

# Advocate and Messenger

127th Year                      SEPTEMBER 1988                      No. 9

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## Advocate and Messenger

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

Zion's Advocate	Messenger of Truth	Gospel Messenger
Established 1854	Established 1897	Established 1878

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Where Jesus is I long to be;  
In my distress to Him I flee.  
I find in Him security;  
His mercies flowing large and free.

What greater peace could we obtain;  
What greater joy, what greater gain?  
Our chief desire, our highest aim—  
Let heav'n and earth extol His name!

R. E. H.

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Send all copy for publication, before the 17th of the month, to:  
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Send all subscriptions, donations and changes of address to:  
Mrs. Evelyn Mellon, Sec.-Treas.  
ADVOCATE AND MESSENGER, Inc.  
215 S. Royal, Apt. 14,  
Front Royal, Va. 22630 - Ph. (703) 635-3548  
Published Monthly                      \$5.00 a Year in Advance

“Some Material by Elder Ralph Harris may be included in two published volumes: Day by Day. 365 Daily Readings & Walking with God, A Collection of Poems. Both books are available for purchase through Sovereign Grace Publications at [sovrgrace.net](http://sovrgrace.net)  
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## CHURCH DIRECTORY – FIRST SUNDAY

**ALMA** – Alma, Va. 4 miles west of Stanley, Va. on Hwy. 340. Meets 1st Sunday 10:30 A.M., Sat. night before at 7:30 P.M. Elder Ernest M. Long, Pastor, Rt. 2, Box 236, Stanley, Va. 22851 (Tel.) 703-778-2763. Sister Debbie Snellings, Clerk, P. O. Box 426, Stanley, Va. 22851. April 1990

**BENTONVILLE** – Bentonville, Va. 1st Sun. 11:00 a.m., Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727. Tel. (703) 948-4803. Mrs. Evelyn Mellon, Clerk, 215 S. Royal Ave., Apt. 14, Front Royal, Va 22630. Tel. (703) 635-3548. April '89

**BETHEL** – 7 miles west of Falls Church, Va, Leesburg Hwy. Greyhound Bus Line. 1st Sun. 10:30 a.m. Sat. before 2:00 p.m. also 3rd Sun. 10:30 a.m. Elder Gary Utz, Pastor, P.O. Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Edith O'Dell, Clerk, 3935 Fairview Dr., Fairfax, Va 22031, Tel. (703) 273-5983. Dec. '87

**GOOSE CREEK** – Near Markham, Va. 1st and 3rd Sundays at 11:00 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003. Tel. (703) 573-0854. Sister Linda McIntyre, Clerk, 414 E. 6th St., Front Royal, Va 22630. Tel. (703) 635-3412. June '88

**GREENWOOD** – Minnieville, Prince William Co. From Manassas, Rt. 234, travel 14 miles turn left on (Spriggs Rd.) St. Rt. 643, follow that to (Minnieville Rd.) St. Rt. 640 to Church. 1st Sun 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Clerk, Mrs. Beulah Dotson, Gleastons Trailer Park, I-B, Woodbridge, Va 22192 April '88

**MT. PISGAH** – Morrow Co., Ohio, take SR 61 to Fulton, turn east on County Rd. 25. 4 miles; then south on County Road 184, ½ mile to church. Meets 1st and 3rd Sun. at 10:30 a. m. and Sat. before 3rd Sun. at 2:00 p.m. Elder Durward Edwards, Pastor, Elder Clarence Davis holds service 1st Sun. a.m. Dec. '88

**MT. ZION** – Waukegan, Ill. meets 1st Sunday in Beach Park School Building, Lewis Ave., Waukegan, Ill. Elder Thurmon Richie, Pastor, Leta Dunn, Clerk. For direction or information call (312) 244-0946 or (312) 623-6896. Feb. '89

**NEW LIBERTY CHURCH** – Champaign, Ill, 1714 W. Springfield, each 1st and 3rd Sundays at 10:30 a.m. and Saturday before the 1st Sun. at 7:30 p.m. Elder Lloyd Clapp, Pastor, Carolyn Corn, Clerk, Box 17, St. Joseph, Ill 61873, Tel. 352-2287 or 469-7634. Oct. '87

**SALEM** – Wayne County, In., located about halfway between Hagerstown and Greens Fork, In. on St. Rt. 38. Meets 1st and 3rd Sundays 10:30 a.m. and 2:00 p.m., also on Saturday before the 3rd Sunday at 2:00 p.m. Elder Ralph Culy, Pastor, 100 S. Pearl St., Hagerstown, In 47346, Tel (317) 489-5336; Pauline Farmer, Clerk, 403 S.W. G St., Richmond, In 47374, Tel. (317) 962-8231. Feb. '89

**SHARON** – Fenton, Mo (South of St. Louis) Take 270 south, turn right on Hwy. 21 to Hwy. 141, turn right 2/10 mile to Schneider Road at Quick Shop, turn left 1/4 mile to storage sheds, turn right and church is 4th house on left. Meets each 1st and 3rd Sundays. Elder Esley Kirk, pastor, St. Clair, Mo 63077, Tel. (314) 629-2174. Miss Marilyn Bledsoe, Clerk, 15 Claraned Hgts., Fenton, Mo 63026, Tel. (314) 343-7059. June '89

**UNION** – East side of Midland City, Ala. just off Old Montgomery Hwy. Meets 1st Sunday and Sat. before at 10:30 a.m. & 3rd Sunday at 5:30 p.m. – Elder Odell Deese, Pastor, Rt. 9, Box 224, Dothan, AL 36303, Tel. (205) 794-5096. Bro Eugene Conner, Clerk, Rt. 9, Box 225, Dothan, AL 36303, Tel. (205) 792-8433. April '89

**WATERLICK** – Waterlick, Va, 1st Sun. 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657. Tel. (703) 465-3118. Clerk Sister Grace Hall, Rt. 4, Box 524, Front Royal, Va 22630, Tel. (703) 635-5942. Feb. '89

## SECOND SUNDAY

**BATTLE RUN** – Rappahannock Co. Va. Meets 2nd Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Sister Tessie Skeen, Clerk, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. June '88

# 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.

127th Year

SEPTEMBER 1988

No. 9

The *ADVOCATE and MESSENGER* (USPS 008500) is published monthly, \$5.00 per year in advance; 50 cents a copy, by Advocate and Messenger, Inc. 215 S. Royal, Apt. 14, Front Royal, Virginia 22630. Second-class postage paid at Front Royal, Va. and additional mailing offices. POSTMASTER: Send address changes to the *ADVOCATE and MESSENGER*, 215 S. Royal, Apt. 14, Front Royal, Va. 22630.

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## SUBSCRIPTION PRICE TO BE INCREASED

It has been over thirteen years since the subscription rate for the *Advocate and Messenger* has been increased, but the time has arrived when such an increase can no longer be avoided or delayed. With the last large increase in postage and the ever-spiraling costs of printing, our reserves have dropped off dramatically over the last several months. If the *Advocate* is to survive there has to be a substantial increase in the subscription price, combined with the continued faithful support of our readers. It was against

this backdrop that the Board of Trustees came together in a special meeting July 23rd to consider this and other matters concerning the welfare of the A&M.

