

# Advocate and Messenger

134th Year      SEPTEMBER 1995      No. 9

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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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### COMPARED TO GOD

No radiant sun is half so bright  
As He who is the source of light.  
A shooting star would be but dim  
If e'er it were compared to Him.

The wisdom of this world is blind  
Compared to God's eternal mind;  
It's knowledge like a new-born youth  
Compared to God's eternal truth.

The riches of all earth combined,  
With all the gold that could be mined,  
Is nothing to the quickened eye  
Compared to wealth laid up on high.

1-21-93                      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.

134th Year

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## THE OLD CHURCH CAN'T BE POPULARIZED

Since I came into the Primitive Baptist Church in 1959 I have seen many changes, a few of them for the better, but most of them, in my judgment, for the worse. One of the things that distresses me most is the effort of some within the last several years to modernize and popularize the Old Baptists. It was just such thinking that led to the so-called *Progressive* movement, which has, of course, proven to be a miserable failure. If we think we shall make *progress* by introducing things that appeal to the world we are badly mistaken: we will rather *retro-gress* than *pro-gress*.

The only way Primitive Baptists can ever become "modern" and

“popular” is for them to cease being Primitive Baptists; in other words, lay aside the principles and practices which have always distinguished them from others, lower the standards for church membership, lower the standards for *maintaining* church membership. And then, when you have done that, for all practical intents and purposes you might just as well go the rest of the way, and adopt all the other inventions of the popular denominational churches.

Someone said the reason the so-called “Progressives” have not done any better than they have is because they have enough of the truth to offend the world, and enough of the world to offend true Old Baptists. If churches are going to go *part* of the way toward trying to attract the world, they might as well go *all* the way. If it is their goal to modernize the Old Church and make it appealing to the world, why should they simply *dabble* in the effort; why not just sell out and go the whole route.

It seems that it has always been a great temptation to Israel to want to be like other nations (churches) and to depend too much on outward means, methods and forms for the furtherance and upbuilding of the kingdom of God. However, the only thing that has ever been truly successful in that regard has been for His people to seek out, and walk in, the *old* paths, where is the good way (Jer. 6:16).

God’s people have no *need* to be encumbered, and no *business* being encumbered, with means and methods of their own devising. They simply need what the Lord gave them. They need to acquaint themselves with His word and render a strict obedience thereunto in their everyday walk and talk. They need to live in such way as to be recognized as dedicated followers of the meek and lowly Lamb of God. And in worship services they need nothing other than fervent, heartfelt prayer; the singing of Hymns which contain sound sentiment and tunes which are compatible with the solemn and sacred assembly of the saints, and the preaching of the pure word of God in the demonstration of the Spirit and of power. There is *nothing*, absolutely *nothing* men can devise that will measure up to that. No

amount of machinery, organization, special subject-oriented meetings, programs, promotions, or anything else, can ever substitute for the pure and simple form of worship that the Lord prescribed in His word.

It is made very clear in Zechariah 4:6 that the building up and maintenance of the Church of Christ is not by worldly might, not by human wisdom, power or ingenuity, but by *His Spirit*. If anyone thinks otherwise they are in for a sad awakening somewhere down the line.

In these times of such great spiritual declension and falling away, many are trying to revive the Old Church by injecting it with generous doses of human instrumentality and fleshly works, rather than humbling themselves, praying, seeking God's face, and turning from their wicked ways, as the Lord told Israel to do (See 2nd Chron. 7:14).

If we really want to see Zion prosper in the Spirit, let us, in one mind and in one accord, cease from our dependence upon external means and procedures and fall on our knees, and humbly and penitently beg the Lord for His manifest presence and blessing. —  
*Editor.*

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### REGENERATION WITHOUT INSTRUMENTALITIES

“The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God” (1st Cor. 1:18).

Those who believe the Lord uses the gospel in the regeneration of sinners need to consider this verse well. Notice carefully that it is *those who are saved* to whom the gospel is the power of God, not those who are lost or in an unregenerate state. The gospel brings life and immortality *to light* (2nd Tim. 1:10); it *does not* bring it into being.

The gospel is the power of God unto salvation, *not to unbelievers*, or unregenerates, but “*to every one that believeth*” (Rom. 1:16).

Even if God should regenerate, or give spiritual birth, to a person while he was sitting under the sound of the gospel, it still would not be the gospel that quickened him. "It is the *spirit* that quickeneth" (John 6:63), not "the Spirit plus the gospel," nor the Spirit *using* the gospel. As long as a person is in an unregenerate state (void of Divine life) the gospel is foolishness unto him.

There have been millions of God's people who never heard the gospel. They died and their souls went to be with the Lord because they were His children and were partakers in all the provisions of the covenant of grace. They were born of the Spirit in the Lord's own time, without any instrumentality being employed.

One of the thieves who was crucified beside our Lord was undoubtedly regenerated sometime between his being nailed to the cross and his asking Christ to remember him when He came into His kingdom, and it was done without the use of the gospel. The Lord still does it the same way He did it then.

