well known and highly respected by all who knew him. He was a Marine veteran and a deacon of the Alma Primitive Baptist Church; also a farmer, carpenter, and a former clerk at the Page CO-OP Farm Bureau in Luray.

He is survived by his wife, Ruth Otilla Moyer Bauserman, whom he married April 8, 1939; also one son, Charles Michael Bauserman; one grandson, Michael Ray Bauserman, of Goodview, Va., and one brother Julian Bauserman, of Avon Park, FL.

Bro. Mike was faithful to attend church services as long as he was physically able. He will be missed by his family and friends, but let us not be ignorant, brethren, concerning them which are asleep, that we sorrow not even as others which have no hope.

Funeral services were held Saturday, Jan. 20, 1996, at the Bradley Funeral Home in Luray. Elder Ernest M. Long and Linda Sprong officiated, with burial in the Beahm's Chapel Cemetery. Written in humble submission to our Saviour's righteous will. —**Elder Ernest M. Long.**

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

Charlotte Rudacille, Va., \$5.00; Lewis Judd, Va., \$15.00; Iota Dunn, Ill., \$5.00; Fern Barrett, Neb., \$15.00; Shannon Whipp, Fla., \$10.00; A Friend, Ga., \$5.00; Sis. Kitty Lamarr, Va., \$10.00; Forest N. Atwood, Jr., Va., \$40.00; Arnold Holden, Ala., \$10.00; L. E. Farley, Md., \$25.00; Mr. & Mrs. Elton Faught, Tex., \$15.00; Mary Lee Olinger, Va., \$5.00; Elder Orvin J. Huffman, Ms., \$10.00; A Friend, Ga., \$5.00; Little Zion Primitive Baptist Church, Mi., \$25.00; Reba Durban, Ohio, \$40.00; Leonard Poland, Ill., \$10.00; Harold H. Blackshear, Tex., \$10.00; Jerry E. Hirst, Co., \$15.00; A Friend, Ark., \$25.00; Thomas E. Whittington, Ms., \$10.00; Elder Steve Wilkinson, Tex., \$5.00; Harvey Bass, Tex., \$5.00; Mr. & Mrs. Albert Bercot, Ohio, \$5.00; A Friend, Ark., \$25.00; Mrs. C. M. Dillon, Ms., \$50.00; Elder Spencer Fussell, Ga., \$5.00; Mr. & Mrs. James M. Painter, Va., \$10.00; Pauline Weeks, Va., \$10.00; Jonathan Boyd, Japan, \$20.00.



### 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 '96

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

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

**MILL CREEK** - Hamburg, Va., about 2 miles west of Luray, Va., off Hwy. 211 at Rt. 766; 2nd Sun. at 10:30 a.m.; Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763; Gary Bauserman, Clerk, Rt. 3, Luray, Va. 22835, Tel. (540) 743-5014. April '96

**NORTH FORK** - Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 10:30 a.m. Elder J. Frank Coppedge, Pastor, SR4, Box 176A, Brightwood, Va. 22715, Tel. (540) 948-4357; Sister Elsie S. Payne, Clerk, 571 Curry Springs Place, Hamilton, Va. 22068-9801, Tel. (540) 338-5531. May '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. (540) 948- 4803; Aubrey E. Utz, Clerk, Madison, Va. 22727, Tel. (540) 948-4360. Dec. '96

### THIRD SUNDAY

**HAWKSBILL** - Near Stanley, Va. 3rd Sun. 11:00 a.m. and Sat. night before 7:30 p.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Johnnie W. Huffman, Clerk, Shenandoah, Va. Tel. (540) 652-8625. April '96

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

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

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

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

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

#### FOURTH SUNDAY

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

CEDAR CREEK - Frederick Co. near Marlboro, Va. and just a few miles northwest of Middletown, Va.; 4th Sun. 10:30 a.m. Elder Ernest Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851, Tel. (540) 778-2763. Sister Carol B. Swanson, Clerk, Rt. 1, Box 229K, Strasburg, Va. 22657, Tel. (540) 465-8484. May '96

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

MT. CARMEL - South Broad St., Luray, Va.; Meets 4th Sun. at 10:30 a.m. and Sat. before at 7:30 p.m., 5th Sun. at 10:30 a.m.; Frances B. Hite, Clerk, 10 Greenfield Road, Luray, Va. 22835, Tel. (540) 743-3211. Dec. '96

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

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

WASHINGTON CHURCH - (Meets at Bethel Church) 9101 Leesburg Pike (Rt. 7), Vienna, Va.; Meets 2nd, 4th and 5th Sundays at 10:30 a.m.; Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854; Sis. Patty Dillon, Clerk, 8459 Ararat Court, Annandale, Va. 22003, Tel. (703) 573-0854. Dec. '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, 12045 N. Avey Rd., Remington, Va. 22734, Tel. (540) 439-3606; Betty Jo Lael, Clerk, 9701 Peppertree Rd., Spotsylvania, Va. 22553. March '96