It was determined by the Board that expenses are now so far exceeding income that the subscription rate would have to be raised to \$10.00 a year, as would the charges for listings in the Church Directory, beginning October 1, 1988. All paid-up subscriptions and church listings that expire after September, 1988, will not be raised until after their date of expiration. Subscribers who are delinquent in their renewals more than four months will have to be dropped from the mailing list.

The Board is contemplating the purchase of a computer, which would aid considerably in record keeping and in the handling of many business transactions. In order to keep the subscription price at \$10.00 generous contributions will continue to be needed.

We realize that this increase may work a measure of hardship on some of our subscribers, but we have experienced a short-fall of \$1,100.00 in the last three months alone and positive, and immediate steps had to be taken in an effort to save the paper from extinction. We hope our readers will understand and will continue to stand with us in this labor of love. I don't think any of us want our generation to be the one in which the dear old *Advocate* ceases to exist.

Other action taken by the Board, in response to Sister Evelyn Mellon's request that she be relieved of the Secretarial duties due to ill health, was to elect Brother Samuel J. Baggarly to assume her duties for the time being. And since he was elected Secretary-Treasurer, he suggested that the Board elect another Vice President. In compliance with this request they proceeded to elect Brother Aubrey E. Utz to that office by unanimous vote. The effective date of the new office holders of the Vice Presidency and the Secretary-Treasurer will be October 1, 1988. (*Please see the tribute to Sister Mellon elsewhere in this issue.*)--Editor.

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It is more important to know the Rock of Ages than to know the age of rocks. -- *Anonymous.*

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## THE LORD TAKES IT PERSONALLY

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

The things we do unto those whom the Lord owns as His brethren are reckoned as being done unto Him personally, whether they be acts of kindness and love or acts of abuse and cruelty. I suppose this fact is nowhere illustrated more pointedly than when the Lord appeared to Saul of Tarsus while on his journey to Damascus to apprehend the true disciples of Christ and bring them bound unto Jerusalem. As he and his entourage were proceeding toward Damascus there suddenly shined round about him a light from heaven, above the brightness of the sun, and he fell to the earth, and heard a voice saying unto him, "Saul, Saul, why persecutest thou me?" (Acts 9:1-5, 22:4-8 & 26:9-15). And when he inquired, "Who art thou, Lord?" the reply came, "I am Jesus whom thou persecutest..." In other words, "Saul, when you persecute my people, you persecute me."

This is a sobering thought, and is a solemn warning to those who would ill-use and abuse God's people. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Those who are characterized as "goats" in Matt. 25:32 are shown to be a self-justifying lot, for in their own estimation their life has been all it should have been; they have no consciousness of crimes against anyone: but our Lord reveals them in an altogether different light. He shows that they were so heartless they had turned away the hungry and thirsty, even though they could easily have alleviated their misery; they had turned their backs upon suffering saints when they were naked, sick and in prison, and did not minister unto their needs. And then goat-like, they wanted to know when they had been guilty of this neglect. But in reply to their self-righteous plea of innocence our Lord pronounces this final and inescapable indictment, "Verily I say unto you, Inasmuch as ye did it not to one of the least of these, (on the right hand) ye did it not to me."

It is a point well worthy of our solemn attention that it is only cruel and heartless rebels who are consigned to "everlasting fire, prepared for the devil and his angels," and that they will go there ar-

rogantly and defiantly claiming that they are not guilty of anything amiss. Such is the impenitent and remorseless state of the wicked! and how clearly is the justice of God vindicated in their final and irrevocable condemnation.

There are many today who hysterically deny that the dreaded disease called AIDS is a judgment of God, and by the same token they deny that *anything else* which occurs in the world is a judgment of God against their iniquities: but such irrational claims will avail them nothing in the final day, when the Lord shall appoint them their portion with the unbelievers.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And in connection with this please read Matt. 10:40-42 and see how those who receive the saints (by way of showing hospitality) thus receive Christ, and those who receive Christ receive Him that sent Him. In Matt. 18:5 we see that those who receive an humble little child in Christ's name receive *Him* also. In Luke 10:16 He says, "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me." And Paul tells us in I Cor. 8:12 that when we sin against the brethren, and wound their weak conscience, we sin against Christ. So close is the union between Christ and His people that we cannot do anything to or for one of them without His accounting it as having been done to Himself.

May He help us to keep this solemn truth ever in our mind, heart and conscience, so that we, as believers in Christ, may exercise the greatest of caution, care and kindness in our dealings one with another and with our fellow men. The Lord takes it personally when we show them kindness. God forbid that we should deal unjustly with anyone, and if we do may He convict us of our wrong, that we may acknowledge it to those we have offended and perhaps bring them back into our favor. And may we also be found doing all the good we can for others, for in so doing we will be serving our blessed Lord and showing our gratitude for what He has done for us.--*Editor*.

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A converted blind man once said, "Jesus Christ will be the first person I shall ever see, for my eyes will be opened in heaven."

## BELIEVING IN VAIN

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain" (I Cor. 15: 1-2).

This is the great chapter on the resurrection, in which Paul makes the point that the resurrection of Christ, and the resurrection of mankind are tied together, and that the one is impossible without the other. Then he makes the point that Christ is risen from the dead, being witnessed by the apostles and above five hundred brethren at one time.

Notice in verse two Paul says, "By which (the preaching of the gospel)...ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain." The Scriptures emphatically teach that we are not saved eternally by preaching, so the apostle must be talking about time or experimental salvation. There were conditions attached to this salvation; "If ye keep in memory what I preached unto you."

In verse twelve he asks the question, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" Evidently some of the Corinthian brethren did not believe in the doctrine of the resurrection. To these people his preaching was vain, and their faith was vain, because they did not believe this vital truth.

I see at least two ways in which one might believe in vain, or for their faith to be vain. One way, as stated above, would be to believe an untruth, which would mean that such an one did not believe a truth. Such was the case with some of these Corinthian brethren. The doctrine of the resurrection is a true doctrine, and if your faith does not embrace it, then your faith or belief is vain. This does not mean that you will be lost eternally, but that you will be lost to the knowledge of the truth and to the peace of mind which the truth will give you. Untold millions are going about believing many fearful things which are not true and thereby not receiving the peace of mind which a correct knowledge of the truth would bring.

A second way of believing in vain would be to believe the truth as it is in Christ Jesus, and then fail to do anything about it.

Believers should be baptized and unite with the church. Thus they would benefit themselves, the church, and the individual members of the church. Believers should not only be *members*, but they should be *active* members. Failure to do these things would mean that their faith was vain so far as any practical value was concerned.

A few years ago I baptized a precious sister, and I said to her, "You have made a lot of people happy today." She replied, "I made myself happy too." Such faith is not in vain.

ELDER T. EVERETT BEAVERS

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## CONTINUING IN THE APOSTLES' FELLOWSHIP

### ACTS 2:42

How wonderful it would be if all of us, like those first disciples at Pentecost, could learn from men who had themselves learned at the feet of Jesus! Being only one step removed from Christ, and joined to Him in the Spirit, the light of God seemed to flow into that church. Thus, we learn the proper way to obtain true fellowship is to get just as close to Christ as possible.