Cornelius is also a good example of the fact that the gospel is not used as an instrument in the regeneration of sinners. Before Cornelius ever had the gospel preached to him he was a devout man, he feared God along with all his house, he was a generous giver of alms, and he prayed to God always (See Acts 10:2). An unregenerate man may give alms, and he may go through the motions of praying, but he is *not* devout; that is, he does not have a reverential or pious attitude toward God, and he does not fear God. Cornelius was both a devout man *and* a God-fearing man, and he was that *before* the gospel was preached to him.

The gospel is for the purpose of feeding, edifying and instructing those who have already passed from death unto life. God's people who are blessed to have access to the gospel are indeed begotten *to the truth* by it (See 1st Cor. 4:15), but never are they *begotten again* by the gospel. Throwing the gospel at a dead sinner will come no closer to regenerating him than will throwing a stick at him.

Everyone who has ever been born again was born the same way—namely, "*of God*" (John 1:13), not "of God *and* the gospel". Just as it would make no sense to say God uses ministers to regenerate

His people, so also it makes no sense to say He uses the gospel which the ministers preach to regenerate His people. But if He did use the gospel in regenerating them, He would have to use the ministers to an equal extent, for "how shall they hear without a preacher?" (Rom. 10:14).

God regenerates His people by the Word *which liveth and abideth forever* (See 1st Peter 1:23), not by the gospel which will one day be preached no more. If I could make it any plainer I would.—*Editor.*

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### THE EXISTENCE OF GOD

When I was a small child I began pondering the existence of God and the things He has created. Even then it was a great mystery to me that anything exists. Viewing things strictly from a logical standpoint it seemed to me that the only thing that would have made sense would have been eternal nothingness—that is, that nothing nor nobody would have ever existed. But common sense and plain observation told me beyond doubt that I, and the things around me, did indeed exist. And somehow I seemed to know, as far back as I can recall anything, that God had always existed—that He was without beginning and without ending—and though I don't understand that fact any better now than I did then, I still believe it.

Even as a little child the notion that this vast creation somehow came into existence by some nebulous evolutionary process always seemed too ludicrous to me to be given any credence at all by rational minds. To this day it appears to me that the fact anyone would even *conceive* of such a nonsensical idea is clear testimony to the devastating effects of Adam's fall upon the minds and hearts of men. Genesis 1:1 tells us how the world came into existence, and though the carnal mind will not accept this explanation of beginnings, it makes far more sense than anything else the feeble minds of men have ever hypothesized.

It was necessary for carnal men to come up with alternatives to the Biblical account of creation, for they, being void of a God-given

faith, cannot accept the fact that there is an all-powerful Being who made heaven and earth and all that therein is. They therefore prefer any theory, no matter how ridiculous, rather than acknowledge a Divine Creator who did things exactly as they are recorded in the Bible.

The eternalness of God is proven by His immutability. He says of Himself, "I am the Lord, I change not..." (Malachi 3:6). And He tells us through the pen of James that there is no variableness nor shadow of turning with Him (James 1:17). But if He were not eternal then He would have had to change from a state of nonexistence to a state of existence. And if He had had a beginning we could have no settled assurance that He would not at some point have an end.

It is comforting to know that God is the same "yesterday, and to day and for ever" (See Heb. 13:8). As I said, I do not understand His eternalness; but I am thankful for it. He is not only eternal, but He has the power to impart eternal life to others, and He has promised to give it to all His people (See Titus 1:2 & John 17:2). If you love Him it is a sweet evidence that you already have that life, and that you will never perish.—*Editor.*

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### GOD IS IN CONTROL

God's wrath is seen throughout the earth  
 In many varied ways.  
 In fire and flood and earthquake too  
 This message He conveys.

The sins of men against their God  
 Like mighty mountains rise  
 And where shall they find shelter from  
 His great, all-seeing eyes?



In pestilence and dread disease  
 God makes His presence known,  
 But still we see defiance reign  
 In men with hearts of stone.

These mortal scenes shall still unfold  
 As long as earth remains  
 But what a comfort 'tis to know  
 That God still rules and reigns!

He knows each heir of grace divine  
 And holds them in His hand  
 And though they suffer here in time  
 Their final end is grand.

The plans of evil, godless men,  
 Whate'er those plans may be,  
 Cannot frustrate the works of God  
 Nor alter His decree.

He orders the affairs of men  
 And so maintains control,  
 That we may trust Him with our life  
 As well as with our soul.

2-4-95

R.E.H.



Father of mercies, in Thy word—what endless glory shines!—Forever be  
 Thy name adored—for these celestial lines.—*Steele*

\*\*\*\*\*

Thou lovely Source of true delight—Whom I unseen adore—unveil Thy  
 beauties to my sight—that I may love Thee more—*Ebenezer Selection, No.*  
 42.

### ACCEPTABLE WORDS

In Psalm 19:14 David said, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

Each day people struggle to speak words that will be acceptable to others; politicians hope their words will be acceptable to their constituents; salespeople hope they will say acceptable things to their customers, and friends try to speak acceptably to friends. It was David's desire to speak words acceptable to God, and Solomon states in Eccl. 12:10, "The preacher sought to find out acceptable words: and that which was written was upright, even words of truth." Indeed, all who have devoted themselves to Christianity should make this a priority of their life, for Solomon warns, "Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof" (Prov. 18:21).

Every child of God should strive to speak words acceptable to his heavenly Father. How then does one determine what are acceptable words to God? Paul tells us that it requires a renewing of the mind. "And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and *acceptable*, and perfect, will of God" (Rom. 12:2). And how does one renew their mind? simply by abandoning the *wisdom of the world* for the *wisdom of the Word*. The Bible contains the words that are acceptable unto God and when we meditate upon His word in our heart our mouth will bring forth acceptable words in God's sight. Jesus said, "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things" (Mat. 12:34-35). When we treasure God's word in our heart our mouth will speak rightly.

Solomon said, "The lips of the righteous know what is acceptable: (Prov. 10:32). They know what is acceptable to say because they are controlled by a heart which knows the words of God. Notice how closely the Word, the heart, and the mouth are linked in Psalm 37:30-31. "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart..." It

is the law or word of God that provides the standard of acceptable words. When it guides the tongue the words of that tongue will be acceptable in God's sight.

May the Lord bless us all to strive as David that the words we speak would be acceptable in the sight of our God.

ELDER LONNIE MOZINGO, JR.

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### CONCERNING GOOD ORDER

Good scriptural order in our churches *always* produces an atmosphere that is conducive to the free movement of the Spirit among the saints. Good order *never* results in an atmosphere of fear or sleepy slothfulness, for the conduct laid out by the God of perfect love casts out all fear. And we must remember that good order has nothing to do with how *we* think things should be, but is based solely upon the word of God governing the loving communion of believers in Christ.

A very pertinent question concerning order in Old Baptist churches today is the role the sisters are to play, especially in light of the many questions which the "feminist movement" is raising which are in direct contradiction to God's word. (Let God be true, and every man, and woman, a liar)—See Rom. 3:4.

In any discussion of the role of women we must keep in mind why the woman exists. "Neither was the man created for the woman; but the woman for the man: (1st Cor. 11:9). This is a plain, simple statement from the word of God. He created woman to be a helper to man, and intended for man to be in authority over her. This does not by any means imply that women are of less worth than men, only that God has ordained a different role for them.

Women are clearly not to be teachers in the church. "For I suffer not a woman to teach." This would include the preaching of the gospel and any other capacity that might involve teaching in a public, official way. There is definitely teaching that a woman is to do during her life, but it is not in the public functions of the church.

The sisters are also not to “usurp authority over the man, but to be in silence” (1st Tim. 2:12). Anyone who usurps authority is someone who is trying to “run the show.” Women are not to be running things in the church. There, as in their other functions in life, their roles are supportive to those assigned by God to the men. Granted, sometimes it is necessary in a small church for sisters to pitch in in ways that might not be necessary if there were plenty of men in the church, but their attitude should still be one of helping.

It is possible for someone to dominate a situation even by asking questions, and this is also covered by the Bible. “And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church” (1st Cor. 14:35). The *speaking* mentioned here is obviously that of asking questions publicly, especially in such a way as to control how things are proceeding.

Perhaps the most important thing is the attitude which the sisters evidence as they go about their church responsibilities. That “meek and quiet spirit” with which they adorn themselves is in God’s sight “of great price” (See 1st Pet. 3:4). However God views loud and domineering women, it is clear that He does not praise their attitude. Thank God for those wonderful women of the Primitive Baptist faith who have manifested such a beautiful adornment in the church of the living God!

Certainly the sisters have a critically important role in the church of God. Nothing should ever be said which would minimize their worth. Historically, there have probably been many more women than men who have exhibited exemplary piety and devotion. The sister’s value to the church will blossom and flourish, however, only as they work in the manner which God ordained. Our freedom and prosperity in the Spirit is to be found in obedience.

I think all would agree that sisters in the church have all the rights of membership, including petitioning the church for address of grievances and asking for the help and prayers of the body. We men should always be very careful to protect their scriptural prerogatives. But in all kindness and love I must say that in many

places I have seen blatantly ignored the clear and specific commands regarding the conduct of the sisters in the public assemblies of Christ. These things ought not to be.

ELDER MARK GREEN  
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### STOPPING THE MOUTHS OF LIONS

As a young man, before uniting with the Primitive church, I went from place to place seeking a church where I might feel at home among the people, and endorse the preaching. In the course of my wanderings I attended a meeting held by people who were called Latter Day Saints. Since my older brother preached for these people, I thought possibly they might be all right.