Not all men who heard the apostles preach could or would enter their fellowship (Acts 2:13--5:1-10--8:9-20--13:45-46). But many did believe. Nor did these only seek church membership, and then having been baptized, return home! They did not want membership only, but fellowship with the Lord's apostles! And this required more than just baptism. Has it ever occurred to you that there are lots of Christians who may have baptism but who know little of the fellowship?

These first disciples came from all over the world, but they had one thing in common: they all had their faith in Jesus. This is the root of all fellowship, and without it true fellowship cannot exist. Baptism at the apostles' hands conferred upon them the legal rights to the privileges of the church. Please observe, baptism did not give them fellowship, but only the legal right to it. Having been baptized, those new disciples immediately entered into this new doctrine, and into the ordinances of God's house, they met together from house to house daily, they prayed together, ate together, and shared their material possessions together. In a little

while, they were going to face trials and dangers together. Only by these can it be said that they continued in the apostles' fellowship, for to be one with the apostles one must share those things with them.

What is this thing called fellowship? Evidently the world recognizes more than one kind, or Luke would not have specified the "apostles' fellowship". There are many views on this subject. I was once invited by a young preacher to attend the "Youth Fellowship" at his church. I wasn't tempted to go, but I did inquire of the children what they did there. When they told me, I saw no fellowship in it, just a bunch of young people having a rather rough party. Only recently another young preacher, a fine young man, very courteously invited me to share the fellowship of his church by attending a movie. As much as I appreciated the invitation, it isn't in me to join in that activity under the name of religion. Why not? Because fellowship implies agreement, and a union of faith, of purpose, of labor.

There is a very real kind of fellowship between people who may not be members of the same church, or of any church, if they see spiritual gifts in each other which they can admire. Neighbors often do that. And there is another kind which a church feels toward good friends who often attend and help, even though they may never be baptized. I remember that Moses invited his relative to "Come thou and go with us, and we will do thee good" (Numbers 10: 29). He must have been a good man, and a friend, or Moses would not have spoken the invitation. But Hobab declined, and thus he missed seeing some of the most earth-shaking events in the history of the world. He never got to hear the voice of God at Sinai, or see the manna fall, or the waters flowing from the rock, nor did he find a home in Canaan.

There is something very special in the relationship between Christians who unite in the service of God, in the ordinances, in the public exercise of spiritual duties. One must come inside to enjoy these blessings. Recently I observed a group of people (not all were members, but they all should be!) getting ready to hold some services at a church. They worked together for a whole day beforehand, then they worked throughout the days of the meeting, and afterwards some of them got together to talk over their good times. They went through that meeting with hearts lifted up to over-

flowing, with a great sense of God's nearness, and feeling very much like they all truly belonged to that group. There wasn't a cloud in their sky when they worshipped together. The Lord was pleased with them, and rewarded their labors of love. Now what they had was something special indeed.

Spiritual fellowship in a church is a sweet and precious union, a kind of friendship unlike any other. It is founded upon the love of God (which charity is), and it requires mutual trust, respect, the knowledge that all believe alike, and all are laboring to the same end. We have said it begins with love, and this is true, but we know that love alone is not enough. One can love many people (family, friends, neighbors, even other church members) but be unable to fellowship them. That love, that respect, that trust, that willingness to share, must all be present.

It has been my misfortune a few times to see fellowship broken between brethren. Something will happen which robs the people of their trust and respect for each other, and it always leaves a deep sense of disappointment, of hurt, a feeling of having been betrayed. Even if the inner feelings were not expressed in words or actions, yet from that moment the injured party begins to view the others with suspicion, with doubt, and begins to anticipate further hurts. A man once burned does not lightly put his hand back into the fire. Solomon said, "A brother offended is harder to be won than a strong city." How much better it is that brethren endure loss, or give up some things to which they may believe themselves to be entitled, than that they should give offense and lose a brother! Once he is gone, it is so difficult to win him back.

The world often says Old Baptists are unfriendly because they are willing to fellowship only believers. They want to put fellowship on Bible terms. Well, the world is often wrong. Actually, most Old Baptists are if anything very quick to trust those who come, even strangers. They are a very trusting people. But all should know that even when the Baptists give privileges on trust, (such as membership, or even the privilege of the pulpit), the respect, the trust, the close feeling of unity, all have to be earned. And if we ever do something to make them lose that respect, it will not come again easily. Perhaps it may not come at all unless the people see signs of repentance.

Now you all know Acts 2 is one of my favorite chapters. I don't

exactly agree with the majority of people who think the outstanding features of the church described here are the speaking in tongues, or the sight of three thousand folks being baptized in one day: to me, the important lesson of this chapter is that the Spirit of God so blessed those people that they entered into the fellowship of the apostles and continued there. Only God could have builded such a church, and only on those terms could the church endure through the centuries. True fellowship is a union of a people with God and with each other; there is nothing like it to make the church into a home for wayfaring strangers.

ELDER RAYMOND WEBB

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## GOSPEL

I wish to write a few thoughts in regard to the gospel of Christ; not as the world uses the term, but I trust in harmony with the word of God. The gospel is the proclamation of God to and for the benefit of His children as they travel here below. The gospel is the revealed divine graces of God to awakened sinners, through a Saviour's love, in Spirit and truth. It is more than a mere story, or just some doctrine or philosophy of man. It is a Bible record of the doctrine of Christ, His life, and the church kingdom, as related primarily in the first four books of the New Testament. Yet this truth is carried on and taught by the apostles which followed, bringing comfort, joy, peace and consolation to God's children.

The true gospel of Christ reaches all generations. The scriptures, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, "In thee shall all nations be blessed."

Paul said he was not ashamed of the gospel of Christ, "for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." He had much to say to the Roman brethren concerning the gospel he preached, and affirmed that he would come unto them again. "And I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." Thus he must surely have lived in the faith of the Son of God, for he fought a good fight and he kept the faith.

Some did not obey the gospel, and Paul marveled that the

Galatian Brethren were so soon removed from Him that called them into the grace of Christ unto another gospel; and yet he declared that it was not another, but there were some that troubled them and would pervert the gospel of Christ. But Paul said that though he or an angel from heaven preach any other gospel unto them than that which he had preached unto them, let him be accursed. This is certainly the rule for the church to follow today if anyone perverts the gospel to mean something other than Paul preached, for the gospel he preached was not of man. He neither received it of man, nor was he taught it by man, but by the revelation of Jesus Christ.

We are to have our feet shod with the preparation of the gospel of peace as we put on the whole armor of God, that we may be able to withstand the evils of the world and be found walking in peace. Thus we are to stand firmly, praying always with all supplication in the Spirit, and let our conversation be as it becometh the gospel of Christ. It is by the mercy of the Lord that we are allowed of Him to be put in trust with this gospel, for He trieth our hearts. So we must not speak as pleasing men with flattering words, but seek out the old and true paths.

Now let us see some of the sweet benefits of preaching the gospel. Jesus was anointed of the Father to preach the gospel to the poor, and to bring good tidings unto the meek, for the Spirit of the Lord God was upon Him. When John the Baptist was in prison he sent two of his disciples to inquire of Jesus, "Art thou He that should come, or look we for another?" The Saviour told them to go show John again the things he had seen and heard, and among these amazing truths was the fact that *the poor* have the gospel preached unto them.