It happened that a Mr. Curtis was holding a revival at this church. During the three weeks' meeting I had ample time to become very well acquainted with their teaching. I listened closely, for I was very anxious to find a church home. About the first thing that struck me as strange was they would not accept the King James version of the Scriptures. Mr. Curtis had much to say about the mistakes, misprints, and contradictions of this Bible. He seemed very thankful that the angel had appeared to their prophet, Joseph Smith, and given him authority to revise and perfect the Bible, which (according to Mr. Curtis) was done. I had many interesting conversations with Brother Curtis, and he verily believed he would baptize me, but somehow he never did.

Near the close of the meeting he preached on the eternal judgment, using as his text Rev. 20:13, 14. He took the position that no one would spend eternity in hell, as the place was only designed to be a sort of school for correction. He reasoned from his text that all the dead were delivered up at the last day, for he said John saw even death and hell give up the dead that were in them. True, death and hell were cast into the lake of fire, but he called our attention to the

fact that they had first delivered up the dead that were in them. His discourse sounded very reasonable, and yet I could not be satisfied. On returning home I turned to the text and found that the following verse read "And whosoever was not found written in the book of life, was cast into the lake of fire." I thought this overthrew his entire discourse, but decided to say nothing about it yet.

Now I had borrowed some of their literature, and found that the angel had appeared to their prophet, and had given him a command, saying "Thou shalt not kill. And whosoever kills shall have no forgiveness, neither in this world nor in the world to come." Of course this prophet was infallible.

I thought this over seriously, and the following morning as I was on my way downtown on the street car, at a street corner Mr. Curtis got on. He saw me, and came down the aisle with his hand outstretched, seemingly very pleased to see me. For a few minutes we exchanged pleasant remarks, then I asked if I might ask him a question concerning his discourse the evening before. He gladly gave me consent. I said if I had not misunderstood him, he had preached that no one would spend eternity in the lake of fire. "Yes, sir," he told me, "that is exactly what I believe." "Now," said I, "you claim that there are many mistakes in the King James Bible, but the writings of your prophet are correct and infallibly true." "That is correct," he told me. I said, "Moses slew an Egyptian." He admitted this was the case. "And David killed tens of thousands? And from that day until now men have been killing and being killed. Now, sir, Mr. Joseph Smith, your prophet, claimed to have been commanded by the angel not to kill, for the angel said, 'whosoever kills, shall have no forgiveness in this world, neither in the world to come.' Now, sir, Joe Smith barred these men from heaven, and you have barred them from hell. Do tell me where these poor souls are going to spend eternity?"

The poor reverend seemed very much out of place. He flushed, and shifted in his seat, but he finally managed to say, "Well, I have thought of that, and the only way I can see through it is, the prophet did not mean it as written." I thought this was a masterly answer,

and let it pass, knowing he saw his downfall. Only the truth will pass inspection.—**Elder C. E. Webb** (*Deceased, 1965*).

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### A QUESTION AND ANSWER

**Question:** Did Christ justify the woman taken in adultery (John 8:3-11)?

**Answer:** He did not. He saw the design of His crafty enemies, who thought that they would involve Him in an inextricable dilemma; if He justified the woman, He would repudiate the law of Moses; while if He condemned her to death He would set aside the authority of the Romans, who did not allow the Jews to execute anyone. But Christ convicted the woman's pharisaical accusers and His enemies of their wickedness and hypocrisy, so that, without casting a stone at her, they all left her alone with Christ, who did not come into the world as a civil magistrate to condemn sinners to death, but to seek and save the lost. He condemned the sin, but spared the sinner, and told her to go and sin no more. The blessed Redeemer of sinners is infinitely holy and infinitely gracious.—**Elder Sylvester Hassell**, *The Gospel Messenger, 1914*.

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### THE MARRIAGE UNION

Christ and His people are represented as being united by the affectionate tie of marriage. The former is frequently spoken of as the husband or bridegroom, and the latter as the bride. "For thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called" (Isaiah 54:5). "He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled" (John 3:29). "While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made,

Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:5-6). "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife" (Rev. 21:9).

The marriage tie is the strongest known to mankind. We speak of that real tie that binds together hearts that are made kindred by this heavenly ordinance. It excels the strength of filial and parental affection, for by it a man leaves his father and mother and cleaves unto his wife, and so closely is the thread of love interwoven that they are no more twain but one flesh. The natural affection of the human heart finds its satisfactory object in a truly wedded companion. This has called forth the sweetest songs of the bards, and produced the greatest deeds of valor, and stands as a monument to the wisdom and goodness of the Creator. What a fitting emblem this is of the union between Christ and His people!

When we think of a marriage we think of a choice having been made, for there can be no such union formed without a choice. So we cannot believe that Christ is the husband of His people unless we believe the doctrine of election. It would not be proper to say that he is married to them unless we admit that He has chosen them. No one can question the right of him who seeks a bride to choose the bride. If he is legally entitled to such a companion no one has any right to prohibit his making the choice himself. It is his sovereign, inalienable right, which is frankly conceded by all. No one could accuse him of acting unjustly toward others by the exercise of that right. So as Christ has a bride He has chosen that bride, for it would be improper to call her a bride if she has not been chosen. It was His right to make such choice as He has made, and no man can reasonably accuse Him of acting unjustly toward others in choosing.