Jesus taught and preached the gospel in the temple and other places daily. He called His disciples together and gave them power and authority over all devils, to cure disease, etc. He sent them to preach the kingdom of God and to heal the sick. And what did they do? They departed, and went through the towns, preaching the gospel and healing everywhere. This was before the death and resurrection of Jesus. Now after the resurrection, Jesus appeared alone to the eleven disciples without Judas, and gave them the instructions related in the last part of the gospels of Matthew and Mark, Turn to the 2nd chapter of Acts and you can find how Peter

preached the wonderful gospel of Christ on the day of Pentecost. It was with such great power that many asked what they should do, and Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Wonderful benefit in preaching the gospel indeed! for they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread, and in prayers. Surely the preached gospel is of great benefit to the poor and meek today. We find that when Philip preached to the Ethiopian eunuch and baptized him, the eunuch 'went on his way rejoicing."

God showed Peter that he should not call any man common or unclean which the Lord hath cleansed, so he preached the gospel to Cornelius, for the Gentiles also had received the word of God. Christ is the Author of eternal salvation and a rest to the people of God who live in faith, believing that He is and that He is a rewarder of them that diligently seek Him. We must live by faith, for there were those to whom the gospel was preached who did not profit from it, because it was not mixed with faith in them that heard it, The apostle John saw an angel in the midst of heaven flying and having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue and people, saying, "Fear God, and give glory to Him." This we need to do. May He help us to glorify Him, fear Him, and worship Him with the word of the true gospel.

ELDER DAILY HITE

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### **"BRETHREN, PRAY FOR US"--I THESS. 5:25**

Although it is one of the shortest verses in the Bible, I Thess. 5:25 sums up the earnest request of the apostle Paul and all ministers of the Lord Jesus Christ. Every child of God needs the prayers of those who are of "like precious faith", but ministers especially need the support of the Lord's people in prayer. This has never been more true than in our present evil age. How desperately does Satan desire to see the ministry of Christ defeated! How diligently does he labor to see the ministry divided, compromised, discouraged, or disinterested. It is thus ever needful that the Lord's

people earnestly pray for the embattled and tried ministry. It certainly is easy to stand and point the finger of ridicule at a defeated man, but how much spiritual determination it takes to pray daily for the preservation and prosperity of the faithful minister.

In general, each minister of each flock has specific needs which only that flock may know of. It is, however, the privilege of every child of God to take part in the ministry as a whole through prayer. The apostle spoke of his deliverances in life to preach the word and said of the church at Corinth, "Ye also helping together by prayer for us..." Through the following verses we can notice some very specific things that we should daily pray for in regard to the ministry and thus help them.

*First and foremost*, we should pray that there will be a ministry for our area. One might think, surely the Lord will send ministers when He gets ready. And although it is true the Lord will not leave Himself without a witness, Jesus Christ specifically tells us in Matt. 9:37. "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.

*Secondly*, we should pray that the Lord's word would be preached without being hindered by ungodly men. This becomes even more significant in our day when some have made it their life's work to use our legal system to try to keep the declaration of God's word from the general population. Paul said in II Thess. 3:1 "Finally, brethren, pray for us, that the word of the Lord may have *free course*, and be glorified, even as it is with you: and that we may be delivered *from* unreasonable and wicked men: for all men have not faith."

*Third*, not only should we pray that the Lord's servants should be delivered from the wicked, but that also his efforts would meet with the approval of the local assembly in that area. It is just as important for the hearers to be blessed to receive the work of the minister as it is for him to be blessed to do the work. The apostle said to the church at Rome, "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, *that ye strive together with me* in your prayers to God for me; that I may be delivered *from* them that do not believe in Judaea; and that my *service* which I have *for Jerusalem* may be *accepted of the saints*; that I

may come unto you with joy by the will of God, and may with you be refreshed" (Rom. 15:30-32). Paul had a service for the brethren at Jerusalem, and he needed the prayers of the brethren in Rome that all would be well with that effort.

It should be noted here that the evangelistic effort of Paul was not the same as the modern religious world's efforts to help God save unbelievers for heaven. God has never needed any help and never shall. Paul wanted to be delivered *from* unbelievers. It was his evangelistic effort to declare the gospel to the poor, to bind up the broken hearted and to declare liberty to the captives, i.e., the message of grace, that Paul was needing the support and prayers of the church.

Finally, and probably one of the most important prayers for the ministry that the child of God can offer, is that the Lord will bless the truth to be preached and that truth to be delivered properly. The message, and how it is delivered, is paramount. How often does important truth get lost in poor delivery! Whether the message is lost through a delivery that is mean-spirited and contentious, or just muddled in undiscernable rambling, the effect is the same; the message does not reach the hearers. In Colossians 4:2 Paul says, "Continue in prayer, and watch in the same with thanksgiving; withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest, *as I ought to speak*." We then should not only pray that our pastor would preach the truth but also that he preach it in love (Eph. 4:15).

I hope each of you will take the request of Paul and the ministry seriously. You need to realize how important your effort to further the gospel is, and how sincere we are when we say, "Brethren, pray for us."

ELDER LONNIE MOZINGO, JR.

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### SORROW TURNED INTO JOY

"Weeping may endure for a night, but joy cometh in the morning" (Psalm 30:5).

Even as David, many of God's children experience joy after passing through periods of sorrow. It is plainly shown us in the

Bible how the disciples of Christ mourned when He was crucified. It seems that their hope died with Him. He had foretold them, saying, "Ye shall weep and lament, and the world shall rejoice...but your sorrow shall be turned into joy" (John 16:20). The fullness of the Christian's hope is based on this very thing, and the words of Psalm 34:19, "Many are the afflictions of the righteous: but the Lord delivereth him out of them all." It seems that those disciples needed this deliverance as much as anyone else, because when Jesus was cruelly crucified and buried they turned back to their former occupation. Peter said, "I go a fishing," and the others said, "We also go with thee." It must have been a discouraging night for them for they caught nothing. The next morning Jesus stood on the shore and said, "Cast the net on the right side of the ship and ye shall find." There were taken 153 "great fishes". We cannot be successful in anything when left to ourselves with our toils, worries and cares, but with the blessing of the Lord there is joy.

After Peter had seen the Lord and knew He was raised from the dead he wrote, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Peter 1:3-5). After they knew the Lord was alive, to never die again, the disciples were "begotten again" to a *lively* hope; a hope that would never die.

Look, dear reader, what is promised: "An inheritance incorruptible, and undefiled, "(as by the pollutions of this world), which "fadeth not away," and thus is everlasting or eternal,--"reserved in heaven for you who are kept by the power of God." As people preserve fruits with sugar, or meats with salt, in order to "keep" them, so God's children are "preserved in Jesus Christ, and called" (Jude 1). Worldly religions teach that anyone can accept Christ and go to heaven if they want to, but the eternal inheritance is "reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed in the last time." In order to have an inheritance one must be born into the family or be legally adopted. For the children of God both transpire. We are born of the Spirit sometime in life, and at the same time our body

is legally adopted, so that in the resurrection, our bodies will not be left in the graves but raised and changed from natural to spiritual, suitable for the world of Glory.

Surrounding death there is much weeping because from a natural standpoint loved ones part to meet no more on earth. Our Saviour was full of compassion so that when a family he loved was invaded by death, the shortest verse in the Bible records that "Jesus wept" (John 11:35). But now He is risen and has been highly exalted and given a name that is above every name, to weep no more.

He said to His disciples, "Whither I go, thou canst not follow me now; but thou shalt follow me afterward" (John 13:36). So, here on earth we share similar tears and emotions as our Saviour, but there will be no tears in heaven. "Weeping may endure for a night, but joy cometh in the morning."

ELDER A. J. HYLTON

### THOUGHTS FROM ISAIAH 58

"Thou shalt be like a watered garden, and like a spring of water, whose waters fail not" (Isa. 58:11).

In many parts of the country this year a few showers of rain have been credited as a blessing as never before in recent days and years. Why is this? Is it because in general people have forgotten Him from whom all blessings flow? The old saying, "You don't miss the water until the well goes dry," is very fitting.

Let's go back to the scripture and get the whole 11th verse from which we quoted above: "And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." If we read this entire chapter we may be blessed to see the difference between pure religion, or worship, and surface or superficial religion.

For the most part this chapter teaches us why our prayers are not answered. Yet, when we do the things that are taught and "undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke...to deal thy bread to the hungry, and that thou bring the poor that are cast out to the house...when thou seest the naked, that thou cover him; and that thou hide not thyself from

thine own flesh...Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy reward (or rear guard).

Study all this 58th chapter of Isaiah, and may the Lord add His blessings.

ELDER COY R. BROTHERS  
*Arab, Ala.*

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### PROPER PLACE FOR SISTERS IN THE CHURCH

I suppose this question has caused some little debate among the Primitive Baptists. As I am no authority on this matter, will only touch it very lightly. I think a more lengthy exposition should be left to abler pens, and beg these lines be read with all brotherly charity.

We read in the New Testament of sisters who were good helpers in teaching gospel truths, but to me it seems that this teaching was done privately. And I suppose these sisters were also commended for their deeds of kindness and charity.

*Priscilla*--Acts 18:2. She and her husband are both highly spoken of in Rom. 16:3. We read in Acts 18:24-26 of Apollos, who was "an eloquent man, and mighty in the scriptures...and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly." This was certainly a good and noble work; but I believe it was done privately, and not in the pulpit.

Romans 16:12: "Salute Tryphena and Tryphosa, who labor in the Lord. Salute the beloved Persis, which labored much in the Lord." Gill says all three of these were women, and their labors were not in the public ministry. I do not think their labors included work in the pulpit, for that is forbidden by the apostle Paul. But, no doubt, their work was very beneficial to the cause of Jesus Christ in that day, though done privately.

And likewise, I think there may be things that sometimes could be said and done by the sisters that might be of great benefit to

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Baptist churches today, if done in a right spirit and place. Many sisters are good writers and in this way I believe they can be of great help to our churches. It seems to me that there are several gifts given to the church.

Gill, commenting on I Cor. 14:34 says, "All speaking is not prohibited; they might speak their experiences to the church, or give an account of the work of God upon their souls; they might speak to one another in psalms, hymns, and spiritual songs; or speak as an evidence in any case at a church meeting. I Tim. 2:12, 'But I suffer not a woman to teach.' They may teach in private, in their own houses and families; they are to be teachers of good things (Titus 2:3)...Timothy, no doubt, received much advantage from the private teachings and instructions of his mother, Eunice, and grandmother, Lois; but then women are not to teach in the church."--*Gill*.

I suppose all will agree that the sisters have the same right to sing in the church as the other members. And a sister is often chosen to act as church clerk, and which I think is all right. But, if it be orderly for them to act as clerk, it reasonably seems that their office carry with it the right and privilege of speech connected with this work in the church. And in the church business meetings it appears to me that the sisters should be allowed the same voting rights as the male members. If so, why not it be considered orderly to allow them the same right of speaking their views on questions that come before the church? Their judgment and advice may sometimes be much needed and quite helpful. (I think church rules should contain a clause limiting debate.)

Years ago I heard of a church that had only one male member. How could such an unfortunate church attend to their church business if none of the sisters were allowed to speak or take any active part in church affairs? So, I will venture to say that under such circumstances it seems reasonable that they should be given all needful privileges that the church may properly conduct their business. And if this privilege be allowed as orderly in one church, why not in others? All members should keep in their proper place, because that is for the good of the church as well as themselves.

ELDER W. S. CRAIG  
*The Primitive Baptist*

## PAUL'S THANKS FOR THE BRETHREN'S OBEDIENCE

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17-18).

Paul thanked God that the Roman brethren had obeyed from the heart the form of doctrine which had been delivered them, and not that they had been the servants of sin. The thought is this; "God be thanked that though ye were the servants of sin, yet ye have obeyed," etc. They had been servants of sin until they were made free from it; then they became servants of righteousness. They did not, then, do anything as servants of righteousness in order to be made free from sin. The word "then" is not an adverb of time, but one that expresses a consequence, and is equivalent to *therefore*. "Being *therefore* made free from sin, ye became the servants of righteousness."

Their obedience from the heart proved they were the servants of righteousness and was evidence of their being made free from sin.

"The corrupt tree cannot bring forth good fruit" (Matt. 7:18). When they were the servants of sin they were corrupt trees. "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you" (Rom. 8:8-9). When they were the servants of sin they were in the flesh, having not the Spirit of God dwelling in them. The conclusion is unavoidable, that they had not obeyed in order to be made free from sin.

ELDER JOHN R. DAILY

*Zion's Advocates--1906*

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## HIS MYSTERIOUS WAYS

In September 1983 Uncle Wilson, my mother's only brother, underwent surgery for an intestinal tumor. The doctors, discovering a tumor too large and complex to remove, gave him from four to six months to live. Uncle Wilson was brought home to spend his remaining days. With no wife to see to his needs, his care fell to my mother, her two sisters, and us nieces and nephews.

We all worked hard to make Uncle Wilson comfortable, but he was bedridden, helpless and in great pain. Day after day we tended to his needs, tried to soothe his fears. And every night before bed I knelt and asked God to heal this good, kind man.

In July 1984, ten hard months having passed Uncle Wilson took a turn for the worse. I was called and told to come at once. I stood by his bed, waiting for the rescue squad ambulance to come, and even in his pain Uncle Wilson tried to communicate his love and thanks by kissing my hand.

By now I was no longer praying for his healing, but simply asking that God take my uncle to be with Him. And then, early in the morning of his third day in the hospital, my sister and I were with him when Uncle Wilson suddenly opened his eyes, and in a loud and clear voice he cried, "My God! My God! My God!" My sister and I were wonderstruck.

Uncle Wilson died soon after, but my family was sustained by his words. My uncle, you see, had been deaf and mute since birth. These words were the first he had ever spoken.

MARGARET MURRAY  
Big Stone Gap, Va.  
Guideposts--July, 1986

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### ORDERLY PRIMITIVE BAPTISTS

All orderly Primitive Baptists are one people. Though there may be some little technical differences, we are one people on the great essentials. When one is excluded from an orderly Primitive Baptist Church in one section, he is excluded everywhere. What is wrong in one Old Baptist Church is wrong in all churches of like precious faith.