The Lord has never advertised himself as a candidate for matrimony, as though He were very anxious to marry if only He had an opportunity. He has never sent out the proclamation that He was ready to marry any and all who might choose to accept Him, this making the matter of His marriage turn upon the will of silly



women. This would expose Him to the embarrassing prospect of remaining a bachelor for eternity, or of becoming a notorious polygamist. The state of lonely bachelorhood would most likely result from such a course, for Isaiah describes Him as He appears to all in nature's darkness when He says, "He hath no form nor comeliness, and when we shall see him there is no beauty that we should desire Him." Again He says, "His visage was so marred more than any man, and his form more than the sons of men." If one, who appears to all to be without any comeliness, and having no beauty that any should desire him, and having a marred visage and form to a greater degree than any other, were to advertise himself as a candidate for matrimony he would certainly be subjected to the vexatious disappointment and the trying inconvenience of a state of bachelorhood for life. So if Christ, appearing to unregenerate sinners as Isaiah describes Him, were to proclaim to the world that he wished a bride and would marry all who would apply, He would be left at home without a wife for eternity.

But it is urged that He offers a great reward to all who will thus accept His offer of marriage, and threatens with the punishment of hell-fire forever all who reject Him. Suppose an earthly ruler, who held a sovereign sway over all His subjects, who was really ugly in the eyes of them all, and hated by them, should make a proposal to bestow his riches upon everyone who would accept him as a husband, and threaten with the severest punishment all who reject his offer, would such a course procure for him a single affectionate bride? If any were to accept the offer would it not be to escape the punishment and gain the reward? Conditionalism is a failure. Such a plan could never result in winning the affections of the human heart to Christ, for the natural, carnal mind is enmity against Him (Rom. 8:7) and never can be subject to His law of love.

The bride has been chosen. "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts:" (Psalm 65:4). Those who dwell in the Lord's courts have been chosen to dwell there, and have been caused to approach unto God. This bride is represented in the Song of Solomon as

singing of her beloved, "He brought me to the banqueting house, and his banner over me was love." This is the "elect whom he hath chosen" spoken of by Christ in Mark 13:20. In His discourse delivered to His disciples just before His crucifixion He said, "I know whom I have chosen" (John 13:18).

This elect bride is not won by offering a reward and threatening with punishment as Arminians claim, but by heart-searching love. The Husband says to the bride, "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." The stony heart is taken away and the fleshly heart is given, the love of God is shed abroad therein by the Holy Ghost, and thus the affection of the elect bride is won. "We love him because he first loved us."

The change thus effected in the heart of the elect bride caused her to look upon the Saviour quite differently. To her He no more appears as one "without form or comeliness," or as having no beauty. When enquired of as to who He is more than another, her heart is moved with holy affection to exclaim, "My beloved is the chiefest among ten thousand; yea, he is altogether lovely." Of her He says, "My love, my undefiled is but one." In admiration mingled with delight He exclaims, "how fair and how pleasant art thou, O love, for delights."

This one bride includes the entire number of the elect. She comes up from the wilderness, leaning upon her beloved. The love that unites them is strong as death. It cannot be quenched by many waters, and floods can never drown it. Christ gave Himself for His chosen bride because He loved her (Eph. 5:22), and having loved his own, he loved them to the end (John 13:1). The intensity of that love is shown in the prayer He offered for her, in which He said that His people were loved just as the Father loved Him (John 17:23).

No decree of divorce has ever been issued by this sovereign bridegroom, so backsliders still continue in the marriage relation (Jer. 3:14). As her love is caused by His, and as His love is infinite, the cord can never be severed. In heaven, when the bride will be complete and spotless, He will love her no more than while she is struggling in pollution below, for He is the same yesterday, today and forever.—Elder John R. Daily, *Zion's Advocate*, 1900.

### THE MINISTERIAL GIFT

The apostolic church and ministers kept in close touch (Acts 13:2-4), and the Lord was with them as promised (Matt. 28:20). Paul was certain that Timothy and Titus had ministerial gifts, yet he thought much depended on their studying in order to show themselves approved unto God, and to be in a condition to save them that heard them and stop the mouths of gainsayers (2nd Tim. 2:14-16, 23-26; Titus 1:8-11; 2:6-8 & 3:9). These are our instructions for young ministers. The work to be performed is for time or temporal salvation, for Paul says eternal salvation is of grace, not of works (Eph. 2:8,9).

Gravity, sincerity, humility, modesty, temperate, cautious, not showing partiality, quietude, these are scriptural qualifications or duties that are absolutely necessary to enable a young minister to stir up his gift to usefulness, and an opposite course will bury the gift so deep that it will be of no benefit to the church. I remember not long ago Brother C. H. Waters and I prevailed on a young preacher to preach at a private house where a large company was being entertained. He reluctantly acceded to our request, and when he was through we embraced him in our arms, and were so much drawn to him, and approved of his discourse. It was not so much what he said that impressed us, but his modesty, humility, earnestness and deliberation, weighing his words and so calmly addressing his audience. I have no doubt this is the right course for young preachers to pursue, and that they should pursue it to the end of their lives.

I received a letter from a young man, giving a relation of his exercises of mind on the subject of preaching, and wanting me to decide for him as to whether he had a call to the ministry. He said he didn't want to commence unless he was *sure* he had a call of God. I can't tell, and in my opinion the only way to tell is to state the case to the church, and if they see and feel that there is sufficient encouragement let them give him license to exercise before the church, and if he has a gift it will develop, and the church can see it if it does. If she doesn't see any gift develop, she can call the license in or revoke it with the consent of the brother, who will patiently

acquiesce in the work of the church. This is dealing faithfully with the brother.

If the church can see a gift to edification, then let her encourage the brother, but not to run into flattery. Let this encouragement be regular as possible. Don't forget to encourage him when he has failed as well as when he has preached a big sermon. As a rule the failure is the best sermon anyway, everything considered.

Don't talk disparagingly of his gift to outsiders or disinterested persons. Let him know you appreciate his services by contributing to his support, and if he proves to be a faithful, useful minister of Jesus Christ keep on treating him in this way till he is a hundred years old if he lives that long. May the Lord help us, ministers and churches, to be useful and faithful to each other, holding each other up, and may He keep us and be with us always, even to the end.—

**Elder T. N. Alderton**, *Zion's Advocate*, 1903.

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### AN INFIDEL PHYSICIAN CONVERTED

"I tried to be an atheist," said a young physician of my acquaintance to me one day, "but I was compelled to believe in a Supreme Being; but I rejected the God of the Bible. For a year or more I was called to stay by the side of the sick bed of my mother, who died of consumption. The ministerial duties of my father led him away from home much of the time. Like the families of many of God's ministers, we were frequently much reduced in temporal things, often having nothing in the house to eat but corn meal and bacon. But my mother had learned where to go in time of need; and as I watched beside her bed I would often hear her voice in prayer, asking her Father for something suitable for her to eat; and never once did she fail to get it. A tray of just such things as a sick person needed would be sent her. So frequent was this that I was compelled to believe in a God who heard prayer.

Three weeks before she died she suffered greatly. She asked the Lord for one hour's freedom from pain before she died. The hour came. She told the friends she had but an hour more to live, bade us

all goodbye, and just one hour from the time she told us, she died.

My infidelity could not stand such evidence as this, and I could only fall at the feet of Him who loved us well enough to take our place upon the cross and suffer in our stead."

"This is the story as I heard it from the physician himself," says Mr. H. L. Hastings, in his *Tales of Trust*. "How mighty is the influence of a true believer who lives and walks by faith; and how wonderful the Providence that can use the sickness and poverty of a wornout saint, to convict a skeptic of the error of his ways, and lead a wandering sinner home to God!"—**Elder Sylvester Hassell**, *The Gospel Messenger*, 1913.

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### PROSPERITY SELDOM A FRIEND

Material prosperity is seldom a friend to the Lord's church. Rather, it was extreme adversity that sent the Prodigal homeward, and it was spiritual and natural hunger that led the thousands to seek Jesus in the wilderness where He fed them with the loaves and fishes. The loss of a beloved brother opened the eyes of Mary and Martha to the man who is the Resurrection and the Life. Those with full cupboards find it difficult to pray for daily bread, or to thank God for giving it. Spiritually speaking, it is very possible to have too much of this world, and thus lose sight of the value of our church.—**Elder Raymond Webb**.

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### CORRESPONDENCE AND NEWS NOTES

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#### UNION MEETINGS

**THORNTON GAP** (*Near Sperryville, Va.*)—Third Sunday, Sept. 17, 1995. All day Sunday only.—**Elder Rodger Frazier**, Pastor.

**UPPERVILLE** (*Upperville, Va.*)—Fourth Sunday, Sept. 24, 1995, and Saturday before. The expected visiting minister is *Elder Stanley Cadle*. —**Elder Dwayne Fletcher**, pastor.

**BATTLE RUN** (*Rappahannock Co., Va.*)—Second Sunday, Oct. 8, 1995. All day Sunday only. This year it is scheduled to be held in the church house on Route 729.—**Elder E. S. Skeen**, pastor.