They are standing and contending earnestly for the faith and practice upon which they were constituted. They all oppose Arminianism, general atonement, universalism, no hell for the wicked after death, non-resurrection, and predestination of sin and wickedness.

The church is not of the world, and since it is not of the world, it is called out in faith and practice from doctrines, commandments of men, and all the ungodly practices of the world. They all should live above reproach, keep themselves unspotted from the world,

and shun the appearance of evil.

Much is expected of Primitive Baptists. They should never visit questionable places nor be guilty of drunkenness, taking the name of the Lord in vain, profane language, fornication, railing, or any immoral conduct. These things *should not* be tolerated by the church of Christ. - I Cor. 5:11-13, Rom. 1:32, & 16:17,18, Eph. 5:11, Col. 2:21,22, II Thess. 3:6, Matt. 5:23-30, 34-37 & 44-48.

ELDER LEE HANKS

*The Primitive Baptist* - 1946

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## HE IS NOT TRYING

Nothing in God's word is set forth any plainer than the fact that He *is not* trying to save the human race. In fact, He has never *tried* to save anyone. To *try* means "to make an attempt at". And God never "makes an attempt at" saving anyone. The final salvation and glorification of the elect is as certain as if they were already with God in Glory. When the angel appeared to Joseph and spoke to him of the birth and mission of Jesus, he did not say, "He shall *make an attempt at* saving His people from their sins," but rather, "He *shall* save His people from their sins" (Matt. 1:21). Neither did He say, "He shall *make an attempt at* saving *all mankind* from their sins," but rather, "He shall save *His people* from their sins." "His people" are those that the Father gave Him. He gives unto them eternal life; and they shall never perish, neither shall any man pluck them out of *His hand nor the Father's* (John 10:28-29 & 17:2).

The idea that Christ is trying to save all men is a notion entirely foreign to the Bible, and is a blatant denial of revealed truth. Christ plainly said that He laid down His life *for the sheep* (John 10:15) and nowhere does He give the least hint that He died for the goats. Rather, to the goats He said, "Ye believe me not, because ye are not of my sheep" (John 10:26). "If God were your father, ye would love me." "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do" (John 8:42-44). Does this sound like Christ was trying to save them?

No indeed! God is not *trying* to save that "world" which "lies in

wickedness" (I John 5:19), nor is He *trying* to save the world of His elect (John 3:16). The word *trying* in this context, means "severely straining the powers of endurance." And can you imagine the God of the Bible "severely straining the powers of His endurance?" Heaven forbid!

I have no difficulty picturing *the gods of men* severely straining to get things done, *but not the God of heaven and earth*. "There is no restraint to the Lord to save by many or by few" (I Sam. 14:6). "Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power" (II Chr. 14:11). All He has to do is speak, and it is done, to command and it stands fast (Psalm 33:9). Through the greatness of His power all His enemies submit themselves unto Him (Psalm 66:3). As He has thought, so shall it come to pass, and as He has purposed, so shall it stand (Isa. 14:24). And this does not in any way "strain the powers of His endurance." He has only to *think* it, and it comes to pass. He has only to *purpose* it and it stands fast.

God saves His people and calls them with an holy calling, not according to their works, but according to (or in harmony with) His own purpose and grace, which was given them in Christ Jesus before the world began (II Tim. 1:9). And this is a system that is worthy of the great God of the universe, and one which I can wholeheartedly subscribe to and endorse.

I cannot join with those who say their god is *trying* (severely straining the powers of his endurance) to save the whole human race. Such a god is far too small to deserve my allegiance, much less my undying devotion and praise.--*Editor*.

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## CORRESPONDENCE AND NEWS NOTES

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*From Sister Edna Baker, Strasburg, Virginia:*

Dear Brother Harris; Just to tell you,--I'm 95 years old. Can't see too good, so I can't take the *Advocate* any longer. It's such a good paper, I hate to stop, but my age is too much for me to take it any longer.

May God bless you to print the paper a long time yet.

I've been a member of "the dear old church" for 76 years. I joined when I was 19. I think it is the church set up in the world when Christ was here on earth, don't you?

May God richly bless you. Your unworthy Sister.

(Editor's note: *We are sorry that Sister Baker cannot see well enough to continue reading the paper. Perhaps someone will feel impressed to visit her and read their paper to her. Her longevity in the church is certainly a wonderful blessing, and a beautiful example of faithfulness to*

*the Cause of Christ. We trust that her remaining days will be filled with much joy in the Lord. How sweet are the words of the Lord to Israel; "And even in your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you"--Isaiah 46:4.)*

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### TRIBUTE TO SISTER EVELYN R. MELLON

At their special meeting in July the Board of Trustees, in compliance with Sister Evelyn Mellon's request that someone be appointed to take her place as Secretary-Treasurer due to her failing health, elected Brother Samuel J. Baggarly to that position. Thus ends, effective October 1, 1988, more than 23 years of dedicated, devoted, and very efficient service by a dear Sister who is, and has long been, keenly interested in the welfare of the *Advocate and Messenger*, and who has labored many long and weary hours in its behalf.

Sister Mellon agreed to assume the duties of Secretary-Treasurer back in September of 1965 after Sister A. L. Harrison likewise resigned because of the state of her health, and she has done a very commendable job in that capacity; and all this without nearly as much recognition as she has merited, and with practically no monetary remuneration.

Deepest thanks go out to Sister Mellon from all of us associated with the publication of the A&M, and we feel sure from all our readers, and from all who personally know and love her.

You have served us all so very, very well, dear Sister, and we wish you the very choicest of God's blessings. We will never forget you and your labor of love for the precious Cause of our Lord and Master.--*The unworthy Editor.*

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### ANNUAL MEETINGS OF PRIMITIVE BAPTIST CHURCHES IN VIRGINIA AND DELAWARE

GREENWOOD (Prince William Co., Va)--First Sunday, Oct. 2, 1988. All day Sunday only.--*Elder Hollie Redmon*, Pastor. Ph. (804) 526-3532.

BATTLE RUN (Rappahannock Co. Va)--Second Sunday, Oct. 9, 1988. All day Sunday only. To be held at Amisville Fire Hall, just west of Amisville on Hwy 211.--*Elder Elmer S. Skeen*, Pastor. Ph. (804) 589-8551.

WILMINGTON (Delaware)--Third weekend in Oct. 1988. Call *Elder J. L. Compton* for further information. Ph. (202) 726-5760.

MT. CARMEL (Luray, Va)--Fourth Sunday, Oct. 23, 1988. All day Sunday and Saturday before.--Elder A. J. Hylton, Pastor. Ph. (703) 347-5672.

LITTLE FLOCK (Amelia, Va)--Fifth Sunday, Oct. 30, 1988. All day Sunday and Saturday before. Also Sat. night.--Elder Raymond Pressley, Pastor. Ph. (703) 948-4337.

#### THE CHOCTAWHATCHEE ASSOCIATION

The one hundred forty-ninth annual session of the Choctawhatchee Association is scheduled to convene with *Union Primitive Baptist Church* in Midland City, Alabama on Sept. 23, 24 and 25, 1988. Services will begin, the Lord willing, at 10:00 A.M. Friday.