**MT. CARMEL** (*Luray, Va.*)—Fourth Sunday, Oct. 21, 22, 1995. All day both days.

### CHANGES IN BETHEL'S MEETINGS

Sister Edith O'Dell has informed us that **Bethel** Primitive Baptist Church, located 7 miles west of Falls Church, Va., has agreed to discontinue their Union Meeting 1st Sundays in Sept., and continue only with the one which is held on the 3rd weekends in April. They have also voted to drop their 1st Saturday morning conference and move it to 1st Sunday mornings. They will now meet only on 1st and 3rd Sundays, except at the Union Meeting. These changes were necessitated due to the physical limitations of aging members. Let us all remember these dear people in our prayers.

### ORDINATION MEETING

The **Thompson** Primitive Baptist Church, Kalida, Ohio, is scheduled to hold their Fall Visitation Meeting on Sat., Sept. 23, 1995, to consider the ordination of Licentiate Mark Pitney to the full work of the gospel ministry. The service is scheduled to begin at 10:00 A.M. The **Thompson** Church invites all who can to be with them during this meeting. The church building is located 3 mi. south of town at 15985 SR 115.

### AN ELDER IN NEED

Elder Bobby McWhirter, pastor of **Hampton** Primitive Baptist Church, Hampton, Arkansas, recently had surgery for a ruptured appendix. I stopped to visit with him for a few minutes on one of my recent trips through that part of the country, and he tells me he will have to be off work about 6 weeks. Brother Bobby is a carpenter by trade and has no insurance. His having no income for six weeks,

and our knowledge of the cost of medical care these days, should certainly make us aware of this brother's needs. Many Primitive Baptist preachers endeavor to maintain self-employment in order to remain available for their duties in the ministry, therefore they do not have the advantage of health insurance afforded by the large corporations. If you would like to help Bro. Bobby, his address is: **Elder Bobby McWhirter—P.O. Box 143—Calion, AR 71724.**

*The above was taken from "The Central Arkansas Primitive Baptist Newsletter" edited by Elder Jim Turner, Jr. Other Editors please copy.*

### **THE EDMUND DENNISON STORY**

Mr. K. C. Priest has compiled a 100 page plus book on the life of one of our outstanding Elders who lived from 1799 to 1889, Elder Edmund Dennison. It consists of his autobiographical writings, his letters, and research from church and public records. In it Elder Dennison writes of his day to day life of happiness and heartache, as well as his spiritual convictions.

Mr. Priest writes: "Although the book is not a genealogy it contains an index that may be of help to a family history researcher... The book will be duplicated and professionally bound by either GBC Spiral or Velo binding. Although the book is far from a profit-making venture, since it is very expensive a donation of \$20.00 is requested for anyone who wants to have a copy."

To order write to: **Mr. K. C. Priest—921 Upton Dr.—South Charleston, WV 25309.**

### **EBENEZER CIRCULAR LETTER**

To the churches composing the Ebenezer Association in its 167th annual session, held with *Robinson River Church*, Brightwood, Virginia, May 26, 27 & 28, 1995.

Dear Beloved Brothers and Sisters in Christ: We are thankful for the faithful few. It seems it is fewer each year, but that does not give us any reason to give up.

(To save space we give the scripture references Elder Coppedge quotes here.—*Editor*). Deut. 7:6-8, Heb. 10:23-25 & James 4:17.

I have been a member of the old church for 35 years. I feel one of the greatest blessings we have here on earth is to fellowship with that great love that God has put in our hearts. Submitted in love,  
**Elder J. F. Coppedge.**

### 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.—Front Royal, Va. 22630.**

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### OBITUARY

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#### ELDER T. EVERETT BEAVERS

Elder T. Everett Beavers (93) of Mt. Summit, Indiana, passed away Tuesday evening, July 25, 1995, in Ball Memorial Hospital, Muncie, IN, after an illness of a little more than a year. He was born Nov. 10, 1901, a son of the late Oscar C. and Mila Beal Beavers. He was a life resident of Mt. Summit and retired from the Chrysler Plant in New Castle, IN, in 1965 after 45 years of service. Following his retirement he then operated a picture framing business.

He united with *Lebanon* Primitive Baptist Church of Mt. Summit in July of 1926, and was ordained to the ministry in Oct. 1957. He was a faithful and devoted member throughout and after his ordination served his home church until the beginning of his last illness. He was however able to attend church up to the last month of his life.

Elder Beavers joined the editorial staff of the *Advocate and Messenger* at the request of Elder W. T. Daily in March of 1974, and was a regular contributor as long as health permitted.

He is survived by one daughter, Norma (Mrs. William Gates) of Anderson, IN, three grandsons, Ronald Gates, Dr. Michael J. Shively and Jeff Alexander;



four great-grandchildren, three step-great-great-grandchildren and several nieces, nephews and cousins.

His wife of 64 years, Sister Mable Dickinson Beavers, preceded him in death in November of 1988. A daughter, Phyllis Shiveley, preceded him in death in 1983. Also preceding him in death were three brothers, Paul, Tansel and Fred, as well as three grandchildren.