The church is located on the east side of Midland City, just off Old Montgomery Highway. A warm welcome is extended to all who wish to attend these services.

For further information contact--Elder Odell Deese (205) 794-5096, Bro. Horace Messer (205) 792-0204, or Bro. Eugene Conner (205) 792-8433.

#### ECHECONNEE ASSOCIATION

The one hundred sixtieth annual session of the Echeconnee Primitive Baptist Association will convene, the Lord willing, with *Elizabeth Church*, Houston Avenue at Dewey Street, Macon, Georgia, Oct. 7, 8 & 9, 1988. Time, 10:00 A.M.

A sincere invitation is extended to all who love the Lord and His truth to come and worship with us during this series of meetings.--Elder Dennis H. Jones, (912) 923-4538.

#### UPATOI ASSOCIATION

The one hundred fifty-second annual session of the Upatoi Primitive Baptist Association is scheduled to meet with *New Hope Church*, Taylor County, Reynolds, Georgia, Sept. 9, 10 & 11, 1988. The church is located south of Reynolds just off Georgia Hwy. 128.--Elder L. O. Bishop, (404) 687-5588.

#### MT. ZION ASSOCIATION

The one hundred sixty-fourth annual session of the Mt. Zion Association is scheduled to convene with *Pilgrims Rest Church*, Gadsden, Alabama. The meeting will be held at the Gadsden Convention Hall on 411 north between City Hall Bldg. and Holy Name Hospital--Elder E. B. Watts (205) 593-7176.

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### NEW PRIMITIVE BAPTIST LIBRARY

A New Primitive Baptist Library has been organized in Carthage, Illinois by Elder Robert Webb and four other Primitive Baptist brethren. It is their goal, (1.) "To collect (by purchase or gift) and to preserve (by providing a safe place of storage, or by repair-

ing, rebinding, and classifying for easy reference): books, pamphlets, microfilms, Association Minutes, Church Records, Church Histories, Church Periodicals, Bibles, Pictures and other Memorabilia; (2.) To republish rare out-of-print books which should be of interest to lovers of the truth; (3.) To encourage reading of worth while books, by providing a reference library with a place to study; and (4.) To provide assistance to others, or engage ourselves, in the writing of new works, or the updating of old work."

Anyone wishing to be placed on the mailing list to receive the Library Quarterly, or to obtain more information should write to--  
*The Primitive Baptist Library--416 Main Street--Carthage, IL. 62321.*

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## Obituary

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### SISTER PEARL LARSON

Sister Pearl Larson (66) was born Feb. 9, 1922, to William and Katie (Gardner) Pile. She attended Banner County schools and graduated from the Kimball High School. She attended College in Greeley, Colorado, where she received her teaching certificate. She taught in rural schools and in Harrisburg. She married Robert Larson, Feb. 26, 1950 at Potter, Nebraska.

Survivors include her husband, daughters, Tammy Miller of Omaha, and Jeanne Baltiesperger of Gainesville, Fla.; sons, Rick Larson and Joe Larson of Potter, and Galen Larson of Gering; brothers, Otis Pile of Champagne, Ill., and Oliver Pile of Kimball; and 12 grandchildren. She was preceded in death by her parents, one sister and one brother.

She was a member of the *Shiloh* Primitive Baptist Church, Triple L Extension Club and the Cattlewomen's Association.

Funeral services were conducted by Elders Dale Greathouse and Donald Halbegewachs in the Gering Methodist church on May 16, 1988, with burial in the Kirk Cemetery in Banner County.

Sister Pearl will be missed as a beloved member of Shiloh church. The community where she lived will also miss her much. May God comfort her husband and family and all who loved her.--Her pastor, *Dale Greathouse.*

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### DONATIONS TO THE ADVOCATE AND MESSENGER

Ruby Ferrell, Va., \$5.00; W. B. Collier, GA, \$2.50; Edith McClure, Tenn., \$5.00; Fred W. Lewis, Ill., \$5.00; Beatrice Feuquay, Mich, \$5.00; Sister Mary E. Lowe, VA, \$10.00; G. E. Rushing, Tenn., \$5.00; H. K. Nines, Ohio, \$4.00; Corilda Lyon, Tex., \$10.00; Olive Mae Thompson, VA, \$5.00; Bonnie Henderson, Mo., \$5.00; Elder Lawrence Motsinger, Ind., \$2.00; Elder T. E. Beavers, IN, \$6.00; Elder George Adders, IN, \$1.00; Tom Pitney, IN, \$5.00; Ben Baldwin, VA, \$5.00; Elder and Mrs. Harry Booth, Mich., \$15.00; Julian Bly, VA, \$15.00; Friend, VA, \$5.00; Sister Minnie Dupont, VA, \$25.00; W. W. Woodward, VA, \$15.00; Betty Corbin, D.C., \$5.00; Mr. and Mrs. Paul Gray, GA, \$10.00; Gerald Fox, Ohio, \$5.00.

LITTLE FLOCK - 9 miles southeast of Amelia, Va. Take Rt. 38 out of Amelia to Rt. 614; left on Rt. 608; right on Rt. 677 at church sign; church on left. 1st Sun. 10:30 a.m. 2nd Sun. 10:30 a.m. and 1:30 p.m. Sat. before. Communion 2nd Sunday in June. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Sister Sarar Cox, Clerk, 4761 Stornoway Dr., Richmond, Va 23234, Tel. (804) 275-6084. July '90

MARTINSBURG—Martinsburg, W. Va. Corner Wilson St. and N.Y. Ave. Meets 2nd Sun. 10:30 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amisville, Va 22002, Tel. (703) 347-5672. Clerk, L. E. Farley, Rt. 3, Box 168, Williamsport, Md 21795, Tel. (301) 223-6195. Mar. '88

MILL CREEK—Hamburg, Va about 2 miles west of Luray, Va off Hwy. 211 at Rt. 766. 2nd Sun. 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr. Colonial Heights, Va. 23834, Tel. (804) 526-3532. Clerk, Gary Bausserman, Rt. 3, Luray, Va. 22835, Tel (703) 743-5014. April '88

NORTH FORK—Held in Upperville Primitive Baptist Church, Upperville, Va. 2nd Sunday 11:00 a.m. Elder Rodger Frazier, Pastor, Route 1, Box 171, Remington, Va 22734, Tel. (703) 439-3606. Mrs. Elsie S. Payne, Clerk, Route 1, Box 571, Hamilton, Va 22068, Tel. (703) 338-5531. May '89

ROBINSON RIVER—Brightwood, Va on U.S. Rt. 29. Meets 2nd Sun. 11:00 a.m. and Sat. before at 2:00 p.m. and 4th Sun. 11:00 a.m. Also services each 5th Sun. 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. '89

TAPSCOTT PRIMITIVE BAPTIST CHURCH, Ohio—Located on Ohio No. 123 half-way between Carlisle and Franklin, Ohio. Meets each 2nd Sun. at 10:30 a.m. and 1:30 p.m. prevailing time, Elder James Baker, Pastor, 53 Smith St., West Alexandria, Ohio 45381. Sister Louise Sims, Clerk, 3503 Central Ave., Middletown, Ohio 45042. Jan. '87