Bro. Everett will be greatly missed by all who knew him, but we do know he has gone to a far better place where there is no longer any tears, pain or suffering. His feeling at the last was that he was ready to go, and a quote from his memorial pamphlet (author unknown) seems to express those feelings:

"Don't grieve for me, for now I'm free  
I'm following the path God laid for me,  
I took His hand when I heard Him call,  
I turned my back and left it all."

Services were held Sat., July 29, 1995, in *Lebanon* Primitive Baptist Church, with Elder Ralph Culy and Elder Wayne Thacker officiating. His body was laid to rest in Mt. Summit Cemetery.—Submitted by **Elder Ralph Culy**.

#### SISTER BESSIE SAMPLES

Sister Bessie Byrd Samples (86) passed away June 7, 1995 after a short illness. She was the daughter of Sidney J. and Lovie Waters Byrd, born Nov. 4, 1908. She was married to Marlon Thomas Samples on March 19, 1933.

Survivors include one son, Bro. Eldredge J. Samples, a daughter-in-law, Sis. Faye Knight Samples; three grandsons, Byron, Greg, and Jeff Samples; seven great grandchildren and four sisters: Evie Byrd Averett, Sis. Tera Byrd Averett, Sis. Euna Byrd Averett, all of Enterprise, Ala., and Sis. Alma Byrd Henderson of Americus, Ga. She was preceded in death by her husband Marlon, a grandson, Mike, her parents and three sisters, Sis. Carrie Byrd Averett, Sis. Nora B. Averett, and Clara B. Meredith.

Sister Bessie was a loving and faithful member of the *Enterprise* Primitive Baptist Church, Enterprise, Ala. (then Beulah Church). She joined the church along with her husband and son on Aug. 10, 1957 and they were baptized by pastor Elder S. J. B. Dallas, Aug. 11, 1957. As long as her health permitted she faithfully attended all the services at her church as well as visiting the Sister Churches in this area.

Sister Bessie graduated from Troy State Teachers College with a degree in Education. She retired from teaching in Dale County Schools after teaching for more than 30 years.

She resided in Ozark, Ala., until her health required her to be moved to Leeds, Ala., to live near her son and family. Her church, family and friends

here felt a great loss at that time. The vacancy left in her pew was very evident.

Funeral services were held June 9, 1995 from the Chapel of *Holman Funeral Home*, Ozark, Ala., with Elder Fred Averett, Jr., and Elder John Rice officiating. Interment was in Westview Memorial Cemetery with Holman Funeral Home directing.

We bow in humble submission, believing our loss is her gain. Let us sorrow not as those who have no hope.

Done by order of *Enterprise Primitive Baptist Church* while in conference, July 9, 1995. Committee: **Sister Joyce Moore, Sister Lucille Byrd, and Sister Mary Couey.**

### BROTHER HAROLD FLOWERS

Brother Harold Flowers (89) passed away June 8, 1995 after a brief illness. Bro. Harold and sister Dorothy have been longtime faithful members of *Friendship Primitive Baptist Church* in Newark, Ohio. On those Sundays when *Friendship Church* didn't meet, they could be found at other Primitive Baptist churches for regular or special meetings. They attended many associational meetings, traveling the miles together as they had throughout the 62 years of their married life. Besides his wife, Dorothy (Morrow) Flowers, Bro. Harold leaves to mourn his loss four brothers, two sisters, and a host of other relatives and friends. *Friendship Church* will miss him greatly. Submitted by—**Elder Jack D. Allen, 5420 Battee Rd NW, Alexandria, Ohio 43001 (614) 924-7425.**

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

N. Pearl Harbett, Ind., \$5.00; Edward W. Wilson, Va., \$20.00; Kenneth & Gay Morris, Tex., \$100.00; Alice L. Frey, Pa., \$15.00; A Friend, Ga., \$5.00; Thelma B. Pierson, Ind., \$5.00; Mary Lee Olinger, Va., \$5.00; Alice Strunk, Ok., \$10.00; Betty Hutton, Ind., \$20.00; Elder Ralph K. Culy, Ind., \$20.00; Mrs. George Rothgeb, Va., \$10.00; Mr. & Mrs. C. Graves Rothgeb, Va., \$5.00; Jewel H. Bender, W.Va., \$10.00; Virginia Alderton, Va., \$5.00; Elder Paul Trautner, Ky. \$10.00; George E. Blair, Ala., \$5.00; A Friend, Ga., \$5.00; Enterprise Primitive Baptist Church, Ala., \$10.00; Virginia T. Knighting, Va., \$10.00; Ben Baldwin, Va., \$10.00; Willonese P. Walker, Ala., \$15.00; Vertie Nott, Va., \$15.00; Elder William Payne, Va., \$5.00; Betty Corbin, Va., \$10.00; Elder Manning E. Temples, Ga., \$5.00; Mary Jo Walden, Ala., \$5.00; Sis. Leon Wiggins, Ga., \$5.00.

### 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. (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 '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. (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 '96

**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

**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, Rt. 1, Box 163-A, 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. (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. '96

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