UNION—Sumerduck, Va. Take Route 651 from Remington to Sumerduck (about 10 miles) meets every 2nd Sunday at 10:30 a.m. Elder Ernest Long, Pastor, Route 2, Box 236, Stanley, Va 22851, Tel. (703) 778-2763. Sister Pauline Steadman, Clerk, Route 1, Warrenton, Va 22186, Tel. (703) 347-3469. Dec. '88

### THIRD SUNDAY

CHICAGO PRIMITIVE BAPTIST CHURCH—Oak Par, Ill., 255 S. Marion Street, Oak Park, Ill. 60302. Services each 3rd Sunday 10:30 A. M., Elder Dale Lester, Pastor. Visitors may contact Marsha Malloy, 2030 South West Lane, New Berlin, WI 53151, Tel. (414) 785-5570. July '89

ENON PRIMITIVE BAPTIST CHURCH—Great Cacapon, W. Va., Rt. 9 west 12 miles. Meets on the 3rd Sunday at 10:30 a.m. Elder J. Tolliver Utz, Pastor, S.R. 5, Box 540, Madison, Va 22727, Tel. (703) 948-4803. Bro. Joe Anderson, Clerk, 6108 86th Ave., New Carrollton, Md. 20784, Tel. (301) 577-5567. Aug. '88

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 1992

HOPEWELL—Hopewell, Va Hopewell Primitive Baptist Church meets each 3rd Sun. at 12:30. Located on Rt. 36 at corner of Ft. Lee, Va. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Sister Lynda Garner, Clerk, 110 Boykins Ave., Colonial Heights, Va 23834. Dec. '88

MT. BETHEL—Three Churches, W.Va. Services 1st and 3rd Sundays at 10:30. Elder Douglas Heare, Pastor, Rt. 1, Box 87-I, Romney W.Va. 26757, Tel. (304) 822-3228. Clerk, Wilson Saville, Paw Paw, W.Va. 25434, Tel. (301) 395-5253. Aug. '88

SOUTH RIVER—Browntown, Va 3rd Sunday 11:00 a.m. Elder Philip Johnson, Pastor, P.O. Box 283, Strasburg, Va 22657, Tel. (703) 465-3118. Mrs. Ralph Partlowe, Clerk, Rt. 1, Box 163-A, Bentonville, Va 22610, Tel. (703) 635-4718. June '88

THORNTON GAP PRIMITIVE BAPTIST CHURCH—Near Sperryville, Va Sun. 10:30 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Aaron M. Moyer, Clerk, Rt. 1, Box 36, Ruckersville, Va 22968, Tel. (804) 985-7409 Jan. '89

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) and turn right on Rt. 732 in Orlean, then approx. 4 miles to Thumb Run Church. 3rd Sun. and Sat. before 11:00 a.m. Elder A. J. Hylton, Pastor, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Mrs. Aline Abell, Clerk, Rt. 2, Box 35, The Plains, Va 22171. April '90

#### FOURTH SUNDAY

BARROWS RUN PRIMITIVE BAPTIST CHURCH—5 miles south of Warrenton, Va on U.S. Route 29 and 15. Meeting 4th Sun. at 11:00 a.m. Elder Raymond Pressley, Pastor, P.O. Box 54, Brightwood, Va 22715, Tel. (703) 948-4337. Mrs. Virgie Fishback, Clerk. Mar. '89

CEDAR CREEK—Frederick Co. near Marlboro, Va. and just a few miles northwest of Middleton, Va. 4th Sun. 10:30 a.m. and Sat. before at 2:30 p.m. Elder Ernest Long, Pastor, Rt. 2 Box 236, Stanley, Va. 22851. Tel (703) 778-2763. Sister Ruth S. Ambrose, clerk, Bloomery Rt. Box 74, Winchester, Va. 22601. (703) 662-1476. May '89

HAPPY CREEK—Front Royal, Va corner Stonewall Dr. and Church St. Meets every 4th Sun. at 10:30 a.m. and Sat. night before at 7:30 p.m. Also 2nd Sun. at 10:30 a.m. and 1st and 3rd Sunday at 7:30 p.m. Elder Gary Utz, Pastor, Box 181, Madison, Va 22727, Tel. (703) 543-2353. Sister Hazel Priest, Clerk, 321 Blue Ridge Ave., Front Royal, Va 22630, (703) 635-4764. June '89

MIAMI—West Charleston, Ohio, State Rt. 202, 3½ miles north of Interstate 70. Services 2nd and 4th Sun. 10:30 a.m. and Sat. night before 4th Sun. 7:30 p.m. Elder Roy Motsinger, New Castle, In (4th) Elder Tom Pitney, Findlay, Oh (2nd). Clerk, Mary Ann Cusac, 563 N. Market St., Troy Oh 45373, Tel. (513) 335-6774. May '90

MT. CARMEL—South Broad St., Luray, Va. 4th Sun. 11:00 a.m. and Sat. before 7:30 p.m. 5th Sun. 11:00 a.m. Elder A. J. Hylton, Rt. 2, Box 603-H, Amissville, Va 22002, Tel. (703) 347-5672. Clarence Moyer, Clerk, Rt. 2, Box 117, Luray, Va 22835, Tel. (703) 743-6385. Dec. '88

SALEM—Richmond, Va Meets at South Richmond Post No. 137 located off Old Midlothian Pike. Turn South on Covington, one block, turn left continue to end of Old Midlothian Pike. The Post is opposite the Belt Boulevard Overpass and across Midlothian Pike from Ramada Inn. Each 4th Sun. at 10:30 a.m. Elder Hollie Redmon, Pastor, 112 Buckingham Dr., Colonial Heights, Va 23834, Tel. (804) 526-3532. Raymond Hubbard, Treas., 4315 Reedy Ave., Richmond, Va 23225, Tel. (804) 233-4895. Dec. '88

UPPERVILLE, Va—4th Sun. 11:00 a.m. Elder E. S. Skeen, Pastor, Rt. 2, Box 65, Palmyra, Va 22963, Tel. (804) 589-8551. Mary E. Lowe, Clerk, Box 157, Purcellville, Va, Tel. (703) 338-7529. Dec. '88

WASHINGTON, D.C.—Washington Church 6804 Braddock Rd. at Dodson Dr., Annandale, Va 2nd, 4th and 5th Sundays, 10:30 a.m. Elder Bill Dillon, Pastor, 8459 Ararat Court, Annandale, Va 22003, Tel. (703) 573-0854. Sister Martha Reynolds, Clerk, 2714 - 31st St. S.E. Washington, D.C. 20020, Tel. (202) 582-4869. Dec. '89

WHITE OAK—On the White Oak Road, about 6 miles east of Fredericksburg, Va. 4th Sun. 10:30 a.m. and 2nd Sun. 10:30 a.m. Elder J. E. Alderton, Pastor, 1121 Hiden Ave., Culpeper, Va. 22701, Tel. (703) 825-5813. Mrs. Randolph Butler, Rt. 11, Box 1107, Fredericksburg, Va. 22401 or call Mrs. Martha Galyen, (703) 373-7061. March '89